HEAVEN
AND ITS WONDERS
AND
HELL
FROM THINGS HEARD AND SEEN
FROM THE LATIN
OF
EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY
(INSTITUTED 1810)
1 BLOOMSBURY STREET, LONDON
1905
HEAVEN AND ITS WONDERS

AND

HELL

FROM ANCIENT HEROS TO AD 1687

FROM THE PAPYRI

OF EMMANUEL SWENSEN

THE SWENSEN SOCIETY

HIS TO 1865

I. BLOOMSBURY STREET, LONDON

1865
PREFATORY NOTE.

REFERENCES to the chapters and verses of Scripture are printed in accordance with the Authorized Version, even where Swedenborg, through his use of the Latin Version of Schmidius, or from any other cause, employs a different enumeration.

The present volume has been re-translated and read for the press by the Rev. JAMES ROBSON RENDELL, B.A., with whom have been associated the Rev. ISAIAH TANSLEY, B.A., and Mr. JOHN STUART BOGG, as a consultative committee.

In this edition the references to the Arcana Coelestia have been omitted.
PREVENTIVE NOTE

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HEAVEN AND HELL.

I. WHEN in the presence of His disciples the Lord speaks concerning the consummation of the age, which is the last period of the church, at the close of the predictions concerning its successive states as to love and faith, He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from one end of the heavens to the other" (Matt. xxiv. 29, 30, 31). They who understand these words only according to the sense of the letter, have no other belief than that at the final period which is called the last judgment all these events will come to pass according to the literal account. They therefore believe, not only that the sun and moon will be darkened, and that the stars will fall from heaven, that the sign of the Lord will appear in heaven, that they shall
see Him in the clouds, together with angels with trumpets, but also, in accordance with predictions in other places, that the whole visible universe will perish, and that afterwards there will exist a new heaven and a new earth. Of this opinion are most men in the church at the present day. But they who so believe do not know the arcana which lie concealed in all the particulars of the Word; for in every particular of the Word there is an internal sense, in which are discerned, not natural and worldly things, such as are in the sense of the letter, but spiritual and heavenly things. This is true not only of the sense of several expressions taken together, but also of every particular expression; for the Word is written by pure correspondences, in order that every particular expression may contain an internal sense. The nature of that sense may be evident from what has been said and shown concerning it in the *Arcana Coelestia*, and also from what has been collected in the explanation of the WHITE HORSE mentioned in the Apocalypse. According to that sense are to be understood the things which the Lord spake in the passage above quoted concerning His coming in the clouds of heaven. By the sun, which shall be darkened, is signified the Lord as to love; by the moon, the Lord as to faith; by the stars, the knowledges of good and truth, or of love and faith; by the sign of the Son of man in heaven, the manifestation of Divine Truth; by the tribes of the earth which shall mourn, all things of truth and good, or of faith and love; by the coming of the Lord in the clouds of heaven with power and glory, His presence in the Word, and revelation; by
clouds, the sense of the letter of the Word; by glory, the internal sense of the Word; by angels with a trumpet and a great voice, is signified heaven, whence comes Divine Truth. Hence it may be evident that these words of the Lord mean that in the end of the church, when there is no longer any love and, consequently, any faith, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven. The arcana which are revealed in the following pages, are concerning heaven and hell, and also concerning the life after death. The man of the church at this day knows scarcely anything of heaven and hell, or of his life after death, although these things are all described in the Word. Indeed, many who are born within the church deny them, saying in their hearts, "Who has come from that world and told us?" Lest, therefore, such a denial, which prevails especially among those who have much worldly wisdom, should also infect and corrupt the simple in heart, and the simple in faith, it has been permitted me to associate with angels, and to talk with them as man with man; and also to see what is in the heavens, and what is in the hells, and this for thirteen years; and to describe them from things seen and heard in the hope that ignorance may be enlightened, and unbelief dispelled. Such direct revelation is now made, because this is what is meant by the coming of the Lord.

**THE LORD IS THE GOD OF HEAVEN.**

2. It will be necessary, first, to know who the God of heaven is, since on this all else depends.
In the universal heaven, none other is acknowledged as the God of heaven than the Lord alone. They say there, as He Himself taught that He is one with the Father: that the Father is in Him, and He in the Father; that whosoever seeth Him seeth the Father; and that every thing which is holy proceedeth from Him (John x. 30, 38; xiv. 10, 11; xvi. 13, 14, 15). I have often talked with angels on this subject, and they have always said that they cannot in heaven distinguish the Divine into three, because they know and perceive that the Divine is one, and that it is one in the Lord. They said also that members of the church who come from the world entertaining an idea of three Divine persons, cannot be admitted into heaven, because their thought wanders from one person to another; and that it is not allowable there to think of three and speak of one, because in heaven every one speaks from thought, speech being there of the thought itself, or thought speaking. Therefore they who in the world have distinguished the Divine into three, and have entertained a separate idea of each, and have not made that idea one and centred it in the Lord, cannot be received; for in heaven there is a communication of the thoughts of all, so that if any one should enter there who thinks of three and speaks of one, he would be instantly discovered and rejected. It is however to be noted, that all those who have not separated truth from good, or faith from love, when instructed, in the other life, receive 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 a true faith.

3. Those within the church who denied the
Lord, and acknowledged only the Father, and
confirmed themselves in that faith, are out of
heaven; and since no influx from heaven, where
the Lord alone is worshipped, reaches them, they
are gradually deprived of the faculty of thinking
what is true on any subject whatever; and at
length they either become as if dumb, or talk
foolishly, and wander as they go, hanging down
and dangling their arms as if they were deprived
of all strength in the joints. They who deny the
Divine of the Lord, and acknowledge only His
Human, like the Socinians, are also out of heaven.
These are carried forward a little to the right,
and let down into the deep, and are thus entirely
separated from the rest of those who come from
the Christian world. But they who profess to
believe in an invisible Divine, which they call the
Being [Ens] of the universe, from which all things
had their existence, and who reject faith in the
Lord, are taught by experience that they believe
in no God; because an invisible Divine is to them
something like nature in its first principles,
which is not an object of faith and love, because
it is not an object of thought. These are sent
away amongst those who are called believers in
nature. It is otherwise with those who are
born out of the church, and are called Gentiles,
of whom more will be said in the following pages.

4. All children, of whom a third part of heaven
is formed, are initiated into the acknowledgment
and faith that the Lord is their Father, and, af¬ter
wards, that He is the Lord of all, and there¬
fore the God of heaven and earth. That children grow up in the heavens, and are perfected by means of knowledges, even to angelic intelligence and wisdom, will be seen in what follows.

5. That the Lord is the God of heaven, they who are of the church cannot doubt, for He Himself taught, that all things of the Father are His (Matt. xi. 27; John xvi. 15; xvii. 2); and that He hath all power in heaven and on earth (Matt. xxviii. 18). He says in heaven and on earth, because He who rules heaven rules the earth also, for the one depends upon the other. To rule heaven and earth, means, to receive from Him all the good which is of love, and all the truth which is of faith, and thus all intelligence and wisdom, and thus all happiness; in a word, eternal life. The Lord taught this also when He said, "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life" (John iii. 36). Again: "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John xi. 25, 26). And, again: "I am the way, the truth, and the life" (John xiv. 6).

6. There were some spirits who, while they lived in the world, acknowledged the Father, and had no other idea of the Lord than as of another man, and so did not believe Him to be the God of heaven. They were therefore permitted to wander about, and enquire wherever they pleased, whether there is any other heaven than that of the Lord. They sought for several days, but nowhere found any. These were among
such as placed the happiness of heaven in glory and dominion, and because they could not obtain what they desired, and were told that heaven does not consist in such things, they became indignant, and wished to have a heaven where they could rule over others, and be eminent in glory, as in the world.

THE DIVINE OF THE LORD MAKES HEAVEN.

7. The angels taken together are called heaven, because they constitute heaven; but yet it is the Divine, proceeding from the Lord, which flows in with the angels, and is received by them, which makes heaven in general and in particular. The Divine, proceeding from the Lord, is the good of love and the truth of faith. In the degree, therefore, in which they receive good and truth from the Lord, they are angels, and they are heaven.

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

9. Angels, from their wisdom, go still further, and say, not only that everything good and true is from the Lord, but also the all of life. They confirm it by this, that nothing can exist from itself, but from something prior to itself; consequently that all things exist from the First, which they call the very *Esse* of the life of all; and that they subsist in like manner, because subsistence is perpetual existence, and that what is not continually kept in connection with the First by intermediates, instantly perishes, and is utterly dissipated. Further, they also say that there is only one Fountain of life, and that the life of man is a stream therefrom, which, if it were not continually supplied from its fountain, would instantly cease to flow. Further, they say that from that Only Fountain of life, which is the Lord, nothing proceeds but Divine Good and Divine Truth, and that these affect every one according to reception; they who receive these in faith and life have heaven in them; but they who reject or suffocate the Divine Good and Truth turn them into hell, because they turn good into evil, the truth into falsity, and thus life into death. That the all of life is from the Lord, they also confirm by this, that all things in the
universe have reference to good and truth—the life of the will of man, which is the life of his love, to good; and the life of the understanding of man, which is the life of his faith, to truth. From this it follows that as everything good and true comes from above, so does the all of life. Because the angels believe this, they refuse all thanks for the good they do, and are indignant and retire if any one attributes good to them. They wonder how any one can believe that he is wise from himself, and does good from himself. To do good for the sake of self, they do not call good, because it is done from self; but to do good for the sake of good, they call good from the Divine, and say that this good makes heaven, because this good is the Lord.

10. Spirits who, while they lived in the world, confirmed themselves in the belief, that the good which they do, and the truth which they believe, are from themselves, or appropriated to them as their own—in which belief are all those who place merit in good deeds, and claim to themselves righteousness—are not received into heaven. The angels avoid them, regarding them as foolish and as thieves; as foolish, because they look continually to themselves, and not to the Divine; as thieves, because they take from the Lord what is His. Such persons are opposed to the belief of heaven, which is that the Divine of the Lord received by the angels, makes heaven.

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

12. From these things it may now be evident that the Lord dwells in His Own with the angels of heaven, and therefore that the Lord is the All in All of heaven, since good from the Lord is the Lord with the angels, for what is from Him is Himself; consequently, good from the Lord is heaven to the angels, and not anything of their own.

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

13. The Divine, proceeding from the Lord, is called in heaven Divine Truth, for a reason that will appear in what follows. This Divine Truth flows into heaven from the Lord from His Divine Love. Divine Love and Divine Truth therefrom, are comparatively as the fire of the sun, and the light therefrom in the world; love being like the fire of the sun, and truth therefrom like its light. From correspondence also fire signifies love; and light, truth proceeding from it. From this it may be evident that Divine Truth which proceeds from the Divine Love of the Lord, is, in its essence, Divine Good conjoined to Divine Truth; and because it is conjoined, it gives life to all things of heaven, as the heat of the sun conjoined with light in the world, makes all things of the earth
fruitful, as in spring and summer. It is otherwise when heat is not conjoined with light, and when light is therefore cold, for then all things are torpid and fall lifeless. Divine Good, which is compared to heat, is the good of love with the angels; and Divine Truth, which is compared to light, is that through and from which they have the good of love.

14. The Divine in heaven, which makes heaven, is love, because love is spiritual conjunction. Love conjoins the angels with the Lord and conjoins them with each other; and it so conjoins them that they are all as one in the sight of the Lord. Moreover, love is the very esse of life with every one, and from love, therefore, both angels and men have life. That from love is the inmost vitality of man, every one may know who reflects; for he grows warm from its presence, cold from its absence, and from privation of it he dies. But it is to be known, that the life of every one is such as his love.

15. There are two distinct loves in heaven—love to the Lord, and love toward the neighbour. In the inmost or third heaven, is love to the Lord; in the second or middle heaven, is love toward the neighbour. Both proceed from the Lord, and both make heaven. The distinction between these two loves and also the manner in which they are conjoined, appears in heaven in clear light, but only obscurely in the world. In heaven, to love the Lord does not mean to love Him as to His person, but to love the good which is from Him; and to love good is to will and to do good from love. So also to love the
neighbour does not mean to love a companion as to his person, but to love truth which is from the Word; and to love truth is to will and to do it. Hence it is evident, that these two loves are distinct like good and truth, and that they are conjoined like good with truth; but these things are hard to be understood by men who do not know what love is, what good is, and what the neighbour is.

16. I have sometimes talked with angels on this subject, and they said that they wondered that men of the church do not know, that to love the Lord and to love the neighbour is to love good and truth, and from inclination, to do them; when yet they might know that every one shows his love by willing and doing what another wills, and is by this means loved in turn and conjoined with the one he loves—not by loving him without doing his will, which in itself is not loving. They also said that men might know, that the good which proceeds from the Lord is a likeness of Himself, because He is in it; and that they become likenesses of Him, and are conjoined to Him, who make good and truth the principles of their life, by willing and doing them. To will also is to love to do. That this is so, the Lord also teaches in the Word, where He says, “He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and make my abode with him” (John xiv. 21, 23): and again, “If ye keep my commandments, ye shall abide in my love” (John xv. 10).

17. That the Divine, proceeding from the Lord, which affects the angels, and makes heaven, is love, all experience in heaven testifies.
For all who are there are forms of love and charity, and are seen in ineffable beauty, with love shining forth from their faces, their speech, and every particular of their life. Moreover, from every angel and from every spirit, proceed spiritual spheres of life which surround them, and by which they are known as to the quality of the affections of their love, sometimes at a considerable distance. For these spheres flow from the life of the affection, and thence of the thought, or from the life of the love, and thence of the faith of every one. The spheres which go forth from the angels are so full of love, that they affect the inmost life of those with whom they are present. I have sometimes perceived them, and they have so affected me. That it is love from which angels have their life, is also manifest from this, that every one in the other life turns himself according to his love. They who are in love to the Lord and in love toward the neighbour, turn themselves constantly toward the Lord; but they who are in the love of self, turn themselves constantly backward from the Lord. This takes place in every movement of their body; for, in the other life, spaces are according to the states of their interiors, and also the quarters, which are not fixed as in the world, but are determined according to the aspect of their faces. Yet it is not the angels who turn themselves to the Lord, but the Lord who turns to Himself those who love to do the things which are from Him. But on these things more will be said when we come to treat of the quarters in the other life.

18. The Divine of the Lord in heaven is love,
because love is the receptacle of all things in heaven, which are peace, intelligence, wisdom, and happiness. For love receives the things, one and all, which are congenial to itself; it desires them, seeks them, and imbibes them, as it were spontaneously, because it is willing to be continually enriched and perfected by them. This is known also to man, for his love as it were inspects and draws from the things in his memory all things which are in agreement with it, and collects and arranges them in itself, and under itself,—in itself, that they may be its own, and under itself that they may be subservient to it, but the rest which are not in agreement, it rejects and exterminates. That in love there is all capacity for receiving truths congenial to itself, and desire for conjoining them to itself, was manifest also from those taken up into heaven, who although simple in the world, came into angelic wisdom, and into the blessings of heaven, when among the angels; the reason of this was that they loved good and truth for the sake of good and truth, and implanted them in their lives, and thereby became capacities for receiving heaven with all its ineffable perfections. But they who are in the love of self and the world, are not capable of receiving these things, they turn away from them, reject them, and at their first touch and influx flee away, and associate themselves with those in hell who are in loves like their own. There were spirits, who doubted that such things were in heavenly love, and longed to know whether it were so; whereupon they were let into a state of heavenly love, whatever opposed being temporarily removed, and were
brought forward some distance where there was an angelic heaven, and thence they told me, that they perceived a more interior happiness than could be expressed in words, lamenting greatly that they must return to their former state. Others also were elevated into heaven, and as they were taken up more interiorly, or higher, they entered into intelligence and wisdom, so as to be enabled to perceive things which before had been incomprehensible to them. Hence it is evident, that love proceeding from the Lord, is the receptacle of heaven and of all things therein.

19. That love to the Lord and love to the neighbour comprehend in themselves all Divine truths, may be evident from what the Lord said concerning these two loves, "Thou shalt love thy God with all thy heart, and with all thy soul. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang the law and the prophets" (Matt. xxii. 37-40). The law and the prophets are the whole Word, and therefore all Divine Truth.

**Heaven is Distinguished into Two Kingdoms.**

20. As in heaven there are infinite varieties, and no society is exactly like another nor even one angel like another, heaven is distinguished in a general, in a specific, and in a particular manner. In general, it is distinguished into two kingdoms; specifically, into three heavens; and in particular,
into innumerable societies. These several divisions shall now be treated of. They are called kingdoms, because heaven is called the kingdom of God.

21. Some angels receive the Divine proceeding from the Lord more, and others less, interiorly. They who receive it more interiorly are called celestial angels, and they who receive it less interiorly are called spiritual angels. Hence it is that heaven is distinguished into two kingdoms, one of which is called the Celestial Kingdom and the other the Spiritual Kingdom.

22. The angels who constitute the celestial kingdom because they receive the Divine of the Lord more interiorly, are called interior, and also higher angels; and consequently the heavens which they constitute are called interior and higher heavens. They are called higher and lower, because interior things are called higher, and exterior are called lower.

23. The love in which they are who are in the celestial kingdom is called celestial love; and the love in which they are who are in the spiritual kingdom, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity toward the neighbour. And because all good is of love, for what any one loves, is to him good, the good also of one kingdom is called celestial, and the good of the other spiritual. Hence it is evident in what respect these two kingdoms are distinguished from each other, namely, in the same way as the good of love to the Lord, and the good of charity toward the neighbour; and since the good of love to the
Lord is interior good, and the love of the Lord is interior love, therefore the celestial angels are interior, and are called higher angels.

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

25. The angels in the Lord's celestial kingdom far excel in wisdom and glory the angels who are in His spiritual kingdom, because they receive the Divine of the Lord more interiorly; for they are in love to Him, and are therefore nearer and more closely conjoined to Him. They are of such a quality because they have received and do receive Divine truths immediately into the life, and not, like the spiritual, first in memory and thought; thus they have them written in their hearts; they perceive them, and as it were see them in themselves, nor do they ever reason concerning them whether the truth is so or not. They are like those described in Jeremiah: "I will put my law in their mind, and write it in their hearts. They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord. For they shall all know me from the least of them unto the greatest of them" (xxxii. 33, 34); and they are called in Isaiah, "The taught of Jehovah" (liv. 13). That they who are taught of Jehovah are they who are taught of the Lord, He Himself teaches in John (vi. 45, 46).

26. It was said that these angels possess
wisdom and glory above others, because they have received and do receive Divine truths immediately into the life; for as soon as they hear them they will and do them, and do not lay them up in the memory, and afterwards think whether they are true. Such angels know at once, by influx from the Lord, whether the truth which they hear is truth; for the Lord flows in into the will of man immediately, and mediately through his will into his thought; or, what is the same thing, the Lord flows in immediately into good, and mediately through good into truth; for that is called good which is of the will and so of deed, but that is called truth which is of memory and so of thought. All truth indeed is turned into good, and implanted in love, when it first enters the will; but so long as truth is in the memory and so in thought, it does not become good, nor does it live, nor is it appropriated to man; for man is man from will and thence from understanding, and not from understanding separate from will.

27. As there is such a distinction between the angels of the celestial kingdom and those of the spiritual kingdom, they do not dwell together, nor associate with one other. They have communication only through intermediate angelic societies, which are called celestial-spiritual, and through them the celestial kingdom flows into the spiritual. Hence it is, that though heaven is divided into two kingdoms, it still makes one, for the Lord always provides such intermediate angels, through whom there is communication and conjunction.

28. Since much will be said hereafter con-
cerning the angels of both these kingdoms, particulars are here omitted.

THERE ARE THREE HEAVENS.

29. There are three heavens, and these perfectly distinct from each other; the inmost or third, the middle or second, and the lowest or first heaven. They follow in order, and are mutually related like the highest part of man, which is called the head, his middle part, or the body, and the lowest, or the feet; and like the upper, middle, and lowest stories of a house. In such order also is the Divine which proceeds and descends from the Lord. Hence, from the necessity of order, heaven is threefold.

30. The interiors of man, which are of his internal and external mind, are also in like order. He has an inmost, a middle, and an outmost part; for into man at his creation all things of Divine Order were brought together, so that he is made Divine Order in form, and thence a heaven in miniature. On this account man has communication with the heavens, as to his interiors, and comes among angels after death, among those of the inmost, the middle, or the lowest heaven, according to his reception of Divine good and truth from the Lord, during his life in the world.

31. The Divine which flows in from the Lord, and is received in the third or inmost heaven, is called celestial, and hence the angels there are called celestial angels. The Divine which flows in from the Lord, and is received in the second or middle heaven, is called spiritual, and hence
the angels there are called spiritual angels; but the Divine which flows in from the Lord, and is received in the lowest or first heaven, is called natural. As, however, the natural of that heaven is not like the natural of the world, but has in itself what is spiritual and celestial, therefore that heaven is called spiritual and celestial-natural, and hence the angels there are called spiritual and celestial-natural. They are called spiritual-natural who receive influx from the middle or second heaven, which is the spiritual heaven; and they are called celestial-natural who receive influx from the third or inmost heaven, which is the celestial heaven. The spiritual-natural angels and the celestial-natural are distinct from each other, but still they constitute one heaven, because they are in one degree.

32. There are in each heaven an internal and an external. They who are in the internal are there called internal angels; but they who are in the external are called external angels. The external and internal in the heavens, or in each heaven, are like the Voluntary and its Intellectual with man; the internal being as the Voluntary, and the external as its Intellectual. Every thing of the will has its intellectual, for one does not exist without the other. What is of the will is by comparison as flame, and its intellectual as the light thence derived.

33. It should be clearly known that the interiors of the angels determine the heaven in which they are; for the more open their interiors are to the Lord, the more interior is the heaven in which they are. There are three degrees of the interiors with every one, whether angel, spirit,
or man. They with whom the third degree is opened, are in the inmost heaven. They with whom the second degree is opened, are in the middle heaven; and they with whom only the first degree is opened, are in the lowest heaven. The interiors are opened by the reception of Divine Good and Divine Truth. They who are affected with Divine Truths, and admit them immediately into the life, that is, into the will, and thence into act, are in the inmost or third heaven, and occupy a position according to their reception of good from the affection of truth. They, however, who do not admit Divine Truths immediately into the will, but into the memory, and thence into the understanding, and from this, will and do them, are in the middle or second heaven; whilst they who live morally, and believe in a Divine Being, but who do not care so very much to be instructed, are in the lowest or first heaven. Hence it is evident, that the states of the interiors make heaven, and that heaven is within every one, and not out of him, as the Lord also 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 in you" (Luke xvii. 20, 21).

34. All perfection also increases towards the interiors, and decreases towards the exteriors, because interior things are nearer to the Divine, and in themselves purer; but exterior things are more remote from the Divine, and in themselves grosser. Angelic perfection consists in intelligence, wisdom, love, and every good, and in happiness therefrom, but not in happiness apart
HEAVEN AND HELL.

from them; for without them happiness is external, and not internal. Since the interiors of the angels of the inmost heaven are opened in the third degree, their perfection immensely exceeds the perfection of the angels in the middle heaven, whose interiors are open in the second degree. So likewise the perfection of the angels of the middle heaven exceeds the perfection of the angels of the lowest heaven.

35. On account of this distinction, an angel of one heaven cannot enter among angels of another heaven; that is, no one can ascend from a lower heaven, nor descend from a higher heaven. Whoever ascends from a lower to a higher heaven is seized with painful anxiety, and cannot see those who are there, still less can he speak with them; while he who descends from a higher to a lower heaven, is deprived of his wisdom, falters in his speech, and is in despair. Some from the lowest heaven, who were not as yet instructed that heaven consists in the interiors of the angels, believed that they should come into higher heavenly happiness if they were introduced into a heaven of higher angels, and therefore they were permitted to enter among them. But when they were there they saw no one, however much they searched about, although there was a great multitude; for the interiors of the strangers were not opened in the same degree as the interiors of the angels there, and consequently neither was their sight. In a short time they were seized with such anguish of heart, that they scarcely knew whether they were alive or not; and therefore they speedily returned to the heaven from which they came, rejoicing to come.
again to their own companions, and promising
that they would no longer desire things above
those that accord with their life. I have also
seen some let down from a higher heaven, and
deprived of their wisdom so far that they did not
know the quality of their own heaven. It is
otherwise when the Lord, as is often done, ele-
vates angels from a lower heaven into a higher
one, that they may see its glory; for then they
are previously prepared, and accompanied by
intermediate angels, by whom communication is
effected. From these things it is evident that the
three heavens are most distinct from each other.

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

37. Although the heavens are so distinct, that
the angels of one heaven cannot associate with the
angels of another, still the Lord conjoins all the
heavens by immediate and mediate influx; by im-
mediate influx from Himself into all the heavens,
and by mediate influx from one heaven into
another; and thus He causes the three heavens to
be one; and that all things may be in connection
from the First to the last, so that there is nothing
that is not connected. What is not connected
by intermediates with THE FIRST, does not
subsist, but is dissipated and becomes nothing.

38. He who is unacquainted with the nature
of Divine order in relation to degrees, cannot
comprehend in what manner the heavens are
distinct, nor even what is meant by the internal
and external man. Most persons in the world
have no other idea concerning interior and exterior things, or concerning higher and lower things, than as of what is continuous or coherent by continuity from what is purer to what is grosser. But interior and exterior things are not continuous, but discrete. There are degrees of two kinds—degrees that are continuous, and degrees that are not continuous. Continuous degrees are as the degrees of the decrease of light proceeding from flame until it is lost in obscurity; or as the degrees of the fading of sight from things which are in light to those which are in shade; or as the degrees of the purity of the atmosphere from its base to its summit; these degrees are determined by distances. Degrees not continuous, but discrete, are distinguished from each other like what is prior and what is posterior; like cause and effect, and like that which produces and what is produced. He who investigates will see that in all things whatsoever in general and in particular in the whole world there are such degrees of production and composition, so that from one thing, another is produced, and from that a third, and so on. He who does not acquire a perception of these degrees, can in no way learn the distinctions of the heavens, nor the distinctions of the interior and exterior faculties of man; nor the distinction between the spiritual world and the natural world; nor the distinction between the spirit of man and his body. Hence he cannot understand the nature and origin of correspondences and representations; nor what is the nature of influx. Sensual men do not apprehend these distinctions, for they regard all
increase and decrease, even with respect to these degrees, to be continuous; and so they cannot conceive of what is spiritual in any other way than as of something more purely natural. On this account also they stand outside, and are far removed from intelligence.

39. In conclusion, a certain arcanum may be related about the angels of the three heavens, which has never before entered the mind of any one, because no one has hitherto understood degrees: namely, that with every angel, and also with every man, there is an inmost or supreme degree, or an inmost and supreme part, into which the Divine of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order with them. This inmost or highest degree may be called the Lord's entrance to the angel and to the man, and His especial dwelling-place in them. By means of this inmost or highest degree man is man, and is distinguished from brute animals, which have it not. Hence it is that man otherwise than animals, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself, can believe in Him, love Him, and thus see Him; and can receive intelligence and wisdom, and speak from reason. Hence also he lives to eternity; but the arrangements and provisions which are made by the Lord in this inmost [degree], do not flow openly into the perception of any angel, because they are above his thought, and transcend his wisdom.

40. These are now the general facts about the three heavens, but in what follows we shall speak of each heaven in particular.
The Heavens consist of innumerable societies.

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

42. The angelic societies in the heavens are also distant from one another, according as their goods differ generically and specifically; for distances in the spiritual world originate solely in differences of the state of the interiors, and, consequently, in the heavens, from differences in the states of love. They are far apart who differ much, and they are near who differ little, for similitude brings them together.

43. All in one society are distinguished from one another in a similar way. They who are more perfect, that is, who excel in good, and therefore in love, wisdom, and intelligence, are in the centre; and they who excel less, are round about, and are distant according to the degree in which their perfection diminishes. It is as with light decreasing from the centre to the circumference. They who are in the centre are also in the greatest light, and they who are towards the circumference are in less and less.

44. They who are like each other are, as it were, spontaneously drawn together; for with their like they are as with their own, or at home,
but with others as with strangers, and abroad. When they are with their like, they are also in their freedom, and thence in all the delight of life.

45. Hence it is evident that good consociates all in the heavens, and that they are distinguished according to its quality. Yet it is not the angels who consociate themselves in this way but the Lord, the Source of good. He leads them, joins them, arranges them, and keeps them in freedom, so far as they are in good; and thus He preserves every one in the life of his own love, faith, intelligence, and wisdom, and thereby in happiness.

46. All who are in similar good, know each other, just as men in the world know their kinsmen, relatives, and friends, although they never saw them before; because there are no other kindreds, relationships, and friendships in the other life than such as are spiritual, that is, than such as are of love and faith. It has been permitted me sometimes to see this when I have been in the spirit and thus withdrawn from the body, and so in company with the angels; and then some of them seemed as if they had been known to me from childhood, but others seemed altogether unknown to me: they who seemed known to me from childhood were in a state similar to the state of my spirit, but they who were unknown, were in a dissimilar state.

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

48. On this account it is, that an angel who excels in wisdom sees the quality of another instantly from the face; for no one in heaven can conceal his interiors by his expression, and dissemble, nor in any way lie and deceive by craft and hypocrisy. It sometimes happens that hypocrites insinuate themselves into societies, having learned to conceal their interiors, and to compose their exteriors so as to appear in the form of the good in which those who belong to the society are, and thus to feign themselves
angels of light. But they cannot stay there long, for they begin to feel interior anguish, to be tortured, to grow livid in the face, and to become as it were deprived of life, in consequence of the contrariety of the life which flows in and affects them; so that they quickly cast themselves down into the hell inhabited by their like, and no longer desire to ascend. These are they who are meant by the man found among the invited and reclining guests, who had not on a wedding garment, and was cast into outer darkness (Matt. xxii. 11, and following verses).

49. All the societies of heaven communicate with each other, though not by open intercourse, for few go out of their own society into another; because to go out from their own society is like going out of themselves, or out of their own life, and passing into another which is not so well suited to them; nevertheless all communicate by an extension of the sphere which goes from the life of every one. The sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the societies around, and the farther and wider as the affections are more interior and perfect, and therefore the angels have intelligence and wisdom in proportion to this extension. They who are in the inmost heaven, and in the midst of it, diffuse their sphere through the whole of heaven, and hence there is a communication of all in heaven with every one, and of every one with all. But this extension will be treated of more fully below when we speak of the heavenly form according to which the angelic societies are arranged, and also of the wisdom and intelligence of the angels;
for all extension of the affections and thoughts proceeds according to that form.

50. It was said above, that there are larger and smaller societies in the heavens. The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are some angels also who live apart, as it were, in separate houses and families, but although they live so dispersed, they are still arranged in order like those who are in societies, the wiser being in the middle, and the more simple in the boundaries. These are more immediately under the Divine auspices of the Lord, and are the best of the angels.

Every society is heaven in a less form, and every angel is heaven in the least form.

51. Every society is a heaven in a less form, and every angel is heaven in the least form, because the good of love and faith make heaven, and this good is in every society of heaven, and in every angel of a society. It does not matter that this good is everywhere different and various, for it is still the good of heaven. The difference is only that heaven is of one quality here and another there. It is therefore said, when any one is taken up into a society of heaven, that he is "gone to heaven"; and of those who are there, that they are in heaven, and every one in his own heaven. All who are in the other life know this, and therefore they who stand without or beneath heaven, and look from a distance at the
companies of angels, say that heaven is here, or there. The case may be compared with that of lords, officers, and attendants, in one royal palace or court, who, although they live separately in their respective homes or chambers, one above and another below, are still all in one palace or one court, ready to serve the king in their several capacities. From this it is clear what is meant by the Lord's words, "In my Father's house are many mansions" (John xiv. 2), and what is meant by the habitations of heaven, and by the heavens of heavens, in the prophets.

52. That every society is a heaven in a less form might also be evident from this, that every society is in a heavenly form like that of the whole heaven. In the whole heaven they who excel the rest are in the centre, and about them, even to the boundaries, in a decreasing order, are they who are less excellent, as may be seen in the preceding chapter (n. 43). The same may also be evident from this, that the Lord also leads all in the whole heaven as if they were one angel, and in like manner those who are in every society. Hence an entire angelic society sometimes appears as a one in the form of an angel, as I have been permitted by the Lord to see. When the Lord Himself appears in the midst of angels, He does not appear encompassed by a multitude, but as One, in an angelic form. Hence it is that the Lord in the Word is called an angel, and also that an entire society is so called. Michael, Gabriel, and Raphael, are nothing but angelic societies so named from their functions.

53. As an entire society is heaven in a less
form, so every angel is a heaven in the least form; for heaven is not out of an angel, but within him. For his interiors, which are of his mind, are disposed into the form of heaven, and thus for the reception of all things of heaven which are out of him. These he receives according to the quality of the good which is in him from the Lord. Hence an angel also is a heaven.

54. It can in no case be said that heaven is out of anyone, but that it is within him; for every angel receives the heaven which is around him according to the heaven which is within him. This plainly shows how much he is deceived who believes that to come into heaven is only to be elevated among angels, whatever he may be as to his interior life, and thus that heaven may be conferred on any one by an act of unconditional mercy; when the truth is, that if heaven is not within a person, nothing of the heaven which is around him flows in and is received. There are many spirits of this belief, and who, for this reason, have been taken up into heaven. But when they came there, because their interior life was contrary to the life of angels, they grew blind as to their intellectual things, and at last became like idiots, and were tortured as to the things of the will until they behaved like madmen. In a word, they who live wickedly and come into heaven gasp there for breath, and are in torture like fishes taken out of the water into the air; or like animals in the receiver of an air-pump, in the ether, with the air exhausted. Hence, it is evident that heaven is not out of a man, but within him.

55. Since all receive the heaven which is
around them according to the quality of the heaven which is within them, therefore they receive the Lord in the same manner, because the Divine of the Lord makes heaven. Hence, when the Lord manifests Himself in any society, He appears there according to the quality of the good in which the society is, and thus not the same in one society as in another. Not that this dissimilitude is in the Lord, but in those who see Him from their own good, thus according to it. The angels are affected also at the sight of the Lord, according to the quality of their love; for they who love Him most interiorly, are most interiorly affected; and they who love Him less are less affected; whilst the evil, who are out of heaven, are tortured at His presence.

When the Lord appears in a society, He appears there as an angel; but He is distinguished from other angels by the Divine which shines through.

56. Heaven also is wherever the Lord is acknowledged, believed in and loved. Variety in His worship arising from variety of good in different societies is not a cause of loss, but of advantage; for the perfection of heaven is the result of that variety. It is difficult to explain intelligibly how the perfection of heaven is the result of variety, without employing terms in use in the learned world; but by their help we may unfold how a perfect one is formed from various parts. Every single thing (*unum*) is composed of various parts, for a one (*unum*) which is not composed of various parts is not anything, has no form, and therefore has no quality; but when a one is composed of various parts, and the various parts are in a perfect form, in which each
part adjoins itself to the rest in a series of harmonious agreement, then it is perfect. Now, heaven is a one composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. That all perfection has its origin from the harmony of varieties, is evident from all the beauty, pleasantness, and delight which affect both the senses and the external mind; for they exist and flow from no other source than from the concert and harmony of many concordant and harmonious parts, either in co-existent or successive order, and not from one thing alone. Hence, it is said that there is delight in variety, and it is known that the delight is according to the quality. From these things it may be seen as in a mirror how perfection results from variety, even in heaven; since from the things that exist in the natural world those which are in the spiritual world may be seen as in a mirror.

57. Whatever is said of heaven may be said concerning the church, for the church is the Lord’s heaven upon earth. There are also many churches, and yet each is called the church, and is a church, so far as the good of love and of faith rules in it; and here also the Lord makes a one out of various parts, and thus of many churches one. The same may also be said of the man of the church in particular that is said of the church in general, namely, that the church is within man, and not out of him; and every man, in whom the Lord is present in the good of love and faith, is a church. Again: whatever is said concerning an angel in whom heaven is, may be said concerning a man in whom the
church is, for he is a church in the least form, as an angel is a heaven in the least form; indeed it may be said that a man in whom the church is, is a heaven equally with an angel, for man was created to go to heaven and become an angel; and therefore he who has good from the Lord, is a man-angel. And here it may be well to state what man has in common with angels, and what he has more than angels. Man has in common with angels, that his interiors like theirs are formed after the image of heaven, and that he becomes an image of heaven so far as he is in the good of love and of faith. Man has more than the angels, for his exteriors are formed after the image of the world, and in proportion as he is in good, the world with him is subordinated to heaven, and serves heaven; and then the Lord is present with him in both as in His heaven; for He is in His own Divine order everywhere, because God is order.

58. Lastly, it must be observed, that he who has heaven in himself, has it not only in his greatest or general things, but also in his least or most particular; and that the least things in him are an image of the greatest. This results from the fact, that every one is his own love, and is such as his ruling love; for the ruling love flows into and arranges the most minute particulars, and everywhere induces its own likeness. The ruling love in the heavens is love to the Lord, because there the Lord is loved above all things. Hence the Lord there is All in all, and flows into all and each, arranges them, and induces on them His own likeness, and causes heaven to be where He is. Hence an angel is
heaven in the least form, a society is heaven in a greater form, and all the societies taken together in the greatest form. That the Divine of the Lord makes heaven, and is the All in all, may be seen above (n. 7-12).

The entire Heaven, as one whole, resembles one Man.

59. That heaven, as one whole, resembles one man, is an arcana not yet known in the world, but in the heavens it is very well known. To know this fact together with the specific and particular things relating to it, is the chief thing of the intelligence of angels there; and on this many things depend which without it as their common principle would not enter distinctly and clearly into the ideas of their minds. Since the angels know that all the heavens, and their societies, resemble one man, therefore they call heaven the Grand and Divine Man,—Divine from this, that the Divine of the Lord makes heaven (see above, n. 7-12).

60. They who have not a just idea concerning spiritual and heavenly things are unable to perceive that heavenly and spiritual things are arranged and conjoined into the form and image of a man. They think that the earthly and material things, which compose man's outmost nature, make the man, and that without these man is not man. But let them know that man is not man from these things, but because he can understand what is true, and will what is good. These spiritual and heavenly things are
what make man. Besides, it is well known, that the quality of the understanding and the will is the quality of the man; and it may also be known, that his earthly body is formed to serve the will and understanding in the world, and to perform uses in conformity with them in the ultimate sphere of nature. For this reason the body does nothing of itself, but is put in action altogether in compliance with the bidding of the understanding and will; so that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he does with the body and its limbs, so that it is the understanding and will that act, and not the body of itself. Hence it is evident, that man's Intellectual and Voluntary make the man, and that they are in a human form, because they act into the minutest particulars of the body, as what is internal into what is external; and therefore, from them man is called an internal and spiritual man. Heaven itself is such a man, in the greatest and most perfect form.

61. Such is the idea of the angels about man, and therefore the angels never attend to what man does with the body, but to the will from which the body acts; for they call the will the man himself, and the understanding also, so far as it acts as one with the will.

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

63. Such being the form of heaven, it is also ruled by the Lord as one man, and thus as a one. For it is known, that although man consists of an innumerable variety of things, both in the whole and in each part—in the whole, of members, organs, and viscera; and in each part, of series of fibres, nerves, and blood vessels, thus of members within members, and parts within parts—still the man when he acts, acts as a one. Such also is heaven under the government and leading of the Lord.

64. So many various things act as one in man, because there is nothing whatever in him which does not contribute something to the common good, and perform some use. The whole performs a use to its parts, and the parts perform a use to the whole; for the whole consists of the parts, and the parts constitute the whole, therefore they provide for one another, have respect to one another, and are conjoined in such a form, that all, both generally and individually, have reference to the whole and its good. Thus it is that they act as one. Similar are the consociations in heaven, for all are joined together there according to uses, in like form, and therefore they who do not perform use to the community, are cast out of heaven, because they are heterogeneous. To perform use is to desire the welfare of others, for the sake of the common good; and not to per-
form use is to desire the welfare of others, not for the sake of the common good, but for the sake of self. The latter are those who love themselves above all things; but the former love the Lord above all things. Thus it is that they who are in heaven act as one, and this not from themselves, but from the Lord; for they look to Him as the One only Source of all things, and to His kingdom as the common weal to be cared for. This is meant by the Lord's words, "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you" (Matt. vi. 33). To seek His righteousness is to seek His good. They in the world who love the good of their country more than their own, and the good of their neighbour as their own, are those who in the other life love and seek the kingdom of the Lord, for there the kingdom of the Lord is instead of their country; and they who love to do good to others, not for the sake of self, but for the sake of good, love the neighbour, for good there is the neighbour. All such are in the GRAND MAN, that is, in heaven.

65. Since the whole heaven resembles one man, and is a spiritual-Divine man in the greatest form, even in figure, therefore heaven is distinguished, like man, into members and parts, like those of man, and they are similarly named. Angels also know in what member each society is, and they say, that one society is in the head, or some province of the head; another in the breast, or some province of the breast; another in the loins, or some province of the loins; and so on. In general, the highest or third heaven forms the head down to the neck; the middle or second
heaven forms the breast down to the loins and knees, and the lowest or first heaven forms the feet down to the soles, and also the arms down to the fingers; for the arms and hands are ultimate parts of man, although at the sides. Hence it is further evident why there are three heavens.

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

67. These things are stated concerning heaven as the Grand Man, for the reason that without this knowledge in advance, what is to follow about heaven can in no way be understood, nor can any distinct idea be had of the form of heaven, of the conjunction of the Lord with heaven, of the conjunction of heaven with man, of the influx of the spiritual world into the natural, and none whatever concerning correspondence. Of these things in order we are to treat in what now follows. To give light upon these things, therefore, the above has been premised.
EVERY SOCIETY IN THE HEAVENS RESEMBLES ONE MAN.

68. That every society of heaven resembles one man, and is also in the likeness of a man, has at times been granted me to see. There was a society into which many had insinuated themselves who knew how to feign themselves angels of light, but were hypocrites. When these were being separated from the angels, I saw that the whole society appeared as one indistinct body; then by degrees in human form, but still indistinctly, and at last clearly as a man. They who were in that man, and composed him, were in the good of that society. The rest, who were not in that man, and did not compose him, were hypocrites, who were rejected, but the others were retained; in this way separation was effected. Hypocrites are those who speak well and do well, but regard themselves in every thing. They talk like angels about the Lord, heaven, love, and heavenly life; and they also do well, that they may appear to be such in action as they are in speech; but they think otherwise, for they believe nothing, and wish no good to any but themselves. When, therefore, they do well, it is for themselves, and if for the sake of others, it is in order to be seen, and thus still for the sake of themselves.

69. That a whole angelic society when the Lord manifests Himself as present appears as one body in human form, it has also been granted me to see. There appeared on high, toward the east, as it were a cloud of shining whiteness with a rosy tinge, encompassed with little stars. It
was descending, and as it gradually descended it became brighter, till at length it was seen in a perfect human form. The little stars round about the cloud were angels, who appeared as stars by virtue of light from the Lord.

70. It is to be known, that although all who are in a society of heaven, when seen collectively appear as a one in a human form, yet no one society is just such a man as another. They differ from each other like the faces of different persons of the same family, for the reason given above (n. 47), because they vary according to the varieties of good in which they are; for the good determines the form. The societies which are in the inmost or highest heaven, and especially those in its centre, appear in the most perfect and most beautiful human form.

71. It is worthy of remark, that the more there are in any society of heaven, all acting as one, the more perfect is its human form; for variety arranged in a heavenly form, makes perfection, as has been shown above (n. 56); and numbers produce variety. Every society of heaven, also, increases in number daily, and as it increases, it becomes more perfect. Thus not only the society is being perfected but also heaven as a whole, because heaven is composed of societies. Since increasing numbers make heaven more perfect, it is evident how much they are deceived, who believe that heaven will be closed when it becomes full. On the contrary heaven will never be closed, for the greater its fulness, the greater its perfection. Accordingly the angels desire nothing more earnestly than to receive new angel guests among them.
72. Every society appears collectively in the human form, because the whole heaven has that form, as was shown in the preceding chapter; and because in the most perfect form, such as is the form of heaven, there is a likeness of the parts with the whole, and of the smaller parts with the greatest. The smaller constituents and parts of heaven are the societies of which it consists, and that these are heavens in a less form, may be seen above (n. 51 to 58). This likeness is perpetual, because in the heavens the goods of all are from one love, and thus from one origin. The one love, in which the goods of all in heaven originate, is love to the Lord from the Lord, and hence it is, that the whole heaven is a likeness of Him in general, each society less generally, and each angel in particular, as has already been shown (n. 58).

**Hence every Angel is in a Perfect Human Form.**

73. In the two preceding chapters it has been shown that heaven as a whole resembles one man, and in like manner every society in heaven; and from the sequence of causes adduced there, it follows that the same is true respecting every angel. As heaven is a man in the greatest form, and a society of heaven is a man in a less form, so is an angel, in the least; for in a most perfect form, such as that of heaven, there is a likeness of the whole in every part, and of every part in the whole. The reason of this is that heaven is a communion sharing all it has with each one, and every one receiving all he has
from this communion. An angel is heaven in the least form, because he is a recipient of all heavenly things, as was shown above in its proper article. In proportion as man receives heaven, he also is such a recipient, a heaven, and an angel, see above (n. 57). This is thus described in the Apocalypse: “He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel” (xxi. 17). Jerusalem here spoken of is the Lord's Church, and in a more eminent sense, heaven; its wall is truth which protects from the assault of falsities and evils; a hundred and forty-four are all truths and goods in their entirety; the measure is its quality; man is he in whom are all these goods and truths in general and in particular, and therefore in whom is heaven; and since an angel is also a man by virtue of the same conditions, therefore it is said, the measure of a man, that is, of an angel. This is the spiritual sense of these words. Without that sense, who could understand what is meant by the wall of the holy Jerusalem being the measure of a man, that is, of an angel?

74. But to proceed to experience. I have seen a thousand times that angels are human forms, or men. I have spoken with them as man with man, sometimes with one alone, and sometimes with many in company, and I have seen in them nothing different in form from that of man. I have sometimes wondered that this was the case, and lest it should be said that it was a fallacy, or a vision of fancy, I have been permitted to see them when I was fully awake, when I was in the exercise of every bodily
sense, and in a state of clear perception. I have also frequently told them that men in the Christian world are in such gross ignorance as to angels and spirits, that they believe them to be minds without form, or mere thoughts, of which they have no other idea than as of something ethereal in which is life. Because they thus ascribe to spirits nothing human except a thinking faculty, they believe that they do not see, because they have no eyes; nor hear, because they have no ears; nor speak, because they have neither mouth nor tongue. To this the angels replied, that they know such a belief exists with many in the world, and that it prevails among the learned, and also, to their astonishment, among the clergy. They assigned as a reason for this, that the learned, who were the leaders, and who first broached such an idea of angels and spirits, thought of them from the sensual ideas of the external man; and that they who think from these ideas, and not from interior light, and the general idea implanted in every one, must of necessity invent such fictions, because the sensual ideas of the external man comprehend nothing but what is in nature, nothing that is above, and thus nothing whatever of the spiritual world. From these leaders as guides, this falsity of thought about angels has extended to others, who have not thought from themselves, but from their leaders; and they who think first from others, making this thought their belief, and afterwards review it in their own understanding, can scarcely recede from it, and so for the most part acquiesce in confirming it. They said further, that the simple in faith and heart
do not entertain such ideas concerning angels, but think of them as heavenly men; because they have not extinguished, by erudition, what is implanted in them from heaven, neither can they conceive of any thing without a form. For this reason angels in churches, alike in sculpture and painting, are always represented as men. As to what is implanted from heaven, they said, that it is the Divine flowing in with those who are in the good of faith and of life.

75. From all my experience, which has now continued for many years, I can declare and solemnly affirm that angels as to form are in every respect men; that they have faces, eyes, ears, body, arms, hands, and feet; that they see, hear, and converse with each other, and, in a word, that they are deficient in nothing that belongs to a man except that they are not clothed over all with a material body. I have seen them in their own light, which exceeds by many degrees, the noon-day light of the world; and in that light all their features were seen more distinctly and clearly than the faces of men are seen on earth. It has also been granted me to see an angel of the inmost heaven. His countenance was brighter and more resplendent than the faces of the angels of the lower heavens. I observed him attentively, and he had a human form in all perfection.

76. It must, however, be observed, that angels cannot be seen by man with the eyes of the body, but only with the eyes of the spirit within him, because this is in the spiritual world, and all things of the body are in the natural world. Like sees like, because it is like. Besides, every
one knows that the organ of bodily vision, which is the eye, is so gross, that it cannot see even the smaller objects of nature except by the aid of optical glasses; much less, then, can it discern objects which are above the sphere of nature, as are all things in the spiritual world. Yet they may be seen by man, when he is withdrawn from the sight of the body, and the sight of his spirit is opened, as takes place in a moment, when it pleases the Lord that man should see spiritual things. Then a man knows no other than that he sees them with the eyes of the body. In this way angels were seen by Abraham, Lot, Manoah, and the prophets. In this way also the Lord was seen by the disciples after the resurrection. In the same way also, angels have been seen by me. Because the prophets saw in this way they were called seers, and men whose eyes were open (1 Sam. ix. 9; Numb. xxiv. 3); and the opening of this spiritual sight was called opening the eyes. This was the case with the servant of Elisha, of whom we read, "Elisha prayed and said, L ORD, I pray Thee, open his eyes, that he may see: and the L ORD opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 17).

77. Upright spirits, with whom I have conversed on this subject, were grieved to hear that there was ignorance in the church about the nature of heaven, and of spirits and angels; and they indignantly charged me to declare that they are not minds without form, nor breaths of air, but that they are men in form, and that they see, hear, and feel equally with men in the world.
The Whole Heaven, and Every Part of it, Resembles a Man, because it Exists from the Divine Human of the Lord.

78. That the whole heaven and every part of it resembles a man, because it exists from the Divine Human of the Lord, is a conclusion following from all that has been said in the preceding chapters; for we have shown:—I. That the Lord is the God of heaven. II. That the Divine of the Lord makes heaven. III. That heaven consists of innumerable societies; and that each society is heaven in a less form; and each angel in the least. IV. That the whole heaven, viewed collectively, resembles one man. V. That every society in the heavens, also, resembles one man. VI. That hence every angel is in a perfect human form. These propositions establish the conclusion, that the Divine, since it makes heaven, is human in form. That this Divine is the Divine Human of the Lord, may be seen still more clearly, because in a compendium, from the extracts from the Arcana Caelestia, which are given as a corollary to this chapter. That the Lord's Human is Divine, and that it is not true, as is believed within the church, that His Human is not Divine, may also be seen from those extracts; likewise from the chapter on the Lord in The New Jerusalem and its Heavenly Doctrine, near the end.

79. That it is so has been made evident to me by much experience, part of which shall now be related. No angel in all the heavens, ever per-
ceives the Divine in any other than the human form; and what is wonderful, they who are in the higher heavens cannot think of the Divine in any other way. They are brought into the necessity of thinking in this way from the Divine Itself, which flows in, and also from the form of heaven, according to which their thoughts are extended around; for every thought of the angels has extension into heaven, and their intelligence and wisdom is in proportion to this extension. This is why all in heaven acknowledge the Lord, for there is no Divine Human except in Him. These things have not only been told me by angels, but it has also been given me to perceive them, when I have been elevated into the inner sphere of heaven. From this it is evident, that the wiser the angels are, the more clearly they perceive this. Hence also it is that the Lord appears to them; for the Lord appears in a Divine angelic form, which is the Human, to those who acknowledge and believe in a visible Divine; but not to those who worship an invisible Divine, because the former can see their God, but the latter cannot see theirs.

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

81. Because heaven, both in the whole and in its parts, from the Divine Human of the Lord, resembles a man, therefore angels say that they are in the Lord; and some that they are in His Body; by which they mean that they are in the good of His love, as the Lord Himself also teaches, where He says, "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me; for without me ye can do nothing. Continue ye in my love. If ye keep my commandments, ye shall abide in my love" (John xv. 4–10).

82. Such being the perception in heaven concerning the Divine, it is consequently implanted in every man who receives any influx from heaven, to think of God under the human form. Thus thought the ancients, and thus also the moderns think, both without the church and within it. The simple see Him in thought as the
Ancient One encompassed with brightness. But this inherent perception has been extinguished by all who have cut off the influx from heaven by self-derived intelligence, and by a life of evil. They who have extinguished it by self-derived intelligence, desire an invisible God; and they who have extinguished it by a life of evil, desire no God. Neither one class nor the other is aware that such an inherent perception exists, because it no longer exists with them; when yet this is the very celestial Divine, which primarily flows from heaven into man, because man is born for heaven, and no one enters heaven without an idea of the Divine.

83. Hence it is that he who has no idea of heaven, that is, of the Divine from whom heaven exists, cannot be raised to the first threshold of heaven. As soon as he approaches, he perceives resistance and strong repulsion, because in him the interiors, which ought to receive heaven, are not in the form of heaven, and are consequently closed; and they are shut up the more closely as he approaches heaven. Such is the lot of those within the church who deny the Lord, and of those who, like the Socinians, deny His Divinity. But what is the lot of those who are born out of the church, and to whom the Lord is not known because they have not the Word, will be seen in the following pages.

84. It is clear that the ancients had an idea of the Divine Being as human, from the appearances of the Divine to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others, who, although they saw God as a man, still adored
Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham, He Himself teaches in John (viii. 56); and that it was He, also, who was seen by the rest, is evident from the Lord's words, "No one hath seen the Father, nor heard his voice nor seen his form" (John i. 18; v. 37).

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

86. The inhabitants of heaven wondered that men should imagine themselves intelligent, who think of what is invisible, that is, incomprehensible under any form, when they think of God; and that they should call those not intelligent and simple who think otherwise, when yet the contrary is the truth. They say, let those who imagine themselves in this way to be intelligent ask themselves whether they do not see nature instead of God; some of them nature as evident to the sight, and some of them nature in her invisible recesses; and whether they are not so blind, as not to know what God is, what an angel is, what a spirit is, what their own soul is, which is to live after death, what is the life of heaven in man, and many other subjects of intelligence; when yet those whom they call simple know all these things in their own way. They have an idea of their God, that He is the Divine in a human form; of an angel that he is a heavenly man; of their own soul—which is to live after death—that it is as it were an angel; and of the life of heaven with man that it is to live according
to the Divine precepts. These, therefore, the angels call intelligent and fitted for heaven, but the others, on the contrary, not intelligent.

There is a Correspondence of all Things of Heaven with all Things of Man.

87. It is unknown at this day what correspondence is. This ignorance arises from many causes; but the chief cause is, that man has removed himself from heaven by the love of self and the world. For he who loves himself and the world above all things regards only worldly things, because they please the external senses, and gratify his inclination, and he cares nothing for spiritual things, which please the internal senses, and delight the soul. These therefore such men reject, saying they are too high to be objects of thought. It was otherwise with the ancients, for to them the knowledge of correspondences was the chief of all knowledges. By means of it also they acquired intelligence and wisdom, and by means of it they who were of the church had communication with heaven; for the knowledge of correspondences is an angelic knowledge. The most ancient people, who were celestial men, thought from correspondence itself like the angels. For this reason they also spoke with angels, and the Lord Himself was often seen by them and instructed them. But at this day that knowledge is so entirely lost, that it is not known what correspondence is.

88. Without a perception of what correspondence is, it is impossible for any thing to be
clearly known about the spiritual world, nor about its influx into the natural world; nor even as to what the Spiritual is relatively to the Natural; nor anything with clearness about the spirit of man, which is called the soul, and its operation upon the body; nor about the state of man after death; and therefore it is necessary to show what correspondence is and what is its nature. By this means the way will be prepared for what is to follow.

89. First, then, it shall be stated what correspondence is. The whole natural world corresponds to the spiritual world, not only the natural world in general, but also in particular. Whatever, therefore, in the natural world exists from the spiritual, is said to be its correspondent. It is to be known that the natural world exists and subsists from the spiritual world, just as an effect exists from its efficient cause. By the natural world is meant whatever is under the sun, and receives from it its heat and light, and all things which thence subsist belong to that world. But the spiritual world is heaven, and the things belonging to that world are all those which are in the heavens.

90. Since man is a heaven, and also a world, in least form after the image of the greatest (see above, n. 57), therefore in him there is a spiritual world and a natural world. The interiors, which belong to his mind, and relate to the understanding and will, make his spiritual world; but the exteriors, which belong to his body, and relate to its senses and actions, make his natural world. Whatsoever, therefore, in this natural world, that is, in his body, its senses and actions, exists from
its spiritual world, that is, from his mind and its understanding and will, is called a correspondent.

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

92. From these observations, what the internal man is and what the external, may also be seen, for the internal is called the spiritual man, and the external is called the natural man; and the one is as distinct from the other as heaven is from the world. All things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

93. This much has been said about the correspondence of the internal or spiritual man with his external or natural man. We shall now treat of the correspondence of the whole heaven with every part of man.

94. It has been shown that the entire heaven resembles one man, and that it is in the form of a man, and is therefore called the GRAND MAN. It has also been shown, that the angelic societies, of which heaven consists, are arranged like the members, organs, and viscera, in man; so that some are in the head, some in the breast,
some in the arms, and some in every particular part of those members (see n. 59 to 72). The societies, therefore, which are in any member in heaven, correspond to the same member in man; for instance, the societies which are in the head correspond to the head in man; those which are in the breast correspond to the breast in man; those which are in the arms correspond to the arms in man, and so in all other cases. From this correspondence man subsists, for man subsists from no other source than heaven.

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

96. The correspondence of the two kingdoms of heaven with the heart and lungs, is the general correspondence of heaven with man; but there is a less general correspondence with each of his members, organs, and viscera, the nature of which we will now describe. They who are in the head, in the Grand Man, or heaven, excel all others in every good; for they are in love, peace, innocence, wisdom, intelligence, and thence in joy and happiness. These flow into the head of man, and into the things belonging to the head, and correspond to them. They who are in the breast, in the Grand Man, or heaven, are in the good of charity and faith, and flow into the breast of man, and correspond to it. They who are in the loins, and in the organs consecrated to generation, in the Grand Man, or heaven, are in marriage love; they who are in the feet, are in the lowest good of heaven, which is called natural spiritual good. They who are in the arms and hands, are in the power of truth derived from good; they who are in the eyes, are in understanding. They who are in the ears, are in attention and obedience; they who are in the nostrils, are in perception. They who are in the mouth and tongue, are in speech from
understanding and perception. They who are in the kidneys, are in truth which examines, separates, and corrects. They who are in the liver, pancreas, and spleen, are skilled in the various purifications of good and truth, and so on with the rest. These flow into similar parts of man, and correspond to them. The influx of heaven is into the functions and uses of the members; and uses, which are from the spiritual world, invest themselves with form by means of such things as are in the natural world and are thus embodied in effects. Hence there is correspondence.

97. On this account it is that by these same members, organs, and viscera, such things are signified in the Word, for all things there are significant according to correspondences. Thus by the head, is signified intelligence and wisdom; by the breast, charity; by the loins, marriage love; by the arms and hands, the power of truth; by the feet, what is natural; by the eyes, understanding; by the nostrils, perception; by the ears, obedience; by the kidneys, the purification of truth; and so on. Hence also it is usual in common discourse to say of one who is intelligent and wise, that he has a head; of one who is in charity, that he is a bosom friend; of one who excels in perception, that he is keen scented; of one who is distinguished by intelligence, that he is sharp-sighted; of a very powerful man, that he has long hands; and of one who wills from love, that it is from the heart. These and many other sayings in man's speech, are from correspondence; for such expressions are from
the spiritual world, although man does not know it.

98. That there is such a correspondence of all things of heaven with all things of man, has been shown me by much experience; by so much, indeed, as to convince me of it as of a thing self-evident and beyond doubt. But to adduce all this experience here is not needful or permissible, on account of its abundance, but it may be seen in the *Arcana Coelestia*, in the chapters where Correspondences, Representations, The Influx of the Spiritual World into the Natural, and The Intercourse between the Soul and the Body, are treated of.

99. But although all things of man as to his body correspond to all things of heaven, still man is not an image of heaven as to his external form, but as to his internal. For the interiors of man receive heaven, but his exteriors receive the world. So far, therefore, as his interiors receive heaven, man, as to them, is a heaven in the least form after the image of the greatest; but so far as his interiors do not receive heaven, he is not a heaven nor an image of the greatest. Nevertheless his exteriors, which receive the world, may be in a form according to the order of the world, and thus in varied beauty. For outward beauty, which belongs to the body, is derived from parents, and from formation in the womb, and is afterwards preserved by a common influx from the world. Hence it is that the natural form of man differs greatly from the form of his spiritual man. It has occasionally been shown me what was the form of man's spirit, and in some, whose countenance was fair and
beautiful, the spirit was deformed, black, and monstrous, so that you would call it an image of hell, not of heaven; but in some who were not outwardly beautiful, the spirit was well formed, fair, and angelic. The spirit of man appears also, after death, such as it had been in the body which clothed it, when living in the world.

100. But correspondence extends more widely than to man, for there is correspondence of the heavens with one another. The second or middle heaven corresponds to the third or inmost: and the first or lowest heaven to the second or middle: the first or lowest heaven corresponds also to the bodily forms in man, which are called his members, organs, and viscera. Thus the corporeal part of man is that in which heaven finally terminates, and on which it rests as on its base. But this arcanum will be more fully unfolded elsewhere.

101. It is, nevertheless, to be carefully noted, that all correspondence with heaven is with the Divine Human of the Lord, because heaven is from Him, and He is heaven, as has been shown in the preceding chapters. For unless the Divine Human flowed into all things of heaven, and according to correspondences, into all things of the world, there would be neither angel nor man. Hence again it is manifest why the Lord was made Man, and clothed His Divine with the Human from first to last; for the Divine Human from which heaven subsisted before the Lord’s coming, was no longer able to sustain all things, because man, the basis of the heavens, had subverted, and destroyed order. The nature and quality of the Divine Human which existed
before the coming of the Lord, and the state of heaven at that time, is described in the extracts appended to the preceding chapter.*

102. Angels are amazed when they hear that there are men who attribute all things to nature, and nothing to the Divine, and who believe that their bodies, into which so many wonders of heaven are collected, are fashioned by nature. Still more are they amazed that the rational faculty of man is believed to be from nature; when yet, if men will but lift up their minds a little, they can see that such things are from the Divine, and not from nature; and that nature has been created only to clothe what is spiritual, and to present it in a corresponding form in the ultimate of order. Such men they liken to owls, which see in darkness, and not in the light.

There is a Correspondence of Heaven with all Things of the Earth.

103. What correspondence is, has been shown in the preceding chapter, and also that all and each of the things of the animal body are correspondents. It now follows in order to show that all things of the earth, and in general, all things of the world, are correspondents.

104. All things which belong to the earth are distinguished into three kinds, which are called kingdoms, namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom. The things of the animal kingdom are correspondents in the first degree, because they live;

* See Demy 8vo Edition.
those of the vegetable kingdom are correspondents in the second degree, because they only grow; and those of the mineral kingdom are correspondents in the third degree, because they neither live nor grow. Correspondents in the animal kingdom are living creatures of various kinds, both those which walk and creep on the earth, and those which fly in the air; but they are not named specifically here, because they are well known. Correspondents in the vegetable kingdom are all things which grow and flourish in gardens, woods, fields, and meadows; these also are not named, because they are known. Correspondents in the mineral kingdom are metals, both the noble and the base; stones precious and not precious; earths of various kinds, and also waters. Besides these things, those also are correspondents which are prepared from them by human industry for use; such as foods of all kinds, clothing, houses, public edifices, and many other things.

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

106. In a word, all things which exist in nature, from the least to the greatest, are correspondents. The reason they are correspon-
dents is that the natural world, and all that it contains, exists and subsists from the spiritual world, and both worlds from the Divine. We say subsists as well as exists, because every thing subsists from that which gave it existence, subsistence being perpetual existence, and because nothing can subsist from itself, but only from a something prior to itself, and thus, from the First; from which therefore if it were separated, it would perish and vanish altogether.

107. Every thing which exists and subsists in nature from Divine Order is a correspondent. The Divine Good, which proceeds from the Lord, makes Divine Order. It commences from Him, and proceeds from Him through the heavens successively into the world, and there terminates in ultimates, where the things which are according to order are correspondents. All things there are according to order, which are good and perfect for use; for every good is a good according to use, while the form has relation to truth, because truth is the form of good. Hence it is that all things in the whole world, which partake of the nature of the world, and which are in Divine Order, have relation to good and truth.

108. That all things in the world exist from the Divine, and are clothed with such forms in nature to enable them to be there and to perform use, and thus to correspond, is manifest from everything that is seen both in the animal and vegetable kingdoms. In each kingdom there are things which every one who thinks interiorly may see to be from heaven. For the sake of illustration a few out of innumerable instances, may be mentioned; and first from the animal kingdom.
The wonderful knowledge which is, as it were, implanted in every animal is generally known. Bees know how to gather honey from flowers, to build cells of wax, in which to store the honey, and thus to provide food for themselves and their families even for the coming winter. Their queen bee lays eggs, and the rest take care of them and cover them, that a new race may be born. They live under a certain form of government, which all know from instinct. They preserve such as are useful, and cast out the useless, depriving them of their wings; besides many other wonderful things, implanted in them from heaven for the sake of use; for their wax everywhere serves the human race for candles, and their honey for sweetening food. What wonders are displayed in the case of caterpillars, the lowest creatures in the animal kingdom! They know how to nourish themselves with the juice of leaves which suit their nature, and afterwards at the appointed time, to invest themselves with a covering, and place themselves, as it were, in a womb, and so to hatch out an offspring of their own kind. Some are first changed into nymphs and chrysalises, which spin threads, and after the task is done, they come out clad with a body of different form, decorated with wings, and fly in the air as in their heaven; and pair together, lay eggs, and provide for themselves a posterity. Besides these specific instances, all creatures in general that fly in the air know their proper food, and not only what it is, but where to find it. They know how to build their nests, every species in a manner peculiar to itself; to lay their eggs in them, to sit upon them, to hatch their young, and feed
them, and to drive them from their home when they are able to provide for themselves. They also know their enemies whom they are to shun, and the friends with whom they are to consociate, and all this from the earliest period; not to mention the wonders contained in their eggs themselves, in which all things lie ready in their order for the formation and nourishment of the embryo-chick, as well as innumerable other things. Who that thinks from any rational wisdom, will ever say that these things are from any other source than from the spiritual world, to which the natural world serves for clothing with a body what is derived from it, or for presenting in effect, that which is spiritual in its cause? The reason that the animals of the earth, and the fowls of the air, are born into all this knowledge, and man is not, though he is more excellent than they, is because animals are in the order of their life, nor have they been able to destroy that which is in them from the spiritual world, because they have no Rational. But with man, who thinks from the spiritual world, the case is different, because he has perverted what is in him from that world, by a life contrary to order, and which his rational faculty has favoured, he must, of necessity, be born entirely ignorant, and afterwards be led back by Divine means into the order of heaven.

109. How the things of the vegetable kingdom correspond may appear from many considerations; as that little seeds grow into trees, which put forth leaves, produce flowers, and then fruit, in which again, they deposit seeds; and that these effects take place successively, and exist together in such admirable order, that it is
impossible to describe them in a few words. Indeed if volumes were written concerning them, still there would remain interior arcana, relating more closely to their uses, which cannot be exhausted by science; and since these, also, are from the spiritual world, or heaven, which is in the form of man, as has been shown above in a separate chapter,—therefore every thing in this kingdom has a certain relation to something in man, as is known, also, to some in the learned world. That all things in this kingdom are correspondents, has been made evident to me by much experience. For very often, when I have been in gardens, and have been looking at the trees, fruits, flowers, and vegetables, I have seen their correspondences in heaven, and have spoken with those in whom they were, and have been instructed concerning their origin and quality.

110. To know, however, the spiritual things in heaven to which natural things in the world correspond, is possible to no man at this day except by revelation from heaven, because the knowledge of correspondences is entirely lost. But the nature of the correspondence of spiritual things with natural, I would illustrate by some examples.

The animals of the earth, in general, correspond to affections; tame and useful animals to good affections; fierce and useless animals to evil affections. In particular, oxen and bullocks correspond, to the affections of the natural mind, and sheep and lambs to the affections of the spiritual mind; but winged creatures, according to their species, correspond to the intellectual things of both minds; and hence it is
that various animals, as oxen, bullocks, rams, sheep, she-goats, he-goats, he-lambs, she-lambs, pigeons, and turtle-doves, were accepted for holy use in the Israelitish church; for that church was a representative church, and those animals were used as sacrifices and burnt-offerings. For in that use they corresponded to things spiritual, which were understood in heaven according to the correspondences. Animals, also, according to their genera and species, are affections, because they live; and the life of each one is from no other source than affection, and according to it. Hence, also, every animal has innate knowledge according to the affection of its life. Man is similar to animals as to his natural man, and therefore he is compared to them in common speech: if he is gentle, he is called a sheep or a lamb; if fierce, he is called a bear or a wolf; if he is cunning, he is called a fox or a serpent, and so on.

III. There is a similar correspondence with the things of the vegetable kingdom; thus a garden in general corresponds to heaven as to intelligence and wisdom; and on this account heaven is called the garden of God, and paradise, and by man, the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth, from which come intelligence and wisdom. On this account the ancients, who were skilled in the knowledge of correspondences, held their sacred worship in groves. Hence also it is that trees are so often mentioned in the Word, and that heaven, the church, and man, are compared to the vine, the olive, the cedar, and other trees; and
their good works to fruits. The food also derived from them, and especially from the harvest-seed from the field, corresponds to affections of good and truth; because these nourish spiritual life, as earthly food nourishes natural life. Hence bread, in general, corresponds to the affection for all good, because it supports life better than other foods, and because by bread is meant all food. On account of this correspondence the Lord calls Himself the bread of life; and for the same reason, also, the loaves of bread were in holy use in the Israelitish church, for they were set upon a table in the tabernacle, and called the bread of faces. All the divine worship, which was celebrated by sacrifices and burnt-offerings, was also called bread. On account of this correspondence also, the most holy solemnity of worship in the Christian church is the Holy Supper, in which bread and wine are administered. From these few examples the nature of correspondence may be seen.

112. How the conjunction of heaven with the world is effected by correspondences, shall also be briefly explained.

The Lord's kingdom is a kingdom of ends, which are uses; or, what is the same thing, it is a kingdom of uses, which are ends. On this account the universe has been so created and formed by the Divine, that uses may everywhere be so clothed as to be presented in act or in effect, first in heaven and afterwards in the world; and thus through degrees and successively, even to the ultimates of nature. Hence it is evident, that the correspondence of natural things with spiritual, or of the world with
heaven, is effected by uses, and that uses conjoin them; and that the forms with which uses are clothed, are correspondences, and mediums of conjunction, so far as they are forms of the uses. In nature in its threefold kingdom, all things which exist according to order are forms of uses, or effects formed from use for use; and therefore the things in nature are correspondences. But with man, as far as he lives according to Divine Order, thus as far as he is in love to the Lord and in charity toward the neighbour, so far his acts are uses in form, and are correspondences by which he is conjoined to heaven. To love the Lord and the neighbour is in general to perform uses. Further it should be known, that man is the means by which the natural world is conjoined with the spiritual, or that he is the medium of conjunction. For in him are both the natural and the spiritual world (see above, n. 57), therefore so far as man is spiritual, he is a medium of conjunction, but so far as he is natural and not spiritual, he is not a medium of conjunction. Nevertheless the Divine influx continues to flow into the world without the mediation of man, and also into the things of the world in man, but not into his Rational.

113. As all things in accordance with Divine order correspond to heaven, so all things which are contrary to Divine order correspond to hell. The things which correspond to heaven have reference to good and truth, and all things which correspond to hell have relation to evil and the falsity.

114. Something shall now be said concerning the knowledge of correspondences, and its use.
It was said above, that the spiritual world, which is heaven, is conjoined with the natural world by correspondences; and therefore man has communication with heaven by correspondences. For the angels of heaven do not think from natural things, as man does. Consequently when man is in a knowledge of correspondences, he may be in company with angels as to the thoughts of his mind, and so be conjoined with them as to his spiritual or internal man. The Word was written by pure correspondences, in order that there might be conjunction of heaven with man, for all things in general and in particular in it are correspondences. And so if man were in a knowledge of correspondences, he would understand the Word in its spiritual sense, and thus the knowledge of arcana, of which he sees nothing in the sense of the letter, would be granted to him. For in the Word there is a literal sense, and there is a spiritual sense. The literal sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven; and since the conjunction of heaven with the world is by correspondences, therefore a Word was given, in which every thing even to an iota has its correspondence.

115. I have been instructed from heaven, that the most ancient people on our earth, who were celestial men, thought from correspondences themselves, and that the natural things of the world, which were before their eyes, served them for means of thinking in this way; that, being of such a character, they were in fellowship with angels and spoke with them; and that
thus heaven was conjoined to the world through them. On this account that period was called the golden age, of which also ancient writers say, that the inhabitants of heaven dwelt with men, and associated with them as friends with friends. But after their times those succeeded, who did not think from correspondences themselves, but from a knowledge of correspondences; and then too there was conjunction of heaven with man, but not so intimate. Their period was called the silver age. Afterwards those succeeded, who, indeed, knew correspondences, but did not think from their knowledge, because they were in natural good, and not, like their predecessors, in spiritual good. Their period was called the copper age. After this man became gradually external, and at length corporeal; and then the knowledge of correspondences was altogether lost, and with it the knowledge of heaven, and of many things relating to heaven. These ages were named from gold, silver, and copper from correspondence, because gold, from correspondence, denotes celestial good, in which were the most ancient people; silver, spiritual good, in which were the ancient people, who succeeded; and copper, natural good, in which were their next posterity; but iron, from which the last age was named, signifies hard truth without good.

THE SUN IN HEAVEN.

116. The sun of this world is not visible in heaven, nor any thing from that sun, because it is all natural. Nature, in fact, commences from
this sun, and whatever is produced by it is called natural. But that which is spiritual in which heaven is, is above nature, and entirely distinct from what is natural; neither do they communicate with each other except by correspondences. The nature of the distinction between them may be understood from what has been said above about degrees (n. 38); and the nature of the communication, from what has been said in the two preceding chapters about correspondences.

117. But though the sun of this world does not appear in heaven, nor anything from that sun, yet there is a sun there, and light, and heat, and all things as in the world, besides innumerable others, but not from the same origin; for all things in heaven are spiritual, while those in the world are natural. The Sun of heaven is the Lord, and the light there is Divine Truth, and the heat is Divine Good, and both proceed from the Lord as the Sun. From this origin are all things which exist and are seen in the heavens. But of the light and heat, and the things which exist from them in heaven, more will be said in the following chapters; at present only of the Sun. The Lord is seen in heaven as the Sun, because He is Divine love from which all spiritual things exist, and, by means of the sun of this world, all natural things. This love is what shines as the Sun.

118. That the Lord is actually seen in heaven as the Sun, has not only been told me by angels, but has also been granted to me at times to see. What then I have heard and seen of the Lord as the Sun I will here describe in a few words.

The Lord is seen as the Sun, not in heaven,
but on high above the heavens: not directly over the head, or in the zenith, but before the faces of the angels, at a middle altitude. He is seen in two distinct places, at a great distance, one before the right eye, and another before the left eye. Before the right eye He appears exactly like a sun, in splendour and magnitude like the sun of the world; but before the left eye He does not appear as a sun, but as a moon, in magnitude and brightness like the moon of our earth, but more gleaming and surrounded with several, as it were, lesser moons, each of which is similarly bright and gleaming. The Lord appears thus differently in two places, because He is seen by every one according to the quality of his reception of Him; and therefore in one way by those who receive Him in the good of love, and in another way by those who receive Him in the good of faith. By those who receive Him in the good of love, He is seen as the Sun, fiery and flaming, according to the reception. These are in His celestial kingdom. But by those who receive Him in the good of faith, He is seen as the Moon, bright and gleaming, according to the reception. These are in His spiritual kingdom. The reason is that the good of love corresponds to fire, and therefore fire, in the spiritual sense, is love; and the good of faith corresponds to light, and light also, in the spiritual sense, is faith.

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

119. Hence it is, that in the Word, the Lord, as to love, is compared to the sun, and as to faith, to the moon; and also, that love from the Lord to the Lord is signified by the sun, and faith from the Lord in the Lord is signified by the moon; as in the following passages: “The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days” (Isaiah xxx. 26). “When I shall put thee out, I will cover the heavens; and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land” (Ezekiel xxxii. 7, 8). “I will darken the sun in his going forth, and the moon shall not cause her light to shine” (Isaiah xiii. 10). “The sun and the moon shall be darkened, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood” (Joel ii. 10, 31; iii. 15). “The sun became black as sackcloth of hair, and the moon became as blood, and the stars fell unto the earth” (Apoc. vi. 12, 13). “Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven” (Matt. xxiv. 29): and elsewhere. By the sun is signified love, by the moon faith, and by the stars the knowledges of good and truth,
which are said to be darkened, to lose their light, and to fall from heaven, when they no longer exist. That the Lord is seen as the Sun in heaven is evident from His transfiguration before Peter, James, and John, when His face did shine as the sun (Matt. xvii. 2). The Lord was thus seen by the disciples when they were then withdrawn from the body, and were in the light of heaven. It was for this reason that the ancients, with whom there was a representative church, turned the face to the sun in the east during Divine worship; and it is on this account that an eastern aspect was given to temples.

120. The nature and intensity of the Divine Love may appear from comparison with the sun of the world, as most ardent, for if you can believe it, the Divine Love is far more ardent than that sun. On this account, the Lord, as the Sun, does not flow immediately into the heavens, but the ardency of His love is tempered by degrees on the way. The tempering belts appear like radiant belts around the Sun. The angels also are veiled in a thin suitable cloud, that they may not be injured by the influx. For this reason, the heavens are distant from the Lord according to their reception. The higher heavens are nearest to the Lord as the Sun, because they are in the good of love; the lower heavens are more remote, because they are in the good of faith; and they who are not in good, like the infernals, are very remote, and this remoteness is in proportion to the degree of the opposition to good.

121. When the Lord is seen in heaven, as is frequently the case, He is not seen encompassed
with the Sun, but in an angelic form, distinguished from the angels by the Divine which shines from His face. For He is not there in person, since the Lord in person is always encompassed with the sun, but He is present there by aspect. For it is common in heaven for persons to be seen as present in the place where their view is fixed or terminated, although it may be very far from the place where they really are. This presence is called the presence of the internal sight, of which we shall speak hereafter. I have also seen the Lord in an angelic form out of the Sun, and a little beneath the Sun, at a great altitude; and also near at hand in a similar form, with a resplendent countenance; and once in the midst of the angels as a flame-like radiance.

122. The sun of the world appears to the angels as something dark opposite to the Sun of heaven, and the moon as something less dark opposite to the Moon of heaven, and this constantly. The reason is that the world's fieriness corresponds to the love of self, and the light from it corresponds to what is false derived from that love. The love of self is directly opposed to Divine Love, and what is false derived from the love of self is directly opposed to Divine Truth; and what is opposite to Divine Love and Divine Truth, is thick darkness to the angels. This is why to worship the sun and moon of the natural world, and to bow down to them, signifies, in the Word, to love self and the falsities from that love; and therefore such idolaters were to be cut off (Deut. iv. 19; chap. xvii. 3, 4, 5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Apoc. xvi. 8; Matt. xiii. 6).
123. Since the Lord is seen in heaven as the Sun, from the Divine Love which is in Him and from Him, therefore all who are in the heavens turn themselves constantly to Him, those in the celestial kingdom to Him as the Sun, and those in the spiritual kingdom to Him as the Moon. But those who are in hell turn themselves to the thick darkness and obscurity which are in the opposite direction, and thus backward from the Lord, for the reason that all who are in the hells are in the love of self and the world, and are thus opposed to the Lord. They who turn themselves to the thick darkness, which is in the place of the sun of the world, are in the hells to the back, and are called genii; but they who turn themselves to the darkness which is in the place of the moon, are in the hells more in front, and are called spirits. This is why those in the hells are said to be in darkness, and those who are in the heavens, in light. Darkness also signifies falsity from evil, and light, truth from good. They turn themselves in this manner, because all in the other life look to those things which rule in their interiors, that is, to their loves, and the interiors make the face of an angel or spirit. In the spiritual world also there are no fixed quarters, as in the natural world, but the face is what fixes them. Man, also, as to his spirit turns himself in a similar way; backward from the Lord, if he is in the love of self and the world, and toward Him, if he is in love to Him and the neighbour. But man does not know this, because he is in the natural world, where the quarters are fixed according to the rising and setting of the sun. But this, being hard for
men to understand, shall be further explained when we treat of the Quarters, Space, and Time in heaven.

124. Because the Lord is the Sun of heaven, and all things which are from Him look to Him, the Lord is also the common centre from which proceed all direction and determination. Thus all things beneath are in His presence and under His auspices, both in the heavens and on the earths.

125. From these considerations, what has been said and shown in previous chapters about the Lord, may be seen in clearer light; namely, that He is the God of heaven (n. 2 to 6). That His Divine makes heaven (n. 7 to 12). That the Divine of the Lord in heaven is love to Him and charity toward the neighbour (n. 13 to 19). That there is a correspondence of all things of the world with heaven, and through heaven with the Lord (n. 87 to 115): and, that the sun and moon of the natural world have such correspondences (n. 105).

**Light and Heat in Heaven.**

126. They who think only from nature cannot comprehend that there is light in heaven, when yet in the heavens the light is so great that it exceeds by many degrees the noon-day light of the world. I have often seen it, even in the time of evening and night. At first I wondered, when I heard angels say that the light of the world is little better than shade in comparison with the light of heaven; but now that I have seen
it, I can bear witness that it is so. The brightness and splendour surpass all description. All that I have seen in the heavens I have seen in that light, and therefore more clearly and distinctly than things in this world.

127. The light of heaven is not natural like that of the world, but spiritual, for it proceeds from the Lord as the Sun, and that Sun is Divine Love, as has been shown in the preceding chapter. That which proceeds from the Lord as the Sun, is called in the heavens Divine Truth, although in its essence it is Divine Good united to Divine Truth. From this the angels have light and heat, light from the Divine Truth, and heat from the Divine Good. Hence it may be evident, that the light of heaven, because it is from such a source, is spiritual and not natural, and likewise the heat.

128. The Divine Truth is light to angels, because angels are spiritual, and not natural. Spiritual beings see from their own Sun, and natural beings from theirs. Divine Truth is the source from which the angels have understanding, and understanding is their internal sight, which flows into and produces their external sight. Hence what is seen in heaven from the Lord as the Sun, is seen in light. Such being the origin of light in heaven, therefore it varies according to the reception of Divine Truth from the Lord, or what is the same thing, according to the intelligence and wisdom in which the angels are. The light of the celestial kingdom is therefore different from that of the spiritual kingdom, and it is different also in each society. The light in the celestial kingdom appears flaming, because
the angels there receive light from the Lord as the Sun; but the light in the spiritual kingdom is white, because the angels there receive light from the Lord as the moon (see above, n. 118). The light also is not the same in one society as in another. It likewise differs in each individual society; for they who are in the centre are in greater light, and they who are in the circumference in less (see n. 43). In a word, in the same degree in which the angels are recipients of Divine Truth, that is, are in intelligence and wisdom from the Lord, they have light. Hence the angels of heaven are called angels of light.

129. Since the Lord in the heavens is Divine Truth, and Divine Truth there is light, therefore in the Word the Lord is called light; and also every truth which is from Him is called light, as in the following passages: Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). "As long as I am in the world, I am the light of the world" (John ix. 5). Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the sons of light. I am come a light into the world, that whosoever believeth in me should not abide in darkness" (John xii. 35, 36, 46). "Light is come into the world, but men loved darkness rather than light" (John iii. 19). John said concerning the Lord, "This is the true light, which enlighteneth every man" (John i. 4, 9). "The people which sat in darkness will see a great light, and to them who sat in the region
and shadow of death, light is sprung up” (Matt. iv. 16). “I will give thee for a covenant of the people, for a light of the nations” (Isaiah xlii. 6). “I have made thee for a light to the nations, that thou mayest be my salvation unto the end of the earth” (Isaiah xlix. 6). “The nations which are saved shall walk in the light of it” (Apoc. xxi. 24). “Send out thy light and thy truth: let them lead me” (Psalm xliii. 3). In these and other passages, the Lord is called light as to the Divine Truth which is from Him, and truth itself is also called light. Since the light of heaven proceeds from the Lord as the Sun, therefore when He was transfigured before Peter, James, and John, “His face appeared like as the sun, and his raiment was as the light, glistening and white as snow, so as no fuller on earth can white them” (Mark ix. 3; Matt. xvii. 2). The Lord’s garments appeared thus, because they represented the Divine Truth, which is from Him in the heavens; and garments, in the Word, therefore signify truths; this is why it is said, in David, “Jehovah, thou coverest thyself with light, as with a garment” (Psalm civ. 2).

130. That the light in the heavens is spiritual, and that this light is Divine Truth, may also be evident from this, that man too has spiritual light, and derives illustration from it so far as he is in intelligence and wisdom from Divine Truth. Man’s spiritual light is the light of his understanding, and the objects of the understanding are truths, which that light arranges analytically into orders, and forms into reasons, and from them draws conclusions in a series. The natural
man does not know that it is real light by which
the understanding sees such things, because he
does not see that light with his eyes, nor per-
ceive it in thought; and yet many are acquainted
with it, and also distinguish it from the natural
light in which they are who think naturally and
not spiritually. They think naturally who look to
the world only, and attribute all things to nature;
but they think spiritually who look to heaven, and
attribute all things to the Divine. It has been fre-
quently granted me to perceive, and also to see,
that the light which enlightens the mind is true
light (lux) quite distinct from the light (lumen)
which is called natural. I have been elevated
into that light interiorly by degrees, and as I was
elevated, my understanding was enlightened, till
at length I perceived what I did not perceive
before, and lastly such things as I could not even
comprehend by thought from natural light. I
have sometimes been vexed that these things
were not comprehended in natural light when
they were so clearly and plainly perceived in
heavenly light. Since the understanding has its
light, therefore we speak of it as we do of the
eye; that it sees and is in light when it perceives,
and that there is obscurity and shade when it
does not perceive; with many similar expressions.

131. Since the light of heaven is Divine
Truth, this light is also Divine Wisdom and
Intelligence, and therefore the same is meant
by being elevated into the light of heaven, as by
being elevated into intelligence and wisdom, and
being enlightened. For this reason the light
with angels is in the same degree as their intelli-
gence and wisdom. Because the light of heaven
is Divine Wisdom, therefore in the light of heaven all are known as to their quality, for the interiors of every one are there revealed in the face, just as they are, and not the least thing is hid. Interior angels also desire that all within them should be manifest, because they will nothing but what is good. It is otherwise with those beneath heaven, who do not will what is good, they are for this reason exceedingly afraid of being seen in the light of heaven. And wonderful to tell, those in hell appear to one another as men, but in the light of heaven, as monsters of horrid face and horrible body, the very forms of their own evil. It is the same with man as to his spirit, when seen by angels. If he is good, he appears as a man, beautiful according to his good; if evil, as a monster, ugly according to his evil. Hence it is evident that all things are made manifest in the light of heaven. They are made manifest, because the light of heaven is Divine Truth.

132. Inasmuch as Divine Truth is light in the heavens, therefore all truths, wherever they are, whether in an angel or out of him, in the heavens or out of them, shine out with light. Yet truths out of the heavens do not shine like truths within the heavens. Truths out of the heavens shine coldly, like snow without heat, because they do not derive their essence from good like truths within the heavens. That cold light, therefore, vanishes when the light of heaven falls on it, and if evil be underneath, it is turned into darkness. I have occasionally seen this, and many other remarkable things about the shining of truths, which are here passed by.
133. Something shall now be said concerning the heat of heaven. In its essence this heat is love. It comes from the Lord as the Sun, which is Divine Love in the Lord and from the Lord; as has been shown in the preceding chapter. From this it is evident that the heat of heaven is spiritual as well as the light, because they are from the same source. There are two things which proceed from the Lord as the Sun; Divine Truth and Divine Good: Divine Truth in the heavens appears as light, and Divine Good as heat; but Divine Truth and Divine Good are so united, that they are not two, but one. And yet with the angels, they are separated, for some angels receive Divine Good more than Divine Truth, and others receive Divine Truth more than Divine Good. They who receive more of the Divine Good are in the Lord's celestial kingdom, and they who receive more of the Divine Truth are in the Lord's spiritual kingdom; but the most perfect angels are they who receive both in the same degree.

134. The heat of heaven, like the light of heaven, is everywhere varied; differing in the celestial kingdom from what it is in the spiritual kingdom, and differing in each society not only in degree, but in quality. It is more intense and pure in the Lord's celestial kingdom, because the angels there are more receptive of the Divine Good: it is less intense and pure in the Lord's spiritual kingdom, because the angels there are more receptive of Divine Truth; and it differs in every society according to reception. There is heat also in the hells, but it is unclean. The heat in heaven is what is meant by sacred and heavenly fire, and the heat of hell is what
is meant by profane and infernal fire: both denote love. Heavenly fire denotes love to the Lord, and love toward the neighbour, and every affection derived from those loves; and infernal fire denotes the love of self, and the love of the world, and every lust derived from those loves. That love is heat from a spiritual source, is evident from one's growing warm with love; a man is inflamed and grows warm according to its nature and degree; and the heat becomes visible when his love is assaulted. Hence, also, it is usual to speak of being inflamed, of growing warm, of burning, of boiling, and of being on fire both in regard to the affections which are of the love of good, and also to the lusts of the love of evil.

135. The love which comes forth from the Lord as the Sun is felt in heaven as heat, because the interiors of the angels, from the Divine Good which is from the Lord, are in love, and hence their exteriors, which thereby grow warm, are in heat. Hence it is that heat and love so correspond to each other in heaven, that every one there has that kind and degree of heat which corresponds with the quality of his love, according to what was just now said. The heat of the world does not enter the heavens at all, because it is too gross, and is natural, not spiritual; it is otherwise with men, because they are in both the spiritual world and in the natural world. As to the spirit they grow warm altogether according to their loves; but as to the body, they grow warm both from the heat of the spirit and from the heat of the world. The former flows into the latter, because they correspond. The nature and quality of the correspondence of both kinds of heat may be
manifest from animals, for their loves—the chief of which is that of producing offspring of their kind—burst forth and operate according to the presence and amount of heat from the sun of the world, which is only in the time of spring and summer. They are much mistaken who imagine that the influent heat of the world excites loves; for there is no influx from the natural into the spiritual, but the spiritual flows into the natural; this influx is from Divine order, but the other would be contrary to Divine order.

136. Angels, like men, have understanding and will. The light of heaven makes the life of their understanding, because the light of heaven is Divine Truth, and Divine Wisdom therefrom; and the heat of heaven makes the life of their will, because the heat of heaven is Divine Good, and Divine Love therefrom. The very life itself of the angels is from that heat, but not from the light, except so far as heat is in it. That life is from heat is evident, for on the removal of heat life perishes. So it is with faith without love, or with truth without good; for truth, which is called the truth of faith, is light, and the good, called the good of love, is heat. These things appear more clearly from the heat and light of the world, to which the heat and light of heaven correspond. From the heat of the world conjoined with light, all things on the earth are quickened and grow; they are united in spring and summer: but from light separated from heat nothing is quickened to grow, but all things lie torpid and die; they are not united in winter, when heat is absent, though light remains. From this correspondence, heaven is called paradise, because there,
truth is joined to good, or faith to love, as light to heat in springtime on earth. From these things the truth, which was stated in its own chapter, is now more clearly evident, namely, that the Divine of the Lord in heaven is love to Him and charity toward the neighbour (n. 13 to 19).

137. It is said in John, “In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. He was in the world and the world was made by him. And the Word was made flesh and dwelt among us, and we beheld his glory” (i. 1, 3, 4, 10, 14). That the Lord is here meant by the Word, is evident, for it is said that the Word was made flesh; but what is specifically meant by the Word, has not yet been known, and shall therefore be explained. The Word, in this passage, is Divine Truth, which is in the Lord and from the Lord. For this reason He is also here called light, which is the Divine Truth, as has been shewn in the former part of this chapter. That all things were made and created by the Divine Truth shall now be explained.

Divine Truth has all power in heaven, and without it there is no power at all. All the angels are called powers, from Divine Truth, and actually are powers just so far as they are recipients or receptacles of it. By it they prevail over the hells, and over all who oppose them. A thousand enemies there can not sustain one ray of the light of heaven, which is Divine Truth. Since therefore the angels are angels from their
reception of Divine Truth, it follows that the whole heaven is from no other source, for heaven consists of angels.

That such immense power is inherent in Divine Truth, they cannot believe who have no other idea of truth than as of thought, or speech, in which there is no power of itself except so far as others do it from obedience. But in Divine Truth there is power in itself, and power of such a nature, that by it heaven was created and the world was created, with all things therein. That there is such power in Divine Truth, may be illustrated by two comparisons, by the power of truth and good in man, and by the power of light and heat from the sun in the world.

(1) By the power of truth and good in man. Everything which man does, he does from understanding and will, from the will by good, and from the understanding by truth; for all things in the will have reference to good, and all things in the understanding have reference to truth. From these therefore the whole body is put in action, and thousands of things therein hasten with one accord just at their nod and pleasure. From this it is evident, that the whole body is formed for subservience to good and truth, and consequently, that it is formed from good and truth.

(2) By the power of heat and light from the sun in the world. All things which grow in the world, as trees, grain, flowers, grasses, fruits and seeds, exist from no other source than the heat and light of the sun. From which it is manifest what power of production there is in that heat and light. What then must be the power of
Divine light, which is Divine Truth; and of Divine heat, which is Divine Good! Because heaven exists from these, the world also exists, for the world exists by means of heaven, as has been shown above. From these things it may be evident how it is to be understood, that all things were made by the Word, and that without Him was not anything made that was made; and also that the world was made by Him, namely, by Divine Truth from the Lord. For this reason, in the book of creation, light is first spoken of, and then the things that are from the light (Gen. i. 3, 4). It is for this reason that all things in the universe, both in heaven and in the world, have reference to good and truth, and to their conjunction, in order that they may be real existences.

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

140. Since the Lord, as the Sun, is Divine Love, and Divine Love is Divine Good itself, therefore the Divine which proceeds from Him, and is His Divine in heaven, is called, for the sake of distinction, Divine Truth, although it is Divine Good united with Divine Truth. This

* No. 138 is omitted in the original.
Divine Truth is what is called the Holy Spirit proceeding from Him.

**THE FOUR QUARTERS IN HEAVEN.**

141. There are four quarters in heaven, as in the world; the east, the south, the west, and the north, and they are determined in both worlds by the sun; in heaven by the Sun of heaven, which is the Lord, and in the world by the sun of the world: still there are great differences between them.

The FIRST difference is, that in the world, that quarter is called the south, where the sun is at its greatest altitude above the earth; the north, where it is at the opposite point beneath the earth; the east, where it rises at the equinoxes; and the west, where it then sets. Thus, in the world, all the quarters are determined from the south. But in heaven that quarter is called the east where the Lord appears as the Sun; opposite is the west; on the right in heaven is the south, and on the left is the north, and this is the case wherever they turn their face and body. Thus, in heaven, all the quarters are determined from the east. The reason that it is called the east (orien), where the Lord appears as the Sun, is because all the origin of life is from Him as the Sun; and also because in proportion as heat and light, or love and intelligence, are received from Him by the angels, the Lord is said to arise (exoriri) upon them. Hence also it is that the Lord in the Word is called the East.

142. ANOTHER difference is, that to the angels
the east is always before the face, the west behind, the south on their right, and the north on the left. But since this cannot be easily understood in the world, because man turns his face to every quarter, therefore it shall be explained. The whole heaven turns itself toward the Lord as to its common centre, and therefore all the angels turn themselves toward Him. On earth, as is well known, all things have direction toward a common centre; but the direction in heaven differs from that in the world; for in heaven the front parts are turned to the common centre, but in the world the lower parts. This direction in the world is called the centripetal, and also gravitation. The interiors of the angels are actually turned to the front, and since the interiors are revealed in the face, therefore the face determines the quarters.

143. That the angels have the east before them whithersoever they turn the face and body, will be still less easily understood in the world, because man has every quarter before him according to the direction in which he turns. This must also be explained.

Angels turn and bend their faces and bodies in every direction like men, and yet have always the east before their eyes, because changes of aspect with angels are unlike those of men, and are from another origin. They, indeed, appear similar, but yet they are not. The ruling love is the origin, and from this are all directions with both angels and spirits; for as has just been said, their interiors are actually turned toward their common centre, thus in heaven toward the Lord as the Sun. On this account
love is continually before their interiors, and the face exists from the interiors, for it is their external form, therefore the love which rules in them is continually before the face. Hence the Lord as the Sun is continually before the face in heaven, because it is from Him that the angels have their love; and since the Lord Himself is in His own love with the angels, therefore it is the Lord who causes them to look to Him whithersoever they turn. These things cannot now be further elucidated, but in the following chapters, especially in those on Representations and Appearances, and on Time and Space, in heaven, they will be presented more clearly to the understanding. That the angels have the Lord constantly before their face, has been granted me to know and perceive, from much experience; for whenever I have been in company with angels, the Lord's presence has been observed before my face, and though not seen, He was yet perceived in light. The angels also have frequently testified that it is so. Because the Lord is constantly before the faces of the angels, therefore it is said of those in the world who believe in God, and love Him, that they have God before their face and their eyes, and that they look to Him and see Him. This mode of speaking is derived from the spiritual world, for many things in human language are derived from the spiritual world, although man does not know whence they are.

144. That there is such a turning to the Lord, is one of the wonders of heaven. Many there may be in one place, turning the face and body, some one way and some another, and yet they all
see the Lord before them; and every one has the south on his right hand, the north on his left, and the west behind. It is another of the wonders of heaven, that although the aspect of the angels is always toward the east, they have an aspect also toward the other three quarters; but their aspect toward these is from their interior sight, which is that of thought. It is also another wonder of heaven, that it is not lawful for anyone there to stand behind another, and to look toward the back of his head; for then the influx of good and truth from the Lord would be disturbed.

145. The angels see the Lord one way, and the Lord sees the angels another way. Angels see the Lord through the eyes, but the Lord looks at the angels in the forehead, because the forehead corresponds to love; and the Lord by love flows into their wills, and causes Himself to be seen through the understanding, to which the eyes correspond.

146. The quarters in the heavens which constitute the Lord's celestial kingdom, differ from the quarters in the heavens which constitute His spiritual kingdom, for the reason that the Lord is seen as the Sun by the angels in His celestial kingdom, but by the angels who are in His spiritual kingdom, as the moon, and the east is where the Lord is seen. The distance between the Sun and the moon in heaven is thirty degrees; consequently there is a similar difference between the quarters. That heaven is distinguished into two kingdoms, called the celestial kingdom and the spiritual kingdom, may be seen in its own chapter (n. 20 to 28); and that the Lord is seen in the celestial kingdom as the Sun, and in the
spiritual kingdom as the moon (n. 118). Nevertheless, the quarters of heaven do not on this account become confused, because the spiritual angels cannot ascend to the celestial angels, nor the celestial angels descend to the spiritual, as may be seen above (n. 35).

147. From this it is manifest what is the nature of the Lord’s presence in heaven, that He is everywhere, and with every one, in the good and truth which proceed from Him; consequently that with the angels He is in His own, as was said above (n. 12). The perception of the Lord’s presence is in their interiors, from which the eyes see, and thus they see Him out of themselves, because there is continuity. Hence it is evident in what way it is to be understood that the Lord is in them, and they in the Lord, according to His own words, “Abide in me, and I in you” (John xv. 4). “He that eateth my flesh, and drinketh my blood, abideth in me, and I in him” (John vi. 56). The Lord’s flesh signifies Divine Good, and His blood, Divine Truth.

148. In the heavens all dwell distinct according to the quarters. To the east and west dwell those who are in the good of love, to the east those who are in the clear perception of it, and to the west those who are in obscure perception of it. To the south and north dwell those who are in wisdom derived from this good of love, to the south those who are in the clear light of wisdom, and to the north those who are in the obscure light of wisdom. In the same order dwell both the angels of the Lord’s spiritual kingdom and those of His celestial kingdom, yet with a differ-
ence according to the good of love and the light of truth derived from good. Love in the celestial kingdom is love to the Lord, and the light of truth therefrom is wisdom; but in the spiritual kingdom the love is love toward the neighbour, which is called charity, and the light of truth therefrom is intelligence, which is also called faith (see above, n. 23). They differ, also, as to the quarters; for the quarters in the two kingdoms are distant thirty degrees from each other, as was said just above (n. 146).

149. In similar order in reference to one another dwell the angels in each society of heaven, to the east those who are in a greater degree of love and charity, to the west are those who are in a less degree; to the south those who are in a greater light of wisdom and intelligence, and to the north those who are in less. The angels dwell thus distinct, because each society represents heaven, and also is heaven in a less form (see above, n. 51 to 58). The same order prevails in their assemblies. They are brought into this order as a consequence of the form of heaven, by virtue of which every one knows his own place. The Lord also provides that in every society there may be some of every kind, to the intent that heaven may be everywhere like itself as to form. Nevertheless the arrangement of the whole heaven differs from the arrangement of a society, as a whole differs from its parts; for the societies toward the east excel the societies which are toward the west, and those which are toward the south excel those which are toward the north.

150. Hence it is that the quarters in the heavens signify such qualities as are found in
those who dwell there. Thus, the east signifies love and its good in clear perception; the west, the same in obscure perception; the south, wisdom and intelligence in clear light, and the north, the same in obscure light. And because such is the signification of the quarters in heaven, they have a similar signification in the internal, or spiritual sense of the Word; for the internal, or spiritual sense of the Word is altogether according to what is in heaven.

151. It is the reverse with those who are in the hells. They do not look to the Lord as the Sun or as the moon, but backward from the Lord to that thick darkness (caliginosum) which is in the place of the sun of the world, and to the shade (tenebrosum) which is in the place of the earth's moon. They who are called genii look to the thick darkness which is in the place of the sun of the world, and they who are called spirits look to the darkness which is in the place of the earth's moon. That the world's sun and the earth's moon do not appear in the spiritual world, but, in place of the sun, something dark opposite to the Sun of heaven, and, in place of the moon, something of shade opposite to the moon of heaven, may be seen above (n. 122). The quarters in hell, therefore, are opposite to the quarters in heaven. The east to them is where that thick darkness and shade are; the west is where the Sun of heaven is; the south is to the right, and the north to the left; and this relation also continues in whatever direction the body is turned; nor can they face otherwise, because every direction of their interiors, and thence every determination, tends and strives that way. That
the direction of the interiors, and thence the actual determination of all in the other life, is according to their love, may be seen in n. 143. The love of those who are in the hells is the love of self and of the world, and those loves are signified by the world’s sun and the earth’s moon (see n. 122). These loves are also the opposites of love to the Lord and love toward the neighbour. This is why they turn backward from the Lord to this darkness and shade. They who are in the hells dwell, also, according to their quarters. They who are in evils from the love of self, dwell from their east to their west; and they who are in the falsities of evil, dwell from their south to their north: but on this subject more will be said shortly, when we come to treat of the hells.

152. When any evil spirit comes among the good, the quarters are so confounded, that the good scarcely know where their east is. This I have sometimes seen take place, and have also heard of it from spirits, who were lamenting on account of it.

153. Evil spirits are sometimes seen turned to the quarters of heaven, and then they have intelligence and the perception of truth, but no affection for good; and therefore as soon as they turn themselves backwards to their own quarters, they cease to be in intelligence and in the perception of truth, and say that the truths, which they had before heard and perceived, are not truths, but falsities: they also wish falsities to be truths. I am informed with regard to this turning, that with the evil the understanding can be so turned, but not the will; and that this is provided of the Lord,
to the intent that every one may be able to see and acknowledge truths, but that no one receives them unless he is in good, because it is good which receives truths, and never evil. The case is similar with man, in order that he may be amended by truths; but still he is not amended any further than he is in good. On this account man can in like manner be turned to the Lord, but if he is in evil as to life, he soon turns himself back again, and confirms in himself the falsities of his evil in opposition to the truths which he had understood and seen: and this takes place when he thinks within himself from his own interior state.

**Changes of State with the Angels in Heaven.**

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

155. Angels are not constantly in the same state as to love, and so they are not in the same state as to wisdom, for all their wisdom is from love and according to love. Sometimes they are in a state of intense love, and sometimes in a state of love not so intense. The state decreases
by degrees from its greatest to its least intensity. When they are in the greatest degree of love, they are in the light and heat of their life, or in their brightness and delight. But when they are in the least degree, they are in shade and cold, or in their obscurity and undelight, from which they return again to the first, and so on. These states succeed one another with variety. The states succeed one another like the variations of the state of light and shade, and of heat and cold; or like morning, noon, evening, and night, day by day in the world, with ceaseless variety, throughout the year. These natural similitudes are also correspondences, for the morning corresponds to their state of love in brightness; noon to their state of wisdom in brightness; evening to their state of wisdom in obscurity; and night to a state of no love and wisdom. But it must be known that there is no correspondence of night with the states of life of those who are in heaven. There is a correspondence there with the twilight which precedes the morning; but the correspondence of night is with those who are in hell. From this correspondence, days and years in the Word signify states of life in general; heat and light, love and wisdom; morning, the first and highest degree of love; noon, wisdom in its light; evening, wisdom in its shade; daybreak, the obscurity which precedes the morning; but night, the privation of love and wisdom.

156. Together with the state of the interiors of the angels, which are of their love and wisdom, the states also of various things outside of them are changed, and are seen before their eyes; for the things which are without them take an
appearance according to those which are within them. But what those things are, and their nature, will be described in the following chapters, where we treat of representatives and appearances in heaven.

157. Every angel, and also every society as a whole, undergoes and passes through such changes of state, yet every one differently from another, because they differ in love and wisdom; for those who are in the middle are in a more perfect state than those round about toward the circumferences (see n. 43 and 128). It would be tedious to specify the differences of state, for every one undergoes changes according to the quality of his love and faith. Consequently, one may be in his brightness and delight when another is in his obscurity and undelight, and this at the same time and within the same society. The changes in one society also differ from those in another, and those in the societies of the celestial kingdom from those in the societies of the spiritual kingdom. The differences in their changes of state are, in general, like the variations of the state of the day in different climates on the earth; it is morning with some when with others it is evening; and some have heat while others have cold.

158. I have been informed from heaven why there are such changes of state. The angels said that there are many causes. The first is, that the delight of life and of heaven, which they have from love and wisdom from the Lord, would gradually lose its value, if they were always in it; as is the case with those who are in the enjoyment of delights and pleasures without variety.
Another cause is, that angels have a proprium as well as men; that this consists in loving themselves; that all who are in heaven are withheld from their proprium, and are in love and wisdom so far as they are withheld from it by the Lord; that in proportion as they are not withheld, they are in the love of self, and that, since every one loves his proprium, and is attracted by it, therefore they have changes of state or alternations in succession. A third cause is, that in this way they are perfected, for they thus become accustomed to be held in love to the Lord, and to be withheld from the love of self; and their perception and sense of good is rendered more exquisite by such alternations of delight and undelight. The angels added that the Lord does not produce their changes of state, because the Lord, as the Sun, is always flowing in with heat and light, that is, with love and wisdom, but that the cause is in themselves, because they love their proprium, which continually leads them away from the Lord. This they illustrated by a comparison with the sun of the world; for the cause of the changes of the state of heat and cold, and of light and shade, every year and every day, is not in the sun, because the sun is stationary, but the cause is in the earth.

159. It has been shown me how the Lord, as the Sun, appears to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The Lord, as the Sun, was at first seen glowing and beaming with a splendour which cannot be described. It was told me that He appears thus to the angels in their first state. Afterwards there was seen a
great cloudy belt round the Sun, through which the first glowing and beaming light, from which it had such splendour, began to grow dull; and it was told me, that the Sun appears to them in this manner in their second state. The belt next seemed to grow more dense, and the Sun less glowing, and this gradually, until at length it became quite white; and it was told me, that the Sun appears so to the angels in their third state. That white orb was then seen to advance to the left, toward the moon of heaven, and to add itself to her light, in consequence of which the moon shone with unusual brightness; and it was told me, that this was the fourth state to those who are in the celestial kingdom, and the first to those of the spiritual kingdom; and that changes of state in each kingdom have these alternations, yet not in the whole kingdom at once, but in one society after another; and also, that these vicissitudes do not return at stated periods, but occur to them sooner or later, without their previous knowledge. They said also that the Sun is not really changed in this way, nor does it change its place; but that it is seen by them according to their own successive progressions of states, because the Lord appears to every one according to the quality of his state: glowing therefore, when they are in intense love, less glowing and at length white when the love subsides; and that the quality of their state was represented by the cloudy belt, which occasions in the Sun those apparent variations of its flame and light.

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

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

**Time in Heaven.**

162. Although all things in heaven have their successions and progressions as in the world, still the angels have no notion or idea of time and space, and so completely destitute are they of such idea that they do not even know what time and space are. We shall therefore now speak of time in heaven, and in another chapter concerning space.

163. The angels do not know what time is, although all things move onward with them as in the world, without any difference, because in heaven there are not years and days, but changes of state: where years and days are, there are times, but where changes of state are, there are states.

164. There are times in the world, because its sun appears to proceed successively from one degree to another, and thus to cause the times which are called the seasons of the year; besides which, it apparently revolves round the earth, and thus causes the times which are called times of the day, all these changes occurring at regular intervals. Not so with the Sun of heaven. That Sun does not
cause years and days, by successive progressions and revolutions, but to appearance, changes of state; and these not at regular intervals, as was shown in the last chapter. Hence the angels cannot have any idea of time, but they have in its place an idea of state. What state is, may be seen above (n. 154).

165. Since angels have no idea derived from time, like men in the world, therefore also they have no idea of time or of anything which relates to time. They do not even know what the divisions of time are, such as a year, a month, a week, a day, an hour, to-day, to-morrow, yesterday. When the angels hear them named by man (for angels are always associated with man by the Lord), in place of them they perceive only states, and such things as relate to states; thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is that times, in the Word, signify states, and that divisions of time, as those above mentioned signify spiritual things which correspond to them.

166. The case is the same with all things which exist from time, as the four seasons of the year, which are called spring, summer, autumn, and winter; the four times of the day, which are called morning, noon, evening, and night; the four ages of man, which are called infancy, youth, manhood, and old age; and all other periods which exist from time, or follow in succession in the order of time. In thinking of them, man thinks from time, but an angel from state, so that what is derived from time in the thought of man, is turned into an idea of state
with an angel. Spring and morning are turned into the idea of a state of love and wisdom as they are with the angels in their first state; summer and noon into an idea of love and wisdom, such as they are in their second state; autumn and evening, such as they are in their third state; and night and winter into an idea of such a state as exists in hell. Hence it is, that similar things are signified in the Word by those times (see above, n. 155). It is thus evident that the natural ideas which are in the thought of man, become spiritual with the angels who are with him.

167. Since angels have no idea of time, they have a different idea of eternity from that which men on earth have. By eternity, angels perceive infinite state, not infinite time. I was once thinking about eternity, and by the idea of time I could perceive what eternity might be, namely, existence without end, but not what from eternity is, and so not what God had done from eternity before creation. When anxiety on this account arose in my mind, I was elevated into the sphere of heaven, and thus into that perception of eternity in which the angels are, and then it was made clear to me that we must not think of eternity from time, but from state; and then we may perceive what from eternity is, as then happened to me.

168. Angels who speak with men, never speak by the natural ideas which are proper to man, all of which are from time, space, matter, and such things as are analogous to them; but by spiritual ideas, all of which are from states, and their various changes, within and without the angels. And
yet when angelic ideas, which are spiritual, flow in with man, they are turned in an instant, and of themselves, into natural ideas proper to man, corresponding perfectly to the spiritual ideas. That it is so is not known to the angels, or to men. Such also is the nature of all the influx of heaven into man. There were angels who were admitted more nearly than is usual into my thoughts, and even into my natural thoughts, in which were many things derived from time and space; but because they understood nothing, they suddenly retired, and when they had withdrawn I heard them talking and saying, that they had been in darkness. It has been granted me to know by experience, how entirely ignorant the angels are of time. There was a certain one from heaven who was capable of being admitted into natural ideas, such as man has, with whom therefore I afterwards spoke, as man with man. At first he did not know what it was that I called time, so that I was obliged to inform him fully about it, how the sun appears to be carried round our earth and to make years and days; and that in this way years are divided into four seasons, and also into months and weeks, and days into twenty-four hours, and that these recur at regular intervals; and that this is the source of times. On hearing this he was much surprised, and said that he knew nothing of such things, but that he knew what states are. In the course of our conversation I also said that it is known in the world that there is no time in heaven, or at least, that men speak as if they knew it; for they say of those who die, that they leave the things of time, and that they pass out of
time, by which they mean out of the world. I said also, that it is known by some that times, in their origin, are states, from this circumstance, that they are according to the states of their affection; short, to those who are in agreeable and joyous states; long, to those who are in disagreeable and sorrowful affections; and various, to those who are in states of hope and expectation; and that, on this account, the learned investigate what time and space are; and that some of them know that time belongs to the natural man.

169. The natural man may suppose that he would have no thought, if the ideas of time, space, and material things, were taken away, for upon these ideas is founded all man's thought. But let him know, that the thoughts are limited and confined so far as they partake of time, space, and matter; and that they are unlimited and extended, so far as they do not partake of them, because the mind is so far elevated above corporeal and worldly things. Hence the angels have wisdom, and their wisdom is called incomprehensible, because it does not fall into such ideas as consist merely of worldly and corporeal things.

Representatives and Appearances in Heaven.

170. The man who thinks from natural light alone, cannot comprehend that any thing in heaven can be like what exists in the world; because from that light he has thought, and confirmed himself in the idea, that angels are merely minds, and that minds are as it were ethereal spirits, which, therefore, have no senses like a
man, thus no eyes, and if not eyes no objects of sight; when yet angels have all the senses that man has, and indeed they are more exquisite than his; and the light, by which they see, is much brighter than the light by which man sees. That angels are men in the most perfect form, and that they enjoy every sense, may be seen above (n. 73 to 77); and that the light in heaven is much brighter than the light in the world (n. 126 to 132).

171. The nature of the things seen by the angels in the heavens, cannot be described in a few words; for the most part they are like things on the earth, but more perfect as to form, and more abundant in number. That there are such things in the heavens may be evident from those which were seen by the prophets: as by Ezekiel, where he speaks of the new temple and the new earth (described from chap. xl. to xlviii.); by Daniel (from chap. vii. to xii.); by John (from the first chapter of the Apocalypse to the last); and from the things seen by others, of which we read both in the historical and the prophetic books of the Word. They saw these things when heaven was opened to them; and heaven is said to be opened, when the interior sight, which is the sight of the spirit of man, is opened. For what is in the heavens cannot be seen by the eyes of man's body, but with the eyes of his spirit. When it seems good to the Lord, these are opened; and then man is withdrawn from the natural light in which he is from the senses of the body, and is elevated into spiritual light, in which he is from his spirit. In that light I have seen the things which exist in heaven.
172. Although the objects which appear in the heavens, for the most part, are like those which exist on earth, still they are not like them as to essence; for the things which are in the heavens exist from the Sun of heaven, while those on earth exist from the sun of the world; the things which exist from the Sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

173. The things which exist in heaven do not exist in the same manner as those on earth. All things in the heavens exist from the Lord, according to their correspondence with the interiors of the angels. The angels have interiors and exteriors; the things in their interiors have relation to love and faith, and thus to the will and understanding, for the will and understanding are their receptacles, and the exteriors correspond to their interiors. That exteriors correspond to interiors may be seen above (n. 87 to 115). This may be illustrated by what was said above about the heat and light of heaven, namely, that the angels have heat according to the quality of their love, and light according to the quality of their wisdom (see n. 128 to 134); and the case is similar with all other things which appear to the senses of the angels.

174. Whenever it has been granted me to be in company with angels, I have seen what was around them just as I have seen things in the world, and so plainly that I did not know but that I was in the world, and in a king's palace. I also spoke with them as man with man.

175. Since all things which correspond to the
interiors also represent them, therefore they are called REPRESENTATIVES; and since they are varied according to the states of the interiors of angels, therefore they are called APPEARANCES; although things which appear before the eyes of the angels in heaven, and which are perceived by their senses, are seen and perceived in as lively a manner as things on the earth are seen by man, and even much more clearly, distinctly, and perceptibly. The appearances of this kind in heaven, are called real appearances, because they really exist. There are also appearances which are not real, which are such as are indeed presented to view, but do not correspond to the interiors. Of these we shall speak later.

176. To show what those things are that are presented to the sight of the angels according to correspondences, I will mention one single instance for the sake of illustration. To those who are in intelligence, there are presented gardens and paradises, full of trees and flowers of every kind. The trees are planted in most beautiful order, and so interwoven as to form arbours, with arched entrances and walks around, all with such beauty as words cannot describe. They who are in intelligence walk in these paradises, and gather flowers, and weave garlands, with which they adorn little children. There are also species of trees and flowers there, such as have never been seen, and which cannot exist in the world. The trees bear fruits, according to the good of love in which the intelligent are. They see such things, because a garden and a paradise, and fruit-bearing trees and flowers, correspond to intelligence and wisdom. That
there are such things in heaven, is also known on earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by natural light and its fallacies; for they think and say, when speaking of heaven, that there are such things there as eye hath not seen nor ear heard.

**The Garments with which the Angels appear Clothed.**

177. Since angels are men, and live together in society like men on earth, they have garments, houses, and other things of the same kind, but with this difference, that they have all things in greater perfection, because they are in a more perfect state. For as angelic wisdom exceeds human wisdom to such a degree as to be called ineffable, so likewise do all things that are perceived and seen by them, because all things seen and perceived by angels correspond to their wisdom (see above, n. 173).

178. The garments with which angels are clothed, like all other things connected with them, correspond; and because they correspond, they also really exist (see above, n. 175). Their garments correspond to their intelligence, and so all in the heavens are seen clothed according to their intelligence; and because some excel others in intelligence (n. 43, 128), therefore they are more beautifully clad. The most intelligent have garments that glow as with flame, and some, those that shine as with light; the less intelligent have garments that are bright and white without
splendour, and the still less intelligent have garments of various colours; but the angels of the inmost heaven are not clothed.

179. Since the garments of the angels correspond to their intelligence, therefore they correspond also to truth, because all intelligence is from Divine Truth; so that whether you say that angels are clothed according to intelligence, or according to Divine Truth, it is the same thing. The garments of some glow as with flame, and those of others shine as with light, because flame corresponds to good, and light to truth from good. The garments of some are bright and white without splendour, and those of others are of various colours, because the Divine Good and Truth are less resplendent, and are so variously received by those who are less intelligent. Brightness and whiteness correspond to truth; and colours to its varieties. The angels of the inmost heaven are not clothed, because they are in innocence, and innocence corresponds to nudity.

180. Since angels are clothed with garments in heaven, they have also appeared clothed with garments when seen in the world; as when they were seen by the prophets, and also at the Lord’s sepulchre; where “their countenance was like lightning,” and “their raiment glittering and white” (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12): and they who were seen in heaven by John had “garments of fine linen and white” (Apoc. iv. 4; xix. 14). Because intelligence is from Divine Truth, therefore the garments of the Lord, at His transfiguration, were “glittering and white as
light" (Matt. xvii. 2; Mark ix. 3; Luke ix. 29). That light is Divine Truth proceeding from the Lord may be seen above (n. 129). Hence it is that garments, in the Word, signify truths, and intelligence derived from them; as in John: "They who have not defiled their garments, shall walk with me in white, for they are worthy: he that overcometh, the same shall be clothed in white raiment" (Apoc. iii. 4, 5). "Blessed is he that watcheth and keepeth his garments" (xvi. 15). And of Jerusalem, by which is meant the Church which is in truth, it is thus written in Isaiah: "Awake, put on strength, O Zion; put on thy beautiful garments, O Jerusalem" (lii. 1); and in Ezekiel, "I girded thee about with fine linen, and covered thee with silk. Thy raiment was of fine linen and silk" (xvi. 10, 13); not to mention many other passages. He who is not in truths, is said not to be clothed with a wedding garment; as in Matthew, "When the king came in, he saw there a man who had not on a wedding garment; and he said to him, Friend, how camest thou in hither not having a wedding garment? wherefore he was cast out into outer darkness" (xxii. 12, 13). The house where the marriage was celebrated signifies heaven and the Church, on account of the Lord's conjunction with them by His Divine Truth; and therefore the Lord, in the Word, is called the Bridegroom and Husband; and heaven with the Church, the bride and wife.

181. That the garments of the angels do not merely appear to be garments, but really are garments, is evident from this, that they not only see them, but also feel them, and also that they
have many garments, which they take off, and put on, and that when they are not in use they preserve them, and when they have use for them put them on again. That they are clothed with a variety of garments, I have seen a thousand times. I inquired whence they obtained the garments, and they said that it was from the Lord, and that they receive them as gifts, and that they are sometimes clothed without knowing how. They also said that their garments are changed; that in their first and second states they are shining and bright white, and in the third and fourth states they are somewhat dim; and that this also is from correspondence, because they have changes of state as to intelligence and wisdom, of which see above (n. 154 to 161).

182. Since every one in the spiritual world has garments according to intelligence, and thus according to the truths from which intelligence is derived, it follows that they who are in the hells, being without truths, appear indeed clothed with garments, but such as are ragged, squalid, and filthy, each according to his insanity; nor can they wear any others. The Lord permits them to be clothed lest they should be seen naked.

THE DWELLINGS AND HOMES OF THE ANGELS.

183. Since there are societies in heaven, and angels live as men, they have also dwellings, and these again various according to each one's state of life—magnificent for those who are in a state
of dignity, and less magnificent for those in a lower state. I have sometimes spoken with angels about the dwellings of heaven, and said that scarcely any one at this day would believe that they have dwellings and homes; some because they do not see them, some because they do not know that angels are men, and others because they believe that the angelic heaven is the heaven about them which they see with their eyes; and, because it appears empty, and they suppose angels to be ethereal forms, they conclude that they live in the ether. Besides, they do not comprehend that there are such things in the spiritual world as are in the natural world, because they know nothing of what is spiritual. The angels replied, that they know such ignorance prevails in the world at this day, and are surprised that it exists chiefly within the Church, and more amongst the intelligent there than amongst those whom they call the simple. They said further, that it might be known from the Word that angels are men, because those who have been seen were seen as men, as was also the Lord, who took with Him the whole of His Human. And because they are men, it might be known that they have dwellings and homes, and do not, as some think in their ignorance, which the angels call insanity, fly about in the air, and that they are not winds though they are called spirits. They also said that men might apprehend this if they would only think of angels and spirits apart from their preconceived opinions, and that they do so when the question, whether it is so, is not made the immediate subject of enquiry; for every one has a general idea that angels are in the
human form, that they have dwellings, which they call the habitations of heaven, and that they are more magnificent than dwellings on earth. But this general idea, they said, which flows from heaven, is instantly annihilated, when the question whether it is so, is made the central object of thought. This occurs chiefly with the learned, who, by self-constituted intelligence, have shut heaven against themselves, and the entrance of its light. The case is similar with respect to a belief in the life of man after death. He who speaks about it, and does not think at the same time from erudition about the soul, or from the doctrine of its re-union with the body, believes that after death he is to live as a man; among angels if he has lived well, and that then he shall see magnificent things, and be sensible of joys; but as soon as he looks to the doctrine of re-union with the body, or to the common hypothesis concerning the soul, and the thought occurs, whether the soul is of such a nature, that is, whether it is so, his former idea is dissipated.

184. But it is better to adduce the evidence of experience. Whenever I have spoken with the angels face to face, I have been present with them in their dwellings. Their dwellings are just like the dwellings on earth called houses, but more beautiful. In them are chambers, inner rooms, and bed-chambers, in great numbers; courts also, and around them gardens, shrubberies, and fields. Where they live in societies, their habitations are contiguous one to another, and arranged in the form of a city, with streets, ways, and squares, exactly like the cities on our earth. I have been allowed to walk
through them, and to look about on every side, and occasionally to enter the houses. This occurred when I was in a state of full wakefulness, and my interior sight was opened.

185. I have seen palaces in heaven magnificent beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones: some were more splendid than others. The interiors of the apartments were also ornamented with such decorations, as there are neither words nor knowledge to describe. On the side looking to the south were paradises, in which all things were similarly resplendent. In some places the leaves of the trees were like silver and the fruits like gold, while the colours of the flowers in their beds formed as it were rainbows. Beyond the borders where the view terminated were seen other palaces. Such is the architecture of heaven, that one might say it is the very art itself; nor is this to be wondered at, because the art itself is from heaven. The angels said that such things, and innumerable others still more perfect, are presented before their eyes by the Lord, but that nevertheless, they delight their minds more than their eyes, because in everything they see correspondences, and, by correspondences, things divine.

186. Concerning correspondences I have also been informed, that not only the palaces and houses, but the minutest particulars both within and without them, correspond to interior things which are in the angels from the Lord; that the house itself in general corresponds to their good, and the various things within it to the various par-
ticulars of which their good consists; and those without the house correspond to the truths which are derived from good, and also to their perceptions and knowledges; that since they correspond to the goods and truths which they have from the Lord, they correspond to their love and hence to their wisdom and intelligence; because love is of good; wisdom is of good, and at the same time of truth; and intelligence is of truth derived from good. Such are the things perceived by angels when they look at those objects, and on this account these delight and affect their minds more than their eyes.

187. By this it is made plain why the Lord called Himself the temple which is in Jerusalem (John ii. 19, 21); and why the New Jerusalem was seen to be of pure gold, its gates of pearls, and its foundations of precious stones (Apoc. xxi.): namely, because the temple represented the Divine Human of the Lord; and the New Jerusalem signifies the Church which is to be established hereafter. Its twelve gates, denote the truths which lead to good; and its foundations, the truths on which it is founded.

188. The angels of whom the Lord's celestial kingdom consists, dwell for the most part, in elevated places, which appear like mountains rising from the ground. The angels, of whom the Lord's spiritual kingdom consists, dwell in less elevated places, which appear like hills; but the angels who are in the lowest parts of heaven dwell in places which appear like rocks of stone. These things also exist from correspondence, for interior things correspond to higher, and exterior things to lower. This is why mountains, in the
Word, signify celestial love; hills, spiritual love; and rocks, faith.

189. There also angels who do not live in societies, but separate, house by house. These dwell in the midst of heaven, because they are the best of the angels.

190. The houses in which the angels dwell, are not built as are houses in the world, but are given them freely by the Lord, according to their reception of good and truth. They also vary a little according to the changes of the state of their interiors, spoken of above (n. 154 to 160). Whatsoever things the angels possess, they hold as gifts from the Lord, and whatever they have need of is given to them.

**Space in Heaven.**

191. All things in heaven appear in place and in space exactly as they do in the world, and yet angels have no notion or idea of place and space. This must of necessity appear paradoxical, and since the subject is of great importance, I wish to present the matter in clear light.

192. All changes of place in the spiritual world are effected by changes of the state of the interiors, so that change of place is nothing else than change of state. In this way also I have been led by the Lord into the heavens, and likewise to earths in the universe; this being effected as to my spirit, my body remaining in the same place. All the angels move in this manner, and hence they have no distances; and since they have no distances, they have no spaces, but instead of them states and their changes.
193. As changes of place are made in this way, it is evident that approximations are similarities of the state of the interiors, and that removals are dissimilarities. Hence it is that they are near to each other who are in similar states, and distant, who are in dissimilar states; and that spaces in heaven are merely external states corresponding to internal. From this cause alone the heavens are distinct from one another, and also the societies of each heaven, and the individuals in each society. This also is the reason why the hells are entirely separated from the heavens, for they are in a contrary state.

194. From the same cause also, in the spiritual world, one person becomes present to another provided only he intensely desires his presence, for thus he sees him in thought, and puts himself in his state; and conversely, one person is removed from another so far as he is averse to him. And as all aversion is from contrariety of affections and disagreement of thoughts, it comes to pass in that world that several who are in one place, see one another, so long as they agree, but as soon as they disagree, they disappear.

195. When also any one goes from one place to another, whether it is in his own city, or in the courts, or the gardens, or to others out of his own society, he arrives sooner when he eagerly desires it, and later when he does not; the way itself being lengthened or shortened according to the desire, although it is the same way. I have often seen this, and wondered at it. Hence again it is evident that distances, and consequently spaces, exist with the angels entirely according to the
states of their interiors; and that on this account the notion and idea of space cannot enter their thought, though there are spaces with them equally as in the world.

196. This may be illustrated by the thoughts of man, which have nothing in common with space; for what a man views intently in thought, becomes as it were present to him. He who reflects also knows that his sight takes no account of spaces, except from intermediate objects on the earth, which he sees at the same time, or from his previous knowledge of their distance. This happens because there is continuity, and in what is continuous nothing appears distant except from what is not continuous. This is more especially the case with the angels, because their sight acts as one with their thought, and their thought acts as one with affection, and because things appear near or remote, and are also varied, according to the states of their interiors, as was said above.

197. Hence it is, that in the Word, by places and spaces, and by all things which derive anything from space, are signified such things as relate to state; as by distances, nearness, remoteness, ways, journeyings, sojourning, miles, furlongs, plains, fields, gardens, cities, and streets, motions, measures of various kinds, length, breadth, height, and depth, and by innumerable other things; for most things in man's thought which are from the world, derive something from space and time. I will mention here only what is signified in the Word by length, breadth, and height. In the world that is called long and broad which is long and broad as to space, and
the same is the case with height: but in heaven, where they do not think from space, by length is meant a state of good, by breadth a state of truth, and by height, their distinction according to degrees (see n. 38). Such things are signified by those three dimensions, because length in heaven is from east to west, and those are there who are in the good of love; and breadth in heaven is from south to north, and those are there who are in truth derived from good (see above, n. 148); and height in heaven denotes both good and truth, according to degrees. Hence it is that such things are signified in the Word by length, breadth, and height; as in Ezekiel (xl. to xlviii.), where the new temple and new earth, with the courts, chambers, doors, gates, windows, and surroundings are described by measures of length, breadth, and height. All these things signify a New Church, and the goods and truths therein; for otherwise, to what purpose would be all those measures? The New Jerusalem is described in the Apocalypse in a similar manner, in these words: “The city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs, and the length, the breadth, and the height of it are equal” (xxi. 16). By the New Jerusalem is here signified a New Church, therefore by these measures are signified the things of the Church. By length is signified the good of its love; by breadth, truth from that good; by height, good and truth as to degrees; by twelve thousand furlongs, all good and truth in their entirety. What else could be meant by the height of the city being twelve thousand
furlongs, and the length and the breadth being the same as the height? That breadth in the Word signifies truth, is evident in David: "Jehovah, thou hast not shut me up into the hand of the enemy, thou hast made my feet to stand in the breadth" (Psalm xxxi. 8). Again, "I called upon Jah out of a narrow place, he answered me in the breadth" (Psalm cxviii. 5); beside other passages, as in Isaiah (viii. 8); Habakkuk (i. 6); and elsewhere.

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

199. The first and most essential cause of this is, that the Lord is present with every one according to his love and faith, and that all things appear either near or remote, according to His presence; for from this all things in the heavens are determined. By this also the angels have wisdom, for by it they have extension of thoughts, and by it a communication of all things which are in the heavens; in short, by it they have the faculty of thinking spiritually, and not naturally like men.

THE FORM OF HEAVEN, ACCORDING TO WHICH ARE ITS CONSOCIATIONS AND COMMUNICATIONS.

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

201. It is important to know what the form of heaven is, because not only are all consociated according to it, but all communication is according to that form, and because all communications take place according to it, so does all extension of thoughts and affections, consequently, all the intelligence and wisdom of the angels. Hence it is, that as far as any one is in the form of heaven, that is, as far as he is a form of heaven, so far he is wise. Whether you speak of being in the form of heaven, or in the order of heaven, it amounts to the same; because the form of everything is from its order, and according to it.

202. Here something shall first be said as to what it is to be in the form of heaven. Man was created in the image of heaven and in the image of the world; his internal in the image of
heaven, and his external in the image of the world (see above, n. 57); whether you say in the image, or according to the form, it is the same thing. But since man, by the evils of his will, and thence by the falsities of thought, has destroyed in himself the image, and thus the form, of heaven, and has introduced in its place the image and form of hell, therefore his internal is closed from his birth; and this is the reason why man is born in absolute ignorance, which is not the case with any animals. In order, therefore, that the image or form of heaven may be restored in man, he must be instructed in such things as relate to order; for, as was said above, form is according to order. The Word contains all the laws of Divine order, for the laws of Divine order are its precepts. As far, therefore, as man knows them, and lives according to them, so far his internal is opened, and there the order, or image of heaven is formed anew. Hence it is evident that by being in the form of heaven, is meant to live according to those things which are in the Word.

203. As far as any one is in the form of heaven, he is in heaven, and indeed so far he is a heaven in the least form (n. 57); consequently, so far he is in intelligence and wisdom; for, as was said above, all the thought of his understanding, and all the affection of his will, extend themselves into heaven in every direction according to its form, and communicate in a wonderful manner with the societies there, and they in turn with him. There are some who believe that thoughts and affections do not actually extend themselves around them, but that
they are within them, because the things which they think of they see within, in themselves, and not as distant; but they are much deceived; for as the sight of the eye extends itself to remote objects, and is affected according to the order of the things which it sees in that extension, so likewise the interior sight, which is that of the understanding, extends itself in the spiritual world, although man is not sensible of it, for the reason spoken of above (n. 196). The difference is only that the sight of the eye is affected naturally, because from the things which are in the natural world, while the sight of the understanding is affected spiritually, because from those which are in the spiritual world, all of which have relation to good and truth. Man does not know that this is the case, because he does not know that there is any light which enlightens the understanding, when yet, man without the light which enlightens the understanding, would be unable to think at all: Concerning that light, see above (n. 126 to 132). There was a certain spirit who believed that he thought from himself, and thus without any extension out of himself, or any consequent communication with societies beyond. That he might know that he was in a false persuasion, all communication with the societies nearest to him was taken away, in consequence of which he was not only deprived of thought, but fell down as if lifeless, except that he threw his arms about liked a newborn infant. After some time communication was restored to him, and by degrees as it was restored, he returned into the state of his own thought. Other spirits, who saw this, then con-
fessed that all thought and affection flow in according to communication, and, since all thought and affection, therefore also the all of life; since the all of man's life consists in this, that he can think and be affected, or, what is the same thing, that he can understand and will.

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

205. All in heaven are consociated according to spiritual affinities, which are those of good and truth, in their order. It is so in the whole heaven, in each society, and in each house. This is why the angels, who are in similar good and truth, know each other, as do relatives and those akin on earth, just as if they had known each other from infancy. The goods and
truths which make wisdom and intelligence, are consociated in the same manner in every angel; they know each other in the same manner, and as they know each other, they also join themselves together. Wherefore they with whom truths and goods are conjoined according to the form of heaven, see things following one another in a series, and take an extensive view of the manner of their coherence in all directions; but it is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

206. Such is the form in each heaven, according to which the angels have communication and extension of thoughts and affections, thus according to which they have intelligence and wisdom; but the communication of one heaven with another, that is, of the third or inmost with the second or middle, and of both of these with the first or lowest, is different. The communication between the heavens is not to be called communication, but influx, of which something shall now be said. That there are three heavens, and that they are distinct from one another, may be seen above in its own chapter (n. 29 to 40).

207. That there is no communication between one heaven and another, but influx, may be manifest from their situation in regard to one another. The third or inmost heaven is above, the second or middle heaven is below, and the first or lowest heaven is still lower. All the societies of every heaven are arranged in a similar way, as for example, those which are on elevated places, which appear as mountains (n.
188). On the summits of these dwell those who are of the inmost heaven; below are societies of the second heaven, and below these again societies of the lowest heaven; and so throughout, whether they are in elevated places or not. A society of a higher heaven has no communication with a society of a lower heaven except by correspondences (see above, n. 100), and communication by correspondences is what is called influx.

208. One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by influx both immediate and mediate,—immediate from Himself, and mediate through the higher heavens in their order, into the lower. Since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of a higher heaven should look down into a society of a lower heaven, and speak with any one there; for if this be done, the angel is deprived of his intelligence and wisdom. The reason of this shall be explained. As there are three degrees of heaven, so each angel has three degrees of life. They who are in the inmost heaven, have the third or inmost degree open, and the second and first closed; they who are in the middle heaven, have the second degree open, and the first and third closed, and they who are in the lowest heaven, have the first degree open, and the second and third closed. As soon, therefore, as an angel of the third heaven looks down into a society of the second, and converses with any one there, his third degree is closed; on the closing of this he is deprived of his wisdom; for
his wisdom resides in the third degree, and he has none in the second and first. This is what is meant by the Lord’s words in Matthew, “Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his garment” (xxiv. 17, 18); and in Luke: “In that day, he who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot’s wife” (xvii. 31, 32).

209. There is no influx from the lower heavens into the higher, because this would be contrary to order; but from the higher heavens into the lower. The wisdom of the angels of a higher heaven exceeds that of the angels of a lower heaven, in the proportion of a myriad to one. This, also, is the reason why the angels of a lower heaven cannot speak with the angels of a higher one; and even when they look toward them, they do not see them, their heaven appearing like a cloud overhead. Angels of a higher heaven, however, can see those who are in a lower heaven; but they are not allowed to converse with them, except with the loss of their wisdom, as was said above.

210. The thoughts and affections, and the speech of the angels of the inmost heaven are never perceived in the middle heaven, because they so greatly transcend what is there. But, when it pleases the Lord, there appears from them something like flame in the lower heavens; and the thoughts and affections and discourse of the angels of the middle heaven appear as some-
thing of light in the lowest heaven; and sometimes as a bright or variously-coloured cloud. From that cloud, its ascent, descent, and form, it is also known in some degree what they are saying.

211. From these things it may be seen what the form of heaven is, namely, that in the inmost heaven it is most perfect; in the middle heaven perfect also, but in an inferior degree; and in the lowest heaven in a degree still lower, and that the form of one heaven subsists from another by influx from the Lord. But what communication by influx is, cannot be comprehended without a knowledge of the nature of degrees of altitude, and of the difference between those degrees and degrees of longitude and latitude. What these differences of degrees are may be seen above (n. 38).

212. With respect to the form of heaven specifically, and the manner in which it moves and flows (vadit et fluit), this is incomprehensible even to the angels. Some idea of it may be conceived from the form of all things in the human body, when examined and explored by one who is sagacious and wise; for it has been shown above (n. 59 to 72), that the whole heaven resembles one man, and that all things in man correspond to the heavens (n. 87 to 102). How incomprehensible and inexplicable that form is, may appear in a general way from the nervous fibres, by which all parts of the body are woven together. What these fibres are, and how they move and flow in the brain, cannot even be discerned by the eye; for innumerable fibres are there so interwoven, that, taken together, they
appear as a soft, continuous mass; and yet all the particulars of the will and understanding flow most distinctly into acts, according to them. Again; how these fibres wreathe themselves together in the body, appears from the various plexuses, such as from those of the heart, the mesentery, and others; and also from the knots called ganglions, into which many fibres from every province enter, and intermingle there, and being variously joined together, go forth to their functions, and this again and again; besides similar things in every viscus, member, organ, and muscle. He who examines these things and their many wonders with the eye of wisdom, will be filled with amazement; and yet the things which the eye sees are few, while the things which it does not see are still more wonderful, because they are in the interiors of nature. That this form corresponds to the form of heaven, appears plainly from the operation of all things of the understanding and will in it and according to it; for whatever a man wills, passes spontaneously into act according to that form; and whatever he thinks, pervades the fibres from their first beginnings to their terminations, from which are the senses; and since it is the form of thought and will, it is therefore the form of intelligence and wisdom. This is the form which corresponds to the form of heaven; hence it may be known, that every affection and every thought of the angels extends itself according to that form, and that so far as they are in it they are in intelligence and wisdom. That the form of heaven is from the Divine Human of the Lord, may be seen above (n. 78 to 86). These
things are stated, in order to show, that the heavenly form is such that it can never be thoroughly explored, even as to its general principles, and thus that it is incomprehensible even to the angels, as was said above.

**Governments in Heaven.**

213. Since heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels (n. 50), and since all within a society are in similar good, but not in similar wisdom (n. 43), it necessarily follows, that there are also governments; for order must be observed, and all things of order are to be kept inviolable. But the governments in the heavens are various; of one sort in societies which constitute the Lord’s celestial kingdom, and of another in societies which constitute the Lord’s spiritual kingdom: they differ also according to the ministries of the different societies. But in the heavens there is no other government than the government of mutual love, and the government of mutual love is heavenly government.

214. Government in the Lord’s celestial kingdom is called justice, because all who are there are in the good of love to the Lord from the Lord; and what is done from that good is called just. Government in the celestial kingdom is of the Lord alone; He Himself leads them and teaches them in the affairs of life. The truths, which are called truths of judgment, are written on their hearts; every one knows, per-
ceives, and sees them; and therefore matters of judgment never come into dispute there, but matters of justice, which are of life. Concerning these, the less wise question the more wise, and they inquire of the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

215. Government in the Lord’s spiritual kingdom is called judgment, because they are in spiritual good, which is the good of charity toward the neighbour; and this good, in its essence, is truth; for truth pertains to judgment, and good to justice. These also are led by the Lord, but mediately (n. 208); therefore they have governors, few or many, according to the need of the society in which they are. They have laws also, according to which they live one amongst another. Their governors administer all things according to the laws, which they understand because they are wise; and, in doubtful matters, they are enlightened by the Lord.

216. Since government from good, such as it is in the Lord’s celestial kingdom, is called justice; and government from truth, such as is in the Lord’s spiritual kingdom, is called judgment, therefore, in the Word, justice and judgment are mentioned, where heaven and the Church are treated of. By justice is signified celestial good, and by judgment spiritual good, which good, as was said above, in its essence, is truth; as in the following passages: “Of peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it in judgment and justice, from hence-
forth even for ever” (Isaiah ix. 7). By David is here meant the Lord, and by his kingdom, heaven; as is evident from the following passage: “I will raise unto David a righteous branch, and a king shall reign and shall act intelligently, and shall execute judgment and justice in the earth” (Jer. xxiii. 5): “Jehovah is exalted, for he dwelleth on high: he hath filled Zion with judgment and justice” (Isaiah xxxiii. 5). By Zion also is meant heaven and the Church. “I am Jehovah that doeth judgment and justice in the earth, for in these things I delight” (Jer. ix. 24). “I will betroth thee unto me for ever, yea; I will betroth thee unto me in justice and judgment” (Hosea ii. 19). “O Jehovah, in the heavens thy justice is like the mountains of God, and thy judgments as a great deep” (Psalm xxxvi. 5, 6). “They ask of me the judgments of justice; they desire to draw near to God” (Isaiah lviii. 2): and in other passages.

217. In the spiritual kingdom of the Lord there are various forms of government, differing in different societies, and their variety is according to the ministries in which the societies are engaged. Their ministries are similar to the ministries of all the things in man, to which they correspond. That these are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As there are various functions of these organs in the body, so likewise are those of the societies in the GRAND MAN, which is heaven; for there are societies which correspond
to these organs. That there is a correspondence of all things of heaven with all things of man, may be seen in its own chapter above (n. 87 to 101). All the forms of government agree in this, that they regard the public good as their end, and in that good the good of every one. This is the case, because all in the whole heaven are under the guidance of the Lord, who loves all, and, from Divine Love, ordains that there should be a common good from which each receives his good in proportion as he loves the common good. For so far as any one loves the community, he loves all and every one, and since that love is of the Lord, therefore he is so far loved by the Lord, and good is his.

218. From these things it may appear what sort of governors they are, namely, that they are in good and wisdom more than others; and thus from love will good to all, and from wisdom know how to provide for its being done. Such governors do not rule and command imperiously, but minister and serve; for to do good to others from the love of good, is to serve; and to provide for its being done, is to minister. Neither do they make themselves greater than others, but less; for they regard the good of the society and of their neighbour in the first place, but their own good in the last place; and that which is in the first place is greater, and that which is in the last is less. And yet they have honour and glory, for they dwell in the midst of the society, in a more elevated situation than others, and inhabit magnificent palaces. They even accept this
glory and honour, not for the sake of themselves; but for the sake of obedience; for all there know that they have honour and glory from the Lord, and that on this account they are to be obeyed. These are the things which are meant by the Lord's words to His disciples: "Whosoever desires to be great among you, let him be your minister; even as the Son of man came not to be ministered unto, but to minister" (Matt. xx. 26, 28); "He that is the greatest among you, let him be as the least, and he that is chief, as he that doth serve" (Luke xxii. 26).

219. A similar government is also in least form in every house. There is the master, and there are servants; the master loves the servants, and the servants love the master, so that they serve each other from love. The master teaches the servants how they ought to live, and tells what is to be done; the servants obey and perform their duties. To promote use is the delight of the life of all; and hence it is evident that the kingdom of the Lord is a kingdom of uses.

220. There are governments also in the hells, for without governments, they could not be kept in bonds; but the governments there, being all from self-love, are the opposite of the governments in heaven. Every one in hell desires to rule over others and to be pre-eminent. Those who do not favour them they hold in hatred, and make objects of their vengeance and cruelty; for this is the nature of self-love. The more malignant, therefore, are set over them as governors, and they obey them from fear. But of this see below, when we come to treat of the hells.
Divine Worship in Heaven.

221. Divine worship in the heavens is not unlike that on earth as to externals, but it differs as to internals. In the heavens, as on earth, there are doctrines, preachings, and temples. The doctrines agree as to essentials, but are of more interior wisdom in the higher heavens than in the lower. The preachings are according to the doctrines; and as they have houses and palaces (n. 183 to 190), so also they have temples, in which there is preaching. Such things exist in heaven, because angels are continually being perfected in wisdom and love; for they have understanding and will equally as men, and the understanding is such that it may be continually perfected; and in like manner the will; the understanding by the truths which are of intelligence, and the will by the goods which are of love.

222. Divine worship itself, in the heavens, does not however consist in frequenting temples and hearing sermons, but in a life of love, charity, and faith, according to doctrines; and sermons in temples serve only as means of instruction in matters of life. I have spoken with angels on this subject, and told them, that in the world it is believed that Divine worship is only to frequent temples, hear sermons, attend the sacrament of the holy supper three or four times a year, and perform other acts of worship according to the statutes of the Church; and likewise to set apart times for prayer, and then behave devoutly. The angels said that these are outward deeds which ought to be done, but
that they are of no avail unless there is an internal from which they proceed, and that the internal is a life according to the precepts which doctrine teaches.

223. That I might know the nature of the assemblies in their temples, it has sometimes been granted to me to go in and hear preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom above others, on the right and left side of them those who are in less light. They sit around in the form of a circle, but so that all are in view of the preacher, and no one sits on either side of him, so as to be out of his sight. The novitiates stand at the door, on the east of the temple, and on the left of the pulpit. No one is allowed to stand behind the pulpit; if anyone be there the preacher is confused by it. The case is the same if any one in the congregation dissents from what is said, so that he must needs turn away his face. The sermons are fraught with such wisdom, that none in the world can be compared with them, for in the heavens they are in interior light. The temples in the spiritual kingdom appear to be of stone, and in the celestial kingdom to be of wood; because stone corresponds to truth, in which those are who are in the spiritual kingdom; and wood corresponds to good, in which those are who are in the celestial kingdom. The sacred edifices in the celestial kingdom are not called temples, but houses of God. In the celestial kingdom they are without magnificence; but in the spiritual kingdom they are more or less magnificent.
224. I have spoken with one of the preachers about the holy state in which those are who hear sermons in temples. He said, that every one is pious, devout, and holy according to his interiors, which are of love and faith, for in these is holiness itself, since it is the Divine of the Lord; and that apart from these he did not know what external holiness is. When he thought of external holiness separate from love and faith, he said, that possibly it might be something which counterfeits the outward form of holiness, either acquired by art or hypocritical; and that some spurious fire, from the love of self and the world, may kindle and display such holiness.

225. All preachers are from the Lord’s spiritual kingdom, and none from the celestial kingdom. They are from the spiritual kingdom because the angels there are in truths derived from good, and all preaching is from truths. There are no preachers from the celestial kingdom, because there the angels are in the good of love, and from that good they see and perceive truths, but they do not speak about them. Although angels in the celestial kingdom perceive and see truths, still there is preaching among them; because they are enlightened by it in the truths which they know, and are perfected by many which they did not know before. As soon as they hear them, they also acknowledge them, and thus perceive them. The truths which they perceive, they also love, and by living according to them, incorporate them in their life; to live according to truths, they say, is to love the Lord.
226. All preachers are appointed by the Lord, and thereby possess the gift of preaching; nor are any others allowed to teach in the temples. They are called preachers, but not priests. The reason that they are not called priests is because the priesthood of heaven is the celestial kingdom; for the priesthood signifies the good of love to the Lord, in which they are who are in that kingdom. The royalty of heaven is the spiritual kingdom, for royalty signifies truth from good, in which they are who are in that kingdom (see above, n. 24).

227. All the doctrines which angelic preaching embodies, regard life as their end, and none of them faith apart from life. The doctrine of the inmost heaven is more full of wisdom than that of the middle heaven, and the doctrine of the middle heaven is more full of intelligence than that of the lowest heaven; for the doctrines are adapted to the perception of the angels in each heaven. The essential of all the doctrines is to acknowledge the Divine Human of the Lord.

The Power of the Angels of Heaven.

228. That angels have power, cannot be understood by those who know nothing of the spiritual world, and its influx into the natural world. They think that angels cannot have power, because they are spiritual, and are so pure and unsubstantial that they cannot even be seen with the eyes. But they who look more interiorly into the causes of things, think differently. They know that all the power a
man has is from his understanding and will, since without these he cannot move a particle of his body. The understanding and will are his spiritual man which moves the body and its members at its pleasure; for what it thinks, the mouth and tongue speak, and what it wills, the body does, it also gives strength at pleasure. The will and understanding of man are ruled by the Lord by means of angels and spirits, and therefore all things of the body also are so ruled, because they are from the will and understanding; and if you will believe it, man cannot stir a single step without the influx of heaven. That this is the case, has been shown to me by much experience; angels have been permitted to control my steps, my actions, my tongue, and speech as they pleased, and this by influx into my will and thought, and I found by experience that of myself I could do nothing. They said afterwards, that every man is so ruled, and that he might know it from the doctrine of the Church and from the Word; for he prays to God to send His angels to lead him, to direct his steps, to teach him, and to inspire what he should think and what he should speak; and many things of the same kind. When, however, man thinks by himself without doctrine, he says and believes otherwise. These things are said that it may be known what power angels have with man.

229. The power of angels in the spiritual world is so great that if I were to bring forward all things that I have seen with regard to it, they would exceed belief. If any thing there resists, and ought to be removed because it is contrary
to Divine order, they cast it down and overturn it merely by an effort of the will and by a look. Thus I have seen mountains, which were occupied by the wicked, cast down and overthrown, and sometimes made to shake from one end to the other, as though by an earthquake. Thus also I have seen rocks cleft in sunder down to the deep, and the wicked who were upon them swallowed up. I have also seen some hundreds of thousands of evil spirits dispersed by them and cast into hell. Numbers are of no avail against them, nor arts, cunning, nor confederacies: they see all, and disperse them in a moment. But more may be seen on this subject in the account of the DESTRUCTION OF BABYLON. Such power have angels in the spiritual world. That they have a similar power in the natural world too, when they are permitted to exercise it, is plain from the Word—as that they gave whole armies to destruction, and that they caused a pestilence of which seventy thousand men died. Of this angel we read: "The angel stretched out his hand against Jerusalem to destroy it, but Jehovah repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. And David saw the angel that smote the people" (2 Samuel xxiv. 15, 16, 17), beside other passages. Since the angels possess such power, they are called powers; and in David it is said: "Bless the Lord ye his angels, most powerful in strength" (Psalm ciii. 20).

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

231. Divine Truth proceeding from the Lord has all power in the heavens, for the Lord in heaven is Divine Truth united to Divine Good (see n. 126 to 140), and the angels are powers so far as they receive it. Every one, also, is his own truth and his own good, because every one is such as his understanding and will are; and the understanding is of truth, because the all of it is from truths, and the will is of good, because the all of it is from goods; for whatever a man understands he calls truth, and whatever he wills he calls good; and thus it is that every one is his own truth and his own good. As far, therefore, as an angel is truth from the Divine and good from the Divine, so far he is a power, because so far the Lord is with him; and since no one is in good and truth exactly similar or the same as that of another,—for in heaven, as in the world, there is perpetual variety, see n. 20,—therefore one angel has not the same power as another. They are in the greatest power who constitute the arms in the GRAND MAN, or heaven, because they who are there are in truths more than others, and good from the whole heaven flows into their truths. The power also of the whole man transfers itself into the arms, and by them the whole body exercises its powers; and hence it is that the arms and hands
in the Word, denote power. In heaven there sometimes appears a naked arm from this source, of such great power, as to be able to break in pieces everything in its way, even if it were a rock on earth. Once also it was moved toward me, and I perceived that it would be able to crush my bones to powder.

232. That the Divine Truth which proceeds from the Lord has all power, and that the angels have power in proportion as they receive Divine Truth from the Lord, may be seen above (n. 137). But the angels receive Divine Truth only so far as they receive Divine Good, for truths have all their power from good, and none without good; and likewise, good has all power by truths, and none without truths; power results from the conjunction of the two. It is similar with faith and love, for whether you speak of truth or faith it is the same thing, because the all of faith is truth; and whether you speak of good or love it is the same thing, because the all of love is good. The immense power which the angels have by truths from good, is manifest also from this circumstance, that an evil spirit, when only looked upon by angels, falls into a swoon, and does not appear as a man, and this continues until the angel turns away his eyes. This effect is produced by the look of the angels, because their sight is from the light of heaven, and the light of heaven is Divine Truth: see above (n. 126 to 132). The eyes, also, correspond to truths from good.

233. Since truths from good have all power, falsities from evil have no power at all. All in hell are in falsities from evil, and therefore they
have no power against truth and good. But what power they have amongst themselves, and what power evil spirits have before they are cast into hell, will be shown in the following pages.

THE SPEECH OF THE ANGELS.

234. The angels talk together just as men do in the world, and also on various subjects, as on domestic affairs, civil affairs, and those of moral and spiritual life; nor is there any difference, except that they converse more intelligently than men, because more interiorly from thought. It has often been granted me to be in company with them, and to speak with them as friend with friend, and sometimes as stranger with stranger, and since my state then was similar to theirs, I knew no otherwise than that I was speaking with men on earth.

235. Angelic speech consists of distinct words like human speech, and is also uttered by sound and heard by sound; for angels, like men, have mouth, tongue and ears, and also an atmosphere, in which the sound of their speech is articulated, but it is a spiritual atmosphere, adapted to the angels who are spiritual. Angels also breathe in their atmosphere, and utter their words by means of breath, as men do in theirs.

236. In the whole heaven all have one language, and they understand one another, from whatever society they are, whether near or distant. This language is not learned there, but is natural to every one; for it flows from their very affection and thought. The sound of their speech corre-
sponds to their affection, and the articulations of sound, which are words, correspond to the ideas of their thought, which are from affection; and since their language thus corresponds, it is itself also spiritual, for it is affection audible and thought speaking. Every attentive observer may know that all thought is from the affection of love, and that the ideas of thought are various forms into which the general affection is distributed; for no thought or idea can exist without affection, their soul and life being from it. On this account the angels know what another is, merely from his speech; from the tone, what his affection is, and from the articulations of sound, or words, what his mind is. The wiser angels know what the ruling affection is from a single series of words, for to this they chiefly attend. That every one has various affections is known,—one when in joy, another when in grief, another when in forbearance and mercy, another when in sincerity and truth, another when in love and charity, another when in a state of zeal, or when in anger, another when in simulation and deceit, another when in quest of honour and glory, and so on—but the ruling affection or love is in them all; and therefore the wiser angels, because they perceive this, know one's whole state from the speech. This has been proved to me by much experience. I have heard angels lay open the life of another merely from hearing him. They said also that from some ideas of another's thought they know all things of his life, because from these ideas they know his ruling love, in which are all things in their order; and that man's book of life is nothing else.
237. Angelic language has nothing in common with human languages, except with some words, which sound from a certain affection: yet not with the expressions themselves, but with their sound, and of this more will be said in what follows. That angelic language has nothing in common with human languages, is evident, because angels cannot utter a single word of human language. This has been tried, but they could not; for they cannot utter anything but what is in complete agreement with their affection. That which is not in agreement with their affection is repugnant to their very life, because life is of affection, and their speech is from their life. I have been told that the first language of men on our earth was in agreement with angelic language, because they had it from heaven; and that the Hebrew tongue agrees with it in some things.

238. Since the speech of the angels corresponds to their affection which is of love, and the love of heaven is love to the Lord and love toward the neighbour (see above, n. 13 to 19), it is evident how choice and delightful their speech is, for it affects not only the ears, but also the interiors of the mind of those who hear. An angel once spoke to a certain hard-hearted spirit, and he was at length so affected by his speech, that he shed tears, saying, that he could not resist, because it was love speaking, and that he had never wept before.

239. The speech of the angels is also full of wisdom, because it proceeds from their interior thought; and their interior thought is wisdom, as their interior affection is love, their love and
wisdom uniting in speech. Consequently it is so full of wisdom, that they can express by one word what man cannot express by a thousand words. The ideas of their thought also comprehend things which man cannot conceive, much less utter. This is why the things which have been heard and seen in heaven are said to be ineffable, and such as ear hath not heard nor eye seen. It has been granted me to know by experience that it is so. I have sometimes been let into the state in which the angels are, and in that state I have spoken with them; and then I understood all; but when I was brought back to my former state, and thus into the natural thought proper to man, and wished to recollect what I had heard, I could not; for there were thousands of things not adapted to the ideas of natural thought, thus not expressible at all by human words, but only by variegations of heavenly light. The ideas of the thought of angels, from which are their words, are likewise modifications of the light of heaven; and the affections, from which proceeds the sound of the words, are variations of the heat of heaven; because the light of heaven is Divine Truth or Wisdom, and the heat of heaven is Divine Good or Love (see above, n. 126 to 140), and the angels have affection from the Divine Love, and their thought from the Divine Wisdom.

240. Because the speech of the angels proceeds immediately from their affection, the ideas of thought being, as was said above (n. 236), various forms into which the general affection is distributed, angels can express in a minute what man cannot express in half an hour, they can
also by a few words present what has been written on many pages. This also has been proved to me by much experience. The ideas of the thought also and the words of their speech make one, as efficient cause and effect; for the words present in effect what exists in the ideas of thought as a cause; and therefore every word comprehends in it very many things. The particulars also of the thought, and hence of the speech of angels, appear when presented to view like a thin outflowing wave, or atmosphere, in which are innumerable things in their order derived from their wisdom, which enter the thought and move the affections of another. The ideas of the thought of everyone, whether angel or man, are presented to view in the light of heaven, whenever the Lord pleases.

241. The angels of the Lord's celestial kingdom speak in like manner as the angels of His spiritual kingdom, but they speak from more interior thought. Celestial angels, because they are in the good of love to the Lord, speak from wisdom; and the spiritual angels, because they are in the good of charity toward the neighbour, which in its essence is truth (n. 215), speak from intelligence; for wisdom is from good, and intelligence from truth. On this account, the speech of the celestial angels is like a gentle stream, soft and as it were continuous; but the speech of the spiritual angels is a little vibratory and discrete. The speech of celestial angels partakes greatly of the sound of the vowels u and o; but the speech of the spiritual angels, of the vowels e and i; for vowels are for sound,
and in sound there is affection. It was shown above (n. 236), that the sound of angelic speech corresponds to affection, and the articulations of sound, which are words, correspond to the ideas of thought, which are from affection. Since vowels do not belong to language, but to the elevation of its words by tone to express various affections according to one's state, therefore in the Hebrew tongue the vowels are not expressed, and are also variously pronounced. From his intonation the angels know the quality of a man as to affection and love. The speech of the celestial angels is without hard consonants, and there are few transitions from one consonant to another without the interposition of a word which begins with a vowel. This is why, in the Word, the word "and" is so often introduced, as may be evident to those who read the Word in Hebrew, in which that word is soft, beginning and ending with a vowel sound. In the Word in Hebrew it may in some measure be known from the very words whether they belong to the celestial or to the spiritual class, that is, whether they involve good or truth: those which involve good abound with the vowels \(u\) and \(o\), and also somewhat of \(a\), while those which involve truth abound with the vowels \(e\) and \(i\). Since affections express themselves chiefly by tones, therefore, when great subjects are treated of in human language, such as heaven and God, words are preferred, which are characterized by the vowels \(u\) and \(o\).* Musical sounds, also, swell into the same vowels when employed on

* Note—\(u\) as in rule, \(a\) as in father, \(e\) as in file, \(i\) as in routine.—Translator.
such themes; but not on subjects of less magnitude. By this means musical art knows how to express affections of various kinds.

242. In angelic speech there is a certain concord which cannot be described. This concord arises from this circumstance, that the thoughts and affections, from which speech flows, pour themselves forth and diffuse themselves according to the form of heaven; and the form of heaven is that according to which all are consociated, and according to which is all communication. That angels are consociated according to the form of heaven, and that their thoughts and affections flow according to it, may be seen above (n. 200 to 212).

243. Speech like that in the spiritual world, is implanted in every man, but only in his interior intellectual part, and because this with man does not fall into words analogous to affection, as with angels, man does not know that he is in it; yet it is from this fact, that man, when he comes into the other life, has the same speech as spirits and angels, and thus knows how to speak without instruction. But on this subject we shall say more shortly.

244. All in heaven have one speech, as was said above, but it varies in this respect, that the speech of the wise is more interior, and fuller of the variations of affections, and of ideas of thought; while the speech of the less wise is more exterior, and less full; and the speech of the simple is still more exterior, and consists of words from which the sense is to be drawn in the same manner as when men speak with one another. There is also speech by the face,
closing in something sonorous modified by ideas; there is speech in which heavenly representations are joined to ideas, and also of ideas made visible; there is also speech by gestures corresponding to affections, and representing things similar to those which are expressed by their words; there is also speech by the general principles of affections and thoughts; there is also speech like thunder; beside other kinds.

245. The speech of evil and infernal spirits is likewise natural because it is from affections, but from evil affections, and their filthy ideas, to which the angels are altogether averse. The language of hell is therefore the opposite of that of heaven, and the wicked cannot endure angelic speech, nor can angels endure infernal speech. Infernal speech is to the angels as a bad odour striking in the nostrils. The speech of hypocrites, who are able to assume the appearance of angels of light, is like the speech of angels as to words, but as to affections and ideas of thought therefrom it is diametrically opposite. Consequently when its interior quality is perceived by the wise angels, it sounds like the gnashing of teeth, and strikes them with horror.

THE SPEECH OF ANGELS WITH MAN.

246. The angels who speak with man, do not speak in their own language, but in the man’s language and also in other languages with which he is acquainted, but not in the languages unknown to him. This is because angels, when they speak with man, turn themselves to him and
conjoin themselves to him, and the conjunction of an angel with a man brings both of them into a similar state of thought; and because the thought of man clings to his memory, and this is the source of his speech, both are in the same language. Besides, an angel or a spirit when he comes to a man, and by turning to him is conjoined to him, comes into all his memory, inso-much that he hardly knows otherwise than that he knows from himself what the man knows, including his languages. I have spoken with angels about this and said, that, possibly, they supposed they spoke with me in my mother tongue, because such was the appearance, when yet it was not they who spoke in that language, but I; and that this might be evident from the fact that angels cannot utter one word of human language (n. 237); and that human language is natural, and they are spiritual, and they who are spiritual cannot utter anything natural. To this they said, that they know that their conjunction with the man, with whom they speak, is with his spiritual thought, but since his spiritual thought flows into his natural thought, and this clings to his memory, the language of the man appears to them as their own, and also all his knowledge; and that this results from the Lord’s good pleasure that there should be such a conjunction, and as it were insertion of heaven into man; but that the state of man at this day is different, so that there is no longer such conjunction with angels, but with spirits who are not in heaven. I have also spoken with spirits on the same subject, who would not believe that it is the man who speaks, but believed it was they in the man,
and also that man does not know what he knows, but they themselves, and thus that all things which man knows are from them. I endeavoured by many arguments to convince them that it is not so, but in vain. Who are meant by spirits, and who by angels, will be explained in the following pages, when we come to treat of the world of spirits.

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

248. The speech of an angel or spirit with man is heard as sonorously as the speech of man with man, yet not by others who stand near, but by himself alone. The reason is that the speech of an angel or spirit flows first into man's thought, and by an internal way into his organ of hearing, thus affecting it from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, thus
affecting it from without. Hence it is evident that the speech of an angel or spirit with man is heard within him, and, since it equally affects the organs of hearing it is also equally sonorous. That the speech of an angel or spirit flows down from within even into the ear, was proved to me from this, that it also flows into the tongue, causing a slight vibration; but not with any motion, such as takes place when the sound of speech is thereby articulated into words by the man himself.

To speak with spirits at this day is rarely granted, because it is dangerous; for then the spirits know that they are with man, otherwise they do not know it, and evil spirits are such, that they regard man with deadly hatred, and desire nothing more than to destroy him, both soul and body. This in fact is done with those who have indulged much in phantasies, so as to remove from themselves the delights proper to the natural man. Some also who lead a solitary life occasionally hear spirits speaking with them, and without danger, but the spirits with them are removed at intervals by the Lord, lest they should know that they are with man. For most spirits do not know that there is any other world than that in which they are, and so do not know that there are men elsewhere; and on this account man is not allowed to speak to them in return, for then they would know it. They who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them; for religious subjects of every kind, when man dwells upon them
from himself, and does not modify them by the various things of use in the world, penetrate interiorly, and dwell there, and occupy the whole spirit of man, and thus enter into the spiritual world, and affect the spirits who dwell there. Such persons are visionaries and enthusiasts, and believe every spirit whom they hear to be the Holy Spirit, when yet they are enthusiastic spirits. They who are such see falsities as truths, and because they see them, they persuade themselves and likewise persuade those with whom they flow in; and because those spirits began also to persuade to evils, and to be obeyed, they were gradually removed. Enthusiastic spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit, and what they say to be Divine. Those spirits do not hurt man with whom they communicate, because man honours them with Divine worship. I have occasionally spoken with them, and then the wicked things which they infused into their worshippers were discovered. They dwell together to the left, in a desert place.

250. To speak with the angels of heaven is granted only to those who are in truths from good, and especially to those who are in the acknowledgment of the Lord, and of the Divine in His Human, because this is the truth in which the heavens are. For, as was shown above, the Lord is the God of heaven (n. 2 to 6): the Divine of the Lord makes heaven (n. 7 to 12): the Divine of the Lord in heaven is love to Him and charity toward the neighbour from Him (n. 13 to 19): the whole heaven in its
entirety resembles one man; in like manner every society of heaven; and every angel is in the perfect human form, and this from the Divine Human of the Lord (n. 59 to 86). Hence it is evident, that to speak with the angels of heaven is not granted to any but those whose interiors are opened by Divine truths, even to the Lord; for the Lord flows into them with man, and heaven also flows in with the Lord. Divine truths open the interiors of man, because man was so created that he may be an image of heaven as to the internal man, and an image of the world as to the external (n. 57); and the internal man is not opened except by Divine Truth proceeding from the Lord, for that is the light of heaven and the life of heaven (n. 126 to 140).

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face, because the forehead of man corresponds to love, and the face to all his interiors. The influx of the spiritual angels with man is into his head from every direction, from the forehead and temples to every part wherein is the cerebrum, because that region of the head corresponds to intelligence; but the influx of celestial angels is into that part of the head wherein is the cerebellum, and is called the occiput, from the ears all round even to the neck; for that region corresponds to wisdom. All the speech of angels with man enters by these ways into his thoughts; and by this means I have perceived the quality of those angels who spoke with me.

252. They who speak with the angels of
heaven, see also the things that are in heaven, because they see by the light of heaven, in which their interiors are; and the angels also see through them the things which are on earth; for with them heaven is conjoined to the world, and the world conjoined to heaven. For as was said above (n. 246), when angels turn themselves to man, they conjoin themselves to him so that they know no other than that the things which belong to man are their own: not only those of his speech, but also those of his sight and hearing; while man, on his part, knows no other than that the things which flow in through the angels are his. In such conjunction with the angels of heaven were the most ancient people on this earth, and therefore their age was called the golden age. They acknowledged the Divine under a human form, thus, the Lord, and therefore they spoke with the angels of heaven as with their friends, and the angels of heaven spoke with them as with their friends, and in them heaven and the world made one. But after those times man successively removed himself from heaven, by loving himself more than the Lord, and the world more than heaven, and consequently he began to feel the delights of self-love and the love of the world separated from the delights of heaven; and at length to such a degree, that he knew no other delight. His interiors which had been open into heaven, were then closed, and his exteriors were opened to the world; and when this is the case man is in light as to all things relating to the world, but in thick darkness as to all the things of heaven.

253. After those times it has rarely happened
that any one has spoken with the angels of heaven, but some have spoken with spirits who are not in heaven. For the interiors and exteriors of man are such as to be either turned to the Lord, as their common centre (n. 124), or to self, and thus backward from the Lord. Those which are turned to the Lord are also turned toward heaven; but those which are turned to self are also turned to the world, and these can with difficulty be elevated; yet they are elevated by the Lord as far as can be done, by a conversion of the love, by means of truths from the Word.

254. I have been informed of the manner in which the Lord spoke with the prophets, through whom the Word was given. He did not speak with them as He did with the ancients, by an influx into their interiors; but through spirits who were sent to them, whom He filled with His aspect, and thus inspired them with the words which they dictated to the prophets. This was not influx, but dictation. And since the words came forth immediately from the Lord, therefore they are each filled with the Divine, and contain within them an internal sense, which is such that the angels of heaven perceive them in a heavenly and spiritual sense, while men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by means of the Word. How spirits are filled with the Divine from the Lord by aspect, has also been shown. The spirit filled with the Divine from the Lord knows no other than that he is the Lord, and that it is the Divine that speaks; and this even until he has done speaking; but afterwards he perceives and acknowledges that he is
a spirit, and that he did not speak from himself, but from the Lord. Since such was the state of the spirits who spoke with the prophets, therefore also it is said by them, that Jehovah spoke. The spirits also called themselves Jehovah, as is evident, not only from the prophetical, but also from the historical parts of the Word.

255. That the nature of the conjunction of angels and spirits with man may be known, something worthy of note may be related from which this may be illustrated and inferred. When angels and spirits turn themselves to man, they know no other than that the man's language is theirs, and that they have no other. The reason is that they are then in the man's language, and not in their own, which they do not even remember; but as soon as they turn themselves from man, they are in their own angelic and spiritual language again, and know nothing of the language of man. The case was similar with me when I was in company with angels, and in a similar state with them. Then I spoke with them in their language, and neither knew nor remembered anything of my own; but as soon as I was not in company with them, I was in my own language. It is also worthy of remark, that when angels and spirits turn themselves to man, they can speak with him at any distance. They have also spoken with me when they were afar off, as loudly as when they were near; but when they turn themselves from man, and speak with one another, the man hears nothing at all of what they say, even if it be close to his ear. Hence it is evident, that all conjunction in the spiritual world is according as
HEAVEN AND HELL.

256. They turn themselves. It deserves also to be mentioned, that many together can speak with a man, and the man with them; for they send some spirit from themselves to the man with whom they wish to speak, and the spirit who is sent turns himself to him: the rest of them turn to their spirit, and thus concentrate their thoughts, and the spirit utters them. The spirit then knows no other than that he speaks from himself, and they know no other than that they are speaking. Thus the conjunction of many with one is effected by their turning toward him. But of these emissary spirits, who are also called subjects, and of communication through them, more will be said in the following pages.

256. An angel or spirit is not allowed to speak with a man from his own memory, but from that of the man; for angels and spirits have memory as well as men. If a spirit were to speak with a man from his own memory, then the man would know no other than that the things which he then thought were his own, when yet they were the spirits'; it is like the recollection of a thing which yet the man never heard or saw. That it is so, it has been given me to know from experience. From this, some of the ancients held the opinion, that after some thousands of years they should return into their former life, and into all its acts; and also that they did return. They concluded it from the fact that there had sometimes occurred to them, a recollection as it were of things which they had never seen or heard; and this came to pass because spirits flowed in from their own memory into the ideas of their thought.
257. There are also spirits, called natural and corporeal spirits, who, when they come to man, do not conjoin themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, knowing no other than that all things of the man are theirs. These are the spirits who possess men; but they have been cast into hell by the Lord, and thus altogether removed, so that such possessions are not permitted at this day.

WRITINGS IN HEAVEN.

258. Since angels have speech, and their speech is a speech of words, they have also writings; and they express the sentiments of their minds by writings, as well as by speech. Sometimes papers have been sent to me covered with writing, quite like manuscripts, and some like printed papers in the world. I could read them also in the same manner, but it was not allowed me to draw from them more than one or two thoughts; the reason being that it is not according to Divine order to be instructed by writing from heaven except by the Word, since by this alone there is communication and conjunction of heaven with the world, and thus of the Lord with man. That papers written in heaven were seen also by the prophets, is evident from Ezekiel: "When I looked, behold a hand put forth by a spirit to me; and in it the roll of a book which he unfolded in my sight; and it was written on the front and on the back" (ii. 9, 10), and in John: "I saw in the right hand of
him that sat on the throne, a book written within and on the back; sealed with seven seals” (Apoc. v. 1).

259. That there are writings in heaven has been provided by the Lord for the sake of the Word; for this in its essence is Divine Truth, from which both men and angels derive all heavenly wisdom, since it was dictated by the Lord; and what is dictated by the Lord passes through all the heavens in order, and terminates with man. Thus it is accommodated both to the wisdom of angels and the intelligence of men; and therefore angels have the Word, and read it as men do on earth. Their doctrinals also are from it, and they preach from it (n. 221). The Word is the same, but its natural sense, which is the sense of the letter with us, is not in heaven, but the spiritual sense, which is its internal sense, is there. What this sense is, may be seen in the small work On The White Horse mentioned in the Apocalypse.

260. A little paper was once sent me from heaven, on which were written only a few words in Hebrew characters, and it was said that every letter involved arcana of wisdom; and that those arcana were contained in the inflexions and curvatures of the letters, and thus also in the sounds. From this the signification of the following words of the Lord was clear to me: “Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law” (Matt. v. 18). That the Word is Divine as to every tittle, is known in the Church; but where the Divine lies hid in every tittle is not as yet known, and therefore shall be told.
The writing in the inmost heaven consists of various inflected and circumflexed forms, and the inflections and circumflexions are according to the form of heaven. By these, angels express the arcana of their wisdom, and also many arcana which they cannot utter by words; and what is wonderful, the angels know that writing without training or a teacher; for it is inherent in them like their speech (of which see n. 236), thus this writing is heavenly writing. It is inherent, because all extension of the thoughts and affections, and thus all communication of the intelligence and wisdom of the angels, proceeds according to the form of heaven (n. 201); hence their writing flows into that form. I have been told that the most ancient people on this earth had such writing before letters were invented; and that it was transferred into the letters of the Hebrew language, which letters, in ancient times, were all inflected, and not one of them as at this day terminated in lines. Thus it is that in the Word are Divine things and arcana of heaven, even in its iotas, points, and tittles.

261. This writing, which is made by characters of a heavenly form, is in use in the inmost heaven, where the inhabitants excel all others in wisdom. By the characters, affections are expressed from which thoughts flow and follow in order, according to the subject treated of. Hence these writings involve arcana which no thought can exhaust. It has been permitted me to see these writings. In the lower heavens, there are no such writings, but writings like those in the world, in similar letters, but still not intelligible to man, because they are in angelic language,
and angelic language is such that it has nothing in common with human languages (n. 237). For by vowels they express affections; by consonants, the ideas of thought from affections; and by words from these the sense of the matter (see above, n. 236, 241). This writing, which I have also seen, involves in a few words more than man can describe by pages. They have the Word written in this way in the lower heavens, and by heavenly forms in the inmost heaven.

262. It is worthy of remark that writings in the heavens flow naturally from their thoughts themselves, and this so easily, that it is as if thought put itself forth; nor does the hand pause for the choice of a word, because the words, which they speak as well as those which they write, correspond to the ideas of their thought, and all correspondence is natural and spontaneous. There are also writings in the heavens without the aid of the hand, from mere correspondence of the thoughts; but these are not permanent.

263. I have also seen writings from heaven which consisted of nothing but numbers set down in order and series, just as in writings composed of letters and words; and I have been instructed that this writing is from the inmost heaven, and that their heavenly writing (treated of above, n. 260, 261), takes the form of numbers with the angels of a lower heaven, when the thought from it flows down; and that this numerical writing also involves arcana, some of which can neither be comprehended by thought nor expressed by words. All numbers have their correspondence, and a signification according to their correspondence, like words, but with this difference, that
numbers involve generals, and words particulars; and since one general involves innumerable particulars, numerical writing involves more arcana than writing composed of letters. From these things it was evident to me, that numbers, in the Word, as well as words, signify things. What the simple numbers, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12 signify; and what the compound, as 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and others, may be seen in the Arcana Coelestia, where they are treated of. In that writing in heaven, the number is always placed first on which those following in a series depend, as on their subject; for that number is as it were the index of the subject treated of, and from that number those which follow derive their specific determination to the subject.

264. They who do not know anything about heaven, and who do not wish to have any other idea of it than as of something purely atmospheric, in which the angels fly about as intellectual minds without the sense of hearing and seeing, cannot think that they have speech and writing, because they place the existence of everything in what is material; when yet the things in heaven are as real as those in the world, and the angels there have all things which are of use for life and for wisdom.

The Wisdom of the Angels of Heaven.

265. The nature of the wisdom of the angels can scarcely be comprehended, because it so far transcends human wisdom that they cannot be
compared, and what is so transcendent appears not to be anything, as it were. Some things also by which it will be described are unknown, and these before they become known are in the understanding as shadows, and thus also hide the thing as it is in itself; but still they are such things as can be known, and when known be comprehended, provided the mind be delighted with them; for delight has light with it because it is from love, and to those who love such things as are of Divine and heavenly wisdom, light shines from heaven, and there is enlightenment.

266. The nature of the wisdom of angels may be concluded from this, that they are in the light of heaven; and the light of heaven in its essence is Divine Truth, or Divine Wisdom, and this light enlightens at the same time their internal sight, which is of the mind, and their external sight, which is of the eyes. That the light of heaven is Divine Truth, or Divine Wisdom, may be seen above (n. 126 to 133). The angels are also in heavenly heat, which in its essence is Divine Good, or Divine Love, from which they have the affection and desire of growing wise. That the heat of heaven is Divine Good, or Divine Love, may be seen above (n. 133 to 140). That angels are in wisdom, so that they may be called wisdoms, may be concluded from this, that all their thoughts and affections flow according to heavenly form, which is the form of Divine Wisdom; and that their interiors, which receive wisdom, are arranged according to that form. That the thoughts and affections of angels flow according to the form of heaven, and consequently also their intelligence and wisdom, may
be seen above (n. 201 to 212). That angels have super-eminent wisdom, may be also evident from the fact that their speech is the speech of wisdom; for it flows immediately and spontaneously from thought, and thus from affection; so that their speech is thought from affection in an outward form, and hence it is that nothing withdraws them from the Divine influx, and that no outside thing is brought into their speech from other thoughts, as is the case with man while he is speaking. That the speech of angels is the speech of their thought and affection, may be seen (n. 234 to 245). To exalt the wisdom of angels, this also conspires, that all things which they see with their eyes, and perceive by their senses, agree with their wisdom, because they are correspondences, and therefore the objects are forms representative of such things as relate to wisdom. That all things which appear in the heavens correspond with the interiors of the angels, and are representations of their wisdom, may be seen above (n. 170 to 182). Besides, the thoughts of angels are not bounded and confined by ideas from space and time, like human thoughts; for spaces and times belong to nature, and the things that belong to nature withdraw the mind from spiritual things, and take away extension from the intellectual sight. That the ideas of angels are without time and space, and thus unlimited in comparison with human ideas, may be seen above (n. 162 to 169, and 191 to 199). Nor are the thoughts of angels drawn down to earthly and material things, nor interrupted by any cares about the necessaries of life; and consequently they are not withdrawn by such
things from the delights of wisdom, as the thoughts of men are in the world; for all things come to them gratuitously from the Lord. They are clothed gratuitously, they are fed gratuitously, they have homes gratuitously (n. 181, 190); and moreover they are gifted with delights and pleasures according to their reception of wisdom from the Lord. These things are said that it may be known whence angels have such exalted wisdom.

267. The angels are capable of receiving such exalted wisdom, because their interiors are open, and wisdom, like every perfection, increases toward the interiors, thus according as they are opened. There are three degrees of life with every angel, which correspond to the three heavens (see n. 29 to 40). They with whom the first degree is open, are in the first or lowest heaven; they with whom the second degree is open, are in the second or middle heaven; and they with whom the third degree is open, are in the third or inmost heaven. The wisdom of the angels in the heavens is according to these degrees, and this is why the wisdom of the angels of the inmost heaven immensely transcends the wisdom of those of the middle heaven; and their wisdom immensely transcends the wisdom of the angels of the lowest heaven (see above, n. 209, 210, and on the nature of degrees see n. 38). Such distinctions exist, because things which are in a higher degree are particulars, and those which are in a lower degree are generals, and generals are the continents of particulars. Particulars, in respect to generals, are as thousands or myriads to one,
and so is the wisdom of the angels of a higher heaven to the wisdom of the angels of a lower heaven. Yet still the wisdom of the lower angels in like manner transcends the wisdom of man, for man is in what is corporeal, and in the sensual things belonging to it; and the things of man's corporeal sense are in the lowest degree. Hence it is evident what kind of wisdom they possess, who think from sensual things, that is, those who are called sensual men, namely, that they have no wisdom, but only knowledge. It is otherwise with those men whose thoughts are elevated above the things of sense, and especially with those whose interiors are open even into the light of heaven.

268. How great is the wisdom of the angels is further evident from this fact, that in the heavens there is a communication of all things, the intelligence and wisdom of every one being communicated to others; for heaven is a communion of all goods. The reason is that heavenly love is such that it wills what is its own to be another's; and consequently no one in heaven regards his own good in himself as good, unless it be also in another. This also is the origin of the happiness of heaven, and this the angels derive from the Lord, whose Divine Love is of this nature. That there is such communication in the heavens has been given me to know by experience, for certain simple ones have sometimes been taken up into heaven, and when there, they also came into angelic wisdom, and understood things which they could not comprehend before; and spoke such things as they could not utter in their former state.
269. The nature of the wisdom of the angels cannot be described by words, but it may be illustrated by some general observations. Angels can express by one word what man cannot express by a thousand words; and besides there are innumerable things in one angelic expression, which cannot be expressed by the words of human language; for in every single word spoken by angels, there are arcana of wisdom in continuous connexion, to which human knowledges never reach. Angels also supply, by tone, what they do not fully express by the words of their speech; and in that tone there is an affection of things in their order, for as was said above (n. 236, 241), they express affections by tones, and the ideas of thought from affections by words. Hence it is that things heard in heaven are said to be ineffable. Angels can also utter in a few words, everything written in the volume of any book, and put into every word things that elevate to interior wisdom; for their speech is such that it is consonant with affections, and every word is consonant with ideas. Their words, too, are varied in infinite ways, according to the series of things which are embraced in the thought. The interior angels also can know the whole life of a speaker from the sound and a few words; for from the sound, variegated by ideas in words, they perceive his ruling love, on which everything of his life is as it were inscribed. From these things the nature of the wisdom of the angels is manifest. Their wisdom, in comparison with human wisdom, is as a myriad to one, and as the moving forces of the whole body, which are
innumerable, are to the action resulting from them, which, to human sense, appear as one; or it is as the thousand constituents of an object seen through a perfect microscope to the one obscure thing seen by the naked eye. I will illustrate the case by an example. An angel from his wisdom described regeneration, and presented arcana about it in their order even to hundreds, filling every arcanum with ideas in which there were interior arcana, and this from beginning to end, for he explained in what manner the spiritual man is conceived anew, is carried, as it were, in the womb, is born, grows up, and is successively perfected. He said that he could increase the number of arcana even to thousands; that what he had said was only about the regeneration of the external man, and that there were innumerable other things relating to the regeneration of the internal man. From these and similar things heard from angels, it was made evident to me how great is their wisdom, and how great, respectively, is the ignorance of man; for he scarcely knows what regeneration is, and does not know a single step of the process when he is being regenerated.

270. Something shall now be said concerning the wisdom of the angels of the third or inmost heaven, and how much it exceeds the wisdom of the angels of the first or lowest heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible even to those who are in the lowest heaven; because the interiors of the angels of the third heaven are open to the third degree, but the interiors of the angels
of the first heaven only to the first degree, and all wisdom increases toward the interiors, and is perfected according to the degree in which they are opened (n. 208, 267). Since the interiors of the angels of the third or inmost heaven are open to the third degree, therefore Divine truths are, as it were, inscribed on them; for the interiors of the third degree are in the form of heaven more than the interiors of the second and first degrees, and the form of heaven is from the Divine Truth, and, therefore, according to Divine Wisdom. Hence it is that Divine truths appear, as it were, inscribed on those angels, or as if they were implanted and innate; and therefore as soon as they hear genuine Divine truths, they immediately acknowledge and perceive them, and afterwards see them, as it were, inwardly in themselves. Because the angels of the third heaven are such, they never reason about Divine truths, still less do they dispute about any truth, whether it is so or not so; nor do they know what it is to believe or to have faith; for they say, what is faith? for I perceive and see that it is so. They illustrate this by comparisons, for example, that it would be as when any one with a companion should see a house and the various things in it and around it, and should say to his companion that he must believe that these things are, and that they are such as he sees; or as if any one should see a garden with its trees and fruits, and should say to his companion that he ought to have faith that there is a garden, and that there are trees and fruits, when yet he sees them plainly with his eyes. Hence it is that those
angels never mention faith, nor have they any idea of it; neither do they reason about Divine truths, still less dispute concerning any truth, whether it is so, or not so. But the angels of the first or lowest heaven have not Divine truths thus inscribed on their interiors, because with them only the first degree of life is opened; therefore they reason concerning truths, and they who reason see scarcely any thing beyond the immediate object about which they reason, or go beyond the subject, except to confirm it by certain things; and when they have confirmed it, they say it is a matter of faith, and that it ought to be believed. I have spoken with angels on these subjects, and they told me, that the distinction between the wisdom of the angels of the third heaven and that of the angels of the first heaven, is like that between what is clear and what is obscure. They also compared the wisdom of the angels of the third heaven to a magnificent palace full of all things for use, around which are gardens on all sides, and around these, magnificent objects of many kinds; and those angels, since they are in the truths of wisdom, can enter into the palace, and see all things, and also walk in the gardens in every direction, and be delighted with everything. But it is otherwise with those who reason concerning truths, and especially with those who dispute about them; for they do not see truths from the light of truth, but either take them from others, or from the sense of the letter of the Word, which they do not interiorly understand; and therefore they say that they are to be believed, or that faith is to be exercised
on them, without wishing that interior vision may then enter. Of these, the angels said that they cannot approach the first threshold of the palace of wisdom, much less enter into it and walk about in its gardens, because they stop at the first step. It is different with those who are in truths themselves; nothing retards their unlimited progress, because truths which are seen lead them wherever they go, and into wide fields, since every truth is of infinite extent, and in conjunction with a multitude of other truths. They said, further, that the wisdom of the angels of the inmost heaven consists principally in this, that they see Divine and heavenly things in every object, and wonderful things in a series of several objects. For all things seen by their eyes correspond, as when they see palaces and gardens, their view does not stop at such things as are before their eyes, but they see the interior things from which they are, thus to which they correspond; and this with all variety according to the appearance of the objects, thus beholding innumerable things at the same time in order and connexion, which affect their minds with such delight that they seem to be carried out of themselves. That all things which appear in heaven correspond to the Divine things which are with the angels from the Lord, may be seen above (n. 170 to 176).

271. The angels of the third heaven are of such a quality, because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is the receptacle of all things of wisdom. It is further to be known that the angels of the inmost heaven are still being per-
fect ed in wisdom, and this also in a manner different from the angels of the lowest heaven. Angels of the inmost heaven do not lay up Divine truths in the memory, thus they do not account them as knowledge, but as soon as they hear them, they perceive them and commit them to life. Divine truths, therefore, remain with them as if they were inscribed on them; for what is committed to the life thus abides. But it is otherwise with the angels of the lowest heaven; for they first lay up Divine truths in the memory, and store them up as knowledge, and afterwards call them forth and perfect their understanding by them; and without interior perception as to whether they are truths, they will them; and commit them to life; hence they are comparatively in obscurity. It is worthy of remark, that angels of the third heaven are perfected in wisdom by hearing, and not by sight. What they hear from preaching does not enter into their memory, but immediately into their perception and will, and is incorporated into their life; but the things which they see with their eyes enter into their memory, and they reason and talk about them. Thus it is evident, that hearing is the way of wisdom to them. This also is from correspondence; for the ear corresponds to obedience, and obedience is of the life; but the eye corresponds to intelligence, and intelligence is of doctrine. The state of these angels is also described in many parts of the Word, as in Jeremiah: “I will put my law in their mind, and write it in their hearts.—They shall teach no more every man his friend, and every man his brother, saying, Know ye Jehovah,
for they shall all know me from the least of them unto the greatest of them" (xxxi. 33, 34). And in Matthew: "Let your discourse be Yea, yea; Nay, nay; for whatsoever is more than these cometh from evil" (v. 37). What is more than these cometh from evil, because it is not from the Lord, for the truths which are in the angels of the third heaven are from the Lord, because they are in love to Him. Love to the Lord, in that heaven, is to will and do Divine Truth, for Divine Truth is the Lord in heaven.

272. Another reason, and indeed in heaven the chief one, why angels are capable of receiving wisdom so exalted, is that they are free from self-love; for so far as any one is without self-love, he can grow wise in Divine things. It is that love which closes the interiors against the Lord and heaven, and opens the exteriors and turns them to self; and therefore all those with whom self-love rules are in thick darkness as to the things of heaven, however enlightened they may be as to the things of the world. Angels, on the other hand, because they are without self-love, are in the light of wisdom; for the heavenly loves in which they are—which are love to the Lord and love to the neighbour—open the interiors, because those loves are from the Lord, and the Lord Himself is in them. That those loves make heaven in general, and form heaven with every one in particular, may be seen above (n. 13 to 19). Since heavenly loves open the interiors to the Lord, all angels also turn their faces to the Lord (n. 142), for in the spiritual world it is love that turns the interiors of every one to itself, and in whatever direction it turns
the interiors, it also turns the face, because the face there makes one with the interiors, of which it is the outward form. Since love turns the interiors and the face to itself, therefore also it conjoins itself to them, for love is spiritual conjunction, and therefore communicates to them all that it has. From that turning, and the conjunction and communication therefrom, the angels have their wisdom. That all conjunction in the spiritual world is according to that turning, may be seen above (n. 255).

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

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

275. The angels in one heaven and also those in one society, are not in the same, but in different degrees of wisdom. Those who are in the centre are in the greatest wisdom, and those in less who are round about even to the borders. The decrease of wisdom according to distance from the centre is like the decrease of light verging to shade (see above, n. 43 and 128).
Their light is also in the same degree as their wisdom, for the light of heaven is Divine Wisdom, and every one is in light according to the reception of that wisdom. Concerning the light of heaven and the variety of its reception, see above (n. 126 to 132).

The State of Innocence of the Angels in Heaven.

276. What innocence is and what is its quality, is known by few in the world, and not at all by those who are in evil. It appears, indeed, before men's eyes, displaying itself in the face, speech and gestures, especially of little children; but it is not known what it is, and still less that it is that in which heaven inmostly abides with man. In order then that it may be known, I will proceed in order, and speak first of the innocence of infancy; next of the innocence of wisdom, and lastly of the state of heaven as to innocence.

277. The innocence of infancy, or of little children, is not genuine innocence, for it is only the external form of innocence, and not its internal form; but still from that may be learned what innocence is, for it shines forth from the faces of children, from some of their gestures, and from their earliest speech, and affects us, and this because they have no internal thought; for they do not yet know what good and evil, nor what truth and falsity are; and these are the origin of thought. Hence they have no prudence from their proprium, no purpose and deliberate object, and, consequently, no intention of an evil
nature. They have no proprium, acquired from the love of self and of the world; they attribute nothing to themselves, but ascribe all that they have received to their parents; they are content with the few trifling things which are given them; they delight in them; they have no anxiety about food and clothing, and none about the future; they do not look to the world, and covet a multitude of its possessions; but they love their parents, their nurses, and their infantile companions, with whom they play in innocence; they suffer themselves to be led; they hearken and obey. And since they are in this state, they receive all things into the life, and without knowing it, they derive thence becoming manners, speech, and the rudiments of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence, as was said above, is external, because only of the body, and not of the mind; for their mind is not yet formed, because mind is understanding and will, and thought and affection therefrom. It has been told me from heaven, that little children are under the Lord's especial care, and that they have an influx from the inmost heaven, where there is a state of innocence; and that the influx passes through their interiors, and that in passing through, it affects them with nothing but innocence; that hence innocence is shown in the face and in some gestures, and becomes apparent; and that it is this innocence by which parents are inmosty affected, and which produces parental love.

278. The innocence of wisdom is genuine
innocence, because it is internal, for it is of the mind itself, and thus of the will itself, and thence of the understanding; and when in these there is innocence, there is also wisdom, for wisdom is of the will and understanding. Hence it is said in heaven that innocence dwells in wisdom, and that an angel has as much of wisdom as he has of innocence. That it is so they confirm by this, that they who are in a state of innocence attribute nothing good to themselves, but regard all things as gifts received, and ascribe them to the Lord; they wish to be led by Him, and not by themselves; they love every thing that is good, and are delighted with every thing that is true, because they know and perceive that to love what is good, and thus to will and to do it, is to love the Lord, and to love what is true, is to love their neighbour; they live contented with their own, whether it be little or much, because they know that they receive as much as is profitable for them—little, they for whom little is profitable, and much, they for whom much is profitable—and they do not know themselves what is profitable for them, because that is known only to the Lord, whose providence contemplates eternal ends in all things. Hence they are not anxious about the future, but call anxiety for the future care for the morrow, which they say is grief on account of losing or not receiving things which are not necessary for the uses of life. With companions, they never act from an evil purpose, but from what is good, just, and sincere; acting from an evil purpose they call cunning, and shun it as the poison of a serpent, because it is altogether contrary to innocence. Because they love
nothing more than to be led of the Lord, and to attribute all things to Him which they have received, they are removed from their own proprium, and as far as they are removed from their own proprium the Lord flows in. Hence it is, that whatever they hear from Him, whether by means of the Word, or of preaching, they do not lay up in the memory, but immediately obey; that is, they will and do them, the will itself being their memory. These, for the most part, appear simple in their outward form, but are interiorly wise and prudent; these are they who are meant by the Lord, "Be ye wise as serpents, and harmless as doves" (Matt. x. 16). Such is the innocence which is called the innocence of wisdom. Because innocence attributes nothing of good to self, but ascribes all good to the Lord, and thus loves to be led of the Lord, and hence is receptive of all good and truth from which wisdom is derived, therefore man is so created, that when he is a little child he may be in external innocence, and that when he becomes old he may be in internal innocence, in order that by the former he may come into the latter, and from the latter again into the former. So also, a man, when he becomes old, decreases in body, and becomes again like a child, but a wise child, and thus an angel; for an angel is a wise child in an eminent sense. Hence it is that in the Word, a little child signifies one who is innocent, and an old man, a wise man in whom is innocence.

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

280. Since innocence is to be led by the Lord and not by self, all who are in heaven are in innocence, for all who are there love to be led by the Lord. They know that to lead themselves is to be led by the proprium, and the proprium consists in loving self; and he who loves himself, does not suffer himself to be led by another. Hence, therefore, as far as an angel is in innocence, so far he is in heaven, that is, in Divine Good and Divine Truth, for to be in these is to be in heaven. The heavens therefore are distinguished according to innocence. They who are in the lowest or first heaven, are in innocence of the first or lowest degree; they who are in the middle or second heaven, are in innocence of the second or middle degree; but they who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last, there-
fore, are the very innocencies of heaven, for they above all the rest love to be led by the Lord as little children by their father. For this reason they receive the Divine Truth, which they hear, either immediately from the Lord or mediately by the Word and by preaching, directly in the will, and do it, and thus commit it to life; and hence they have so much more wisdom than angels of the lower heavens (see n. 270, 271). Since those angels are of such a character, therefore they are nearest to the Lord, from whom they receive their innocence; and they are also separated from the proprium, so that they live as it were in the Lord. They appear simple outwardly, and before the eyes of angels of the lower heavens they seem as children, and thus as little ones, and also as not very wise, although they are the wisest of the angels of heaven; for they know that they have nothing of wisdom from themselves, and that to be truly wise is to acknowledge this, and also that what they know is as nothing in comparison with what they do not know. They say that to know this, to acknowledge, and to perceive it, is the first step to wisdom. These angels are also unclothed, because nudity corresponds to innocence.

281. I have spoken much with angels about innocence, and have been informed that innocence is the esse of all good, and therefore that good is really good only in proportion as there is innocence within it; consequently that wisdom is really wisdom only so far as it partakes of innocence; that it is the same with love, charity, and faith; that on this account no one can enter heaven unless he has innocence, which is meant
by the Lord where He says, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of the heavens. Verily, I say unto you, whosoever shall not receive the kingdom of the heavens as a little child, he shall not enter therein” (Mark x. 14, 15; Luke xviii. 16, 17). By little children here, as elsewhere in the Word, are meant the innocent. A state of innocence is also described by the Lord in Matt. (vi. 25 to 34), but by correspondences only. Good is good only so far as innocence is within it, because all good is from the Lord, and because innocence is to will to be led by the Lord. I have also been informed, that truth cannot be conjoined to good, and good to truth, except by means of innocence. Hence also an angel is not an angel of heaven unless innocence is in him; for heaven is not in any one until truth is conjoined to good in him. Hence the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed, that true marriage love derives its existence from innocence, because from the conjunction of good and truth in which are two minds, namely, those of the husband and of the wife; and that this conjunction, when it descends, is presented under the form of marriage love; for married partners, like their minds, love one another. Hence there is a playfulness like that of childhood and innocence in marriage love.

282. Since innocence is the very esse of good with the angels of heaven, it is evident that the Divine Good proceeding from the Lord is innocence itself; for it is that good which flows into
the angels, and affects their inmost nature, and
disposes and fits them to receive all the good of
heaven. It is similar with little children, whose
interiors are not only formed by the flowing of
innocence from the Lord, but are also continually
adapted and disposed to receive the good of
celestial love; for the good of innocence acts
from the inmost, because, as was said, it is the
esse of all good. Hence it is obvious, that all
innocence is from the Lord, and therefore it is
that the Lord, in the Word, is called the Lamb,
for a lamb signifies innocence. Because inno-
cence is the inmost in all the good of heaven, it
so affects the mind of one who feels it—as on
the approach of an angel of the inmost heaven—
that he seems to be no longer his own, and to be
affected and as it were carried away with such a
delight, that every delight of the world appears
comparatively as nothing. I speak this from
having perceived it.

283. All who are in the good of innocence are
affected by innocence, and as far as any one is in
that good, so far he is affected; but they who are
not in the good of innocence are not affected by
it. For this reason all who are in hell are wholly
opposed to innocence; they do not even know
what innocence is; so opposed are they, that so
far as any one is innocent, they burn to do him
mischief, and hence they cannot bear to see little
children, and as soon as they do see them, they
are inflamed with a cruel desire to hurt them.
From this it is evident, that the proprium of
man, and therefore the love of self, is opposed
to innocence; for all who are in hell are in
their proprium, and thence in the love of self.
THE STATE OF PEACE IN HEAVEN.

284. He who has not experienced the peace of heaven, cannot perceive what the peace is in which the angels are. Man, also, so long as he is in the body, cannot receive the peace of heaven, and therefore cannot perceive it, because the perception of man is in what is natural. In order to perceive it, he ought to be able, as to thought, to be elevated and withdrawn from the body and kept in the spirit, and then be with angels. Since the peace of heaven has been perceived by me in this way, I am enabled to describe it; not indeed as it is in itself, because human words are inadequate, but only as it is in comparison with that rest of mind which those enjoy who are content in God.

285. There are two inmost things of heaven, namely, innocence and peace; and they are called the inmost, because they proceed immediately from the Lord. Innocence is that from which all the good of heaven is derived, and from peace is all the delight of good. Every good has its delight; and both the good and the delight are of love; for what is loved, is called good, and is also perceived to be delightful. Hence it follows that these two inmost things, innocence and peace, proceed from the Lord's Divine Love, and affect the angels from the inmost. That innocence is the inmost of good, may be seen in the preceding chapter, which treats of the state of innocence of the angels of heaven; but that peace is the inmost of delight from the good of innocence, shall now be explained.
286. We shall first speak of the origin of peace. Divine peace is in the Lord, and results from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, and results from His conjunction with the angels of heaven, and, in particular, from the conjunction of good and truth in every angel. These are the origins of peace. From this it may be manifest, that peace in the heavens is the Divine inmostly affecting every good there with blessedness; therefore, that it is the source of all the joy of heaven; and is, in its essence, the Divine Joy of the Lord's Divine Love resulting from His conjunction with heaven and with every one there. This joy, perceived by the Lord in the angels, and by the angels from the Lord, is peace; from this the angels have all that is blessed, delightful, and happy, or what is called heavenly joy.

287. Since these are the origins of peace, therefore the Lord is called the Prince of Peace, and says that Peace is from Him, and that in Him is peace. Angels are also called angels of peace, and heaven the habitation of peace; as in the following passages: "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Councillor, the mighty God, the everlasting Father; the Prince of Peace; of the increase of his government and peace there shall be no end" (Isaiah ix. 6, 7). Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John xiv. 27). "These things have I spoken
unto you, that in me ye might have peace” (John xvi. 33). “Jehovah lift up his countenance upon thee, and give thee peace” (Numb. vi. 26). “The angels of peace weep bitterly. The highways lie waste” (Isaiah xxxiii. 7, 8). “The work of righteousness shall be peace,—and my people shall dwell in the habitation of peace” (Isaiah xxxii. 17, 18). That Divine and heavenly peace is the peace which is meant in the Word, is also evident from other passages where it is named (as in Isaiah lii. 7; liv. 10; lix. 8; Jerem. xvi. 5; xxv. 37; xxix. 11; Haggai ii. 9; Zec. viii. 12; Psalm xxxvii. 37; and elsewhere). Since peace signifies the Lord and heaven, and also heavenly joy and the delight of good, therefore the salutation of ancient times was, Peace be with you, as is also the case at the present day, and this was approved by the Lord when He said to the disciples whom He sent forth, “Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it” (Luke x. 5, 6). And the Lord Himself, when He appeared to the apostles, said, “Peace be with you” (John xx. 19, 21, 26). A state of peace also is signified in the Word, when it is said that Jehovah smelled an odour of rest (as in Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; ii. 2, 9; vi. 8, 14; xxiii. 12, 13, 18; Numb. xv. 3, 7, 13; xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36). An odour of rest, in the celestial sense, signifies the perception of peace. Since peace signifies the union of the Divine Itself and the Divine Human in the Lord, and the conjunction of the Lord with heaven
and with the Church, and with all in heaven and the Church who receive Him, therefore the Sabbath was instituted for a remembrance of these things, and was named from rest or peace, and was the most holy representative of the Church. On this account the Lord called Himself the Lord of the Sabbath (Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5).

288. Because the peace of heaven is the Divine inmostly affecting with blessedness the good itself in the angels, therefore it does not come to their manifest perception, except by a delight of heart, when they are in the good of their life; by pleasantness when they hear truth which agrees with their good, and by cheerfulness of mind when they perceive their conjunction; nevertheless it flows thence into all the acts and thoughts of their life, and there presents itself as joy, even in outward form. The quality and quantity of peace differ in the heavens according to the innocence of those who are there, because innocence and peace walk hand in hand; for, as was said above, from innocence is all the good of heaven, and from peace is all the delight of that good. Hence it may be manifest, that similar things may be said here of a state of peace as were said in the preceding section concerning a state of innocence in the heavens, because innocence and peace are joined together like good and its delight; for good is felt by its delight, and delight is known from its good: it is evident, therefore, that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that
the angels of the lower heavens are in a less degree of peace, because in a less degree of innocence (see above, n. 280). That innocence and peace are together, like good and its delight, may be seen in children, who, because they are in innocence, are also in peace; and because they are in peace, all things with them are full of play. But the peace of children is external peace, because internal peace, like internal innocence, exists only in wisdom, and therefore in the conjunction of good and truth, which is the origin of wisdom. Heavenly or angelic peace exists also with men who are in wisdom from the conjunction of good and truth, and are thence conscious of content in God; but, so long as they live in the world, it lies stored up in their interiors, but is revealed when they leave the body and enter heaven, for then the interiors are opened.

289. Since Divine peace exists from the conjunction of the Lord with heaven, and in particular with every angel, from the conjunction of good and truth, angels, when they are in a state of love, are in a state of peace, for then good is conjoined to truth with them. That the states of the angels are successively changed may be seen above (n. 154 to 160). The case is similar with a man who is being regenerated. When the conjunction of good and truth is effected in him, which occurs especially after temptations, he comes into a state of delight from heavenly peace. This peace may be compared to morning or dawn in spring, when, the night being past, at the rising of the sun all the productions of the earth begin to live anew, an
odour of vegetation is diffused from the dew which descends from heaven, and the mild vernal temperature gives fertility to the ground, and also infuses gentle pleasure into human minds; and this takes place because morning or dawn in the time of spring corresponds to the state of peace of the angels in heaven (see n. 155).

290. I have also spoken with angels about peace, and said, that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmity and discords cease among men; and that it is believed that internal peace is rest of mind on the removal of cares, and especially tranquillity and delight arising from success in business. But the angels said, that rest of mind, and tranquillity and delight arising from the removal of cares, and from success in business, appear to be constituents of peace, but are not so, except with those who are in heavenly good, because there is no peace except in that good. For peace flows in from the Lord into their inmost, and from the inmost, descends and flows down into the lower regions of their mind, and produces rest of the interior mind, tranquillity of the exterior mind, and joy therefrom. But they who are in evil have no peace. It appears, indeed, as if they had rest, tranquillity and delight, when things succeed according to their wishes, but all this is external, and not internal; for they burn interiorly with enmity, hatred, revenge, cruelty, and many other evil lusts, into which also their minds rush, as soon as they see any one who does not favour them, and burst forth when there is no fear; hence their delight dwells in insanity, but the
delight of those who are in good dwells in wisdom. The difference is like that between hell and heaven.

THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is known in the Church, that all good is from God, and none from man, and that therefore, no one ought to ascribe any good to himself as his own; and it is also known, that evil is from the devil. They therefore who speak from the doctrine of the Church, say of those who act well, and also of those who speak and preach piously, that they are led by God; but they say the contrary of those who do evil and speak impiously. These things cannot be so, unless man has conjunction with heaven, and conjunction with hell, and unless those conjunctions are with his will and his understanding, for from them the body acts, and the mouth speaks. The nature and quality of that conjunction shall now be shown.

292. With every man there are good spirits and evil spirits: by good spirits man has conjunction with heaven, and by evil spirits with hell. These spirits are in the world of spirits, which is in the midst between heaven and hell, and of which we shall treat specifically in the following pages. When these spirits come to man, they enter into all his memory, and thence into all his thought; evil spirits, into those things of the memory and thought which are evil, but good spirits, into those things of the memory
and thought which are good. The spirits do not know at all that they are with man, but when they are with him they believe that all things of his memory and thought are their own; neither do they see man, because things which are in our solar world are not objects of their sight. The greatest care is taken by the Lord that spirits may not know that they are with him; for if they knew it, they would speak with man, and then evil spirits would destroy him; for evil spirits, because they are conjoined with hell, desire nothing more earnestly than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. It is otherwise when they do not speak with man; then they do not know that what they think, and also what they speak among themselves, is from him. For among themselves also they speak from man, but they believe that what they speak is their own; and every one esteems and loves what is his own. Thus spirits are compelled to love and esteem man, although they do not know it. That there is such a conjunction of spirits with man has been made so thoroughly known to me by the continual experience of many years, that there is nothing of which I am more certain.

293. Spirits who communicate with hell are also adjoined to man, because man is born into evils of every kind, and hence his first life is entirely from them; therefore, unless there were adjoined to him spirits like himself, he could not live, nor indeed could he be withdrawn from his evils, and be reformed. On this account he is kept in his own life by evil spirits, and withheld
from it by good spirits. He is also in equilibrium by the influence of both, and because he is in equilibrium he is in his freedom, and can be withdrawn from evils and inclined to good, and good can also be implanted in him; this could not by any means be done if he were not in freedom. But freedom cannot be given to man unless spirits from hell act upon him on one side, and spirits from heaven on the other, and man be in the midst. It has also been shown, that man, so far as he partakes of what is hereditary and thus of self, would have no life if he were not permitted to be in evil, and also none if he were not in freedom; and moreover that he cannot be forced to good; that what is forced does not inwardly remain; as also that the good which man receives in freedom is implanted in his will, and becomes as it were his own; and that hence man has communication both with hell and with heaven.

294. The nature and quality of the communication of heaven with good spirits, and of hell with evil spirits, and thence the nature and quality of the conjunction of heaven and hell with man, shall also be told. All spirits who are in the world of spirits, have communication with heaven, or with hell; the evil with hell, and the good with heaven. Heaven is divided into societies, and in like manner, hell; and every spirit belongs to some society, and subsists by influx from it, thus he acts as one with it; and therefore since man is conjoined with spirits, he is conjoined also with heaven or with hell, and indeed with that society there in which he is as to his own affection or love; for all
the societies of heaven are distinct, according to affections for good and truth; and all the societies of hell, according to affections for what is evil and false. Concerning the societies of heaven, see above (n. 41 to 45, and also n. 148 to 151).

295. Spirits are adjoined to man who are of the same quality as he is himself, as to affection or love. Good spirits are adjoined to him by the Lord, but evil spirits are invited by man himself. The spirits with him are however changed according to the changes of his affections; some spirits being with him in infancy, others in childhood, others in youth and manhood, and others in old age. In infancy those are present who are in innocence, and therefore communicate with the heaven of innocence, which is the inmost or third heaven; in childhood spirits are present who are in the affection of knowing and communicate with the lowest or first heaven; in youth and manhood spirits are present who are in the affection of what is true and good, and thence in intelligence, and communicate with the second or middle heaven; but in old age spirits are present who are in wisdom and innocence, and communicate with the inmost or third heaven. But this adjunction is effected by the Lord with those only who can be reformed and regenerated. The case is otherwise with those who cannot be reformed and regenerated. Good spirits are adjoined to these also, that by them they may be withheld from evil as much as possible; but their immediate conjunction is with evil spirits who communicate with hell, and thus they have such spirits as they are them-
selves. If they are lovers of self, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and dwell as it were in their evil affections; and as far as man cannot be restrained from evil by good spirits, so far these evil spirits inflame him, and in proportion as the affection rules, they cling to him and do not recede. Thus a wicked man is conjoined with hell, and a good man is conjoined with heaven.

296. Man is governed through spirits by the Lord, because he is not in the order of heaven; for he is born into evils which are of hell, and thus into a state altogether contrary to Divine order. He is therefore to be reduced into order, and he cannot be so reduced except mediately through spirits. It would be otherwise if man were born into good, which is according to the order of heaven; for then he would not be governed by the Lord through spirits, but by means of order itself, and thus by the general influx. Man is governed by this influx as to those things which proceed from his thought and will into act, and thus as to his speech and actions, for both these flow according to natural order, with which the spirits who are adjoined to man have nothing in common. Animals also are governed by general influx from the spiritual world, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no Rational. What the distinction is between men and beasts, may be seen above (n. 39).

297. It is further to be known concerning the conjunction of heaven with the human race, that
the Lord Himself flows in with every man, according to the order of heaven, both into his inmost and his ultimate things. He prepares him to receive heaven, governs his ultimate things from his inmost, and at the same time the inmost from the ultimate, and thus holds everything with him in connection. This influx of the Lord is called immediate influx; but the other influx, which takes place through spirits, is called mediate influx; the latter subsists by means of the former. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into the will of man, and through his will into his understanding, thus into the good of man, and through the good into his truth, or, what is the same thing, into his love, and through the love into his faith, but not the reverse way; still less does it flow into faith without love, or into truth without good, or into the understanding which is not from the will. This Divine influx is perpetual, and is received in good by the good, but not by the evil; for they either reject it, suffocate it, or pervert it. Hence they have an evil life, which in the spiritual sense, is death.

298. The spirits who are with man, both those who are conjoined to heaven and those who are conjoined to hell, never flow into man from their own memory and consequent thought, for if they were to flow in from their own thought, man would know no other than that the things which are theirs were his own, as may be seen above (n. 256). But yet an affection which is of the love of good and truth flows in with man through them from heaven, and an affection
which is of the love of what is evil and false flows in through them from hell. Therefore, as far as the affection of man agrees with that which flows in, so far he receives it in his own thought, for the interior thought of man is altogether according to his affection or love; but so far as it does not agree, he does not receive it. Since, therefore, thought does not flow into man through spirits, but only affection for good, and affection for evil, it is evident that man has the power of choice, because he has freedom; thus that he can in thought receive good, and reject evil; for he knows from the Word what is good and what is evil. What he receives in thought from affection, is also appropriated to him, but what he does not receive in thought from affection is not appropriated to him. From these considerations the quality of the influx of good from heaven and of evil from hell, with man, may be understood.

299. It has been granted me to know the origin of man's anxiety, grief, and the interior sadness which is called melancholy. There are spirits who are not yet in conjunction with hell, because they are still in their first state, of whom we shall speak hereafter when we come to speak of the world of spirits. These spirits love things undigested and corrupt, such as putrefying food in the stomach. Therefore they are present where such things are in man, because these are delightful to them, and they talk there with one another from their own evil affection. The affection of their speech flows in from this source into man, and if it be contrary to the man's own, becomes sadness in him, melancholy, and
anxiety; but if it be agreeable, it becomes in him gladness and cheerfulness. These spirits appear near the stomach, some to the left, some to the right, some beneath, and some above. They also appear to be near or distant, and are thus variously present, according to the affections in which they are. That anxiety of mind is thus produced I have been permitted to know and to be assured of from much experience: for I have seen them, heard them, and felt anxieties arising from them, and spoken with them; they have been driven away and the anxiety ceased; they have returned and the anxiety returned, and I have perceived increase or decrease according to their approach or removal: From this it was evident to me why it is that some who do not know what conscience is—because they have none themselves—ascribe its pangs to the stomach.

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

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

302. I have spoken with angels about the conjunction of heaven with the human race, and I
HEAVEN AND HELL.

203. said that the man of the Church says indeed that all good is from God, and that angels are conjoined to man, but that few really believe that angels are conjoined to man, still less that they are in their thought and affection. To this the angels said, that they knew that there is such a belief, and still such a mode of speaking, in the world, and to their wonder, especially within the Church, where the Word is, which teaches them concerning heaven, and concerning its conjunction with man; when yet the nature of this conjunction is such, that man cannot think the least thing unless spirits are adjoined to him, and that his spiritual life depends upon it. The cause of ignorance on this subject they said was that man believes that he lives from himself, without connexion with the First Esse of Life, and does not know that this connexion is by means of the heavens, when yet man, if that connexion were broken, would instantly fall dead. If man believed, as is really the case, that all good is from the Lord, and all evil which flows in would be rejected, and all the evil which flows in would be rejected to hell, whence it comes. But that because man does not believe that anything flows in from heaven and from hell, and thus he supposes all things which he thinks and wills are in limbo, he appropriates evil to himself, and the good which flows in he defiles with merit.
THE CONJUNCTION OF HEAVEN WITH MAN BY THE WORD.

303. They who think from interior reason can see that there is a connexion of all things by intermediates with the First, and that whatever is not in that connexion is dissipated. For they know, when they think, that nothing can subsist from itself, but from what is prior to itself, and thus all things from the First; and that the connexion of what is prior is as the connexion of an effect with its efficient cause; for when the efficient cause is withdrawn from its effect, the effect is dissolved and falls to nothing. Since the learned have thought in this manner, they saw and said that subsistence is perpetual existence; thus, that all things subsist from the First, from whom they perpetually exist, that is, subsist, because they have their existence from Him. But the nature of the connexion of every thing with what is prior to itself, and thus with the First, from whom are all things, cannot be told in a few words, because it is various and diverse. We can only state in general terms, that there is a connexion of the natural world with the spiritual world, and that hence there is a correspondence of all things which are in the natural world with all things which are in the spiritual world (see n. 103 to 115), and also that there is a connexion, and thence a correspondence, of all things of man with all things of heaven, concerning which also see above (n. 87 to 102).

304. Man is so created, that he has both con-
nexion and conjunction with the Lord; but with the angels of heaven he has only fellowship. He has not conjunction with angels, but only fellowship, because man by creation is like an angel as to his interiors which are of the mind; for man has a will like that of an angel, and an understanding like his. Therefore, a man, after death, if he has lived according to Divine order, becomes an angel, and has angelic wisdom. When, therefore, we speak of the conjunction of man with heaven we mean his conjunction with the Lord, and also his fellowship with angels; for heaven is not heaven from what is proper to the angels, but from the Divine of the Lord. That the Divine of the Lord makes heaven, may be seen above (n. 7 to 12). Man however has besides, what angels have not—that he is not only in the spiritual world as to his interiors, but also, at the same time, in the natural world as to exteriors. His exteriors, which are in the natural world, are all things belonging to his natural or external memory, and of thought and imagination therefrom; in general, knowledges and sciences, with their delights and pleasures, so far as they savour of the world; and also many pleasures which belong to the senses of the body, together with his senses, his speech, and actions. All these are ultimate things in which the Divine influx of the Lord terminates, for it does not stop in the middle, but proceeds to its ultimates. From these things it may be evident, that the ultimate of Divine order is in man, and that, because he is its ultimate, he is also its basis and foundation. Since the Divine influx of the Lord does not stop in the middle,
but proceeds to its ultimates, as was said, and since the middle, through which it passes, is the angelic heaven, and the ultimate is with man, and since nothing unconnected can exist, it follows, that the connexion and conjunction of heaven with the human race are such that the one subsists from the other; and that it would be with the human race without heaven, as with a chain which had lost the hook; and with heaven without the human race, as with a house without a foundation.

305. But since man has broken his connexion with heaven by turning his interiors away from heaven, and turning them to the world and himself, by the love of self and of the world; and since he thus withdrew himself so that he no longer served as a basis and foundation for heaven, therefore a medium was provided by the Lord, to be in the place of a basis and foundation for heaven, and also for the conjunction of heaven with man. This medium is the Word. But how the Word serves for such a medium, has been shown in many places in the Arcana Coelestia; all of which may be seen collected together in the little work On the White Horse, mentioned in the Apocalypse; and also in the Appendix to the work on the New Jerusalem and its Heavenly Doctrine.

306. I have been informed from heaven, that the most ancient people had immediate revelation, because their interiors were turned to heaven; and that therefore the Lord had conjunction with the human race at that time. After their time there was not such immediate revelation, but mediate by correspondences; for
all Divine worship then consisted of correspondences, and on this account the Churches of that time were called representative Churches. The nature of correspondence and representation was then intimately known; and they knew that all things which are in the earth corresponded to spiritual things which are in heaven and in the Church, or what is the same thing, represented them; and therefore natural things, which were the externals of their worship, served them as means of thinking spiritually, and thus in unison with angels. After the knowledge of correspondences and representations was forgotten, the Word was written, in which all the words and their meanings are correspondences, and therefore contain a spiritual or internal sense, in which the angels are. For this reason, when a man reads the Word, and perceives it according to the sense of the letter, or the outward sense, angels perceive it according to the internal or spiritual sense; for all the thought of angels is spiritual, but the thought of man is natural. These thoughts indeed appear very different, still they are one, because they correspond. Hence it is that after man removed himself from heaven, and broke the bond, a medium of the conjunction of heaven with man was provided of the Lord, by means of the Word.

307. The manner in which heaven is conjoined with man by the Word, I will illustrate by some passages from it. The New Jerusalem is described in the Apocalypse in these words: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I saw the holy city Jerusalem coming down
from God out of heaven.—The city was four square, and the length was as large as the breadth; and the angel measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of the angel. The building of the wall of it was of jasper; the city itself was pure gold, and like unto clear glass; and the foundations of the wall of the city were garnished with every precious stone.—The twelve gates were twelve pearls;—and the street of the city was pure gold, as it were transparent glass” (xxi. 1, 2, 16-19, 21). The man who reads these words, understands them merely according to the sense of the letter, namely, that the visible heaven with the earth are to perish; and a new heaven to exist; that the holy city Jerusalem will descend upon a new earth, and that it is to be as to all its measures according to the description: but the angels with man understand these things quite differently, for they understand spiritually what man understands naturally. By the new heaven and new earth they understand a new Church. By the city Jerusalem coming down from God out of heaven, they understand its heavenly doctrine revealed by the Lord. By its length, breadth, and height, which are equal, and each twelve thousand furlongs, they understand all the goods and truths of that doctrine taken together. By the wall of the city, they understand the truths which protect it. By the measure of the wall, a hundred and forty-four cubits, the measure of a man, that is, of the angel, they
understand all those protecting truths taken together, and their quality. By its twelve gates, which were of pearl, they understand the truths which introduce; pearls also signify such truths. By the foundations of the wall, which were of precious stones, they understand the knowledges on which that doctrine is founded. By gold like unto clear glass, of which the city and its street consisted, they understand the good of love, from which, doctrine with its truths, is transparent. Angels perceive all these things in this way and not as men perceive them. The natural ideas of man pass into spiritual ideas with angels, without their knowing anything of the sense of the letter of the Word; as of a new heaven and a new earth, a new city of Jerusalem; its wall; the foundations of the wall, and the measures. And yet the thoughts of angels make one with the thoughts of man, because they correspond. They make one almost like the words of a speaker, and the understanding of them by a hearer, who does not attend to the words, but only to the meaning. Hence it is evident how heaven is conjoined with man by means of the Word. Take another passage from the Word: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve Assyria. In that day Israel shall be the third with Egypt and Assyria, a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, "Blessed be the Egyptians my people, and the Assyrians the work of my hands, and Israel mine inheritance." (Isa. xix. 23-25). How man thinks and how
angels think when these words are read, may be manifest from the sense of the letter of the Word, and from its internal sense. Man thinks, from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to make one with the Israelitish nation; but angels think, according to the internal sense, of the man of the spiritual Church there described in that internal sense, whose Spiritual is denoted by Israel, whose Natural by the Egyptian, and whose Rational, which is the intermediate between them, is the Assyrian. The literal and the spiritual sense make one, because they correspond. Therefore, when angels think thus spiritually, and man naturally, they are conjoined almost like soul and body; the internal sense of the Word is also its soul, and the sense of the letter its body. Such is the Word throughout; hence it is evident, that it is a medium of the conjunction of heaven with man; and that the sense of the letter serves as a basis and foundation.

308. There is also conjunction of heaven by means of the Word with those who are out of the Church, where the Word is not, for the Church of the Lord is universal, and with all who acknowledge a Divine, and live in charity. These are instructed also after their decease by angels, and receive Divine truths. On this subject more may be seen below in a specific chapter on the heathen. The whole Church on earth, in the sight of the Lord, is as one man, just as heaven is (see n. 59 to 72); but the Church where the Word is, and where by it the Lord is known, is as the heart and lungs in that man.
That all the viscera and members of the whole body draw life from the heart and lungs by various derivations is known; so likewise live those of the human race who are out of the Church where the Word is, and constitute the members of that man. The conjunction of heaven by the Word with those who are distant, may also be compared to light, which is propagated from a centre in every direction; for there is Divine light in the Word, and there the Lord with heaven is present, and from that presence also those who are distant are in light. It would be otherwise if there were no Word. These truths may be further elucidated from what was said above concerning the form of heaven, according to which all consociations and communications there subsist. They who are in spiritual light, comprehend this arcanum, but they who are in natural light, cannot comprehend it; for they who are in spiritual light see clearly innumerable things which they who are only in natural light do not see, or see but as one obscure thing.

309. If such a Word had not been given on this earth, the man of this earth would have been separated from heaven, and if separated from heaven he would no longer have been rational; for the human Rational derives its existence from the influx of the light of heaven. The man of this earth is also incapable of receiving immediate revelation, and of being instructed by it in Divine truths, like the inhabitants of other earths, whom I have described in another small work, [entitled, "On the Earths in our Solar System, &c., with an Account of their Inha-
BITANTS, FROM WHAT HAS BEEN HEARD AND SEEN.”] For the man of this earth is more in worldly things, and thus in things external, than the men of other earths, and internal things receive revelation; if external things received it, the truth would not be understood. That such is the character of the man of this earth, appears plainly from those within the Church, who, though they know from the Word about heaven and hell, and about a life after death, still deny them in their hearts; and of this class are many who are distinguished by their learning, and who therefore might be expected to be wiser than others.

310. I have sometimes spoken with angels concerning the Word, and said that it is despised by some on account of its simple style; and that nothing is known about its internal sense, and that for this reason no one believes that such exalted wisdom lies concealed within it. The angels said, that the style of the Word, although it appears simple in the sense of the letter, is still of such a character, that nothing can be compared to it in excellence; because Divine wisdom is concealed not only in its general sense, but also in every word; and that this wisdom shines forth in heaven. They meant to say that it is the light of heaven, because it is Divine Truth; for Divine Truth in heaven shines (see above, n. 132). They said also, that without such a Word the men of our earth would have no light from heaven, nor would heaven be conjoined with them; for that conjunction exists in proportion as the light of heaven is present with man, and in the same
proportion also Divine Truth is revealed to him by means of the Word. Man does not know that conjunction is effected by the spiritual sense of the Word corresponding to its natural sense, because the man of this earth knows nothing about the spiritual thought and speech of angels, and that it differs from the natural thought and speech of men; but unless he knows this, he cannot at all know the nature of the internal sense, nor that by it conjunction can be effected. They said also, that if man knew that there is such a sense, and should think from a knowledge of it, when he reads the Word, he would come into interior wisdom, and into a still closer conjunction with heaven, because he would thus enter into ideas similar to those of angels.

HEAVEN AND HELL ARE FROM THE HUMAN RACE.

311. In the Christian world it is quite unknown that heaven and hell are from the human race, for it is believed that angels were created such from the beginning, and that this was the origin of heaven; that the Devil or Satan was an angel of light, who because he became rebellious, was cast down with his crew, and that this was the origin of hell. Angels are amazed that there should be such a belief in the Christian world, and especially that nothing at all should be known about heaven, although that is the primary thing of doctrine in the Church; but since such ignorance prevails, they rejoice in
heart that it has pleased the Lord now to reveal to mankind many things respecting heaven and also hell, and thus, as far as possible, to dispel the darkness which is daily increasing, because the Church has come to its end. They wish for this reason that I should declare from their mouth that there is not one angel in the whole heaven who was created from the beginning, nor any devil in hell who was created an angel of light and was cast down thither; but that all, both in heaven and in hell, are from the human race; in heaven, those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith; and that hell taken as a whole is what is called the Devil and Satan. The hell which is behind, where are those called evil genii, is called the Devil, and the hell which is in front, where are those called evil spirits, is called Satan. The respective quality of each of these hells will be told in the following pages. Angels said that the Christian world has conceived such a faith respecting the inhabitants of heaven and hell from certain passages of the Word, understood according to the sense of the letter only, and not illustrated and unfolded by genuine doctrine from the Word; when yet the sense of the letter of the Word, unless genuine doctrine throws light upon it, draws the mind in various directions, begetting ignorance, heresies, and errors.

312. Another reason for the existence of this belief with the man of the Church is, that he believes no one comes into heaven or hell until the time of the final judgment, of which he has conceived the opinion that all visible things are
then to perish; and new things will come into existence; and that the soul is then to return into its body, and from this reunion man will live again as man. This belief involves the other, that angels were created such from the beginning; for it cannot be believed that heaven and hell are from the human race, when it is believed that no man comes thither till the end of the world. But that man may be convinced that it is not so, it has been granted me for many years to be in company with angels, and also to speak with those who are in hell; sometimes continuously from morning to evening, and thus to be informed in regard to heaven and hell. This experience has been allowed me in order that the man of the Church may not continue any longer in his erroneous faith as to a resurrection at the day of judgment, and the state of the soul in the meantime, and also as to angels and the devil. This belief, because a belief in what is false, involves darkness, and, with those who think on these subjects from their own intelligence, it induces doubt, and at length denial. For they say in their own heart, how can so vast a heaven, with so many constellations, and the sun and the moon, be destroyed and dissipated? And how can the stars fall from heaven to the earth, when yet they are greater than the earth? And how can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their soul? Where is the soul in the meantime, and what is it without the sense which it had in the body? Besides many similar things, which because they are incompre-
hensible cannot be believed, and with many destroy faith in the life of the soul after death, and in heaven and hell, and therewith other matters of faith of the Church. That they have destroyed faith, is evident from those who say, Who has come from heaven to us and told that it is so? What is hell? Is there any? What is this, that man is to be tormented with fire to eternity? What is the day of judgment? Has it not been vainly expected for many ages? besides many other things, which imply a denial of all. Lest, therefore, they who think such things—as is the case with many who, from their worldly wisdom, are called learned and well informed—should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness respecting God, heaven, and eternal life, and other subjects which depend on these, the interior senses of my spirit have been opened by the Lord, and thus it has been granted me to speak, after their decease, with all whom I ever knew in the life of the body; with some for days, with others for months, and with others for a year; and also with so many others, that I should say too few if I were to say a hundred thousand; many of whom were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and have told them, that funeral services were now being held and preparations made for their burial, to which they said, that it was right to put away that which had served them for a body and its functions in the world; and they wished me to say, that they are not dead; that they live and are men now, equally as before; that they
had only migrated from one world into the other; that they are not aware they had lost anything, because they are in a body with its senses as before; and also in understanding and will as before; and that they have thoughts and affections, sensations and desires, similar to those which they had in the world. Many of those who had died recently, when they found themselves to be living men as before, and in a similar state—for the first state of life after death is such as it had been in the world, but is successively changed, either into heaven or hell—were affected with new joy at being alive, and said that they had not believed it would be so. They were much surprised that they should have lived in such ignorance and blindness about the state of their life after death; and especially that the man of the Church should be in such ignorance and blindness, when yet he, above all others in the world, might be in light with regard to these things. They then first saw the cause of their blindness and ignorance, which is that external things, relating to the world and to the body, occupied and filled their minds to such a degree, that they could not be elevated into the light of heaven, and look into the things of the Church beyond its doctrinals; for when corporeal and worldly things are loved as much as they are at this day, there flows in from them mere darkness when men look beyond.

313. Great numbers of the learned from the Christian world are amazed when they see themselves, after their decease, in a body, in garments, and in houses, as in the world; and when they call to mind what they had thought about a life
after death, about the soul, spirits, and heaven and hell, they are covered with shame, and say that they had thought foolishly, and that the simple in faith thought much more wisely than they. Learned men who have confirmed themselves in such ideas, and who have ascribed all things to nature, have been explored, and it has been found that their interiors were completely closed, and their exteriors open, so that they did not look to heaven, but to the world, and thus also to hell. For, so far as the interiors are opened, man looks to heaven, but, so far as the interiors are closed, and his exteriors opened, man looks to hell. This is because the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and they who receive the world, and not at the same time heaven, receive hell.

314. It may be further evident that heaven is from the human race, because angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving, and willing, and both are formed to receive heaven; for the human mind is just as capable of wisdom as the angelic mind, but it does not become so wise in the world, because it is in an earthly body, and in that body its spiritual mind thinks naturally. It is otherwise when the human mind is released from its connexion with the body, for then it no longer thinks naturally, but spiritually; and when it thinks spiritually, it thinks things incomprehensible and ineffable to the natural man, and thus becomes wise like an angel. From this it may be seen that the internal of man, which is
called his spirit, is in its essence an angel (see above, n. 57), and when released from the earthly body, it is in a human form like an angel; (that an angel is in a perfect human form, see above, n. 73 to 77); but when the internal of man is not opened above, but only beneath, then after its separation from the earthly body it is still in a human form, but a direful and diabolical one; for it cannot look upwards to heaven, but only downwards to hell.

315. Whoever is instructed concerning Divine order, may also understand that man was created to become an angel, because in him is the ultimate of order (n. 304), in which that which is of heavenly and angelic wisdom can be brought into a form, and can be renewed and multiplied. Divine order never stops midway and forms anything there without an ultimate—for then it would not be in its fullness and perfection—but proceeds to the ultimate; and when it is in its ultimate, it brings into form, and also by means there collected, renews and produces itself further. This is done by procreation. Therefore the ultimate is the seminary of heaven.

316. The Lord rose again not only as to spirit, but also as to body, because He glorified His whole Human when He was in the world, that is, He made it Divine; for the soul, which He had from the Father, was from itself the Divine itself, and the body was made a likeness of the soul, that is, of the Father, and therefore Divine also. Hence it is that He, differently from any man, rose again both as to soul and body. This He also made plain to the disciples, who imagined when they beheld Him that they saw a
spirit, saying, "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 37–39); by which words He declared, that He was a man not only as to the spirit, but also as to the body.

317. In order that it may be known that man lives after death, and that he comes either into heaven or hell according to his life in the world, many things have been made known to me about the state of man after death, which will be mentioned in their order in the following pages, when we come to speak of the world of spirits.

THE HEATHEN, OR PEOPLES OUT OF THE CHURCH, IN HEAVEN.

318. It is a common opinion, that they who are born out of the Church, and are called Heathen or Gentiles, cannot be saved, because they have not the Word, and thus do not know the Lord, without whom there is no salvation. But yet it may be known that they also are saved, from this alone, that the mercy of the Lord is universal, that is, toward every one; that they are born men as really as those who are within the Church, who are but few in comparison, and that it is not their fault that they do not know the Lord. Every one who thinks from any enlightened reason may see that no man is born for hell, for the Lord is love itself, and His love consists in willing to save all. Therefore He has provided that all men have some kind of religion, and by means of it, acknowledgment
of the Divine, and interior life; for to live according to one's religious belief is to live interiorly, because then man looks to the Divine; and so far as he looks to this, so far he does not look to the world, but removes himself from the world, and consequently from the life of the world, which is exterior life.

319. That Gentiles are saved as well as Christians, may be known by those who understand what it is that makes heaven with man; for heaven is in man, and they who have heaven in themselves come into heaven. Heaven in man is to acknowledge the Divine, and to be led by the Divine; for the first and chief thing of every religion is to acknowledge the Divine. A religion which does not acknowledge the Divine is not a religion; and the precepts of every religion have respect to worship, for they teach in what manner the Divine is to be worshipped, so that worship may be acceptable to Him; and when this is fixed in the mind, thus as far as man wills it, or as far as he loves it, he is led by the Lord. It is known that Gentiles live a moral life as well as Christians, and many of them a better life than Christians. Men live a moral life either for the sake of the Divine, or for the sake of men in the world; the moral life which is lived for the sake of the Divine is spiritual life. Both appear alike in their outward form, but in inward form they are altogether different; the one saves man, the other does not save him. For he who lives a moral life for the sake of the Divine, is led by the Divine; but he who lives a moral life for the sake of men in the world, is led by himself. This may be illustrated by an example. He
who does no evil to his neighbour, because it is contrary to religion, and thus contrary to the Divine, abstains from doing evil from a spiritual motive; but he who does no evil to another merely through fear of the law, or of the loss of reputation, of honour, or of gain, and thus for the sake of himself and the world, abstains from doing evil from a natural motive, and is led by himself. The life of the latter is natural, but that of the former is spiritual. The man whose moral life is spiritual, has heaven in himself; but he whose moral life is only natural, has not heaven in himself. The reason is, that heaven flows in from above, and opens man's interiors, and through the interiors flows into his exteriors; whereas the world flows in from below, and opens the exteriors, but not the interiors; for there is no influx from the natural world into the spiritual, but there is from the spiritual world into the natural; and therefore if heaven is not received at the same time, the interiors are closed. From these things it may be seen, who receive heaven in themselves, and who do not. But heaven in one is not the same as it is in another, for it differs in each according to his affection for good and thence for truth. They who are in the affection for good for the sake of the Divine, love Divine Truth; for good and truth mutually love each other, and desire to be conjoined. For this reason the Heathen, though they are not in genuine truths during their life in the world, still from love receive them in the other life.

320. A certain spirit from among the Gentiles, who had lived in the world in the good of charity according to his religious belief, hearing some
Christian spirits reasoning about creeds—for spirits reason with each other much more fully and acutely than men, especially about goods and truths—wondered at their disputing in such a manner, and said that he did not like to hear those things, for they reasoned from appearances and fallacies—instructing them thus;—If I am good, I can know, from good itself, what things are true, and what I do not know, I am able to receive.

321. I have learned in many ways that Gentiles who have led a moral life, and lived in obedience and subordination, and have lived in mutual charity, according to their religious belief, and have thus received something of conscience, are accepted in the other life, and are there instructed with solicitous care by angels in the goods and truths of faith; and that when they are being instructed they behave themselves modestly, intelligently, and wisely, and easily receive truths and adopt them. They have formed for themselves no principles of falsity contrary to the truths of faith, to be shaken off, still less scandals against the Lord, like many Christians, who cherish no other idea of Him than as of a common man. Gentiles, on the contrary, when they hear that God was made Man, and thus manifested Himself in the world, instantly acknowledge it, and adore the Lord, saying that God has fully manifested Himself, because He is the God of heaven and of earth, and because the human race is His. It is a Divine Truth that without the Lord there is no salvation, but this is to be understood thus, that there is no salvation but from the Lord. There are in the uni-
verse many earths, and all are full of inhabitants, yet scarcely any of them know that the Lord assumed the Human in our earth. Yet, since they adore the Divine under a human form, they are accepted and led by the Lord. On this subject see the little work On the Earths in the Universe.

322. There are among Gentiles, as among Christians, both wise and simple. That I might be instructed as to their quality, it has been granted to me to speak with both, sometimes for hours and days. There are no wise men now like those in ancient times, especially in the Ancient Church, which extended over a great part of the Asiatic world, and from which religion was communicated to many nations. That I might know their quality, I have been allowed to have familiar conversation with some of them. There was a certain one with me who was among the wiser men of his time, and consequently well known in the learned world, with whom I conversed on various subjects. It was given me to believe that he was Cicero. I knew that he was a wise man, and therefore I spoke with him about wisdom, intelligence, order, the Word, and lastly about the Lord. Of wisdom he said, that there is no wisdom but that which is of life, and that wisdom cannot be predicated of anything else; of intelligence he said, that it is from wisdom; and 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 exceedingly delighted, and especially with this, that each of the names and each of the words signified interior things; he
was amazed that the learned at this day are not delighted with such a study. I perceived clearly that the interiors of his thought or mind were open. He said that he could not approach, because he had a perception of something more holy than he could bear, for he was so affected interiorly. At length I spoke with him about the Lord, saying, that he was born a man, but was conceived of God; that he put off the maternal human, and put on the Divine Human; and that it is He who governs the universe. To this he replied, that he knew many things respecting the Lord, and perceived in his own manner that if mankind were to be saved it could not have been effected by any other means. In the meantime some bad Christians infused various scandals, to which he paid no attention, saying that it was not strange, because, in the life of the body, they had imbibed unbecoming ideas on the subject, and that, until these were dispersed, they could not admit such ideas as confirm the truth, as those can who are in ignorance.

323. It has also been granted me to speak with others who lived in ancient times, and who were then among the more wise. They were seen first in front at a distance, and there they could perceive the interiors of my thoughts, and thus many things fully. From one idea of thought they could discover the whole series, and fill it with delightful things of wisdom combined with beautiful representations. I perceived from this that they were among the more wise, and it was told me that they were some of the ancients. And so they approached more
closely, and when I read to them something from the Word, with which they were very greatly delighted, I perceived their delight itself and their enjoyment, which arose principally from this, that everything that they heard from the Word was representative and significative of heavenly and spiritual things. They said, that in their time, when they lived in the world, their manner of thinking and speaking, and also of writing, was of this nature, and that this was the study of their wisdom.

324. But as to what concerns the Gentiles of the present day, they are not so wise, but most of them are simple in heart; and such of them as have lived in mutual charity receive wisdom in the other life: of these an example or two may be adduced. When I read the seventeenth and eighteenth chapters of Judges about Micah, whose graven image, Teraphim, and Levite, were taken from him by the sons of Dan, there was present a spirit from the Gentiles, who in the life of the body had worshipped a graven image. When he listened attentively to what was done to Micah, and of the grief which he endured on account of his graven image which the Danites took away, such grief came over him that he scarcely knew what to think, by reason of inward distress. I perceived his sorrow and at the same time the innocence in all his affections. Christian spirits also were present, who observed him, and wondered that the worshipper of a graven image should be moved with so great an affection of mercy and innocence. Afterwards some good spirits spoke with him, saying that a graven image ought not
to be worshipped, and that he could understand this, because he was a man; but that he ought to think beyond the graven image, of God the Creator and Governor of the whole heaven and the whole earth, and that that God is the Lord. When this was said I was enabled to perceive the interior affection of his worship, which was communicated to me, and was much more holy than with Christians. From this it may be evident that they come into heaven more easily than Christians of the present day, according to these words of the Lord in Luke: "Then shall they come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God: and behold, there are last who shall be first, and there are first who shall be last" (xiii. 29, 30). For in the state in which that spirit was, he was capable of imbibing all things of faith, and of receiving them with interior affection; he possessed 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 the angels.

325. A choir at a distance was heard one morning, and from the representations of the choir it was given me to know that they were Chinese; for they presented the figure of a he-goat clothed with wool, and of a cake of millet, and an ebony spoon, together with the idea of a floating city. They desired to come nearer to me, and when they approached, they said that they wished to be alone with me, that they might open their thoughts. But they were told
that they were not alone, and that there were others who were displeased at their wishing to be alone, when yet they were guests. On perceiving their displeasure, they began to consider whether they had offended against their neighbour, or claimed anything to themselves which belonged to others; and since all thoughts in the other life are communicated, I was enabled to perceive the disturbance of their mind, and that it arose from the idea that, possibly, they had injured those who were displeased, of shame on account of it, and at the same time of other worthy affections. Hence it was evident that they were possessed of charity. Soon afterwards I spoke with them, and at last about the Lord. When I called Him Christ, I perceived in them a degree of repugnance, which was discovered to originate in the ideas they had received in the world, in consequence of knowing that Christians led worse lives than they did, and that they were without charity. When, however, I simply called Him the Lord, they were interiorly moved. They were then informed by angels that the Christian doctrine, more than any other in the whole world, insists on love and charity, but that there are few who live according to it. There are Gentiles who, during their life in the world, knew, both by conversation and report, that Christians lead bad lives, practising adultery, hatred, quarrelling, drunkenness, and similar crimes, which they themselves abhorred, because such things are contrary to their religious principles. These in the other life are more timid than others in receiving the truths of faith; but they are informed by angels
that the Christian doctrine, as well as the faith itself, teaches altogether otherwise, and that Christians live less according to their doctrine than the Gentiles do. When they perceive these things, they receive the truths of faith, and worship the Lord, but not so readily as others.

326. It is common for Gentiles who have worshipped any god, under the form of an image or statue, or any graven idol, when they enter the other life, to be introduced to some spirits in place of their gods or idols, in order that they may put away their phantasies; and when they have been with them for some days, they are withdrawn. They who have worshipped men are also occasionally introduced to them, or to others who personate them—as many of the Jews, to Abraham, Jacob, Moses, and David—but when they perceive that they are men like themselves, and that they can give them no help, they are ashamed, and are conducted to their own places, according to their lives. Among the Gentiles in heaven, the Africans are most beloved, because they receive the goods and truths of heaven more easily than others. They wish especially to be called obedient, but not faithful; Christians, they say, may be called faithful because they possess the doctrine of faith, but themselves not so, unless they receive that doctrine, or, as they express themselves, are able to receive it.

327. I have conversed with some who were in the Ancient Church. By the Ancient Church is meant that which existed after the flood, and extended through many kingdoms; as Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia,
Egypt, Philistia, including Tyre and Zidon, and through the land of Canaan on both sides of Jordan. The men of this Church then knew that the Lord was to come, and they were imbued with the goods of faith, but still they fell away, and became idolaters. They were in front toward the left, in a dark place, and in a miserable state. Their speech was like the sound of a pipe, of one tone, and was almost without rational thought. They said that they had been in that place for many ages, and that they were occasionally taken out of it, to perform mean uses for others. From them I was led to think of many Christians, who are not outwardly idolaters, but are so inwardly, being worshippers of themselves and the world, and denying the Lord in heart; and to consider what kind of lot awaits them in the other life.

328. That the Church of the Lord is spread over the whole globe, and thus is universal; and that all those are in it who have lived in the good of charity according to their religious belief; and that the Church where the Word is, and by which the Lord is known, is, to those who are out of the Church, as the heart and lungs in man, from which all the viscera and members of the body derive life, with variety, according to their forms, situations, and conjunctions, may be seen above (n. 308).

Little Children in Heaven.

329. Some believe that only children who are born within the Church come into heaven, but
not those who are born out of the Church; because they say that children within the Church are baptized, and by baptism initiated into the faith of the Church. They do not know that no one receives heaven or faith by baptism; for baptism is only a sign and memorial that man is to be regenerated, and that he who is born within the Church can be regenerated; because there is the Word in which are the Divine truths by which regeneration is effected, and there the Lord is known, from whom there is regeneration. Let them know, therefore, that every child, wheresoever he is born, whether within the Church or out of it, whether of pious parents or of wicked parents, is received by the Lord when he dies, and is educated in heaven. He is there taught according to Divine order, and is imbued with affections for good, and by them with knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel.

Every one who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault if he comes into hell; but that little children cannot as yet be in fault.

330. Children who die, are still children in the other life. They have the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in rudiments of the capacity of becoming angels; for children are not angels, but become angels. Every one on leaving this world enters the other in the same state of life, a little child in the state of a little child, a boy in a state of boy-
hood, and a youth, a man, or an old man, in the
state of youth, of manhood, or of old age; but
the state of everyone is afterwards changed.
The state of children excels that of all others in
this respect, that they are in innocence, and evil
is not yet rooted in them by actual life. Inno-
cence also is such, that all things of heaven may
be implanted in it, for innocence is the receptacle
of the truth of faith and of the good of love.

331. The state of little children in the other
life far surpasses that of children in the world,
for they are not clothed with an earthly body,
but with a body like that of angels. The earthly
body in itself is dull, and does not receive its
first sensations and first emotions from the inner
or spiritual world, but from the outer or natural
world. Therefore, little children, in the world,
must learn to walk, to guide their motions, and
to speak; and even their senses, as those of sight
and hearing, must be opened by use. It is other-
wise with children in the other life; for they are
spirits, and they act at once according to their
interiors. They walk and also speak without
practice, but at first they speak only from general
affections not clearly distinguished into ideas of
thoughts. In a short time however they are
initiated into these, and the reason is that their
exteriors are homogeneous with their interiors.
That the speech of angels flows from affections
modified by ideas of thought, so that their speech
is perfectly conformable to their thoughts, from
affection, may be seen above (n. 234 to 245).

332. As soon as little children are raised from
the dead, which takes place immediately after
death, they are taken up into heaven, and com-
mitted to the care of angels of the female sex, who in the life of the body loved children tenderly, and at the same time loved God. Since these angels when in the world loved all children from a motherly tenderness, they receive them as their own; and the little children also love them instinctively as their own mothers. There are as many little children with each one as she desires from a spiritual parental affection. This heaven appears in front before the forehead, directly in the line or radius in which angels look to the Lord. Its situation is there because all little children are under the immediate auspices of the Lord, and the heaven of innocence, which is the third heaven, flows in with them.

333. Children are of different dispositions; some being of the same disposition as the spiritual angels, and some of the same as the celestial angels. They who are of a celestial disposition are seen in that heaven to the right, and those of a spiritual disposition to the left. All children, in the GRAND MAN, which is heaven, are in the province of the eyes; in the province of the left eye those of a spiritual disposition; and in the province of the right eye those of a celestial disposition; because the Lord is seen by angels who are in the spiritual kingdom before the left eye, and by those who are in the celestial kingdom before the right eye (see above, n. 118). Because little children are in the province of the eyes in the GRAND MAN or heaven, it is evident that they are under the immediate view and auspices of the Lord.

334. How little children are educated in
heaven, shall also be briefly described. They learn to speak from their instructress, and their first speech is merely a tone of affection, which by degrees becomes more distinct as the ideas of thought enter; for ideas of thought derived from affections constitute all angelic speech, as may be seen in the chapter on this subject (n. 234 to 245). Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these are from a spiritual origin, the things of heaven flow into them at the same time, by means of which their interiors are opened, and thus they are daily perfected. When this first period is passed, they are transferred to another heaven, where they are instructed by masters; and so on.

335. Little children are instructed principally by representatives suited to their capacities. How beautiful these are, and how full of wisdom from within, no one can believe. In this way, intelligence, which derives its soul from good, is imparted to them by degrees. Two representatives, which I was permitted to see, I may here describe, from which the nature of others may be inferred. The angels first represented the Lord rising from the sepulchre, and at the same time the union of His Human with the Divine, and this they effected in a manner so wise as to exceed all human wisdom, and at the same time in an innocent infantile manner. They also presented the idea of a sepulchre, but not at the same time an idea of the Lord, except so remotely that it was scarcely perceived to be the Lord; because in the idea of a sepulchre there
is something funereal, which they thus removed. Afterwards they cautiously admitted into the sepulchre something atmospheric appearing like very clear water, by which they signified, also with becoming remoteness, spiritual life in baptism. Again; I saw them represent the Lord's descent to those who were bound, and His ascent with them into heaven, which was done with incomparable prudence and piety. One thing was peculiarly child-like. They let down little cords very soft and tender, and almost invisible, by which they raised up the Lord in His ascent; always in holy fear, lest any part of the representative should border upon any thing destitute of what is spiritual and heavenly. To these were added other representatives in use among them, by which, as by sports suited to the minds of little children, they are brought into the knowledges of truth and affections for good.

336. How tender their understanding is, was also shown. When I prayed the Lord's prayer, and there was influx from their understanding into the ideas of my thought, it was perceived that their influx was so tender and soft, as to be nearly that of affection only; and at the same time it was then observed that their understanding was open even from the Lord, for what proceeded from them was as if it flowed through them. The Lord, also, flows into the ideas of little children chiefly from what is inmost, for nothing closes their ideas, as is the case with adults. No false principles close them to the understanding of truth, nor does the life of evil close them to the reception of good, and thus of
wisdom. Hence it is evident, that little children do not come immediately after death into an angelic state, but are gradually introduced by the knowledges of good and truth; and this is according to all heavenly order. For the minutest particulars of their disposition are known to the Lord, and therefore they are led to receive truths of good and goods of truth according to all impulses of their inclination, even the most particular.

337. In what manner all things are insinuated into them by charming and pleasant experiences suited to their genius, has also been shown to me. For it has been granted me to see little children most elegantly clothed, having their breasts adorned with garlands of flowers resplendent with the most pleasing and heavenly colours, which also encircled their tender arms. Once, also, I saw some children with their instructresses accompanied by maidens in a paradisiacal garden, most beautifully adorned, not so much with trees, as with arbours and covered walls of laurel, and with paths leading inward. The children themselves were clothed in the manner just mentioned, and when they entered the garden, the clustering flowers above the entrance shone forth most gaily. From this the nature of their delights may be manifest, and also that by these charming and pleasant things they are introduced into the goods of innocence and charity, which are thus continually instilled into them by the Lord.

338. It was shown me by a mode of communication usual in the other life, what the ideas of little children are when they see any objects.
They were as if each and every object were alive, and therefore in every idea of their thought there is life. I also perceived that the ideas of children on earth are nearly the same, when they are engaged in their little pastimes; for as yet they have not reflection, such as adults have, to show them what is without life.

339. It was said above, that little children are either of a celestial or a spiritual genius. Those who are of a celestial genius are easily distinguished from those who are of a spiritual genius. They think, speak, and act very softly, so that scarcely anything appears but what flows from the good of love to the Lord and to other children; but those of a spiritual genius not so softly, and in everything with them there appears a sort of vibration, as of wings. This is evident also from their indignation, and from other things.

340. Many persons may suppose that little children remain children in heaven, and that they are as children among the angels. They who do not know what an angel is, may have been confirmed in that opinion from paintings and images in churches, in which angels are represented as little children. But the case is not so at all. Intelligence and wisdom make an angel, and so long as little children have not intelligence and wisdom, they are indeed with angels, and yet are not angels; but when they are intelligent and wise, they then first become angels. I have indeed been surprised to see that they then no longer appear as little children, but as adults, for they are no longer of a child-like genius, but of a more mature angelic genius;
intelligence and wisdom produce this effect. Children appear more mature in proportion as they are perfected in intelligence and wisdom, and thus as youths and young men, because intelligence and wisdom are real spiritual nourishment. That which nourishes their minds nourishes also their bodies. This is the result of correspondence; for the form of the body is but the outward form of the interiors. It is to be known that children in heaven do not advance beyond early manhood, but remain in that state to eternity. That I might know for certain that it is so, it has been granted me to speak with some who were educated as children in heaven, and had grown up there; with some also when they were children, and afterwards with the same when they had become young men, and from them I have heard the course of their life from the one age to the other.

341. That innocence is the receptacle of all things of heaven, and thus that the innocence of little children is a plane of all the affections of good and truth, may be evident from what was shown above (n. 276 to 283) concerning the innocence of angels in heaven; namely, that innocence is to be willing to be led by the Lord, and not by self; consequently that man is so far in innocence as he is removed from his proprium: and as far as any one is removed from his own proprium, he is in the Lord's proprium. The Lord's proprium is called His justice and merit. But the innocence of little children is not genuine innocence, because it is as yet without wisdom. Genuine innocence is wisdom, for so far as anyone is wise, he loves to be led by
the Lord; or, what is the same thing, so far as anyone is led by the Lord he is wise. Little children therefore are led from external innocence, in which they are at first, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom. This innocence is the end of all their instruction and progress, and so when they come to the innocence of wisdom, the innocence of infancy, which had served them in the meantime as a plane, is conjoined to them. The quality of the innocence of little children was represented to me by a symbol as it were of wood, almost void of life, which is vivified as they are perfected by knowledges of truth and affections for good. Afterwards the nature of genuine innocence was represented by a most beautiful infant, full of life and naked; for the really innocent, who are in the inmost heaven, and thus nearest to the Lord, appear before the eyes of other angels just like infants, and some of them without clothing, for innocence is represented by the nakedness without shame, as we read of the first man and his wife in paradise (Gen. chap. ii. 25); and so, when their state of innocence was lost, they were ashamed of their nakedness, and hid themselves (chap. iii. 7, 10, 11). In a word, the wiser the angels are, the more innocent they are; and the more innocent they are, the more they appear to themselves as little children; hence it is that infancy in the Word, signifies innocence (see above, n. 278).

342. I have questioned angels about little children, whether they are pure from evils, because they have no actual evil, like adults;
but I was told, that they are equally in evil, indeed, that they are also nothing but evil; that they, like all angels, are withheld from evil, and held in good, by the Lord; so that it appears to them as if they were in good of themselves. Lest, therefore, children who have grown up in heaven should entertain a false opinion of themselves, and imagine that the good which they possess is from themselves, and not from the Lord, they are sometimes let into their evils which they received hereditarily, and are left in them until they know, acknowledge, and believe the truth on the subject. A certain one also, the son of a certain king, who died in his infancy and grew up in heaven, was of a similar opinion. He was, therefore, let back into the life of the evils in which he was born, and then I perceived from the sphere of his life that he had a disposition to domineer over others, and to make light of adulteries, for he had derived these evils from his parents. After he had acknowledged that he was of this nature, he was received again among the angels with whom he was before. No one in the other life suffers punishment on account of hereditary evil, because it is not his own, and is therefore no fault of his; but he is punished on account of the actual evil which is his own; and thus so far as he has appropriated to himself hereditary evil by actual life. Children are let into a state of their hereditary evil when they become adults, not that they may suffer punishment for it, but that they may learn, that of themselves they are nothing but evil; that by the mercy of the Lord they are taken from the hell which is with them
into heaven; and that they are in heaven not from any merit of their own, but from the Lord; and that thus they may not boast of their goodness before others, for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

343. Several times, when some little children have been present with me in choirs, being as yet entirely infantile, they were heard as something tender and unarranged, so that they were not yet acting as one, as they afterwards do when they become more mature; and, to my surprise, the spirits with me could not refrain from leading them to speak; for this desire is innate in spirits. I observed that on all these occasions the children resisted and were unwilling to speak. That the refusal and resistance was attended with a kind of indignation, I have often perceived; and when they were permitted to speak freely, they only said that it was not so. I have been informed that this is the temptation of little children, that they may learn and get accustomed not only to resist what is false and evil, but also not to think, speak, and act, from another, and, consequently, not to suffer themselves to be led by any other than the Lord alone.

344. From what has been stated, the nature of the education of little children in heaven may be evident, namely, that by the intelligence of truth and the wisdom of good they are introduced into angelic life; this is love to the Lord and mutual love, in which there is innocence. How contrary the education of children on earth is, in many cases, will appear from this example.
I was in the street of a great city, and saw little boys fighting with each other. The crowd which flocked round them beheld this with much pleasure; and I was informed, that their parents excite their little boys to such combats. Good spirits and angels, who saw these things through my eyes, felt such aversion, that I perceived their horror, and especially at this, that the parents incite their children to such things. They said, that thus in early life parents extinguish all the mutual love, and all the innocence, which children receive from the Lord, and initiate them into hatred and revenge; and, therefore, that by their own effort they exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

345. The difference between those who die when little children and those who die at mature age, shall also be explained. They who die in adult life have a plane acquired from the earthly and material world, which they carry along with them. This plane is their memory and its corporeal-natural affection; this remains fixed, and is quiescent; but still it serves as the ultimate plane of their thought after death, for the thought flows into it. Hence it is, that such as that plane is, and such as is the correspondence of the Rational with the things contained in it, such is the man after death. But they who die in infancy, and are educated in heaven, have not such a plane, but a spiritual-natural plane, since they take nothing from the material world and the earthly body; and therefore they cannot be in
such gross affections and in thoughts derived from them, because they take all things from heaven. Besides, children do not know that they were born in the world; they believe that they were born in heaven. Thus they know nothing of any birth but the spiritual birth, which is effected by knowledges of good and truth, and by intelligence and wisdom, by virtue of which man is man; and since these are from the Lord, they believe, and love to believe, that they are the Lord's own. But still the state of men who grow up on earth may become as perfect as the state of little children who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves.

THE WISE AND THE SIMPLE IN HEAVEN.

346. It is believed that the wise will have glory and eminence above the simple in heaven, because it is said in Daniel, "They that be intelligent shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (xii. 3); but few know who are meant by the intelligent, and by those who turn many to righteousness. It is commonly believed, that they are those who are called the intelligent and learned, especially those who have taught in the Church, and who have excelled others in doctrine and preaching, and still more those among them who have converted many to the faith. All such in the world are believed to be the intelligent, but still they are
not the intelligent in heaven, of whom these words were spoken, unless their intelligence is heavenly intelligence. What this is shall now be explained in the following pages.

347. Heavenly intelligence is interior intelligence, arising from the love of truth, not for the sake of any glory in the world, nor for the sake of any glory in heaven, but for the sake of truth itself, with which they are inmostly affected and delighted. They who are affected and delighted with truth itself, are affected and delighted with the light of heaven; and they who are affected and delighted with the light of heaven, are also affected and delighted with Divine Truth, yea, with the Lord Himself; for the light of heaven is Divine Truth, and Divine Truth is the Lord in heaven (see above, n. 126 to 140). This light does not enter except into the interiors of the mind only, for the interiors of the mind are formed to receive that light, and as it enters, it also affects and delights them, because whatever flows in from heaven and is received, has in it something delightful and pleasant. Hence comes genuine affection for truth, which is the affection for truth for the sake of truth. They 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 shine thus because the Divine Truth, wherever it is in heaven, gives light (see above, n. 132); and the firmament of heaven signifies from correspondence that interior understanding, both in angels and men, which is in the light of heaven. But they who are in the love of truth either for the sake of glory in the world,
or for the sake of glory in heaven, cannot shine in heaven; because they are not delighted and affected with the very light of heaven, but with the light of the world; and this light without the other is in heaven dense darkness. For the glory of self predominates, because it is the end in view; and when that glory is the end, man regards himself in the first place, and the truths, which are subservient to his own glory, he regards only as means to that end, and thus as his servants. For he who loves Divine truths for the sake of his own glory, regards himself in Divine truths, and not the Lord. For this reason he turns away his sight, which is of his understanding and faith, from heaven to the world, and from the Lord to himself. Such persons therefore are in the light of the world, and not in the light of heaven. In outward appearance, thus before men, they are as intelligent and learned as those who are in the light of heaven, because they speak in a similar manner, and sometimes, to outward appearance, more wisely; for they are excited by self-love, and thus taught to counterfeit heavenly affections; yet in their inward form, in which they appear before the angels, they are of a totally different character. Hence it is evident in some measure who they are that are meant by the intelligent who shall shine in heaven as the brightness of the firmament; but who are meant by those that turn many to righteousness, and who shall shine as the stars, shall now be shown.

348. By those that turn many to righteousness, are meant those who are wise, and in heaven they are called wise who are in good, and
they are in good in heaven who apply Divine truths immediately to life; for when Divine Truth is of the life it becomes good, for it is of the will and love, and whatever is of the will and love is called good. These therefore are called wise, for wisdom is of the life. On the other hand, they are called intelligent who do not apply Divine truths immediately to life, but first to the memory, from which they are afterwards taken and applied to life. In what manner and to what extent the intelligent differ from the wise in the heavens, may be seen in the chapter which treats of the two kingdoms of heaven, the celestial and the spiritual (n. 20 to 28); and in the chapter which treats of the three heavens (n. 29 to 40). They who are in the Lord's celestial kingdom, and thus in the third or inmost heaven, are called just, because they attribute no justice to themselves, but all to the Lord; and the justice of the Lord in heaven is the good which is from the Lord. These therefore are here meant by those that turn many to righteousness, and these also are they concerning whom the Lord says, "The just shall shine as the sun in the kingdom of my Father" (Matt. xiii. 43). They shall shine as the sun, because they are in love to the Lord from the Lord, and that love is meant by the sun, as may be seen above (n. 116 to 125). The light also around them is flamy, and the ideas of their thought partake of what is flamy, because they receive the good of love immediately from the Lord, as the Sun in heaven.

349. All who have gained intelligence and wisdom in the world, are received in heaven, and
become angels, every one according to the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world, remains and is carried with him after death, and is also increased and filled, but within the degree of his affection and desire for truth and its good, and not beyond. They who have had but little affection and desire for truth and its good, receive but little; but yet as much as they are able to receive, within the degree of their affection and desire; and those who have had much affection and desire, receive much. The degree of affection and desire is as the measure, which is filled to the full; more therefore to him who has a large measure; and less to him who has a small measure. It is so, because the love, to which belong affection and desire, receives everything which agrees with itself; hence a man receives according to his love. This is meant by the Lord's words: "Unto everyone that hath shall be given, and he shall have more abundantly" (Matt. xiii. 12; xxv. 29). "Into your bosom shall be given good measure, pressed down, shaken together, and running over" (Luke vi. 38).

350. All are received into heaven who have loved truth and good for the sake of truth and good; they, therefore, who have loved much, are called wise; but they who have loved little, are called simple. The wise in heaven are in much light, but the simple are in less light; everyone according to the degree of his love for good and truth. To love truth and good for the sake of truth and good, is to will them and do them; for they who will and do are they who love, but
not those who do not will and do. These also are they who love the Lord, and are loved by the Lord, because good and truth are from the Lord; and since good and truth are from the Lord, the Lord also is in good and truth; and, consequently, He is also with those who receive good and truth in their life by willing and doing. Man, also, viewed in himself, is nothing but his own good and truth; because good is of his will, and truth is of his understanding, and man is such as his will and understanding are. Hence it is evident that man is so far loved by the Lord, as his will is formed by good, and his understanding by truth. To be loved by the Lord is also to love the Lord; for love is reciprocal, for to him who is loved the Lord gives the faculty of loving.

351. It is believed in the world, that they who know many things, whether from the teachings of the Church and the Word, or from the sciences, see truths more interiorly and acutely than others, and thus are more intelligent and wise; and such men also entertain a similar opinion of themselves; but the nature of true intelligence and wisdom, and also of that which is spurious and false, shall be explained in what follows. True intelligence and wisdom consist in seeing and perceiving what is true and good, and thence what is false and evil, and in accurately distinguishing the one from the other, by intuition and interior perception. There are in every man things interior and things exterior. Interior things are of the internal or spiritual man, and exterior things are of the external or natural man. As his interiors are formed and
make one with his exteriors, so man sees and perceives. The interiors of man can be formed only in heaven, but his exteriors are formed in the world. When the interiors are formed in heaven, then what is in them flows into the exteriors which are from the world, and thus they are brought into correspondence, that is, so that they act as one with the interiors. When this is done, man sees and perceives from the interior. In order that the interiors may be formed, the only means are for man to look to the Divine and to heaven; for, as was 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 are from the Divine, consequently all intelligence and wisdom; and he believes in the Divine when he is willing to be led by the Divine. In this way, and no other, are the interiors of man opened. The man who is in that faith, and in a life according to the faith, has the power and faculty of becoming intelligent and wise. But in order to become intelligent and wise, he must learn many things, not only those of heaven, but also those of the world; those which are of heaven, from the Word and from the Church; and those which are of the world, from the sciences. As far as man learns these things, and applies them to life, so far he becomes intelligent and wise; for so far the interior sight of his understanding, and the interior affection of his will, are perfected. The simple of this class are those whose interiors are open, but not thus cultivated by spiritual, moral, civil, and natural truths. They perceive truths when they hear them, but they do not see
them in themselves. The wise of this class are those whose interiors are not only open, but also cultivated; they both see truths in themselves, and perceive them. From these things the quality of true intelligence and wisdom may be clearly understood.

352. Spurious intelligence and wisdom is not to see and perceive what is true and good, and thence what is false and evil from within; but only to believe that to be true and good, or false and evil, which is said to be so by others, and then to confirm it. These, because they do not see truth from truth itself, but from the dictate of another, can take up and believe falsity as well as truth, and also confirm it until it appears true; for whatever is confirmed puts on the appearance of truth, and there is nothing which cannot be confirmed. The interiors of these are open only from beneath, but their exteriors are open as far as they have confirmed themselves. For this reason the light by which they see is not the light of heaven, but the light of the world, which is called natural light. In this light falsities can shine like truths; indeed, when they are confirmed, they can be resplendent, but not in the light of heaven. Of this class the less intelligent and wise are they who have confirmed themselves strongly in their opinions, and the more intelligent and wise are they who have confirmed themselves less strongly. From these things it is manifest what spurious intelligence and wisdom are. But they are in this class who, in childhood, believe what they heard from their masters to be true, but when they are older, and think from their own
understanding, do not remain in them, but desire truth, and seek it, and are interiorly affected when they find it; these, because they are affected with truth for the sake of truth, see truth before they confirm it. This may be illustrated by an example. There was a conversation among spirits on the question why animals are born into all the knowledge suited to their nature, but not man; and the reason was said to be, that animals are in the order of their life, but man is not. He, therefore, must be brought into order by knowledges and sciences; but that if man were born into the order of his life—which is to love God above all things and his neighbour as himself—he would be born into intelligence and wisdom, and hence also into the belief of all truth, as his knowledges increased. Good spirits saw this immediately, and perceived that it is so, by the light of truth alone; but the spirits who had confirmed themselves in faith alone, and had thereby cast aside love and charity, could not understand it, because the light of falsity which they had confirmed obscured the light of truth.

353. False intelligence and wisdom is all that which is without acknowledgment of the Divine; for they who do not acknowledge the Divine, but regard nature as the Divine, think from what is corporeal-sensual, and are merely sensual men, however educated and learned they are believed to be in the world; but their learning does not ascend beyond the objects which are visible to the eyes in the world. These they hold in their memory and regard almost materially, although they are the same sciences that serve the truly
intelligent for the formation of the understanding. By the sciences are meant the various kinds of experimental knowledge, as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms, and also the criticisms and languages of the learned world. Prelates who deny the Divine, and do not elevate their thoughts above the sensual things of the external man, regard the things of the Word as others regard the sciences; for they neither make them matters of thought nor of any intuition from the enlightened rational mind, because their interiors are closed, and also the exteriors which are nearest to their interiors. These are closed, because they have turned themselves away from heaven, and have reversed what was in them which was capable of looking in that direction, which, as observed above, are the interiors of the human mind. For this reason they cannot see what is true and good, because these things are in thick darkness with them, while what is false and evil is in light. Still, however, sensual men are able to reason; some of them reason more adroitly and acutely than other men, but from the fallacies of the senses confirmed by their scientists. Because they can thus reason, they also think themselves wiser than others. The fire which kindles their reasonings by affection, is the fire of the love of self and of the world. These are they who are in false intelligence and wisdom, and who are meant by the Lord in Matthew: "Seeing they see not, and hearing they hear not, neither do they understand" (xiii. 13, 14, 15). And in another place: "Thou hast hid these things from the intelligent
and wise, and hast revealed them unto babes” (xi. 25).

354. It has been granted me to speak with many of the learned after their departure from the world; with some of the most distinguished reputation, who are celebrated for their writings in the literary world, and with others who are not so celebrated, but who, nevertheless, possessed profound wisdom. They who in heart denied the Divine, how much soever they confessed Him with their lips, were become so stupid, that they could scarcely comprehend any civil truth, much less any spiritual truth. I perceived, and saw also, that the interiors of their minds were so closed, as to appear black—such things are presented to the sight in the spiritual world—and thus that they could not endure any heavenly light, nor admit any influx from heaven. The blackness in which their interiors appeared was greater and more extended with those who had confirmed themselves against the Divine by the scientifics of erudition. Such in the other life receive all falsity with delight, and imbibe it as a sponge does water, but they repel all truth, as an elastic bony surface repels what falls upon it. It is also said, that the interiors of those who have confirmed themselves against the Divine and in favour of nature, are ossified: their heads also appear callous, as of ebony, even to the nose, an indication that they have no longer any perception. They who are of this description are immersed in quagmires, which appear like bogs, where they are kept in agitation by the phantasies into which their falsities are turned. Their infernal fire is their lust of glory and a name,
from this lust they attack one another, and from infernal ardour torment those who do not worship them as deities, and this they do to one another by turns. Into such things is all that learning of the world changed which has not received into itself light from heaven by acknowledgment of the Divine.

355. That these are of such a nature in the spiritual world, when they come into it after death, may be concluded from this alone; that all things which are in the natural memory, and immediately conjoined to the things of bodily sense, like the scientifics above mentioned, are then quiescent, and only rational things derived from them serve for thought and speech. For man carries with him, indeed, all the natural memory, but the things in it are not under his view, and do not enter his thought, as when he lived in the world. He cannot, therefore, take anything from it, and bring it forth into spiritual light, because the things in it are not objects of that light. But rational or intellectual things which man acquires from the sciences, while he lives in the body, agree with the light of the spiritual world; therefore as far as the spirit of man is made rational by knowledges and sciences in the world, so far he is rational after his release from the body; for then man is a spirit, and it is the spirit which thinks in the body.

356. With respect however to those who by knowledges and sciences have acquired intelligence and wisdom, who are such as have applied everything to the use of life, and at the same time acknowledged the Divine, loved the Word, and lived a spiritual moral life, spoken of above
n. 319)—the sciences served them as the means of becoming wise, and also of corroborating the things of faith. I have perceived, and also seen, their interiors, which are of the mind, which appeared to be transparent with light of a white, flamy, or blue colour, like that of translucent diamonds, rubies, and sapphires; and this according to confirmations in favour of the Divine, and of Divine truths from the sciences. Such is the appearance of true intelligence and wisdom when presented to view in the spiritual world. It is derived from the light of heaven—the Divine Truth proceeding from the Lord, from which is all intelligence and wisdom (see above, n. 126 to 133). The planes of that light, in which variegations like those of colours exist, are the interiors of the mind; and the confirmations of Divine truths by those things which are in nature, thus which are in the sciences, produce those variegations. For the interior mind of man looks into the things of the natural memory, and the things there which confirm, it sublimes as it were by the fire of heavenly love, withdraws them, and purifies them even into spiritual ideas. This is unknown to man while he lives in the body, for although he then thinks both spiritually and naturally, he takes account only of what he thinks naturally, and does not perceive what he thinks spiritually. When however he comes into the spiritual world, he has no perception of what he thought naturally in the world, but only of what he thought spiritually; thus the state is changed. From these things it is evident, that man is made spiritual by means of knowledges and sciences, and that they are means of becoming wise; but only with
those who in faith and life have acknowledged the Divine both in faith and life. These also are accepted in heaven above others, and are among those in the midst (n. 43), because they are in light more than the rest. These are the intelligent and wise in heaven, who shine as the brightness of the firmament, and who give light as the stars; but the simple there are those who have acknowledged the Divine, loved the Word, and lived a spiritual-moral life, while they have not cultivated the interiors of their minds by knowledges and sciences; for the human mind is like ground, which acquires a quality according to cultivation.

The Rich and Poor in Heaven.

357. There are various opinions concerning reception into heaven. Some suppose that the poor are received, and not the rich; some that the rich and the poor are received alike; and others that the rich cannot be received, unless they give up their wealth, and become as the poor; and everyone confirms his opinion from the Word. But they who make a distinction between the rich and the poor in regard to heaven do not understand the Word. The Word in its interior is spiritual, but in the letter it is natural; and therefore they who apprehend the Word according to the literal sense only, and not according to any spiritual sense, are mistaken in many things, and especially in regard to the rich and the poor: for they suppose that it is as difficult for the rich to enter into heaven as for a
camel to pass through the eye of a needle; and that it is easy for the poor because they are poor, since it is said, "Blessed are the poor, for theirs is the kingdom of heaven" (Luke vi. 20); but they who know anything of the spiritual sense of the Word, think otherwise. They know that heaven is for all who live the life of faith and love, whether they are rich or poor; but who are meant in the Word by the rich, and the poor, will be shown in what follows. From much conversation and life with angels it has been given me to know certainly, that the rich come into heaven as easily as the poor; that no man is excluded from heaven because he lives in abundance, and that no one is received into heaven because he is poor. There are there both the rich and the poor, and many of the rich in greater glory and happiness than the poor.

358. It is proper to observe in advance, that a man may acquire riches and accumulate wealth as far as opportunity is given him, provided that it be not done with craft or fraud; that he may eat and drink delicately, provided that he does not make his life to consist in such things; dwell in magnificence according to his rank; converse with others, as others do; frequent places of amusement, and talk about the affairs of the world; and that he has no need to walk as a devotee with a sad and sorrowful countenance, and drooping head; but that he may be glad and cheerful; nor need he give his goods to the poor, except so far as affection leads him. In one word, he may live outwardly quite like a man of the world, and these things do not hinder his admission into heaven, provided he thinks
interiorly in a becoming manner about God, and deals sincerely and justly with his neighbour. For man is such as his affection and thought are, or such as his love and faith are. All external acts derive their life from affection and thought, for to act is to will, and to speak is to think, since every one acts from will and speaks from thought. Therefore, by the statements in the Word, that man will be judged according to his deeds, and that he will be rewarded according to his works, is meant, that he will be judged and rewarded according to his thought and affection, from which are his deeds, or which are in his deeds; for deeds are altogether such as are the thought and affection, and are of no account without them. Hence it is evident that the external of man does nothing, but his internal—from which is the external. The case may be illustrated thus. If any one acts sincerely, and does not defraud another, merely because he fears the law, the loss of reputation, and thereby of honour or gain, he would defraud him to the utmost of his power if he were not restrained by that fear; and therefore he has fraud in his thought and will, although his deeds outwardly appear sincere. Such a man, because he is interiorly insincere and fraudulent, has hell in himself. But he who acts sincerely, and does not defraud another because it is against God and against the neighbour, would not wish to defraud another if he could; his thought and will are conscience; he has heaven in himself. The deeds of both, in outward form, appear alike, but inwardly they are altogether unlike.

359. Since a man may live outwardly as
others do; may grow rich, keep a plentiful table, live in a fine house, and wear splendid apparel according to his rank and occupation; enjoy delights and gratifications, and undertake worldly engagements for the sake of occupation and business, and for the recreation both of his mind and body, provided that he interiorly acknowledges the Divine, and wishes well to his neighbour; it is evident that it is not so difficult as many believe to enter the way of heaven. The only difficulty is to be able to resist the love of self and the love of the world, and to prevent their predominance, for they are the source of all evils. That it is not so difficult to enter the way of heaven as is believed, is meant by these words of the Lord: "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light" (Matt. xi. 29, 30). The Lord's yoke is easy and His burden light, because so far as a man resists the evils which flow from the loves of self and of the world, he is led by the Lord and not by himself; and the Lord afterwards resists those evils in man, and removes them.

360. I have spoken with some after their death, who, while they lived in the world, renounced the world, and gave themselves up to an almost solitary life, that by the abstraction of their thoughts from worldly things they might be at leisure for pious meditations, believing that they would thus enter the way of heaven. But these in the other life are of a sorrowful temper, and despise others who are not like themselves; they are indignant also, because they do not attain greater happiness than others, believing
that they have deserved it; they care nothing about others, and turn away from the offices of charity, by means of which there is conjunction with heaven. They desire heaven more than others, but when they are taken up among angels they induce anxieties, which disturb the angels' happiness. Therefore they are separated from them, and being separated betake themselves to desert places, where they lead a life similar to that which they led in the world. Man cannot be formed for heaven but by means of the world; the ultimate effects are there in which the affection of every one must be terminated; and unless this affection exerts itself, or pours itself forth into acts—which is done in the society of many—it is suffocated, at length, to such a degree that man no longer regards his neighbour, but himself alone. Hence it is evident, that a life of charity toward the neighbour—which is to do what is just and right in every work and in every employment—leads to heaven, but not a life of piety without charity; consequently, that the exercises of charity, and the increase of the life of charity by their means, can have existence only so far as man is engaged in the employments of life, and cannot have existence so far as he removes himself from them. I will illustrate this from experience. Many who were engaged in trade and commerce in the world, and became rich by these employments, are in heaven; but fewer of those who were in stations of honour and became rich by their offices. The reason is, that the latter, by the gains and honours bestowed upon them as dispensers of justice and equity, and also by conferring posts of profit and honour
on others, were induced to love themselves and the world, and thus to remove their thoughts and affections from heaven and turn them to themselves. For as far as man loves himself and the world, and regards himself and the world in everything, so far he alienates himself from the Divine, and removes himself from heaven.

361. The lot of the rich in heaven is such, that they excel the rest in opulence. Some of them dwell in palaces, in which all things are resplendent as with gold and silver; they have an abundance of all things for the uses of life. They do not however in the smallest degree set their hearts on these things, but on the uses themselves. These they see in brightness and as it were in light, but the gold and silver appear in comparative obscurity and shade. The reason is that they loved uses in the world and regarded gold and silver only as means and instruments. Uses themselves shine thus in heaven; the good of use like gold, and its truth like silver. Such therefore as their uses in the world were, such is their opulence, and such their delight and happiness. Good uses consist in a man's providing the necessaries of life for himself and his family; in desiring abundance for the sake of his country, and also for the sake of his neighbour, to whom a rich man can do good in many more ways than a poor one; and because he can thus withdraw his mind from an indolent life, which is a hurtful life, because in it man thinks evil thoughts from the evil implanted in him. These uses are good, so far as they have the Divine within them, that is, so far as man looks to the
Divine and to heaven, finds in them his good and in wealth only subservient good.

362. But contrary is the lot of the rich who have not believed in the Divine, and have rejected from the mind the things which are of heaven and the Church. They are in hell, where filth, misery, and want are. Riches are changed into such things when they are loved as an end; not only are riches but also their uses themselves, which are either that they may live as they like and indulge in pleasures, may give the rein more amply and more freely to iniquity, or that they may rise above others whom they despise. Such riches and such uses become filthy, because they have nothing spiritual in them, but only what is earthly; for a spiritual purpose in riches and their uses is like a soul in the body, and as the light of heaven on a moist soil. Without the light of heaven, they become putrid like a body without a soul, and like a moist soil without the light of heaven. These are they whom riches have seduced, and withdrawn from heaven.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity, for the spirit of man is altogether such as his love is; and, what is an arcum, the body of every spirit and angel is the external form of his love, perfectly corresponding to its internal form, which is that of his natural and rational mind. Hence it is that spirits are known as to their quality by their face, gestures, and speech; and man would be also known as to his spirit, while he lives in the world, if he had not learned to counterfeit in his face, gesture, and speech, things that are not his own. It may
therefore be manifest that man remains to eternity such as his ruling affection or love is. It has been granted me to speak with some who lived seventeen centuries ago, and whose lives are well known from the writings of that time; and it was found that the same love still rules them as when on earth. Hence also it is plain that the love of riches, and of uses derived from riches, remains with every one to eternity, and that it is exactly of the same quality as was procured in the world; yet with this difference, that with those who had employed them in good uses, riches are turned into delights according to their uses, and that riches with those who had employed them in evil uses are turned into filth. The evil are delighted with such filth in the same manner as they were delighted with riches in the world, for the sake of evil uses. They are then delighted with filth, because defiled pleasures and crimes—which were the uses to which they applied riches, and also covetousness, which is the love of riches without regard to use—correspond to filth. Spiritual filth is nothing else.

364. The poor come into heaven, not on account of their poverty, but on account of their life. The life of every one follows him, whether he be rich or poor. There is no peculiar mercy for the one more than for the other; he who has lived well is received, and he who has lived ill is rejected. Besides, poverty seduces and draws men away from heaven as much as wealth. There are very many among the poor who are not contented with their lot, who seek for many things, and believe riches to be blessings. They
are angry, therefore, if they do not receive them, and think ill of the Divine Providence. They also envy others the good things which they possess, and also defraud them when they have the opportunity, and they also live as much in sordid pleasures. But it is otherwise with the poor who are contented with their lot, and are careful and diligent in their work, who love labour better than idleness, and act sincerely and faithfully, and who at the same time live a Christian life. I have sometimes spoken with those who had been peasants, and common people, who, whilst they lived in the world, believed in God, and did what was just and right in their callings. They enquired into the nature of charity and faith, because they were in the affection of knowing truth, and because in the world they had heard much about faith, but in the other life much about charity. Therefore they were told, that charity is everything which relates to life, and faith everything which relates to doctrine; consequently, that charity is to will and do what is just and right in every work, but faith to think justly and rightly; that faith and charity conjoin themselves like doctrine and a life according to it, or like thought and will; and that faith becomes charity, when that which a man thinks justly and rightly he also wills and does, and that then they are not two but one. This they understood well, and rejoiced, saying, that when they were in the world, they could not comprehend how believing could be anything else than living.

365. From these things it may be clear that the rich come into heaven as well as the poor,
and the one as easily as the other. It is believed that the poor are admitted easily, and the rich with difficulty, because the Word, where it speaks of the rich and the poor, has not been understood. By the rich, in the Word, are meant, in the spiritual sense, those who abound in the knowledges of good and truth, and who are thus within the Church, where the Word is; and by the poor, those who are destitute of those knowledges, but yet desire them, and who are thus out of the Church, where the Word is not. By the rich man who was clothed in crimson and fine linen, and who was cast into hell, is meant the Jewish nation, which is called rich because it had the Word, and thence abounded in knowledges of good and truth. By garments of crimson are also signified the knowledges of good, and by garments of fine linen, knowledges of truth. But by the poor man who lay at his gate, and desired to be filled with the crumbs which fell from the rich man's table, and who was carried by angels into heaven, are meant the Gentiles, who had no knowledges of good and truth, but yet desired them (Luke xiv. 19 to 31). The rich who were called to a great supper, and excused themselves, also signify the Jewish nation, and the poor who were introduced in their place, the Gentiles who were outside of the Church (Luke xvi. 16 to 24). Who are meant by the rich man of whom the Lord said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix. 24), shall now be explained. In this passage, the rich man denotes those who are rich in both senses, as well natural as spiritual.
In the natural sense, the rich are they who abound in wealth, and set their hearts upon it; but, in the spiritual sense, the rich are they who abound in knowledges and learning, which are spiritual riches, and by them wish to introduce themselves from their own intelligence into the things of heaven and the Church. This is contrary to Divine order, and therefore it is said, that it is easier for a camel to pass through the eye of a needle; for a camel, in the spiritual sense, signifies the faculty of learning and knowing in general, and the eye of a needle, spiritual truth. That a camel and the eye of a needle have this signification, is not known at this day, because hitherto that knowledge which teaches what is signified in the spiritual sense by the things which are declared in the literal sense of the Word, has not been opened. In every particular of the Word there is a spiritual sense, and also a natural sense; for the Word, that there might be conjunction of heaven with the world, or of angels with men, after immediate conjunction had ceased, was written by pure correspondences of natural things with spiritual. Hence it is evident who are specifically meant by the rich man in the above passage. That the rich, in the Word, denote, in the spiritual sense, those who are in the knowledges of truth and good; and riches those knowledges themselves, which also are spiritual riches, may be evident from various passages (as in Isaiah x. 13, 14; xxx. 6, 7; xlv. 3; Jer. xvii. 3; xlvi. 7; l. 36, 37; li. 13; Dan. v. 2, 3, 4; Ezek. xxvi. 7, 12; xxvii. 1 to the end; Zech. ix. 3, 4; Psalm xlv. 13; Hosea xii. 8; Rev. iii. 17, 18; Luke xiv. 33;
and elsewhere); and that the poor, in the spiritual sense, denote those who have not the knowledges of good and truth, and yet desire them (Matt. xi. 5; Luke vi. 20; xiv. 21; Isaiah xiv. 30; xxix. 19; xli. 17; Zeph. iii. 12, 13). All these passages may be seen explained according to the spiritual sense in the Arcana Coelestia (n. 10227).

Marriages in Heaven.

366. Since heaven is from the human race, the angels of heaven are therefore of both sexes; and since it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's; and since this love is innate in both, it follows, that there are marriages in heaven as well as on earth; but marriages in heaven differ greatly from marriages on earth. The nature and quality of marriages in heaven, and in what they differ from marriages on earth, and in what they agree, shall be told in what follows.

367. Marriage in the heavens is the conjunction of two into one mind, the nature of which conjunction shall first be explained. The mind consists of two parts, one of which is called the understanding, and the other the will; and when these two parts act in unity, they are then called one mind. In heaven the husband acts as that part of the mind which is called the understanding, and the wife as that which is called the will. When this conjunction, which is of the interiors, descends into the lower things, which are of
the body, it is perceived and felt as love; and this love is marriage love. Hence it is evident, that marriage love has its origin from the conjunction of two into one mind, and this is called in heaven living together; and it is said of such that they are not two but one, and so two consorts in heaven are not called two, but one angel.

368. That there is also such a conjunction of the husband and the wife in their inmost principles, which are of the mind, results from creation itself; for man is born to be intellectual, and thus to think from the understanding; but woman is born to be affectional, and thus to think from the will; and this is also evident from the inclination, or natural disposition, of each, as also from their form. From their disposition, because man acts from reason, but woman from affection; from the form, because man has a harsher and less beautiful face, a deeper voice, and a more robust body; while the woman has a softer and more beautiful face, a more tender voice, and a more delicate body. There is a similar distinction between the understanding and will, or between thought and affection; and also between truth and good, and between faith and love; for truth and faith belong to the understanding, and good and love to the will. Hence it is, that in the Word, by a youth and a man, in the spiritual sense, is meant the understanding of truth; and by a virgin and a woman, affection for good; also the Church, from affection for good and truth, is called a woman, and a virgin; and all those who are in the affection for good are called virgins (as in Rev. xiv. 4).
369. Everyone, whether man or woman, has understanding and will, but with man the understanding is predominant, and with woman the will, and the character of the person is according to that which predominates. In marriages in the heavens there is not any predominance, for the will of the wife is also the will of the husband, and the understanding of the husband is also that of the wife; because each loves to will and to think as the other wills and thinks, and thus they will and think mutually and reciprocally; and hence their conjunction into one. This conjunction is actual conjunction; for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and especially when they look each other in the face; for, as has been often stated, there is a communication of thoughts and affections in the heavens, and especially between husband and wife, because they love each other. From these things it may be manifest what is the nature of the conjunction of minds which constitutes marriage and produces marriage love in the heavens, namely, that one wishes all his own to be the other's, and this reciprocally.

370. It has been told me by angels, that as far as two married partners are in such conjunction, so far they are in marriage love, and at the same time, so far in intelligence, wisdom, and happiness, because Divine Good and Divine Truth, from which are all intelligence, wisdom, and happiness, flow principally into marriage love. Consequently, marriage love is the very plane into which the Divine flows, because it is at the same time the marriage of truth and good; for
as is the conjunction of understanding and will, so likewise is the conjunction of truth and good; for the understanding receives the Divine Truth, and is also formed by truths; and the will receives Divine Good, and is also formed by goods. For what a man wills, is to him good; and what he understands, to him is true. Hence, therefore, it is the same thing whether you say conjunction of understanding and will, or the conjunction of truth and good. The conjunction of truth and good makes an angel, and also his intelligence, wisdom, and happiness; for the quality of an angel depends upon the degree in which the good in him is conjoined to truth, and the truth to good; or, what is the same thing, upon the degree in which his love is conjoined to faith, and faith is conjoined to love.

371. The proceeding Divine from the Lord flows principally into marriage love, because marriage love descends from the conjunction of good and truth; for, as just observed, whether you say the conjunction of understanding and will, or the conjunction of good and truth, it is the same thing. The conjunction of good and truth derives its origin from the Lord's Divine Love toward all who are in heaven and on earth. From the Divine Love proceeds the Divine Good, and the Divine Good is received by angels and men in Divine truths; for the only receptacle of good is truth, and nothing therefore can be received from the Lord and from heaven by any one who is not in truths. As far, therefore, as truths with man are conjoined to good, so far he is conjoined with the Lord and heaven. This is the very origin of marriage love, and therefore
that love is the very plane into which the Divine flows, and hence it is that the conjunction of good and truth in heaven is called the heavenly marriage; that heaven in the Word is compared to a marriage, and is also called a marriage; and that the Lord is called the bridegroom and husband, and heaven and the Church, the bride and also the wife.

372. Good and truth conjoined in an angel or a man are not two but one, since then good is of truth and truth is of good. This conjunction is like that which exists when man thinks what he wills, and wills what he thinks; then the thought and will make one, that is one mind; for thought forms, or exhibits in form, that which his will desires; and the will gives it delight. Hence also it is that two married partners 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 cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder.—All cannot receive this word, save they to whom it is given" (Matt. xix. 4, 5, 6, 11; Mark x. 6, 7, 8, 9; Gen. ii. 24). Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth, and by man's not putting asunder what God hath joined together, is meant, that good ought not to be separated from truth.

373. From these things it may now be seen
whence true marriage love originates; namely, that it is first formed in the minds of those who are united in marriage, and from that derivation descends into the body, where it is perceived and felt as love. For whatever is felt and perceived in the body derives its origin from man's spiritual principle, because it is from the understanding and will. The understanding and will make the spiritual man. Whatever descends from the spiritual man into the body, presents itself there under another semblance, but still it is similar and concordant, like soul and body, and like cause and effect; as may be plain from what was stated and shown in the two chapters on correspondences.

374. I once heard an angel describing true marriage love and its heavenly delights in this manner; that it is the Divine of the Lord in heaven, which is the Divine Good and the Divine Truth, united in two, so completely that they are no longer two but as one. He said that two married partners in heaven are that love in form, because every one is his own good and his own truth, both as to mind and body; for the body is an image of the mind, because it is formed after its likeness. Hence he concluded that the Divine is imaged in two who are in true marriage love; and because the Divine is imaged in them, so also is heaven, because the whole heaven is Divine Good and Divine Truth proceeding from the Lord; and that hence all things of heaven are inscribed on that love, and with so many blessings and delights as to exceed all number. He expressed the number by a term which involved myriads of myriads. He
wondered that the man of the Church knows nothing of this, although the Church is the Lord's heaven on earth, and heaven is the marriage of good and truth. He said he was astounded to think that more adulteries are committed and also confirmed within the Church, than out of it; when yet this delight in itself is nothing else, in the spiritual sense and consequently in the spiritual world, than the delight of the love of falsity conjoined to evil. This delight is infernal, because it is altogether opposed to the delight of heaven, which is the delight of the love of truth conjoined to good.

375. Every one knows that two married partners, who love each other, are interiorly united, and that the essential of marriage is the union of souls or of minds. From this it may be known, that such as the souls or minds are in themselves, such is the union and also such is the love between them. The mind is formed solely by truths and goods; for all things in the universe have relation to good and truth, and also to their conjunction; and hence the union of minds is precisely such as the truths and goods by which they are formed; consequently, the union of minds that are formed by genuine truths and goods is the most perfect. It is to be known that no two things mutually love each other more than truth and good; therefore from that love descends true marriage love. Falsity and evil also love each other, but this love is afterwards changed into hell.

376. From what has been now said concerning the origin of marriage love, it may be inferred who are in that love, and who are not;
that they are in marriage love who are in Divine Good from Divine truths; that marriage love is more genuine, so far as the truths which are conjoined to good are more genuine. And because all good, which is conjoined to 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 in man.

377. Hence it is evident, that they are not in marriage love who are in falsities, and especially those who are in falsities from evil. With those who are in evil and thence in falsities, the interiors, also of the mind, are closed, and therefore no source of marriage love can exist there; but beneath the interiors, in the external or natural man separate from the internal, there is the conjunction of falsity and evil; and that conjunction is called the infernal marriage. I have been permitted to see the nature of the marriage which exists between those who are in the falsities of evil, which is called an infernal marriage. They talk with each other, and also are conjoined from lustful desire, but inwardly they burn against each other with deadly hatred, which is so intense as to exceed all description.

378. Marriage love cannot exist between two who are of different religions, because the truth of the one does not agree with the good of the other, and two dissimilar and discordant things cannot make one mind out of two. For this reason the origin of their love does not partake of what is spiritual, and if they live together in
agreement, it is only from natural causes. Hence marriages in the heavens are formed between those who are in a society, because they are in similar good and truth, but not with those who are outside the societies. That all who are in the same society, are in similar good and truth, and differ from those who are without, may be seen above (n. 41, and following sections). This was also represented in the Israelitish nation by marriages being contracted within the tribe, particularly within families, and not out of them.

379. Neither can true marriage love exist between one husband and several wives, for this destroys its spiritual origin, which consists in the formation of one mind out of two; consequently it destroys interior conjunction, which is that of good and truth, from which the very essence of that love is derived. Marriage with more than one is like an understanding divided among several wills, and like a man who is attached not to one but to several Churches, so that his faith is distracted, and becomes no faith. Angels say, that to marry several wives is utterly contrary to Divine order; that they know it from many causes, and from this especially, that as soon as they think of marriage with several, they are removed from internal blessedness and heavenly happiness, and then they become like drunken men, because with them good is separated in them from its own truth; and since the interiors, which are of their minds, fall into such a state, on the mere thought of polygamy with any intention, they perceive clearly, that marriage with more than one would close this internal
man, and cause the love of lasciviousness to insert itself in the place of marriage love: the love of lasciviousness draws away from heaven. They say further, that man comprehends this with difficulty, because few are now in genuine marriage love, and they who are not in it know nothing of the interior delight which is in that love, but know only of the delight of lasciviousness, which is changed into what is loathsome after they have lived a short time together; whereas the delight of true marriage love not only endures to old age in the world, but also after death becomes the delight of heaven, and is then filled with interior delight, which is perfected to eternity. They also said that the varieties of blessedness of true marriage love may be enumerated to the extent of many thousands, of which not even one is known to man, or can be comprehended by any one who is not in the marriage of good and truth from the Lord.

380. The love of dominion of one over the other entirely takes away marriage love and its heavenly delight; for, as was said above, marriage love and its delight consist in this, that the will of one is the will of the other, mutually and reciprocally. The love of dominion in marriage destroys this; for he who domineers wishes that his will alone should be in the other, and none of the other's will reciprocally in himself; and hence there is nothing mutual, and, consequently, no communication of any love and its delight with the other, and reciprocally; but this communication and consequent conjunction are the very interior happiness itself, which is called blessedness, in marriage.
The love of dominion altogether extinguishes this blessedness, and with it every thing heavenly and spiritual in marriage love, so that the very existence of that love is not known; and if it should be mentioned, it would yet be accounted so contemptible, that even the mention of blessedness from it would only excite ridicule or anger. When one wills or loves what the other does, both are free, for all freedom is of love; but no one has freedom where there is dominion, one is a slave to the other, and he too who domineers, because he is led as a slave by the lust of domineering. This, indeed, is utterly incomprehensible to him who does not know what the freedom of heavenly love is. And yet from what has been said concerning the origin and essence of marriage love, it may be known, that as far as domination enters, minds are not conjoined, but divided. Domination subjugates, and a subjugated mind has either no will, or an opposite will. If it has no will, it has also no love, and if it has an opposite will, there is hatred instead of love. The interiors of those who live in such a marriage are in mutual collision and combat, as two opposites are wont to be, howsoever the exteriors are held in check and controlled for the sake of quiet. The collision and combat of their interiors appear openly after death, when they generally meet together and fight like enemies, and would tear each other to pieces; for then they act according to the state of their interiors. I have sometimes been permitted to see their combats and injuries, which in several instances, were full of revenge and cruelty.
For the interiors of every one in the other life are set at liberty, and are no longer restrained by external considerations and worldly reasons; for then, every one is such as he is interiorly.

381. There exists, with some, a certain resemblance of marriage love, which nevertheless is not marriage love, if they are not in the love of good and truth, but it is a love appearing like marriage love arising from many causes; as, for instance, that they may be waited upon at home; that they may live in security, or in tranquillity, or at ease; that they may be nursed in sickness and old age, or for the sake of their children whom they love; and in some instances there is constraint, arising from fear of the other partner, or of loss of reputation, or of evil consequences; and with some the appearance is induced by lasciviousness. Marriage love may differ also in two married partners. One of them may possess more or less of it, and the other little or nothing; and hence heaven may be the portion of one, and hell of the other.

382. Genuine marriage love is in the inmost heaven, because the angels of that heaven are in the marriage of good and truth, and also in innocence. The angels of the inferior heavens are also in marriage love, but only so far as they are in innocence, for marriage love, regarded in itself, is a state of innocence; for this reason, married partners who are in marriage love enjoy heavenly delights, which appear before their minds almost like the sports of innocence among little children; for every thing delights their minds, because heaven flows with its joy into all things of their life. Marriage love is there-
fore represented in heaven by the most beautiful objects. I have seen it represented by a maiden of inexpressible beauty, encompassed with a bright cloud; and I have been told that the angels in heaven derive all their beauty from marriage love. The affections and thoughts which flow from it are represented by atmospheres of diamond lustre, sparkling as with carbuncles and rubies; and this accompanied by delights which affect the interiors of the mind. In a word, heaven represents itself in marriage love, because heaven with the angels is the conjunction of good and truth, and this conjunction constitutes marriage love.

382A. Marriages in the heavens differ from marriages on earth in this, that marriages on earth are ordained for the procreation of children, but it is not so in the heavens; instead of the procreation of children, there is in the heavens the procreation of good and truth. This procreation is instead of the former, because marriage in heaven is the marriage of good and truth, as was shown above, and, in that marriage, good and truth and their conjunction, are loved above all things. These therefore are propagated from marriages in the heavens. Hence it is that nativities and generations, in the Word, signify spiritual nativities and generations, which are those of good and truth. Mother and father signify truth conjoined to good which procreates; sons and daughters, the truths and goods which are procreated; and sons-in-law and daughters-in-law, the conjunctions of these, and so forth. Hence it is evident that marriages in the heavens are not like marriages on earth. In the heavens
there are spiritual nuptials which are not to be called nuptials, but conjunctions of minds from the marriage of good and of truth; but on earth they are nuptials, because they are not only of the spirit, but also of the flesh. And since there are no nuptials in the heavens, two married partners there are not called husband and wife, but each is called—from the angelic idea of the conjunction of two minds into one—by a term which signifies that which belongs to both, mutually and reciprocally. From these observations it may be known, how the Lord’s words (Luke xx. 35, 36) concerning nuptials, are to be understood.

383. The manner in which marriages are formed in the heavens, I have also been allowed to see. Everywhere in heaven those who are of similar dispositions are consociated, and those are dissociated who are dissimilar; and hence every society of heaven consists of those who are similar; for they who are alike are drawn together, not of themselves, but from the Lord. (See above, n. 41, 43, 44, and following numbers.) In the same manner, married partners, whose minds are capable of being conjoined into one, are drawn to each other; therefore at first sight they love each other, see that they are conjugal partners, and enter into marriage from their inmost souls. Hence it is that all the marriages of the heavens are from the Lord alone. They also celebrate the marriage feast, which is attended by a numerous company; these festivities differ in different societies.

384. Marriages on earth—because they are the seminaries of the human race, and also of
the angels of heaven (heaven being from the human race as already shown), because also they are from a spiritual origin, namely, from the marriage of good and truth, and because the Divine of the Lord flows primarily into that love—are therefore most holy in the sight of the angels of heaven. On the other hand, they regard adulteries as profane, because they are contrary to marriage love; for as in marriages 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 only hear adultery mentioned, they turn away. This is the reason why heaven is closed against a man when he commits adultery from delight; when heaven is closed against him, he no longer acknowledges the Divine, or anything of the faith of the Church. That all who are in hell are opposed to marriage love, I have been allowed to perceive from the sphere thence exhaling, which was as a perpetual endeavour to dissolve and violate marriages. From this it was evident that the ruling delight in hell is that of adultery; and that the delight of adultery is also that of destroying the conjunction of good and truth, for this conjunction makes heaven. Hence it follows that the delight of adultery is an infernal delight altogether opposed to that of marriage, which is a heavenly delight.

385. There were some spirits, who from practice in the life of the body, infested me with peculiar cunning, by a gentle and as it were undulatory influx, like that of well-disposed spirits; but I perceived that there was in them
craftiness and the like for the purpose of ensnaring and deceiving. At length I spoke with one of them, who, it was told me, had been the leader of an army when he lived in the world; and as I perceived that there was lasciviousness in the ideas of his thought, I spoke with him of marriage in spiritual language with representatives, by which the sense intended is fully expressed, and many ideas are conveyed in a moment. He said that in the life of the body he reckoned adulteries as nothing; but I was permitted to tell him that adulteries are heinous, although to those who are in them from the delight they take in them, and from the persuasion thence inspired, they appear not to be heinous but allowable—that he might be convinced of this, from the consideration that marriages are the seminaries of the human race, and hence also of the heavenly kingdom, and that therefore they ought in no case to be violated, but to be accounted holy; that he ought to know, since he was then in another life, and in a state of perception, that marriage love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the foundation of heaven; and also from this, that adulterers, when they only approach the heavenly societies, perceive their own stench, and cast themselves headlong thence toward hell. At least he might have known that to violate marriages is contrary to the Divine laws, and contrary to the civil laws of all kingdoms, as well as to the genuine light of reason, because contrary to order both Divine and human, not to mention many other considera-
tions. But he replied that he had not thought of such things in the life of the body. He wished to reason whether it were so, but he was told, that truth does not admit of reasonings, because they favour delights, and thus evils and falsities; that he ought first to think about the things which had been said, because they are truths, or again that he should think from the principle well known in the world that no one ought to do to another what he is not willing that another should do to him, and thus think whether, if any adulterer had deceived his wife, whom he loved, as every one loves his wife at the first period of marriage, and he had spoken of it from his hot wrath, he himself also would not have detested adulteries; and whether, as a man of strong mind, he would not have confirmed himself more than others against them, even to condemning them to hell.

386. It has been shown me how the delights of marriage love advance toward heaven, and the delights of adultery toward hell. The progress of the delights of marriage love toward heaven was into states of blessedness and happiness continually more and more, until they became innumerable and ineffable; and the more interiorly they advanced, the more innumerable and ineffable they became, until they reached the very blessednesses and happinesses of the inmost heaven, which is the heaven of innocence. All this was effected with the most perfect freedom; for all freedom is from love, and therefore the most perfect freedom is from marriage love, which is heavenly love itself. But the progress of adultery was toward 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. By adulterers are meant those who feel delight in adulteries, and no delight in marriages.

THE EMPLOYMENTS OF THE ANGELS IN HEAVEN.

387. The employments of heaven cannot be enumerated or described in detail, because they are innumerable and various according to the functions of societies; but something in general may be said about them. Every society performs a peculiar function, for as the societies are distinct according to goods (see above, n. 41), they are distinct also according to uses; since goods with all in the heavens are goods in act, and these are uses. Everyone there performs some use, for the kingdom of the Lord is a kingdom of uses.

388. There are in the heavens, as on earth, many administrations; for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. That there are ecclesiastical affairs is plain from what was said and shown above concerning Divine worship (n. 221 to 227); that there are civil affairs is manifest from what was said and shown concerning governments in heaven (n. 213 to 220); and that there are domestic affairs is plain from what was said about the dwellings and homes of angels (n. 183 to 190), and concerning marriages in heaven (n. 366 to 386). Hence it is evident, that there
are many employments and administrations within every heavenly society.

389. All things in the heavens are instituted according to Divine order, which is everywhere guarded by administrations executed by angels; the wiser angels taking charge of those things which are of general good or use, and the less wise of such as relate to particular goods or uses, and so forth. All are in subordination, just as things in Divine order are subordinated. Hence also, dignity is adjoined to every employment according to the dignity of the use. No angel however arrogates the dignity to himself, but ascribes all to the use; and since the use is the good which he performs, and every good is from the Lord, therefore he ascribes all to the Lord. He, therefore, who thinks of honour for himself and then for use, and not for use and then for himself, cannot perform any office in heaven; because he looks backward from the Lord, regarding himself in the first place, and use in the second. When we speak of use, the Lord also is meant, because, as was said just above, use is good, and good is from the Lord.

390. The nature of subordinations in the heavens may be inferred from these considerations, namely, that as every one loves, esteems, and honours use, so also he loves, esteems, and honours the person to whom that use is adjoined; and also that the person is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord; for in that proportion he is wise, and the uses which he performs are from good. Spiritual love, esteem,
and honour, are nothing but the love, esteem, and honour of use in the person, and the honour of the person is from the use, and not that of the use from the person. He also who looks at men from spiritual truth, regards them in no other manner; for he sees that one man is like another, whether he be in great dignity or in little; and sees a difference only in wisdom, and wisdom is to love use, thus the good of a fellow-citizen, of society, of our country, and of the Church. In this also consists love to the Lord, because all good, which is the good of use, is from the Lord. Such also is love toward the neighbour, because the neighbour is the good which is to be loved in a fellow-citizen, in society, in our country, and in the Church, and which also is to be done to them.

391. All the societies in the heavens are distinct according to their uses, because they are distinct according to their goods—as was said above (n. 41, and following paragraphs), and those goods are goods in act, or goods of charity, which are uses. There are societies whose duties are to take care of little children; other societies whose duties are to instruct and educate them as they grow up; others which in like manner instruct and educate boys and girls who are of a good disposition from education in the world, and who thence come into heaven. There are some societies that teach the simple good from the Christian world, and lead them into the way to heaven; and others that in like manner teach and lead the various Gentile nations. There are some societies that defend novitiate spirits, or those who have come recently
from the world, from the infestations of evil spirits; some are near those who are in the lower earth; and also some are near those who are in the hells and restrain them from tormenting each other beyond the prescribed limits. There are some also who are with those who are being raised from the dead. In general, angels of every society are sent to men, that they may guard them, and withdraw them from evil affections and consequent evil thoughts, and inspire them with good affections, so far as they are willing to receive them from freedom. By such affections also they govern the deeds or works of men, removing evil intentions as far as possible. When angels are with men, they dwell, as it were, in their affections, and are near a man, so far as he is in good from truths; but they are more remote as his life is distant from good. But all these employments of the angels are functions of the Lord through the angels; for the angels perform them, not from themselves, but from the Lord. Hence it is that by angels, in the Word, in its internal sense, are not meant angels, but something of the Lord; and hence it is that angels, in the Word, are called gods.

392. These employments of angels are their general employments, but every one has his own particular duty; for every general use is composed of innumerable ones, which are called mediate, ministering, and subservient uses. All and each are coordinated and subordinated according to Divine order, and, taken together, make and perfect the general use, which is the common good.

393. In heaven, they are occupied in ecclesias-
tical affairs who, when in the world, loved the Word, and eagerly sought truths therein, not for the sake of honour or gain, but for the sake of the uses of life, both for themselves and others. These are in enlightenment and in the light of wisdom in heaven, according to their love and desire of use; for they come into that light in the heavens from the Word, which is not natural there as in the world, but spiritual (see above, n. 259). These perform the office of preachers, and, according to Divine order, those are in higher positions who excel others in wisdom from enlightenment. They are engaged in civil affairs who, in the world, loved their country and its common good in preference to their own, and did what is just and right from the love of what is just and right. As far as from the eagerness of love they have investigated the laws of what is just, and thereby become intelligent, so far are they in the faculty of administering offices in heaven; and they administer them in that place or degree in which their intelligence is; this intelligence being equal to their love of use for the common good. Besides these, there are so many offices and so many administrations in heaven, and so many employments also, that it is impossible to enumerate them on account of their multitude; those in the world being few in comparison. All, however numerous they may be, feel delight in their work and labour from the love of use, and none from the love of self or gain. Nor has any one the love of gain for the sake of a living, because all the necessaries of life are given them freely; their homes, their clothes,
and their food. Hence it is evident, that they who have loved themselves and the world more than use, have no place in heaven; for the love or affection of every man remains with him after his life in the world, nor is it extirpated to eternity (see above, n. 363).

394. Every one in heaven is in his work according to correspondence, and the correspondence is not with the work, but with the use of every work (see above, n. 112)—and there is a correspondence of all things (see n. 106). He in heaven, who is in an employment or work corresponding to his use, is in a state of life exactly like that in which he was in the world—for what is spiritual and what is natural make one by correspondence—yet with this difference, that he is in more interior delight, because he is in spiritual life, which is interior life, and therefore more receptive of heavenly blessedness.

**HEAVENLY JOY AND HAPPINESS.**

395. What heaven is, and heavenly joy, scarcely any one at this day knows. They who have thought upon the subject have conceived an idea so gross and general, that it scarcely amounts to an idea. From spirits who have passed out of the world into the other life, I have fully learned what notion they had of heaven and heavenly joy; for, when left to themselves, as if they were in the world, they think as they did then. It is not known what heavenly joy is, because they who have thought
about it have judged from the external joys which are of the natural man, and have not known what the internal or spiritual man is, and therefore nothing of his delight and blessedness. If they who are in spiritual or internal delight, were to tell them the true nature of heavenly joy, they would not be able to comprehend it; for it would fall into an idea unknown, and thus not into perception, and so it would be among those things which the natural man rejects. Yet every one may know, that when he leaves the external or natural man, he comes into the internal or spiritual man; whence it may be known that heavenly delight is internal and spiritual, not external and natural, and because it is internal and spiritual, it is purer and more exquisite and affects the interiors of man, which are of his soul or spirit. From these considerations alone, every one may conclude, that his delight in the other world will be of the same quality as that of his spirit has been; and that the delight of the body, which is called the delight of the flesh, is not heavenly in comparison. That which is in the spirit of man when he leaves the body, remains after death, for then he lives as a man-spirit.

396. All delights flow forth from love, for what a man loves, he feels to be delightful, nor has any one delight from any other source; hence it follows, that such as the love is, such is the delight. The delights of the body or the flesh all flow forth from the love of self and the love of the world; thus they are sensual lusts and their pleasures. But the delights of the soul or spirit all flow forth from love to the
Lord and from love toward the neighbour, which are the source of the affections of good and truth, and of interior satisfactions. These loves with their delights flow in from the Lord, and out of heaven by an internal way, which is from above, and affect the interiors; but the former loves with their delights flow in from the flesh and from the world by an external way, which is from beneath, and affect the exteriors. As far, therefore, as those two loves of heaven are received, and affect man, so far his interiors, which are of the soul or spirit, are opened, and look from the world to heaven; but in proportion as those two loves of the world are received and affect him, the exteriors, which are of the body or the flesh, are opened, and look from heaven to the world. As loves flow in and are received, so at the same time also their delights flow in; the delights of heaven into the interiors, and the delights of the world into the exteriors, for, as was said, all delight is of love.

397. Heaven in itself is such that it is full of delights, so that, viewed in itself, it is nothing but blessedness and delight; for the Divine Good proceeding from the Lord's Divine Love makes heaven both in general and in particular with every one there; and the Divine Love consists in willing the salvation and the happiness of all from inmost principles and in fulness. Hence it is, that whether you say heaven or heavenly joy, it is the same thing.

398. The delights of heaven are ineffable and innumerable, but of those innumerable delights, not one can be known or believed by him who is in the mere delight of the body or of the flesh;
since, as was said above, his interiors look from heaven to the world, and thus backwards. For he who is wholly in the delight of the body or of the flesh, or, what is the same thing, in the love of self and of the world, feels no delight except in honour, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate interior delights, which are of heaven, as to destroy all belief in their existence. For this reason he would wonder greatly, if he were told that there are delights given on the removal of the enjoyments of honour and gain; and still more if he were told, that the delights of heaven which succeed in their place are innumerable, and are such that the delights of the body and of the flesh, which are chiefly those of honour and of gain, cannot be compared with them. Hence it is now evident, why it is not known what heavenly joy is.

399. How great the delight of heaven is, may appear from this circumstance alone, that it is delightful to all in heaven to communicate their delights and blessings to others; and since all in heaven are of this character, it is plain how immense is the delight of heaven; for, as was shown above (n. 268), in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the Lord and love toward the neighbour. These loves are communicative of their delights. Love to the Lord is such, because the Lord's love is the love of communicating all that He has to all, for He wills the happiness of all. Similar love is in every one of those who love Him,
because the Lord is in him; hence there is a mutual communication of delights of the angels with one another. That love toward the neighbour is of a similar quality, will be seen in what follows. From these things it may be evident, that these loves are communicative of their delights. It is otherwise with the loves of self and of the world. The love of self withdraws and takes away all delight from others, and draws it into itself, for it wishes well to itself alone; and the love of the world wishes that what is its neighbour's may be its own. These loves, therefore, are destructive of the delights of others. If they are communicative, it is for the sake of themselves, and not for the sake of others; in respect to others therefore they are not communicative, but destructive, except so far as the delights of others are with, or in themselves. That such is the nature of the loves of self and the world, when they reign, I have often perceived by living experience. Whenever spirits came near, who were in those loves while they lived as men in the world, my delight receded and vanished. I was also told, that if such only approach any heavenly society, the delight of those who are in the society is diminished, just according to the degree of their presence; and what is wonderful, those evil spirits are then in their delight. Hence, the quality of the state of the spirit of such a man in the body became evident, for it is like what it is after separation from the body; namely, that he desires or covets the delights or goods of another, and as far as he obtains them so far he has delight. From these things it may be seen that the loves
of self and the world are therefore destructive of the joys of heaven, and consequently totally opposed to heavenly loves, which are communicative.

400. It is, however, to be observed, that the delight of those who are in the loves of self and the world, when they approach any heavenly society, is the delight of their lust, and is thus entirely opposed to the delight of heaven; they come into the delight of their lust from the deprival or removal of heavenly delight with those who are in it. The case is otherwise when such deprivation and removal are not effected, for then they cannot approach, because as far as they approach they come into agony and pain. Hence they seldom dare to come near. This also it has been granted me to know by repeated experience, from which I will relate some instances.

Spirits who come from the world into the other life, desire nothing more earnestly than to come into heaven. Almost all seek to enter, because they suppose that heaven consists only in being introduced and received. For this reason, in accordance with their desire, they are brought to some society of the lowest heaven; but when they who are in the love of self and of the world approach the first threshold of that heaven, they begin to be so distressed and interiorly tormented, that they feel hell in themselves rather than heaven; and therefore they cast themselves down headlong thence, nor do they rest until they come into hell among their like. It has also frequently happened, that such spirits have desired to know what heavenly joy
is, and when they heard that it is in the interiors of the angels, they have wished to have it communicated to them; and this also was done, for what a spirit desires, who is not yet in heaven or in hell, is granted him, if it will conduce to any good purpose. But when the communication was made, they began to be tortured, so that they did not know how to twist or turn the body for pain. They were seen to thrust their heads down to their feet, cast themselves to the earth, and there, from interior torment, writhe into circles like a serpent. Such effect was produced by heavenly delight upon those who were in delights from the loves of self and the world. The reason is that those loves are entirely opposed to heavenly loves, and when opposites act against each other, such pain is produced. And because heavenly delight enters by an internal way, and flows into a contrary delight, it turns the interiors, which are in the latter, backward, thus into what is opposite to themselves; hence such tortures. The opposition is such, because, as was said above, love to the Lord and love toward the neighbour wish to communicate all their own to others, for this is their delight: while the love of self and of the world wish to take away from others all that they have, and to draw it to themselves, and as far as they can do so, they are in their delight. From these considerations it may also be known, why hell is separated from heaven. All who are in hell, when they lived in the world, were in the mere delights of the body and of the flesh from the love of self and of the world; but all who are in the heavens, when they lived
in the world, were in the delights of the soul and the spirit from love to the Lord and love to the neighbour. Because these loves are opposites, therefore the hells and the heavens are so entirely separated, that a spirit who is in hell dares not put forth a finger thence or raise the crown of his head, since however little he does so he is tortured and tormented. This also I have often seen.

401. A man who is in the love of self and of the world, so long as he lives in the body, feels delight derived from those loves, and also in the various pleasures which are from them. But a man who is in love to God and in love toward his neighbour, so long as he lives in the body, does not feel manifest delight arising from those loves, and from the good affections which are from them; but only a blessedness almost imperceptible, because it is stored up in his interiors, veiled by the exteriors which are of the body, and dulled by the cares of the world. These states are entirely changed after death. The delights of the love of self and of the world are then turned into what is painful and direful, which are called hell-fire; and by them into defiled and filthy things, corresponding to their unclean pleasures, which, wonderful to relate, are then delightful to them. But the obscure delight and almost imperceptible blessedness, which had been with those in the world who were in love to God and in love to their neighbour, is then turned into the delight of heaven, which becomes in every way perceptible and sensible; for that blessedness which was stored up and lay hid in their interiors, when they
lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit.

402. All the delights of heaven are conjoined with uses and are in them, because uses are the goods of love and charity, in which angels are: and therefore every one has delights according to his uses, and likewise of such degree as is his affection for use. That all the delights of heaven are delights of use, may be manifest from comparison with the five bodily senses of man. Every sense possesses a delight according to its use, the sight, hearing, smell, taste, and touch; each has its own enjoyment; sight enjoys delight from the beauty of forms; hearing from harmonious sound; smell from pleasing odours; taste from fine flavours. The uses which they severally perform are known to those who study them, and more fully to those who are acquainted with their correspondences. The sight has such delight from the use which it performs to the understanding, which is the internal sight; the hearing has such from the use which it performs, both to the understanding and the will, by hearkening; the smell has such delight from the use which it performs to the brain and also to the lungs; the taste has such delight from the use which it performs to the stomach and thence to the whole body, by nourishing it. Conjugial delight, which is a purer and more exquisite delight of touch, surpasses all the rest on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights are in the sensories from an influx of
heaven, where every delight is of use and according to use.

403. Certain spirits, from an opinion conceived in the world, believed heavenly happiness to consist in an idle life in which they would be served by others; but they were told that no happiness ever consists in mere rest from work, and in depending on this for happiness, because every one would wish to have the happiness of others for himself; and since every one would wish for it, none would have it. Such a life would not be active but idle, in which the faculties would become torpid; when yet it may be known to them that without activity there can be no happiness, and that rest from activity is only for the sake of recreation, that man may return more eager to the activity of his life. It was afterwards shown by many evidences, that angelic life consists in performing the goods of charity, which are uses, and that all the happiness of angels is in use, from use, and according to use. They who had the idea that heavenly joy consists in a life of indolence, and in breathing eternal joy in idleness, were allowed some experience of such a life, in order to make them ashamed; and they perceived that it was most sad, and that—all joy being destroyed—they would after a short time reject and loathe it.

404. Some spirits who believed themselves better instructed than others, declared that it was their belief in the world, that heavenly joy would consist solely in praising and giving glory to God, and that this would be the active life; but they were told, that to praise and give glory to God is not properly an active life, and that God
has no need of praise and glorification; but His will is that all should perform uses, and thus do the good works which are called goods of charity. They were not, however, able to have any idea of heavenly joy in the goods of charity, but only an idea of servitude; yet angels testified, that in the performance of such good works there is the fullest freedom, because it proceeds from interior affection, and is conjoined with ineffable delight.

405. Almost all who enter the other life, suppose that hell is alike to every one, and that heaven is alike to every one, when yet in both there are infinite varieties and diversities. The hell of one is never exactly like that of another, nor is the heaven of one the same as the heaven of another; as no man, spirit, or angel, is ever quite like another, even as to the face. When I only thought of two being exactly alike or equal, the angels expressed horror, and said that every whole is formed by the harmonious concurrence of many things, and derives its quality from that concurrence: and that thus, every society of heaven makes a one; and that all the societies of heaven collectively make a one also; and this from the Lord alone through love. Uses in the heavens are also various and diverse. The use of one angel is never exactly the same as that of another, and therefore the delight of one angel is not exactly the same as the delight of another. Further, the delights of every use are innumerable, and those innumerable delights are also various, but yet they are conjoined in such order that they mutually regard each other, as the uses of every member, organ, and viscus in the body, and still more as the uses of every
vessel and fibre in every member, organ, and viscus, where all and each are so consociated, that they regard their own good in another, and thus in all, and all in each. From this universal and individual relation they act as one.

406. I have spoken at times with spirits who had recently come from the world, about the state of external life, saying that it is of importance to know who is the Lord of the kingdom, what sort of government it has, and what its form is. As nothing is of greater moment to those who come into another kingdom in the world, than to know who and what the king is, the nature of his government, and many other particulars relating to his kingdom, so it must be far more important in this kingdom, in which they are to live to eternity. Be it known, therefore, that it is the Lord who governs heaven, and also the universe, for He who rules the one rules 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, founded on this law, that they should love the Lord above all things and their neighbour as themselves. If, indeed, they are desirous to be as the angels, they ought to love their neighbour more than themselves. On hearing these things, they could make no reply, because in the life of the body they had heard something of the kind, but had not believed it. They wondered that there should be such love in heaven, and that it could be possible for any one to love his neighbour more than himself. But they were informed that every good increases immensely in the other life, and that in the life of the body, they
cannot advance farther than to love the neig-
bour as themselves, because they are in
corporeal things; that when these are removed
the love becomes purer, and at length angelic,
which is to love the neighbour more than them-
selves. For there is delight in heaven in doing
good to another, and no delight in doing good
to self, unless it be in order that the good may
become another's, and thus for the sake of
another, and this is to love the neighbour more
than themselves. That such love can exist may
be manifest, it was said, from the marriage love
of some in the world who have suffered death
rather than any injury should be done to their
consort; from the love of parents toward their
children, since a mother would rather suffer
hunger than see her child in want of food;
from sincere friendship, which prompts one
friend to expose himself to perils for another;
and even from civil and pretended friendship,
which endeavour to emulate sincerity, and offers
its best possessions to those for whom it pro-
fesses good-will, bearing such good-will in the
mouth, but not in the heart; lastly from the
nature of love, which is such that its joy is to
serve others, not for its own sake but for theirs.
But these things could not be comprehended by
those who loved themselves more than others,
and who, in the life of the body, had been greedy
of gain; and least of all by the avaricious.

407. A certain one, who in the life of the
body, had been in power over others, retained
his desire of ruling in the other life; but he was
told, that he was in another kingdom, which is
eternal; that his rule on earth was past, and
that in the world where he now was no one is esteemed except according to the good and truth, and according to the Lord's mercy, which he receives by virtue of his life in the world; that it is in this kingdom as on earth, where men are esteemed for their wealth, and for their favour with the prince—wealth here being good and truth, and favour with the prince being the mercy in which the man is with the Lord, according to his life in the world. If, on the contrary, he wishes to rule, he is a rebel, because he was in the kingdom of another sovereign. On hearing these things he was ashamed.

408. I have spoken with spirits who supposed that heaven and heavenly joy consist in becoming great. But they were told that in heaven he is greatest who is least, for he is called least who has no power and wisdom, and desires to have no power and wisdom from himself, but from the Lord; that he who is least, after this manner, has the greatest happiness, and since he has the greatest happiness, he is the greatest, for he has all power from the Lord, and excels all others in wisdom. What is it to be greatest, unless to be most happy? for to be most happy is what the powerful seek by power, and the rich by riches. They were further told that heaven does not consist in desiring to be least with a view to be the greatest, for that would be to aspire and covet to be greatest, but it consists in willing from the heart better to others than to one's self, and in serving them for the sake of their happiness, without any selfish hope of reward, but from love.

409. Heavenly joy, in its essence, cannot be
described, because it is in the inmost principles of the life of the angels, and hence in every particular of their thought and affection, and thus in every particular of their speech and action. It is as if the interiors were fully open and free to receive delight and blessedness, which are diffused into each of the fibres, and thus throughout the whole frame. The perception and sensation of this joy is such that it cannot be described; for commencing in the inmosts, it flows into every particular derived from them, and propagates itself always with increase toward the exteriors. When good spirits, who are not yet in that joy, because they are not yet raised up into heaven, perceive it flowing from an angel by the sphere of his love, they are filled with such delight that they come, as it were, into a pleasant swoon. This sometimes occurs to those who desire to know what heavenly joy is.

410. Certain spirits who desired to know what heavenly joy is, were allowed to perceive it to such a degree that they could bear it no longer; but still it was not angelic joy, scarcely in the least degree—as was given to me to perceive by communication—but so slight as to be almost cold, and yet they called it most heavenly, because it was inmost joy to them. Hence it appears not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely approaches the lowest or middle joy of another; and further, that when any one receives his own inmost joy, he is in his own heavenly joy, and cannot endure a more interior joy, because it would be painful to him.

411. Certain spirits, not evil, sank into quies-
cence as into sleep, and were then as to the interiors of the mind taken up into heaven; for spirits, before their interiors are opened, may be taken up into heaven, and be instructed as to the happiness of those who are there. I saw that they were quiescent for half an hour, and afterwards relapsed into their exteriors in which they were before, and then again into the recollection of what they had seen. They said that they had been among angels in heaven, and seen and perceived amazing objects, all shining as with gold, silver, and precious stones, in admirable forms wonderfully varied; and that angels were not delighted with the external things themselves, but with those which they represented, which were Divine, ineffable, and of infinite wisdom, and that these were to them a joy; besides innumerable other things, which could not be expressed in human language, even as to the ten thousandth part, or fall into ideas in which there is anything material.

412. Nearly all who enter the other life are ignorant of the nature of heavenly blessedness and happiness, because they do not know anything about internal joy, but what they conceive from corporeal and worldly gladness and joys; hence, what they are ignorant of they suppose to be nothing, when yet corporeal and worldly joys are comparatively worthless. In order that the well-disposed, who do not know what heavenly joy is, may know and understand its nature, they are taken first to paradisiacal scenes which exceed every idea of the imagination. Then they think that they have come into the heavenly paradise; but they are taught that this
is not true heavenly happiness, and so they are permitted to know interior states of joy which are perceptible to their inmost. Afterwards they are brought into a state of peace even to their inmost, when they confess that nothing of it can be either expressed or conceived; and finally, they are let into a state of innocence even as to their inmost sense. From this it is granted them to know what real spiritual and heavenly good is.

413. In order that I might know the nature and quality of heaven and of heavenly joy, it has been granted me by the Lord frequently, and for a long time together, to perceive the delights of heavenly joys. Therefore, I know them from living experience, but can never describe them; a few observations, however, may convey some idea of them. Heavenly joy is an affection of innumerable delights and joys, which, taken together, present something general, and in these general things or general affections there are harmonies of innumerable affections. These are not perceived distinctly, but obscurely, because the perception is most general. Still it has been granted me to perceive that things innumerable are in it in such order as can never be described, those innumerable things being such as flow from the order of heaven. The same order prevails in the most minute particulars of the affection, which are presented and perceived only as the most general thing, according to the capacity of him who is their subject. In a word, infinite things arranged in most perfect order are in every general affection; and not one of them but lives, and affects the rest from
the inmosts, for from inmosts heavenly joys proceed. I perceived, also, that the joy and delight came as from the heart, diffusing themselves very softly through all the inmost fibres, and thence into the collections of fibres, with such an inmost sense of enjoyment, that every fibre is as it were nothing but joy and delight, and every capacity of perception and sensation thereby in like manner alive with happiness. The joy of bodily pleasures, compared with these joys, is as thick and pungent dust compared with a pure and very gentle breeze. I have observed that when I wished to transfer all my delight to another, a more interior and fuller enjoyment than the former continually flowed in, in its place, and the more I wished this, the more flowed in. This, also, was perceived to be from the Lord.

414. They who are in heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain, and this to eternity, with an increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity toward the neighbour, and in happy marriage love with a husband, come with the succession of years more and more into the flower of youth and early womanhood, and into beauty which exceeds all idea of beauty ever perceivable by our sight. Goodness and charity are what form and present in them their own likeness, and cause the joy and beauty of charity to shine forth from
every least lineament of the face, so that they are forms of charity itself. Some who have beheld them have been overwhelmed with astonishment. The form of charity, which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed, and this in such a manner, that the whole angel, and especially the face, is as it were charity which plainly appears to view and is clearly perceived. When this form is looked upon, it appears ineffably beautiful, and affects with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. They who lived in love to the Lord, and in charity toward their neighbour, become such forms, or thus beautiful, in the other life. All angels are such forms, with innumerable variety; of these heaven consists.

THE IMMENSITY OF HEAVEN.

415. That the heaven of the Lord is immense, may be evident from many things which have been said and shown in the foregoing chapters, and especially from this, that heaven is from the human race (n. 311 to 317), not from those only who are born within the Church, but also from those who are born out of it (n. 318 to 328)—and thus from all who have lived in good since the first creation of the earth. How great a multitude there is in this whole world, may be concluded by every one who has any knowledge of the divisions, regions, and kingdoms of this earth. Whoever goes into a calculation will find
that many thousands of men die every day, and some myriads or millions every year. This commenced from the earliest times, some thousands of years ago. All of these men after death have come and are constantly coming into the other world, which is called the spiritual world. But how many of these have become and are becoming angels of heaven, cannot be told. This has been told me, that in ancient times they were very numerous, because at that time men thought more interiorly and more spiritually, and thence were in heavenly affection; but that in following ages they became less numerous, because man in the process of time became more external, and began to think more naturally, and thence to be in earthly affection. From these things it may be evident in the first place, that the heaven from the inhabitants of this earth only is of great magnitude.

416. That the heaven of the Lord is immense, may be evident from this alone, that all children, whether born within the Church or out of it, are adopted by the Lord, and become angels: for these alone amount to a fourth or fifth part of the whole human race on earth. That every child, wheresoever born, whether in the Church or out of it, whether of pious parents or of wicked parents, is received by the Lord when he dies, educated in heaven according to Divine order, and taught and imbued with affections of good, and by these with the knowledges of truth, and that afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel, may be seen above (n. 329
to 345). Hence, therefore, it may be concluded what a vast multitude of the angels of heaven has sprung from those children alone since the first creation to the present time.

417. How immense is the heaven of the Lord may also be manifest from this, that all the planets which are visible to the eye in our solar system are earths; and that, besides these, there are innumerable others in the universe, all full of inhabitants. These have been specifically treated of in a small work upon those earths, from which I will quote the following passage:—"That there are many earths, and men upon them, and spirits and angels from them, is well known in the other life; for, there, every one who from a love of truth, and thence of use, desires it, is allowed to speak with spirits of other earths, so as to be convinced that there is a plurality of worlds, and to be instructed that the human race is not from one earth only, but from innumerable ones. I have spoken on this subject with spirits of our earth, and it was said that any intelligent person may understand from many things which he knows, that there are many earths, and men upon them. For it may be concluded from reason, that such huge bodies as the planets, some of which exceed our earth in magnitude, are not empty bodies, created merely to be borne and to rotate around the sun, and to shine with their scanty light upon a single world, but that their use must be of a far higher order. He who believes, as every one ought to believe, that the Divine created the universe for no other end than the existence of the human race, and of a heaven from it,—for the human race is the seminary of heaven,—
cannot but believe, that wheresoever there is an earth there are men. That the planets, which are visible to our eyes, being within the limits of our solar system, are earths, may be clearly known, because they are composed of earthy matter, for they reflect the sun's light, and when viewed through the telescope, do not appear like stars glowing with flame, but like earths variegated with darker spots—and also from this, that, like our earth, they are borne round the sun and proceed in the path of the zodiac, and hence have years, and the seasons of the year, spring, summer, autumn, and winter. They likewise rotate on their own axis, like our earth, and therefore have days, and the times of the day, morning, midday, evening, and night. Some of them also have moons, called satellites, which revolve around their earth in stated times, as the moon does around ours. The planet Saturn, on account of his great distance from the sun, is encompassed also by a great luminous belt, which supplies much, though reflected, light to that earth. How is it possible for any one who knows these facts, and thinks from reason, to say that these planets are empty bodies? Moreover I have spoken with spirits on this point, that it might be believed by men that there are more earths in the universe than one, because the starry heaven is so immense, and the stars there so innumerable, each of which in its place, or in its system, is a sun, resembling ours, but of different magnitude. Any one who rightly considers this, must conclude that so immense a whole cannot but be a means to an end, and that that end must be 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, that is, the heaven resplendent with such an innumerable multitude of stars, which are so many suns, is only a means for the existence of earths, and of human beings upon them, from whom a heavenly kingdom may be formed. From these considerations a rational man cannot but think that a means so immense, created for so great an end, was not made for a human race of one earth only. What would this be in regard to the Divine, who is infinite, and to whom thousands, yea, myriads of earths, all filled with inhabitants, would be but trifling and almost nothing? There are spirits, whose sole study it is to acquire knowledges, finding in them their only delight. These spirits are therefore allowed to wander about, and even to pass out of this solar system into other systems and acquire knowledges. They have said that there are earths in immense numbers on which men live, not only in this solar system, but also beyond it, in the starry heaven. These spirits are from the planet Mercury. It has been calculated, that if there were a million of earths in the universe, and three hundred millions of men on every earth, and if two hundred generations succeeded each other in six thousand years, and a space of three cubic ells were allowed to every man or spirit, the total number would not fill the space of this earth, and indeed would occupy little more than the space occupied by a satellite of one of the planets, a space in the universe so small as to be almost invisible, for a satellite can scarcely be seen by the naked eye. What is this for the Creator of the universe, to whom the whole
universe, even if it were filled, would not be enough, because He is infinite? I have spoken with angels on this subject, and they said, that they had a similar idea concerning the fewness of the human race relatively to the infinity of the Creator; but that still they do not think from spaces, but from states; and that, according to their idea, earths numbering as many myriads as could possibly be conceived would still be nothing at all to the Lord." * Concerning the earths in the universe, with their inhabitants, and the spirits and angels from them, the above-named little work may be consulted. The contents of it were revealed and shown to me, in order that it may be known, that the heaven of the Lord is immense; that it is all from the human race, and that our Lord is everywhere acknowledged as the God of heaven and earth.

418. That the heaven of the Lord is immense may also be evident from this, that heaven in its entirety resembles One Man, and also corresponds to all and each of the things of man, and this correspondence can never be filled. For it is not only a correspondence with each of the members, organs, and viscera of the body in general, but also in every least particular, with all and each of the little viscera and little organs which are within them, and even with each vessel and fibre; and not with these only, but also with the organic substances which interiorly receive the influx of heaven, from which man has interior activities serving the operations of his mind; for whatever exists interiorly in man, exists in forms, which are substances, since what

* Earths in the Universe, Nos. 2, 3, 6, 126.
HEAVEN AND HELL.

419. It has been granted me to see the extent of heaven which is inhabited, and also that which is not inhabited, and I saw that the extent of heaven not inhabited was so vast, that it could not be filled to eternity even if there were many myriads of earths and as great a multitude of men in each earth as there is in ours. On this subject, also, see the small work On the Earths in the Universe (n. 168).

420. That heaven is not immense, but small, some infer from certain passages of the Word understood according to the sense of the letter; as from those in which it is said, that none are
received into heaven but the poor; that none but the elect can be accepted; that only those who are within the Church can be admitted, and not those who are out of it; that it is for those only for whom the Lord intercedes; that it will be closed when it is filled, and that this time is predetermined. But they do not know that heaven is never closed; and that there is no time predetermined, nor any limited number; that they are called the elect who are in the life of good and of truth; that they are called the poor who are not in the knowledges of good and of truth, and yet desire them, who also from that desire are called hungry. They who have conceived an idea of the small extent of heaven from the Word not understood, imagine that heaven is in one place, where all are assembled together; when yet heaven consists of innumerable societies (see above, n. 41 to 50). They also suppose that heaven is granted to every one by immediate mercy, and thus that there is admission and reception by mere favour. They do not understand that the Lord, of His mercy, leads every one who receives Him; that He receives him who lives according to the laws of Divine order, which are the precepts of love and faith; and that to be thus led by the Lord, from infancy to the end of life in the world, and afterwards to eternity, is what is meant by mercy. Be it known, therefore, that every man is born for heaven, and that he is received who receives heaven in himself in the world, and he is excluded who does not receive it.
THE WORLD OF SPIRITS,

AND

THE STATE OF MAN AFTER DEATH.
THE WORLD OF SPIRITS.

and after death. They also suppose that heaven is granted to every one by immediate survey, and thus that there is admission and acceptance by merit for all mortals. They do not understand that the justice of His mercy leads every one who receives it; that He receives him Who is to be, according to the law of His order, which are the precepts of love and truth, and that to be the Lord of the soul, from belonging to the Lord of life in the world, and seek wealth to be saved, but it is granted by mercy. In it however, inasmuch that every man is humbled by the Lord, and that He is accepted, who receives Himself humbled in the world, and He is exalted who does not receive it.
THE WORLD OF SPIRITS.

WHAT THE WORLD OF SPIRITS IS.

421. 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 into which man comes after death; and from which, after a certain time, according to his life in the world, he is either elevated into heaven, or cast into hell.

422. The world of spirits is the intermediate place between heaven and hell, and also the intermediate state of man's life after death. That it is the intermediate place, was made evident to me, because the hells are beneath, and the heavens above; and that it is the intermediate state, because so long as man is there, he is neither in heaven nor in hell. The state of heaven in man is the conjunction of good and truth in him, and the state of hell is the conjunction of evil and falsity in him. When good in a man-spirit is conjoined with truth, he enters into heaven because, as just observed, that conjunction is heaven within him; but when evil in a man-spirit is conjoined with falsity, he comes into hell, because that conjunction is hell within him. This conjunction is effected in the world of spirits, because man is then in an intermediate state. If
is the same thing whether you say the conjunction of the understanding and the will, or the conjunction of truth and good.

423. First, something shall now be said concerning the conjunction of the understanding and the will, and its likeness to the conjunction of truth and good, since that conjunction is effected in the world of spirits. Man has an understanding and he has a will: the understanding receives truths, and is formed from them, and the will is the recipient of goods, and is formed from them. Hence, therefore, whatever a man understands and thence thinks, he calls true; and whatever he wills and thence thinks, he calls good. Man can think from the understanding, and thence perceive what is true and also what is good; but he does not think it from the will, unless he wills and does it. When he thus wills and acts, truth is both in the understanding and the will, and is, consequently, in the man. For the understanding alone does not make a man, nor the will alone, but the understanding and the will together; and therefore that which is in both, is in the man, and is appropriated to him. What is in the understanding only, is indeed with man, but is not in him; it is only a thing of his memory and a thing of knowledge in the memory, of which he can think when he is not in himself, but out of himself with others. It is thus a thing of which he can speak and reason, and according to which, also, he can feign affections and gestures.

424. It is provided that man can think from the understanding and not at the same time
from the will, in order that he may be capable of being reformed; for man is reformed by truths, and truths, as just observed, are of the understanding. For man is born into every evil as to the will, and hence, of himself, he wills good to no one but himself alone; and he who wills good to himself alone, is delighted with misfortunes that happen to others, especially if they tend to his own advantage; for he desires to appropriate to himself the goods of all others, whether they consist of honours or riches, and in proportion as he succeeds he rejoices in himself. In order that this will may be amended and reformed, it is granted to man to understand truths, and by them to subdue the evil affections which spring from the will. Hence it is, that man can think truths from the understanding, and also speak them, and do them; but still he cannot think truths from the will, until he is such in quality as to will and do them from himself, that is, from the heart. When man is such in quality, that which he thinks from the understanding is of his faith; and that which he thinks from the will is of his love; therefore with him faith and love then conjoin themselves, like the understanding and will.

425. As far therefore as the truths of the understanding are conjoined to goods of the will, thus, so far as man wills truths and thence does them, so far he has heaven in himself, for, as was said above, the conjunction of good and truth is heaven. But as far as the falsities of the understanding are conjoined to the evils of the will, so far man has hell in himself, because the conjunction of falsity and evil is hell. But
as far as the truths of the understanding are not conjoined to the goods of the will, so far man is in a middle state. Almost every man at this day is in such a state, that he knows truths, and also thinks truths from knowledge and understanding; and either does many of them, or few, or none; or acts against them from the love of evil and thence from the belief of falsity. In order, therefore, that he may be fitted for either heaven or hell, he is first brought after death into the world of spirits, and there a conjunction of good and truth is effected with those who are to be elevated into heaven, and a conjunction of evil and falsity with those who are to be cast into hell. For no one, either in heaven or in hell, is allowed to have a divided mind, that is, to understand one thing and to will another, but to understand what he wills, and to will what he understands. In heaven then, he who wills good will understand truth, and in hell, he who wills evil will understand what is false. On this account, with the good, falsities are there removed, and truths are given them which agree and harmonize with their good; and with the evil, truths are removed, and falsities are given them which agree and harmonize with their evil. From these statements, it is manifest 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 examined there and prepared. There is no fixed term for their continuance there; some only enter it, and are immediately either taken up into heaven, or cast down into hell; some remain there only a few weeks, and others several
years; but none remain more than thirty years. The differences of time depend on the correspondence or want of correspondence of the interiors and exteriors in man. But in what way a man in that world is brought from one state into another, and thus prepared, will be explained in the following chapter.

427. Men after death, as soon as they come into the world of spirits, are clearly distinguished by the Lord. The evil are immediately bound to the infernal society in which they were in the world, as to their ruling love; and the good are immediately bound to the heavenly society in which they were when in the world, as to love, charity, and faith. But though they are thus divided, still they who have been friends and acquaintances in the life of the body, meet and converse together in that world when they desire it, especially wives and husbands, and brothers and sisters. I have seen a father speak with six sons and recognize them, and I have seen many others with their relatives and friends, who, however, as they were of divers dispositions from their life in the world, were soon separated. But when they have come from the world of spirits into heaven or into hell, they then neither see each other any more, nor know each other, unless they are of similar disposition from similar love. They see each other in the world of spirits, and not in heaven or hell, because they who are in the world of spirits are brought into states similar to those which they had in the life of the body, one after another; but afterwards all are brought into a constant state, similar to that of their ruling love, and then one knows another
only from similitude of love; for, as was shown above (n. 41 to 50), similitude conjoins, and dissimilitude disjoins.

428. Since the world of spirits is the intermediate state with man between heaven and hell, it is also the intermediate place: beneath are the hells, and above are the heavens. All the hells are closed toward that world; they are open only through holes and clefts like those of rocks, and through wide openings which are guarded, to prevent any one coming out except by permission. This permission is granted when there is any urgent necessity, of which we shall speak presently. Heaven also is enclosed on all sides, nor is there a passage open to any heavenly society, except by a narrow way, the entrance of 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 here and there windings and elevations. The gates and doors to the heavenly societies are not seen except by those who are prepared for heaven; nor are they found by others. There is one entrance from the world of spirits to every society, and then one way, which in its ascent branches into several. Neither are the gates and doors to hell seen, except by those who are about to enter, to whom they are then opened, and when they are opened, there appear dusky and as it were sooty caverns, tending obliquely downwards to the deep, where again there are several doors. Through these caverns exhale nauseous and foetid stenches, which good spirits flee from,
because they hold them in aversion, but which evil spirits seek for, because they are their delight; for as every one 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 they may be compared to rapacious birds and beasts, such as ravens, wolves, and swine, which fly or run to carrion or dunghills when they scent their stench. I once heard a certain spirit utter a loud cry, as from inward torture, when a breath from heaven came upon him; and afterwards I saw him tranquil and glad when the exhalation from hell reached him.

430. There are two gates also with every man, one of which opens to hell, and is opened to evils and falsities therefrom; the other opens to heaven, and is opened to goods and truths therefrom. The gate of hell is open in those who are in evil and its falsity, while only a few rays of light from heaven flow in through chinks above, and enable a man to think, to reason, and to speak; but the gate of heaven is open in those who are in good, and thence in truth. For there are two ways which lead to man's rational mind; a higher or internal way, by which good and truth enter from the Lord; and a lower or external way, by which evil and falsity steal in from hell; in the middle is the rational mind itself, to which the ways tend. Hence as far as light from heaven is admitted, so far man is rational, but as far as it is not admitted, he is not rational, how much soever he may appear to himself to be so. These observations are made, that it may also be known what
correspondence man has with heaven and with hell. His rational mind during the time of its formation, corresponds to the world of spirits: what is above it corresponds to heaven, and what is below to hell. The things above it are opened, and those below it are closed, to the influx of evil and falsity, with those who are being prepared for heaven; but the things below it are opened, and those above it are closed, to the influx of good and truth, with those who are being prepared for hell. Hence the latter cannot look otherwise than below themselves, that is, to hell; and the former cannot look otherwise than above themselves, that is, to heaven. To look above themselves is to look to the Lord, because He is the common centre, to which all things of heaven look; but to look below themselves is to look back from the Lord to the opposite centre, to which all things of hell look and tend (see above, n. 123 and 124).

431. Wherever spirits are mentioned in the preceding pages, they who are in the world of spirits are meant, and angels mean those who are in heaven.

Every Man is a Spirit as to His Interiors.

432. Every one who weighs the subject aright may know that the body does not think, because it is material, but the soul, because it is spiritual. The soul of man, on the immortality of which so many have written, is his spirit, for
this is altogether immortal. It is the spirit which thinks in the body, for it is spiritual, and the spiritual receives what is spiritual, and lives spiritually, which is to think and to will. All the rational life, therefore, which appears in the body, belongs to the spirit, and nothing of it to the body; for the body, as was said above, is material, and that which is material, because it belongs to the body, is added and almost as it were adjoined to the spirit, in order that the spirit of man may live and perform uses in the natural world; because all things in this world are material, and in themselves void of life. Now since what is material does not live, but only what is spiritual, it may be manifest, that whatever lives in man is his spirit, and that the body only serves it as an instrument subserves a moving living force. It is said indeed of an instrument that it acts, moves, or strikes, but to believe that these are acts of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

433. Since every thing which lives in the body, and from life acts and feels, is solely of the spirit, and not of the body, it follows that the spirit is the real man; or, what is the same thing, that man, viewed in himself, is a spirit, and also in like form; for whatever lives and feels in man is of his spirit, and everything in man, from the head to the sole of his foot, lives and feels. Hence it is that when the body is separated from its spirit, which is called dying, the man still remains, and lives. I have heard from heaven, that some who die, when they lie upon the bier, before they are raised up, think
even in the cold body, nor do they know otherwise than that they still live, except that they cannot move a single material particle that belongs to the body.

434. Man cannot think and will unless there be a subject, which is substance, from which and in which he thinks and wills; whatever is supposed to exist without a substantial subject is nothing. This may be known from the fact that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; sight and hearing without these organs are nothing, nor do they exist. So also with thought, which is internal sight, and perception, which is internal hearing; unless they were in substances, and originated (ex) from those things, which are organic forms, and subjects of the faculties, they would not exist at all. From these things it may be evident that the spirit of man is equally in a form, and that it is in the human form, and that it enjoys sensories and senses as well when separated from the body as when 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 which man has, is not of his body, but of his spirit in those organs, and in their most minute particulars. Hence it is that spirits see, hear, and feel like men, not however in the natural world, but in the spiritual, after separation from the body. The natural sensation which the spirit had when he was in the body, was the result of the material part which was adjoined to him; but even then he had spiritual sensation at the same time, by thinking and willing.
435. These things are said in order that the rational man may be convinced, that man, viewed in himself, is a spirit, and that the corporeal frame adjoined to the spirit, for the sake of services in the natural and material world, is not the man, but only an instrument for the use of his spirit. But confirmations from experience are better, because the deductions of reason are not comprehended by many, and with those who have confirmed themselves in the contrary, they are turned into matters of doubt by reasonings derived from the fallacies of the senses. They who have confirmed themselves in the contrary are wont to think, that beasts live and feel like men, and therefore that they have also something spiritual like that of man, and yet it dies with the body. But the spiritual part of beasts is not such as the spiritual part of man is; for man has an Inmost, which beasts have not; the Divine flows into this, and elevates man to Himself, and conjoins him to Himself. Hence man, and not beasts, can think about God, and about the Divine things of heaven and the Church; and can love God from them and in them, and thus be conjoined to Him; but that which can be conjoined to the Divine cannot be dissipated; that however which cannot be conjoined to the Divine is dissipated. The Inmost, which man has above beasts, was treated of above (n. 39), and what was then said will be here repeated, because it is of importance to dissipate the fallacies conceived from this error by man, who, from want of knowledge, and from a narrow understanding, cannot form rational conclusions on such
subjects. The words are these: "In conclusion, a certain arcanum may be related about the angels of the three heavens, which has never before entered the mind of any one, because no one has hitherto understood degrees: namely, that with every angel, and also with every man, there is an inmost or supreme degree, or an inmost and supreme part, into which the Divine of the Lord first, or proximately flows, and from which it arranges all other interior things which succeed, according to the degrees of order with them. This Inmost or highest degree may be called the Lord's entrance to the angel and to the man, and His especial dwelling-place in them. By means of this inmost or highest degree man is man, and is distinguished from brute animals, which have it not. Hence it is that man, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself, can believe in Him, love Him, and thus see Him; and can receive intelligence and wisdom, and speak from reason: this is not the case with animals. Hence, also, he lives to eternity; but the arrangements and provisions which are made by the Lord in this Inmost, do not flow openly into the perception of any angel, because they are above his thought, and transcend his wisdom."

436. That man is a spirit as to his interiors, has been granted me to know by much experience, but to adduce the whole of it, would, so to speak, fill many pages. I have spoken with spirits as a spirit, and I have spoken with them as a man in the body. When I spoke with them as a spirit, they knew no other than
that I myself was a spirit, and also in a human form as they were; and therefore my interiors were visible to them, for when I spoke with them as a spirit, my material body was not seen.

437. That man is a spirit as to his interiors, may be evident from this, that after the body is separated, which takes place when he dies, the man still lives as before. That I might be confirmed in this, I have been permitted to speak with almost all whom I had ever known in the life of the body; with some for hours, with others for weeks and months, and with others for years, and this principally in order that I might have proof, and that I might testify it.

438. It may be added, that every man, even while he lives in the body, as to his spirit, is in association with spirits, though he does not know it. By them a good man is in an angelic society, and an evil man in an infernal society; and into the same society he comes after death. This has been frequently told and proved to those who, after death, have come amongst spirits. A man, indeed, does not appear as a spirit in that society while he lives in the world, because he then thinks naturally; but those who think abstractedly from the body, because they are then in the spirit, sometimes appear in their own society, and when seen they are easily distinguished from the spirits there, because they walk about, meditating, silent, and do not look at others, appearing not to see them, and when any spirit speaks to them, they vanish.

439. To illustrate the truth that man is a spirit as to his interiors, I will relate from experience in what manner he is withdrawn
from the body, and how he is carried away by the spirit to another place.

440. As to what concerns the first point:—When man is withdrawn from the body, the case is this: he is brought into a state between sleeping and waking, and when he is in this state he cannot know otherwise than that he is quite awake. All the senses are as wakeful in this state as in the most perfect wakefulness of the body—the sight, the hearing, and, what is wonderful, the touch, which is then more exquisite than it ever can be when the body is awake. In this state, spirits and angels have been seen in all the reality of life; they have been heard also, and, what is wonderful, they have been touched; for scarcely anything of the body intervened. This is the state which is called being withdrawn from the body, and not knowing whether one is in the body or out of it. I have been let into this state only three or four times, that I might know the nature of it, and at the same time, that spirits and angels enjoy every sense, and that man also does, as to his spirit, when he is withdrawn from the body.

441. As to the other point:—I have also been shown by living experience what it is to be carried by the spirit to another place, and how it is done; but this only two or three times. I will mention one instance. Walking along the streets of a city and through fields, and being at the same time in conversation with spirits, I knew no other than that I was awake, with my eyes open, as at other times; thus walking on without stumbling, although I was really in vision, seeing groves, rivers, palaces, houses,
men, and various other objects; but after I had walked in this way for some hours, suddenly I saw with my bodily eyes, and observed that I was in a different place. I was greatly astonished, and perceived that I had been in a similar state to those of whom it is said that they were carried by the spirit to another place. During its continuance, the way is not thought of, though it were many miles, neither is time thought of, though it were many hours or days; nor is any sense of fatigue perceived, but the man is led unerringly through ways of which he is ignorant, to the appointed 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, and were shown to me only that I might know what they are, because they are known within the Church. To speak with spirits, however, and to be with them as one of them, has been granted me even in full wakefulness of the body for many years past.

443. That man is a spirit as to his interiors, may be further confirmed from what was said and shown above (n. 311 to 317), where it was shown that heaven and hell are from the human race.

444. When we say that man is a spirit as to his interiors, we mean, as to those things which are of his thought and will, for these are the interiors themselves, which cause man to be man, and as his interiors are, such is the man.
THE RESUSCITATION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

445. When the body is no longer able to discharge its functions in the natural world, corresponding to the thoughts and affections of its spirit, and these it has from the spiritual world, then man is said to die; and this occurs when the breathing of the lungs and the beating of the heart cease. Yet the man does not then die, but is only separated from the bodily part, which he had for use in the world; for the man himself lives. It is said that the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for the spirit thinks in man, and thought with affection makes the man. Hence it is evident, that when man dies, he only passes from one world into another. On this account, death, in the Word in its internal sense, signifies resurrection, and the continuation of life.

446. There is an inmost communication of the spirit with the breathing, and the beating of the heart; for his thought communicates with the respiration, and affection, which is of love, with the heart. When therefore those two motions cease in the body, a separation takes place at once. These two motions, the breathing of the lungs and the beating of the heart, are the very bonds on the breaking of which the spirit is left to itself; and the body, being then without the life of its spirit, grows cold and begins to decay. The inmost communication of the spirit of man is with the respiration and the heart, because all
the vital motions depend upon these, not only in general, but also in every part.

447. The spirit of man remains a little while in the body, after its separation, until the motion of the heart has entirely ceased, and this takes place, according to the nature of the disease from which the man dies; for in some cases the motion of heart continues a long time, and in others not so long. As soon as this motion ceases, man is raised again; but this is effected by the Lord alone. By being raised again is meant the withdrawing of the spirit of man from the body, and his introduction into the spiritual world, which is commonly called resurrection. The spirit of man is not separated from the body until the motion of the heart has ceased, because the heart corresponds to the affection which is of love, which is the very life of man; for from love every one has vital heat; and so long as this conjunction continues, there is correspondence, and thereby the life of the spirit in the body.

448. I have not only been told how man is raised, but it has also been shown to me by living experience. The actual experience was granted me in order that I might fully comprehend the process.

449. I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons, whilst yet the interior life with thought remained entire, so that I perceived and retained in memory the things which befell me, and which befall those who are raised from the dead. I perceived that the respiration of the body was almost taken away, while the interior respiration of the spirit
remained, conjoined with a gentle and tacit respiration of the body. Communication as to
the pulse of the heart was now opened with the
celestial kingdom, because that kingdom corre-
sponds to the heart in man. Angels from it were
also seen; some at a distance, and two near the
head, at which they were seated. Thus all my
own affection was taken away, but thought and
perception still remained. I was in this state
for some hours, and the spirits who were around
me then withdrew, thinking that I was dead. I
perceived also an aromatic odour, like that of an
embalmed body; for when celestial angels are
present, what is of death is perceived as aromatic.
When spirits perceive it, they cannot approach;
and thus, also, evil spirits are kept away from
the spirit of man, when he is first introduced
into eternal life. The angels who sat near my
head were silent, only communicating their
thoughts with mine; and when they are received,
the angels know that the spirit is in such a state
that it can be drawn from the body. The
communication of their thoughts was made by
looking into my face, for in this manner com-
munication of thoughts is effected in heaven.
Since thought and perception remained with me,
in order that I might know and remember how
resuscitation is effected, I perceived that those
angels first wanted to know what my thoughts
were, to ascertain whether they were similar
to those of dying persons, which are usually
about eternal life; and that they wished to keep
my mind in that thought. It was told me
afterwards, that the spirit of man is held in its
last state of thought, when the body expires,
until it returns to the thoughts which are from its general or ruling affection in the world. Especially it was given me to perceive, and also to feel, that there was a drawing, and, as it were, a pulling out of the interiors of my mind, thus of my spirit, from the body; and it was told me that this was from the Lord, and is the means by which resurrection is effected.

450. The celestial angels who are with one who is raised again, do not leave him, because they love every one; but when his spirit is such that he cannot be longer in the company of celestial angels, he wishes to leave them; and when this is the case, angels come from the Lord's spiritual kingdom, and give him the use of light; for as yet he has seen nothing, but only thought. It was also shown me how this was done. The spiritual angels seemed, as it were, to unroll the coat of the left eye towards the septum of the nose, that the eye might be opened, and the sight restored. This is an appearance, but the spirit perceives it to be really done; and when the coat of the eye seems to have been unrolled, some light is seen, but dimly, like that which a man sees through the eyelids on first awakening. This dim light seemed to me of a heavenly hue, but I was afterwards told that the colour varies with different persons. Next followed a sensation as though something were being gently unrolled from the face, and, when this is done, spiritual thought is induced. This unrolling from the face is also an appearance, which represents the transition from natural thought to spiritual thought. The angels are extremely careful lest any idea should come from the person who is
being raised which does not spring from love. They now tell him that he is a spirit. After they have given light, the spiritual angels render to the new spirit all the services which he can ever desire in that state, and instruct him concerning the things of another life, so far as he is able to comprehend them; but if he is not disposed to receive instruction, the spirit then desires to depart from the company of these angels. These angels indeed do not leave him, but he separates himself from them; for angels love every one, and desire nothing more than to perform kind offices, to instruct, and to introduce into heaven, for this is their highest delight. When the spirit thus separates himself, he is received by good spirits, who also render him all kind offices whilst he continues with them; but if his life in the world had been such that he could not be in the company of the good, he wishes to leave them also, and these changes continue, until at length he associates himself with such as agree with his life in the world. With them he finds his life, and then wonderful to say, he leads a life similar to that which he had led in the world.

451. But this first beginning of man's life after death does not continue longer than a few days; but in what manner he is afterwards led from one state to another, and at last either into heaven or hell, will be shown in what follows; this also it has been granted me to know by much experience.

452. I have spoken with some on the third day after their decease, when such things took place as were mentioned above (n. 449, 450).
Three of these spirits had been known to me in the world, and I told them that funeral arrangements were then being made for the burial of their bodies. When I said "bury them," they were struck with astonishment on hearing it, and declared that they were alive, and that their friends might bury that which had served them in the world. They afterwards wondered exceedingly, that they had not believed in such a life after death, during their life in the body, and were especially amazed, that within the Church, hardly any do. They who have not believed in the world that the soul has any life after the life of the body, are exceedingly ashamed when they find that they are alive after death; and they who had confirmed themselves in such unbelief are associated with their like, and separated from those who had faith. They are, for the most part, bound to some infernal society, because being such they have also denied the Divine, and despised the truths of the Church; for as far as any one confirms himself against the eternal life of his soul, so also he confirms himself against the things of heaven and of the Church.

MAN AFTER DEATH IS IN A PERFECT HUMAN FORM.

453. That the form of man's spirit is the human form, or that even in its form the spirit is a man, is evident from what was said in several previous chapters, and especially from those in which it was declared that every angel is in a perfect human form (n. 73 to 77); that, as to his interiors, every
man is a spirit (n. 432 to 444),—and that the angels in heaven are from the human race (n. 311 to 317). This may be seen still more clearly from the fact, that man is man from his spirit, and not from his body; and that the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form. Hence, therefore, the spirit of man acts upon every part of the body, even the most minute, so intimately, that if there were a part which is not acted upon by the spirit, or in which the spirit is not active, that part would not live. That this is so may be known from this fact alone, that thought and will actuate all parts of the body, both collectively and separately, with such perfection of power, that every thing concurs, and whatever does not concur, is not a part of the body, but is cast out as something without life. Thought and will belong to the spirit of man, and not to the body. Man does not see in the human form a spirit that is loosed from its body, nor the spirit in another man, because the eye, the organ of bodily sight, so far as it sees in the world, is material; and that which is material sees nothing but what is material, and that which is spiritual sees what is spiritual. When, therefore, the material [principle] of the eye is veiled, and deprived of its co-operation with the spiritual, spirits are seen in their own form, which is the human form, not only spirits who are in the spiritual world, but also the spirits of men while they are yet in the body.

454. The form of the spirit is human, because man, as to his spirit, is created to be a form of
heaven; for all things of heaven and of its order are gathered into those which are of the mind of man; and hence he has the faculty of receiving intelligence and wisdom. Whether you say the faculty of receiving intelligence and wisdom, or the faculty of receiving heaven, it is the same thing, as may appear from what was shown concerning the light and heat of heaven (n. 126 to 140); concerning the form of heaven (n. 200 to 212); concerning the wisdom of angels (n. 265 to 275); and from the chapter which declares that heaven as to its form in the whole and in part, viewed collectively, resembles one man (n. 59 to 77), and this from the Divine Human of the Lord, from which is heaven and its form (n. 78 to 86).

455. A rational man may understand these things because he is able to see from a chain of causes, and thus from truths in their order; but a man who is not rational will not understand them. For this there are several causes, but the chief reason is, that he is not willing to understand them, because they are contrary to his falsities, which he has made his truths; and he who on this account is not willing to understand, has closed the way of heaven to his rational faculty. Nevertheless, communication may still be opened, if the will ceases to resist;—see above (n. 424). That man may understand truths, and become rational, if he be willing, has been proved to me by much experience. Evil spirits, who had become irrational by denying in the world the Divine and the truths of the Church, and who had confirmed themselves against those truths, have been frequently turned by Divine
power towards those who were in the light of truth; and then they comprehended all things as the angels did, confessed that they were truths, and that they comprehended them all; but as soon as they relapsed into themselves, and were turned to the love of their will, they comprehended nothing, and said the opposite. I have also heard some infernal spirits say, that they know and perceive that what they do is evil, and that what they think is false; but that they cannot resist the delight of their love, thus their will, which leads their thoughts to see evil as good, and falsity as truth. Thus it was demonstrated, that they who are in falsities from evil, are capable of understanding, and therefore of becoming rational, but that they are not willing; and that they are not willing, because they love falsities more than truths, because falsities agree with the evils in which they were. To love and to will are the same thing, for what a man wills, he loves, and what he loves, he wills. Since, therefore, the state of man is such, that he is capable of understanding truths if he is willing, I am permitted to confirm the spiritual truths of heaven and the Church by rational considerations, in order that the falsities, which have closed the Rational of many, may be dispersed by the conclusions of reason, and that the eyes may be thus in some measure opened; for to confirm spiritual truths by rational truths is allowed to all who are in truths. Who could understand the Word from the sense of its letter, unless he saw the truths therein from enlightened reason? Whence but from the want of this are so many heresies from the same Word?
That the spirit of a man, after its separation from the body, is itself a man, and in a similar form, has been proved to me by the daily experience of many years; for I have seen and heard them a thousand times, and have even talked with them on this, that men in the world do not believe them to be men, and that they who do believe are thought simple by the learned. The spirits were grieved at heart that such ignorance should still continue in the world, and especially that it should prevail within the Church, and said that this belief originated chiefly with the learned, who thought of the soul from things of bodily sense, from which they conceived no other idea of it than as of thought alone, and this, when viewed without any subject in and from which it exists, is as something volatile, of pure ether, which cannot but be dissipated when the body dies. But since the Church, from the Word, believes in the immortality of the soul, they are compelled to ascribe to it something vital, like thought, although they deny it a sensitive principle, such as man has, until it is again conjoined to the body. This is the foundation of the doctrine concerning the resurrection, and of the belief that the soul and the body will be again united when the last judgment comes. Hence, when any one thinks about the soul from doctrine and from conjecture, he does not comprehend that it is a spirit and that this is in a human form. Indeed, scarcely any one at this day knows what the spiritual is, and still less that those who are spiritual beings, as all angels and spirits are, have any human form. Almost all, therefore,
who have come from the world, are astounded to find themselves alive, and that they are men equally as before; that they see, hear, and speak; and that their body has the sense of touch as before, and there is no difference at all. (See above at n. 74.) But when they cease to wonder at themselves, they wonder that the Church should know nothing about such a state of man after death, nor about heaven and hell, when yet all who ever lived in the world are in the other life, and live as men. They also wondered why this is not plainly revealed to man by visions, because it is an essential of the faith of the Church; but they were told from heaven, that this might have been done, since nothing is easier when it pleases the Lord, but that they who have confirmed themselves in falsities against such things, would not believe even if they were to see; and also that with those who are in falsities it would be dangerous to confirm anything by visions, because they would first believe, and afterwards deny, and thus profane the truth itself. To believe the truth and afterwards to deny it, is profanation; and they who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is what is meant by the Lord's words, "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them" (John xii. 40); and that they who are in falsities would still persist in unbelief, is meant by these words: "Abraham said to the rich man in hell, They have Moses and the prophets; let them hear
them; but he said, Nay, father Abraham, but if one went unto them from the dead, they would repent; and Abraham said unto him, If they hear not Moses and the prophets, neither will they believe though one rose from the dead" (Luke xvi. 29, 30, 31).

457. When the spirit of a man first enters the world of spirits—which takes place a short time after his resuscitation, as described above—he has the face and tone of voice similar to that which he had in the world, because he is then in the state of his exteriors, and his interiors are not yet disclosed; this is the first state of man after death. But afterwards the face is changed, and becomes entirely different, because it assumes the likeness of the affection or ruling love in which the interiors of his mind were in the world, and in which his spirit was in the body; for the face of the spirit of man differs exceedingly from that of his body; the face of the body is from his parents, but the face of the spirit is from his affection, of which it is the image. Into this the spirit comes after the life of the body, when the exteriors are removed, and the interiors are revealed; this is the third state of man. I have seen some spirits shortly after their arrival from the world, and I knew them by their face and speech, but I did not know them afterwards when I saw them again. They who were in good affections appeared then with beautiful faces, but the faces of those who were in evil affections were deformed; for the spirit of man, viewed in itself, is nothing but his affection, the outward form of which is the face. These changes of the face take place, because, in the other life, no one
is allowed to counterfeit affections which are not properly his own, nor consequently to put on looks which are contrary to his real love. All who are there are brought into such a state as to speak as they think, and to show, by their looks and gestures, what is their will. Hence now it is that the faces of all spirits become the forms and images of their affections; and therefore all who knew each other in the world, know each other also in the world of spirits, but not in heaven nor in hell. (See above at n. 427.)

458. The faces of hypocrites are changed later than the faces of the rest, because from custom they have contracted a habit of composing their interiors so as to imitate good affections. Therefore they appear for a long time not unbeautiful; but since what is assumed with them is successively put off, and the interiors which are of the mind are disposed according to the form of their affections, they eventually become more deformed than others. Hypocrites are men who have spoken like angels, but who interiorly have acknowledged nature alone, and thus not the Divine, and hence have denied the things of heaven and the Church.

459. It is to be known, that the human form of every man after death is the more beautiful, in the measure that he had more interiorly loved Divine things and lived according to them; for the interiors of every one are opened and formed according to his love and life; and therefore the more interior the affection, the more it is conformable to heaven, and the more beautiful is the face. The angels of the inmost heaven are consequently the most beautiful, because they
are forms of celestial love; but they who have loved Divine truths more exteriorly, and therefore have lived externally according to them, are less beautiful, because only their exteriors shine forth from their faces, and no interior heavenly love shines through these, nor, therefore, the form of heaven as it is in itself. There appears something comparatively obscure from their faces, which is not vivified by the interior life shining through it. In a word, all perfection increases towards the interiors, and decreases towards the exteriors, and as perfection increases and decreases so also does beauty. I have seen the faces of angels of the third heaven, which were so beautiful, that no painter, with all his art, could ever impart any such light to his colours as to equal a thousandth part of their light and life; but the faces of the angels of the lowest heaven may, in some measure, be adequately depicted.

460. In conclusion, I would mention a certain arcanum hitherto unknown. Every good and truth, which proceeds from the Lord, and makes heaven, is in a human form, not only in the whole and in what is greatest, but also in every part and in what is least; and this form affects every one who receives good and truth from the Lord, and causes every one in heaven to be in a human form according to the measure of his reception. Hence it is that heaven is similar to itself in general and in particular, and that the human form is the form of the whole, of every society, and of every angel;—as was shown in the four chapters (n. 59 to 86);—to which may be added, that it belongs to everything of thought
from heavenly love with the angels. This arcanum, however, falls with difficulty into the understanding of any man, but clearly into the understanding of angels, because they are in the light of heaven.

MAN IN THE OTHER WORLD POSSESSSES THE SENSES, MEMORY, THOUGHT, AND AFFECTION, WHICH HE HAD IN THE WORLD, AND LEAVES NOTHING EXCEPT HIS EARTHLY BODY.

461. That when man passes out of the natural world into the spiritual, as is the case when he dies, he takes with him all things that are his, or which belong to him as a man, except his earthly body, has been proved to me by much experience; for, when he enters the spiritual world, or the life after death, he is in a body as he was in the natural world; to appearance there is no difference, since he does not perceive or see any distinction. But his body is then spiritual, and is thus separated, or purified from earthly things. When what is spiritual touches and sees what is spiritual, it is just as when what is natural touches and sees what is natural; and therefore when man becomes a spirit, he does not know but that he is in his body in which he was in the world, and thus does not know that he has died. A man as a spirit also enjoys every sense both external and internal which he enjoyed in the world; he sees as before; he hears and speaks as before; he smells and tastes as before, and, when he is
touched, he feels as before; he also longs, desires, wishes, thinks, reflects, is affected, loves, and wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when man passes from one life into the other, or from one world into the other, it is like passing from one place to another; for he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost anything of himself. He carries with him natural memory, for he retains every thing which he had heard, seen, read, learned, and thought, in the world, from earliest infancy to the end of life; but since the natural objects which are in the memory, cannot be reproduced in the spiritual world, they are quiescent, as is the case with man when he does not think from them: nevertheless they are reproduced when the Lord pleases. But concerning this memory and its state after death, more will be said shortly. A sensual man cannot believe that such is the state of man after death, because he does not comprehend it, for the sensual man cannot do otherwise than think naturally, even about spiritual things; whatever therefore he does not perceive, that is, whatever he does not see with his bodily eyes and feel with his hands, he affirms has no existence, as we read of Thomas, in John (xx. 25, 27, 29). The character of the sensual man is described above (n. 267, and notes).

462. Nevertheless, the difference between the life of man in the spiritual world, and his life in the natural world, is great, as well with respect
to the external senses and their affections, as with respect to the internal senses and their affections. They who are in heaven perceive, that is, they see and hear more exquisitely, and also think more wisely than when they were in the world; for they see from the light of heaven, which exceeds, by many degrees, the light of the world (see above, n. 126); and they hear by a spiritual atmosphere, which likewise exceeds, by many degrees, the atmosphere of the earth (n. 235). These differences of the external senses are like the difference between a clear sky and a dark mist in the world, or between noon-day light and evening shade; for since the light of heaven is the Divine Truth, it enables angelic vision to perceive and distinguish the minutest objects. The external sight of angels corresponds also to their internal sight or understanding, for with angels the one sight flows into the other, so that they act in unity; and hence the wonderful acuteness of their vision. Their hearing also corresponds to their perception, which is both of the understanding and the will; and therefore in the sound and words of a speaker they perceive the minutest particulars of his affection and thought; in the sound, the particulars of his affection, and in his words, the particulars of his thought (see above, n. 234 to 245). But the other senses of angels are not so exquisite as the senses of sight and hearing, because seeing and hearing are conducive to their intelligence and wisdom, but the rest are not so; if therefore they were as exquisite, they would take away the light and delight of their wisdom, and introduce the delight of desires
resulting from various appetites and from the body, which obscure and weaken the understanding so far as they prevail. This is actually the case with men in the world, for they are dull and stupid as to spiritual truths, so far as they indulge the sense of taste and allurements of bodily touch. That the interior senses of the angels of heaven, which are of their thought and affection, are also more exquisite and perfect than they were in the world, is evident from the chapter concerning the wisdom of the angels of heaven (n. 265 to 275). The state of those who are in hell is also widely different from their state in the world, for the perfection and excellence of the external and internal senses of the angels of heaven are as great, as these senses with those who are in hell are proportionately defective and obscure. But more will be said concerning these hereafter.

That man takes with him from the world all his memory, has been shown in many ways, and many things worthy of mention have been seen and heard, some of which I will relate in order. Certain spirits denied the crimes and enormities which they had perpetrated in the world; and therefore, lest they should be supposed to be innocent, all their actions were laid open, and recounted in order from their own memory, from their earliest age to the end of life. They were chiefly adulteries and whoredoms. There were some who had deceived others by wicked arts, and who had stolen, and whose deceits and thefts were enumerated in their order, although many of them were known to scarcely any one in the world, except themselves. They acknowledg-
ledged them also, because they were made manifest as in the light, together with every thought, intention, delight, and fear, which engaged their minds at the time. Others who had accepted bribes, and made gain of judgment, were similarly explored from their memory, and from it were recounted all things from the first day of their office to the last. All the particulars as to what and how much they had received, together with the time, their state of mind and intention, were at the same time brought to their recollection, and shown to their sight, to the number of many hundreds. This was done in several cases, and, what is wonderful, even their memorandum books, in which they had written such things, were opened and read before them page by page. Others, who had enticed maidens to shame and violated chastity, were brought to a similar judgment, and every particular of their crimes was drawn forth and recited from their memory. The very faces of the virgins and women were exhibited as if they were present, with the places, words, and intentions, and this as suddenly as an apparition, these exposures continuing for hours together. There was one, who had made light of the evil of backbiting. I heard his backbitings and defamations recounted in their order, with the very words, the persons about whom and before whom they were uttered, and all this was produced and presented to the very life, though every thing had been studiously concealed by him when he lived in the world. Another one who had deprived a relative of his inheritance by a fraudulent pretext, was convicted and judged in the same way,
and, wonderful to relate, the letters and papers, which had passed between them, were read in my hearing, and I was told that not a word was wanting. The same person, also, shortly before his death, destroyed his neighbour secretly by poison; and this crime was thus brought to light. He appeared to dig a hole under his feet, out of which a man came forth like one coming out of a grave, and cried out to him, What hast thou done to me? Every particular was then revealed; how the murderer talked with him in a friendly manner and held out the cup; also what he thought beforehand, and the circumstances which took place afterwards. After these disclosures he was condemned to hell. In a word, all evils, wicked actions, robberies, artifices, and deceits, are so clearly exhibited to evil spirits, and brought forth from their own memory, that they are convicted; nor is there any room for denial, because all the circumstances are disclosed. I have also learned from a man's memory, when it was seen and examined by angels, what his thoughts had been for a month together, day by day, without mistake, the thoughts being recalled just as he was in them day by day. From these examples it is evident, that man carries all his memory with him, and that there is nothing, however concealed in the world, which is not made manifest after death, and this in the presence of many; according to the Lord's words: 'There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have
spoken in the ear shall be proclaimed upon the house-tops” (Luke xii. 2, 3).

463. When a man’s acts are discovered to him after death, the angels, whose duty it is to make the search, look into his face, and extend their examination through the entire body, beginning with the fingers of each hand, and thus proceeding through the whole. I was surprised at this, and the reason of it was therefore explained to me. Every particular of man’s thought and will are inscribed on the brain, for their beginnings are there. They are also inscribed on the whole body, because all things of the thought and will extend thither from their beginnings, and there terminate as in their ultimates. Hence it is that whatever is inscribed on the memory, from the will and its thought, is not only inscribed on the brain, but also on the whole man, and there exists in order according to the order of the parts of the body. Thus it was made plain that the whole man is such as he is in his will and its thought; so that an evil man is his own evil, and a good man, his own good. From these things, also, it may be evident what is meant by the book of man’s life, in the Word, namely, that all his actions and all his thoughts are inscribed on the whole man, and appear, when called forth from the memory, as though they were read from a book, and as if presented to the sight when the spirit is viewed in the light of heaven. To these things I would add something memorable concerning the memory of man after death, by which I have been assured that not only things in general, but also the most minute particulars, which enter the memory, remain, and are never obliterated. I
have seen books with writing in them as in the world, and was told that they were taken from the memory of those who wrote, and that not one word, which was in the book written by the same person in the world, was wanting there. Thus the most minute circumstances, even those which man had forgotten in the world, may be called forth from his memory. The reason of this was explained to me. Man has an external memory and an internal memory; an external memory which belongs to his natural man, and an internal memory which belongs to his spiritual man. Every thing which man has thought, willed, and spoken, done, or even heard or seen, is inscribed on his internal or spiritual memory; but whatever is there is never blotted out, for it is inscribed at the same time on the spirit himself, and on the members of his body, as was said above; and thus the spirit is formed according to the thoughts and acts of the will. I am aware that these things appear like paradoxes, and are therefore scarcely believed, but still they are true. Let no man, therefore, believe, that any thing which he has thought in himself, and secretly done, can remain secret after death; but let him understand that every single thing is then manifest, as in clear day.

464. Although the external or natural memory is in man after death, still the merely natural things in it are not reproduced in the other life, but the spiritual things which are adjoined to the natural by correspondences. Nevertheless, these spiritual things, when presented to the sight, appear in a form exactly like that in the
natural world; for all things seen in the heavens appear the same as in the world, although, in their essence, they are not natural, but spiritual, as was shown above in the chapter concerning representatives and appearances in heaven (n. 170 to 176). The external or natural memory, so far as regards the things in it which are derived from what is material, and from time and space, and all other things which belong to nature, does not serve the spirit for the same use which it had served man in the world; for man in the world when he thought from the external Sensual, and not at the same time from the internal or intellectual Sensual, thought naturally and not spiritually; but in the other life, when the spirit is in the spiritual world, he does not think naturally but spiritually. To think spiritually is to think intellectually or rationally. Hence it is that the external or natural memory, as to those things which are material, is then quiescent, and those things only come into use which man has imbibed in the world by means of material things, and has made rational. The external memory is quiescent as to those things which are material, because they cannot be reproduced; for spirits and angels speak from their affections and the thoughts therefrom, which are of their mind. On this account, things which do not square with them, they cannot utter, as may be evident from what was said of the speech of angels in heaven, and of their speech with man (n. 234 to 257). In consequence, man, after death, is rational in the degree, not in which he was skilled in the world in language and science, but in which he
had become rational by means of them. I have spoken with many who were believed in the world to be learned, because they were acquainted with the ancient languages, as Hebrew, Greek, and Latin, but who had not cultivated their rational faculty by what is written in them. Some of them were as simple as those who knew nothing of those languages; and some were even stupid, but still there remained with them a pride as if they were wiser than others. I have spoken with some who believed in the world, that man is wise in proportion to the extent of his memory, and who therefore crammed their memory with many things. They also spoke almost from it alone, thus not from themselves but from others, and had gained no rationality by means of the things of their memory. Some of them were stupid; others foolish, not at all comprehending any truth, whether it be true or not, and seizing upon all falsities which are passed off for truths by those who call themselves learned; for from themselves they can see nothing, whether it be so or not, and, consequently, they can see nothing rationally, while listening to others. I have also spoken with some who had written much in the world, and indeed on scientific subjects of every kind, and who had thus acquired an extensive reputation for learning. Some of them, indeed, were able to reason about truths whether they were true or not; and others, when they turned to those who were in the light of truth, understood that they were true; but still were not willing to understand them, and therefore denied them again when they were in their own falsities, and thus in themselves. Some were not wiser than
the unlearned vulgar, and thus they differed one from another according as they had cultivated their rational faculty by the matters of science which they had written or copied. But those who were opposed to the truths of the Church, and thought from science, and confirmed themselves by it in falsities, did not cultivate their rational faculty, but only that of reasoning. This faculty is believed in the world to be rationality, but it is a faculty separate from rationality; for it is the faculty of confirming whatsoever it pleases, and from preconceived principles, and from fallacies, of seeing falsities and not truths. Such persons can never be brought to acknowledge truths, because truths cannot be seen from falsities, but falsities may be seen from truths. The rational faculty of man is like a garden, a flower bed, or a fallow field: the memory is the soil: scientific truths and knowledges are the seeds. The light and heat of heaven cause them to grow, and without these there is no germination. It is the same with the mind unless the light of heaven, which is Divine Truth, and the heat of heaven, which is Divine Love, are admitted; from these alone is the Rational. The angels grieve exceedingly that so many of the learned ascribe all things to nature, and thus have closed for themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of reasoning, lest they should disseminate falsities amongst the simple good by their reasonings, and thus seduce them. They are also sent into desert places.
465. A certain spirit was indignant because he could not remember many things which he knew in the life of the body, grieving at the loss of a pleasure, which he had so greatly enjoyed; but he was told that he had lost nothing; that he still knew all and every thing, but that in the world where he now was, it was not allowed to recall such things; that it was sufficient that he could now think and speak much better and more perfectly, without immersing his Rational as he used to do, in gross, obscure, material, and corporeal things, which are of no use in the kingdom into which he had now come; that he now possessed everything to promote the uses of eternal life, and that only in this way could he become blessed and happy; that therefore it was a part of ignorance to believe, that, in this kingdom, intelligence perishes with the removal and with the quiescence of material things in the memory, when the truth is, that in proportion as the mind can be withdrawn from the sensual things of the external man, or the body, it is elevated to spiritual and heavenly things.

466. The quality of the two memories, is sometimes presented to view in the other life by forms only seen there; for many things are there presented to view, which with men, only fall into ideas. The exterior memory appears like hardened skin, and the interior like a medullary substance, similar to that in the human brain; and from this it is permitted to know their quality. With those who have developed the memory only during their life in the body, and thus have not cultivated their Rational, the callosity appears hard, and streaked within as
with tendons. With those who have filled the memory with falsities, it appears hairy and rough, and this from the disordered mass of things. With those who have cultivated the memory for the sake of self-love and the love of the world, it appears glued together and ossified. With those who were desirous to penetrate into Divine mysteries by means of scientifics, and especially by philosophy, and who would not believe until they were persuaded by such things, the memory appears dark; and of such a nature as to absorb the rays of light, and turn them into darkness. With those who have been deceitful and hypocritical, it appears bony and hard like ebony, which reflects the rays of light; but with those who have been in the good of love and the truths of faith, no such callosity appears, because their interior memory transmits the rays of light into the exterior; in the objects or ideas of which, as in their basis or as in their ground, the rays terminate and there find delightful receptacles; for the exterior memory is the ultimate of order, in which spiritual and heavenly things softly terminate and dwell, when goods and truths are there.

467. Men who are in love to the Lord, and in charity toward the neighbour, while they live in the world, have with them, and in them, angelic intelligence and wisdom, but stored up in the inmosts of their interior memory. This intelligence and wisdom cannot be seen by them at all until they put off corporeal things. The natural memory is then laid asleep, and they awake into the interior memory, and successively afterwards into angelic memory itself.
468. How the Rational may be cultivated, shall now be shown in a few words. The genuine Rational consists of truths, and not of falsities; for that which consists of falsities is not rational. Truths are of three-fold order: civil, moral, and spiritual. Civil truths relate to the things of judgment and of government in kingdoms; and in general, to justice and equity. Moral truths relate to things of every man's life in regard to companionship and social relations; in general, to what is sincere and right; and in particular, to virtues of every kind. But, spiritual truths relate to the things of heaven and of the Church; in general, to the good of love and the truth of faith. There are three degrees of life in every man (see above, n. 267). The Rational is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it is to be known, that the Rational is not formed and opened by the man's knowledge of those truths, but by a life according to them; and by living according to them is meant loving them from spiritual affection. To love truths from spiritual affection is to love what is just and equitable because it is just and equitable, what is sincere and upright because it is sincere and upright, and what is good and true because it is good and true. To live according to them, and to love them from corporeal affection, is to love them for the sake of self, its reputation, honour, or gain. Therefore as far as man loves these truths from corporeal affection, he does not become rational, because he does not really love them, but himself, whom the truths serve as servants their lord; and
when truths become servants, they do not enter into man, and open any degree of his life, not even the first, but they reside in the memory only, as scientifics under a material form, and there conjoin themselves with the love of self, which is corporeal love. The manner in which man becomes rational is now evident, namely, that he becomes rational to the third degree by the spiritual love of good and truth, which are of heaven and the Church; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and equitable. The two latter loves also become spiritual from the spiritual love of good and truth, because this flows into them and conjoins itself to them, and forms in them, as it were, its own likeness.

469. Spirits and angels have memory as well as men; for whatever they hear, see, think, will, and do, remains with them, and is the means by which their Rational is continually cultivated, and this to eternity. Hence it is that spirits and angels advance in intelligence and wisdom like men by means of the knowledges of truth and good. That spirits and angels have memory, has been granted me to know by much experience; for I have seen that when they were with other spirits, all things were called forth from their memory which they had thought and done, both in public and in private; and I have seen also that they who were in any truth from simple good, were imbued with knowledges, and through them with intelligence, and were afterwards taken up into heaven. But it is to be known, that they are not imbued with knowledges, and through them with intelligence,
beyond the degree of affection for good and truth in which they were in the world; for the affection of every spirit and angel remains, in every respect, such as it had been in the world, and this is afterwards perfected by being made more full, which also is done to eternity. Nothing exists which cannot be made more full to eternity; for every thing may be infinitely varied, thus by various things be enriched, multiplied, and fructified; there is no end to any good thing, because it is from the Infinite. That spirits and angels become continually more perfect in intelligence and wisdom by the knowledges of truth and good, may be seen in the chapters on the wisdom of the angels of heaven (n. 265 to 275); on those in heaven who belonged to the nations or peoples out of the Church (n. 318 to 328); and on little children in heaven (n. 329 to 345); and that this extends to the degree of the affection for good and truth in which they were in the world, but not beyond it (n. 349).

MAN AFTER DEATH IS SUCH AS HIS LIFE HAS BEEN IN THE WORLD.

470. That every one's life remains with him after death, is known to every Christian from the Word; for it is there declared, in many passages, that man will be judged and rewarded according to his deeds and works; and every one who thinks from good, and from essential truth, sees no otherwise than that he who has lived well comes into heaven, and that he who has lived wickedly comes into hell. And yet he who is in
evil, is not willing to believe that his state after death is according to his life in the world; for he thinks, especially in sickness, that heaven is open to every one from pure mercy, whatever his life had been, and this according to 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 of the Word, some of which I will here adduce: "The Son of man shall come in the glory of his Father with his angels, and then he shall reward every one according to his works" (Matt. xvi. 27). "Blessed are the dead who die in the Lord: Yea, saith the Spirit, that they may rest from their labours; their works do follow them" (Rev. xiv. 13). "I will give unto every one according to his works" (Rev. ii. 23). "I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of those things which were written in the books according to their works. The sea gave up the dead which were in it; and death and hell delivered up those who were in them; and they were judged every man according to his works" (Rev. xx. 12, 13). "Behold I come; and my reward is with me, to give every one according to his works" (Rev. xxii. 12). "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man; but every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man" (Matt. vii. 24, 26). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of 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 by thy name, and by thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I know you not; depart from me, ye that work iniquity” (Matt. vii. 21, 23). “Then shall ye begin to say, We have eaten and drunk in thy presence, thou hast taught in our streets; but he shall say, I tell you, I know you not, ye workers of iniquity” (Luke xiii. 26, 27). “I will recompense them according to their work, and according to the deeds of their hands” (Jer. xxv. 14). “Jehovah, whose eyes are open on all the ways of man, to give every one according to his ways, and according to the fruit of his doings” (Jer. xxxii. 19). “I will punish them for their ways, and reward them for their doings” (Hosea iv. 9). “Jehovah dealeth with us according to our ways, and according to our doings” (Zech. i. 6). When the Lord prophesies concerning the last judgment, He mentions nothing but works, declaring that they who have done good works shall enter into eternal life, and that they who have done evil works shall enter into condemnation (see Matt. xxv. 31 to 46), and many other passages which treat of the salvation and condemnation of man. It is evident that works and deeds are the external life of man, and that the quality of his internal life is manifest in them.

472. But by deeds and works, are not meant deeds and works as they appear in outward form only, but also as they are in internal form; for every one knows that every deed and work proceeds from man’s will and thought, for if they
did not thus proceed, it would be merely motion such as that of automata and images. Therefore a deed or work, viewed in itself, is only an effect, which derives its soul and life from the will and thought, so that it is will and thought in effect, thus will and thought in outward form. Hence it follows, that such as the will and thought are which produce a deed or work, such also is the deed or work. If the thought and will be good, the deeds and works are good; but if the thought and will be evil, the deeds and works are evil, although outwardly they may appear the same. A thousand men may act alike, that is, may do a similar deed, so similar as to outward form that a difference can hardly be distinguished, and yet each act viewed in itself is different from the rest, because from a dissimilar will. For example, in the case of acting sincerely and justly with a companion, one man may act sincerely and justly in order that he may appear to be sincere and just for the sake of himself and his own honour; another for the sake of the world and of gain; a third for the sake of recompense and reward; a fourth for the sake of friendship; a fifth through fear of the law, or of the loss of reputation and employment; a sixth to draw over another to his own side, although it be bad; a seventh to deceive; and others from other motives. The actions of all these may appear good, because it is good to act sincerely and justly with a companion, but still they are evil, because they are done not for the sake of what is sincere and just, or for the love of it, but for the sake of self and the world that are loved; and sincerity and justice serve this
selfish love, as servants a master, who despises and dismisses them when they do not serve him. The sincere and just conduct of those who act from the love of sincerity and justice appears outwardly the same. Of these some act from the truth of faith, or from obedience, because it is so commanded in the Word; some from the good of faith, or from conscience, because from a religious principle; some from the good of charity toward their neighbour, because his good ought to be consulted; and some from the good of love to the Lord, because good ought to be done for the sake of good, and therefore also what is sincere and just for the sake of sincerity and justice, which they love because they are from the Lord, and because the Divine which proceeds from the Lord is in them, and, therefore, because they are Divine in their very essence. The deeds or works of these are interiorly good, and therefore exteriorly good also; for, as was said above, deeds or works are of the quality of the thought and will, from which they proceed, and without these they are not deeds and works, but only inanimate motions. From these things it is manifest what is meant by deeds and works in the Word.

473. Since deeds and works are of the will and thought, therefore also they are of the love and faith, and consequently they are such as the love and faith are; for whether you speak of man’s love or of his will it is the same thing; and whether you speak of his faith or of his determinate thought, it is also the same; because what a man loves he also wills, and what he believes, he thinks. If a man loves what he
believes, he also wills it, and, as far as he is able he does it. Every one may know that love and faith are within and not outside man's will and thought, because the will is enkindled by love, and the thought is what is enlightened in the things of faith. Therefore only those who can think wisely are enlightened, and they think what is true, and will it according to enlightenment, or, what is the same thing, they believe what is true and love it.

474. But it is to be known that the will makes the man, and thought only so far as it proceeds from the will, and deeds or works proceed from both; or, what is the same thing, that love makes the man, and faith only so far as it proceeds from love, and deeds and works proceed from both. Hence it follows that the will or love is the man himself, for the things which proceed belong to that from which they proceed. To proceed is to be produced and presented in suitable form, so as to be perceived and seen. From these things it may be evident what faith is separated from love, namely, that it is not faith but only knowledge, which has no spiritual life in it; and in like manner what a deed or work is without love, namely, that it is not a deed or work of life, but a deed or work of death, in which there is an appearance of life from the love of evil and from the belief in what is false. This appearance of life is what is called spiritual death.

475. It is further to be known that the whole man is exhibited in his deeds or works. Will and thought, or love and faith, which are his interiors, are not complete until they are in
deeds or works, which are his exteriors, these being the ultimates in which the will and thought terminate, and without which they are as things not completed, which do not as yet exist, and thus are not as yet in the man. To think and to will without action, when one is able, is like a flame shut up in a vessel, which dies away; or like seed cast upon sand, which does not grow up, but perishes with its power of germination. But to think and to will and thence to act, is like a flame which gives heat and light all around; or like seed sown in the ground, which springs up into a tree or flower, and lives. Every one may know that to will and not to act, when one can, is not to will; and that to love and not to do good, when one can, is not to love, but only to think that he wills and loves; thus, that it is abstract thought, which vanishes and is dissipated. Love and will are the very soul of a deed or work, and form its body in the sincere and just things that a man does. The spiritual body, or the body of man's spirit, is from no other origin; for it is formed from nothing else than what man does from his love or will (see above, n. 463). In a word, all things of man and of his spirit are in his deeds or works.

476. From these things it may now be evident what is meant by the life which remains with man after death, namely, that it is his love and thence faith, not only in potency, but also in act; thus that it is his deeds or works, because these contain in them all things of man's love and faith.

477. The ruling love remains with man after
death, nor is this ever changed to eternity. Every man has many loves, but still they all have reference to his ruling love, and make one with it, or together compose it. All things of the will which agree with the ruling love are called loves, because they are loved. These loves are interior and exterior, some immediately conjoined to the ruling love, and some mediately; some nearer, and some more remote, while some are subservient in various ways. Taken together, they constitute, as it were, a kingdom; for, in such order are they with man, though man knows nothing about their order. Something of this is manifested to him in the other life, because, according to the order of his loves, he has extension of thought and affection; into heavenly societies if his ruling love consists of heavenly loves, and into infernal societies if his ruling love consists of infernal loves. That all the thought and affection of spirits and angels have extension into the societies, may be seen above, in the chapter on the wisdom of the angels of heaven; and in that on the form of heaven, according to which are all consociation and communication.

478. The things which have been said thus far affect only the thought of the rational man, but in order that they may be presented to the perception of the senses, I will add some experiences to illustrate and confirm them. FIRST, that man, after death, is his own love or his own will. SECOND, that he remains to eternity such as he is as to his will or ruling love. THIRD, that the man who has heavenly and spiritual love comes into heaven, and that the man who
is in corporeal and worldly love, without heavenly and spiritual love, into hell. FOURTH, that faith does not remain with man, unless it is from heavenly love; and, FIFTH, that love in act, which is the very life of man, remains.

479. That man after death is his own love or his own will, has been testified to me by manifold experience. The whole heaven is distinguished into societies according to the differences of the love of good; and every spirit who is taken up into heaven and becomes an angel, is brought to that society where his love is. When he comes thither, he is as if at home, and in the house where he has, as it were, been born; this the angel perceives, and he comes into fellowship there with those like himself. When he leaves that society, and goes to another place, he feels all the time a kind of resistance, and a desire to return to those who are like him, and thus to his ruling love. It is in this way that fellowships in heaven are brought about, and also in hell, where they are formed according to loves the opposite of heavenly loves. That heaven is composed of societies, and likewise hell, and that they are all distinct according to differences of love, may be seen above (n. 41 to 50, and n. 200 to 212). That man after death is his own love, may also be manifest from this, that those things which do not make one with his ruling love are then removed, and, as it were, taken away from him. If he is a good spirit, all things discordant or disagreeing are removed, and, as it were, taken away, and he is thus let into his own love. It is the same with an evil spirit, but with this difference, that truths are taken away, and
from the good falsities are taken away, until at length each becomes his own love. This takes place when the man-spirit is brought into his third state, which will be treated of hereafter. When this is done he turns his face constantly to his own love, which he has continually before his eyes, in whatever direction he may turn himself (see above, n. 123, 124). All spirits may be led at pleasure, provided only that they be kept in their ruling love; for they are unable to resist, however aware they may be of what is being done, and think they will resist. The trial has been frequently made, whether spirits can act in any degree contrary to their ruling love, but they have tried in vain. Their love is like a chain or rope, with which they are, as it were, tied round, by which they may be drawn, and from which they cannot loose themselves. The case is similar with men in the world; for their own love leads them, and through their love they are led by others; but more so when they become spirits, because then it is not allowable to present to appearance any other love, and to counterfeit what is not their own. That the spirit of man is his ruling love, is made manifest in all intercourse in the other life; for so far as anyone acts or speaks in agreement with the love of another, so far the latter is fully seen with a full, cheerful, lively countenance; but so far as any one acts and speaks in opposition to the love of another, so far the other's countenance begins to be changed, to be darkened and not to be seen, until at length he entirely disappears, as if he had not been there. I have often wondered that this should be so, because nothing
of the kind can take place 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, is no longer in his view. That a spirit is his ruling love, was also proved by this, that every spirit seizes and appropriates to himself every thing which agrees with his love, and rejects and removes from himself all things which do not agree with it. The ruling love of every one is like spongy and porous wood, which imbibes such fluids as promote its growth, and rejects others. It is also like animals of every kind, which know their proper food, and seek after that which agrees with their nature, and avoid things which disagree; for every love desires to be nourished by its own, evil love by falsities, and good love by truths. It has sometimes been granted me to see, that certain simple good spirits wished to instruct the evil in truths and goods; but that they fled far away from the instruction, and when they came to their own, seized with much pleasure on the falsities which were in agreement with their love. I have also seen good spirits conversing with each other about truths, and the good who were present heard this conversation eagerly, but the evil who were also present attended to nothing, as if they did not hear.

In the world of spirits ways are seen, some leading to heaven, and some to hell, and every one to some society. Good spirits enter none but those which lead to heaven, and to the society which is in the good of their own love; ways leading elsewhere they do not see. But evil spirits enter no ways but those which lead
to hell, and to that society there which is in the evil of their own love, nor do they see any other; or, if they do see, they will not go in them. Such ways in the spiritual world are real appearances, which correspond to truths or to falsities, and hence ways, in the Word, signify truths or falsities. By this evidence from experience what was before said from reason is confirmed, namely, that every man after death is his own love, and his own will. It is said, his own will, because the will of every one is his love.

480. That man after death remains to eternity such as he is as to his will or ruling love, has also been proved by abundant experience. I have been permitted to speak with spirits who lived two thousand years ago, and whose lives were known to me as described in history. They were found to be still like themselves, just as they were described; thus the same as to the love from which and according to which were their lives. There were others who lived seventeen hundred years ago, and who are known from history; others who lived four hundred years ago; others who lived three hundred years ago, and so on, with whom I was permitted to converse; and I found that the same affection still ruled in them, with no other difference than that the enjoyments of their love were turned into such as correspond to them. The angels said, that the life of the ruling love is never changed with any one to eternity, because every one is his own love, therefore to change the ruling love of a spirit would be to deprive him of his life, or to annihilate him. And the reason is, they said, that man after death can no longer be
reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual (see above, n. 464); and that the interiors which are of the mind and character rest upon that plane, like a house on its foundation; and hence it is that man remains to eternity such as the life of his love had been in the world. Angels wonder exceedingly that man does not know that every one is such as his ruling love is; that many should believe they may be saved by immediate mercy, and by faith alone, whatever they are as to life; that they do not know that Divine mercy is mediate, and that it is to be led by the Lord both in the world and afterwards to eternity, and that those are led by mercy who do not live in evil; nor do they know that faith is the affection for truth proceeding from heavenly love which is from the Lord.

481. That the man who is in celestial and spiritual love comes into heaven, and he who is in corporeal and worldly love, without heavenly and spiritual love, comes into hell, has been made clear to me from all whom I have seen taken up into heaven, and from those cast into hell; for those who were taken up into heaven had been in the life of heavenly and spiritual love, but those who were cast into hell had been in the life of corporeal and worldly love. Heavenly love consists in loving what is good, sincere, and just, because it is good, sincere, and just, and in doing it from that love. Thus they who are in heavenly love have the life of what is good, sincere, and just, which is heavenly life. They
who love what is good, sincere, and just for its own sake, and do it, or live it, love also the Lord above all things, because this is from Him; and they also love the neighbour, because this is the neighbour who is to be loved. But corporeal love is to love what is good, sincere, and just, not for its own sake, but for the sake of self, because reputation, honour, and gain are thereby acquired. These men do not regard the Lord and the neighbour in what is good, sincere, and just, but themselves and the world, and take delight in fraud; and what is good, sincere, and just from fraud is evil, insincere, and unjust, and this is what they love in what is good. Since loves thus determine the life of everyone, all are explored as to their quality immediately after death on their entrance into the world of spirits, and are brought into connexion with those who are in similar love: they who are in heavenly love with those who are in heaven, and they who are in corporeal love with those who are in hell. When they have passed through their first and second states, they are so separated that they no longer see one another nor know one another; for every one becomes his own love, not only as to the interiors of his mind, but also as to the exteriors, which are of the face, the body, and the speech; and thus every one becomes the image of his own love even in outward form. They who are corporeal loves appear gross, dusky, black, and misshapen; but they who are heavenly loves appear cheerful, bright, fair, and beautiful. They are also wholly unlike as to their thoughts and feelings; they who are heavenly loves are also intelligent and wise; but
they who are corporeal loves are stupid and, as it were, idiotic. When it is permitted to look into the interiors and exteriors of the thought and affection of those who are in heavenly love, the interiors appear like light, in some like flaming light, and the exteriors in various beautiful colours like rainbows; but the interiors of those who are in corporeal love appear as something black, because they are closed, and the interiors of some, as dusky fire; these are they who had been interiorly in malignant deceit; the exteriors also appear of a dirty colour, and disagreeable to the sight. The interiors and exteriors, which are of the mind and character, are presented visibly in the spiritual world, whenever the Lord pleases. They who are in corporeal love, see nothing in the light of heaven, which is thick darkness to them; but the light of hell, which is as light from burning charcoal, is to them as clear light. Their interior sight also is darkened in the light of heaven, even till they are insane; and therefore they shun it, and hide themselves in dens and caverns, at a depth proportioned to their falsities from evils. On the other hand, they who are in heavenly love, the higher or more interiorly they come into the light of heaven, the more clear and beautiful do they see all things, and the more intelligently and wisely do they perceive truths. They who are in corporeal love, cannot in any wise live in the heat of heaven, for the heat of heaven is heavenly love; but they live in the heat of hell, which is the love of raging against others who do not favour them. The delights of that love
are contempt of others, enmity, hatred, and revenge, and when they are in them they are in their life, not at all knowing what it is to do good to others from good itself, and for the sake of good itself; but only to do good from evil, and for the sake of evil. Neither can those who are in corporeal loves breathe in heaven, for when any evil spirit is taken thither, he draws his breath as one that struggles in a contest; but they who are in heavenly love breathe the more freely, and live the more fully, the more interiorly they are in heaven. Hence it is evident, that heavenly and spiritual love is heaven with man, because all things of heaven are inscribed on that love; and that corporeal and worldly love, without heavenly and spiritual love, are hell with man, because all things of hell are inscribed on those loves. It follows, that he who has heavenly and spiritual love comes into heaven, and he who has corporeal and worldly love, destitute of what is heavenly and spiritual, into hell.

482. That faith does not remain with man, if it is not from heavenly love, has been made manifest to me by so much experience, that if the things I have seen and heard on the subject should be adduced they would fill a volume. This I can testify, that there is no faith, nor can there be any, with those who are in the corporeal and worldly love, which is destitute of what is heavenly and spiritual; and that they have only knowledge or a persuasion that a thing is true, because it serves their love. Many of those who supposed that they had faith, were brought to those who had faith, and when communication
with them was opened, they perceived that they had no faith at all. They also confessed afterwards, that mere belief in the truth, and in the Word, is not faith; but that to love truth from heavenly love, and to will and do it from interior affection, is faith. It was also shown that their persuasion, which they called faith, was only as the light of winter, in which, because there is no heat, all things on the earth, bound up in frost, are torpid and lie under the snow. For this reason the light of persuasive faith with them, as soon as the rays of the light of heaven shine upon it, is not only extinguished, but also becomes thick darkness, in which no one sees himself; and then the interiors at the same time are so darkened, that they understand nothing at all, and at length become insane from falsities. Therefore with such, all the truths which they had learned from the Word and from the doctrine of the Church, and had called the truths of their faith, are taken away, and in their place they are imbued with every falsity which is in agreement with the evil of their life; for all are let into their own loves, and into the falsities agreeing with them, and then they hate and abhor, and thus reject truths, because they are repugnant to the falsities of evil in which they are. This I can testify from all my experience of the things of heaven and hell, that all who from doctrine have professed faith alone, and have been in evil as to life, are in hell. I have seen them cast down thither, to the number of many thousands, concerning whom see the small work On the Last Judgment and the Destruction of Babylon.
483. That love in act, and thus the life of man, is what remains, is a conclusion which necessarily follows from what has now been shown from experience, and from what has been said concerning deeds and works. Love in act is work and deed.

484. It should be known that all works and deeds are of moral and civil life, and therefore they regard what is sincere and right, just and equitable; what is sincere and right pertains to moral life, and what is just and equitable to civil life. The love from which the deeds are done, is either heavenly or infernal. Works and deeds of moral and civil life are heavenly, if they are done from heavenly love; because what is done from heavenly love is done from the Lord, and whatever is done from the Lord is good. But the deeds and works of moral and civil life are infernal, if they are done from infernal love; for whatever is done from this love, which is the love of self and of the world, is done from man himself, and whatever is done from man himself is in itself evil; because man, viewed in himself, or his proprium, is nothing but evil.

The Delights of the Life of Every One Are Turned after Death Into Corresponding Delights.

485. That the reigning affection or ruling love remains with every one to eternity, was shown in the preceding chapter; but that the delights of that affection or love are turned into correspondent delights, is now to be shown. By
being turned into corresponding delights is meant into spiritual delights which correspond to natural. That these are turned into spiritual delights may be evident from this, that man so long as he is in his earthly body is in the natural world, but when he leaves that body, he comes into the spiritual world and puts on a spiritual body. That angels are in perfect human form, and also men after death, and that their bodies with which they are clothed, are spiritual, may be seen above (n. 73 to 77; and n. 453 to 460), and also what the correspondence is of spiritual things with natural (n. 87 to 115).

486. All the delights that man has are of his ruling love, for man feels nothing delightful but what he loves, thus especially that which he loves above all things; for it is the same thing whether you say the ruling love, or that which is loved above all things. Those delights are various, for there are, in general, as many delights as there are ruling loves, and therefore as many as there are men, spirits, and angels, for the ruling love of one is not in every respect like that of another. Hence it is that no one has a face exactly like that of another, because one's face is an image of his mind, and, in the spiritual world, is an image of his ruling love. The specific delights of every one are also of infinite variety, nor is any one delight altogether like to or the same with another, whether they succeed one after another, or are together at the same time, for one is never the same with another. Nevertheless these specific delights with every one refer to his own love, which is the ruling love, for they compose it, and thus make
one with it. In like manner all delights in general have reference to one universally ruling love, in heaven to love to the Lord, and in hell to the love of self.

487. What the spiritual delights are into which the natural delights of every one are turned after death, and what is their nature, cannot be known except from the science of correspondences. This teaches, in general, that nothing natural exists without something spiritual corresponding to it, and it also teaches in particular what it is that corresponds, and what is its nature. Therefore, he who has this knowledge may ascertain and know his own state after death, if he only knows his own love, and of what quality the universally ruling love is, to which all loves have reference, as was said just above. But to know their ruling love is impossible for those who are in the love of self, because they love what is their own, and their evils they call goods, and at the same time the falsities which favour them, and by which they confirm their evils, they call truths. And yet if they wish they may know it from others who are wise, since these see what they themselves do not; but this is not possible with those who are so filled with the love of self that they reject all the teaching of the wise. But they who are in heavenly love receive instruction, and from truths see their evils into which they were born, when they are brought into them; for truths make evils manifest. Every one from truth, which is from good, can see evil and its falsity; but no one from evil can see what is good and true. The reason is that the falsities of
evil are darkness and correspond to darkness. Therefore they who are in falsities from evil are as blind men, who do not see the things that are in light, and also shun them as birds of night. But truths from good are light, and likewise correspond to light (see above, n. 126 to 134). Therefore they who are in truths from good are able to see, and have their eyes open, and discern the things both of light and of darkness. On these subjects also I have been confirmed by experience. The angels in heaven see and perceive the evils and falsities which sometimes arise in themselves, and also the evils and falsities in which the spirits are who are connected with the hells in the world of spirits; but the spirits themselves are unable to see their own evils and falsities. They do not comprehend what the good of heavenly love is, what conscience is, what sincerity and justice are, except as practised for the sake of self; nor what it is to be led by the Lord; they say that such things do not exist, and therefore that they are of no value. These things are said to the intent that man may explore himself and from his delights learn his love, and hence as far as he understands the science of correspondences may know the state of his life after death.

488. In what manner the delights of every one's life are turned after death into delights which correspond to them, may indeed be known from a knowledge of correspondences; but because that knowledge is not as yet common, I wish to throw some light on the subject by certain examples from experience. All those who are in evil, and have confirmed themselves in fal-
sities against the truths of the Church, especially those who have rejected the Word, shun the light of heaven, and rush into hiding-places, which at their openings appear very dark, and into clefts of rocks where they hide themselves; and this is because they loved falsities and hated truths, for such hiding-places and clefts of rocks correspond to falsities, as light corresponds to truths. It is their delight to dwell there, and undelightful to them to dwell in the open fields. Those act in a similar manner who have taken delight in clandestine and insidious plots, and in the secret contrivance of deceitful machinations; they too are in hiding-places and enter into rooms so dark that they cannot even see one another, and whisper together in corners; into this is turned the delight of their love. They who have studied the sciences with no other end than that they might be called learned, and have not cultivated the Rational by them, but have taken delight in the things of memory from pride therein, love sandy places, and choose them in preference to fields and gardens, because sandy places correspond to such studies. They who have been learned in the doctrines of their own and other Churches, and who have not applied their knowledge to life, choose rocky places, and dwell among heaps of stones; they shun cultivated regions, because they dislike them. They who have ascribed all things to nature, and also they who have ascribed all things to their own prudence, and who by various arts have raised themselves to honours, and have acquired wealth, apply themselves in the other life to the study of magical arts, which are abuses of Divine order,
and find in them the highest delight of their life. They who have applied Divine truths to their own loves, and thus have falsified them, love urinous things, because they correspond to the delights of such love. They who have been sordidly avaricious, dwell in cells, and love the filth of swine, and such stenches as are exhaled from undigested substances in the stomach. They who have passed their life in mere pleasure, and have lived delicately, and have indulged the palate and the stomach, loving these things as the highest good of life, in the other life love dunghills and privies in which they find their delight, because such pleasures are spiritual filth. They shun places which are clean and free from filth, because they are undelightful to them. They who have taken delight in adulteries, dwell in the other world in brothels, where all things are vile and filthy; these they love, and shun chaste houses, and faint away if they happen to come near them. Nothing is more delightful to them than to break up marriages. They who have lusted for revenge, and have thereby acquired a savage and cruel nature, love cadaverous substances, and are in such hells; and so in other instances.

489. On the other hand, the delights of the life of those who have lived in the world in heavenly love are turned into corresponding objects, like those in the heavens which exist from the Sun of heaven, and from the light of that Sun; and this light presents to view such things as have inwardly concealed in them what is Divine. The things seen by means of this light affect angels interiorly in their minds, and
at the same time outwardly in their bodies
And since Divine Light, which is the Divine Truth proceeding from the Lord, flows into minds which are opened by heavenly love, therefore it presents outwardly such objects as correspond to the delights of their love. That the things which appear to the sight in heaven correspond to the interiors of the angels, or to those things which are of faith and love, and thence of their intelligence and wisdom, was shown in the chapter on representatives and appearances in heaven (n. 170 to 176); and in that on the wisdom of the angels of heaven (n. 265 to 275). Since we have begun to confirm this matter by examples from experience, in order to illustrate what has already been deduced from the causes of things, I will adduce some particulars concerning the heavenly delights into which natural delights are changed with those who live in the world in heavenly love. They who have loved Divine truths and the Word from interior affection, or from the affection for truth itself, dwell in the other life in light, in elevated places, which appear like mountains, where they are continually in the light of heaven. They do not know what darkness is, such as that of night in the world, and they also live in a vernal temperature; there are presented to their view as it were fields and standing corn, and also vineyards. Everything in their houses glitters as if made of precious stones; when they look through the windows, it is as through pure crystals. These are the delights of their sight, but the same things are interiorly delightful from correspondence with
heavenly Divine things; for the truths from the Word, which they have loved, correspond to standing corn, vineyards, precious stones, windows, and crystals. They who have applied the doctrinals of the Church which are from the Word immediately to life, are in the inmost heaven, and excel all others in the delight of wisdom. In every object they see things Divine; they indeed see the objects, but Divine things corresponding to them flow immediately into their minds, and fill them with blessedness affecting all their sensations, and hence all things seem to laugh, and sport, and live. On this subject see above (n. 270). They who have loved the sciences, and have cultivated their Rational by means of them, and acquired intelligence, and at the same time have acknowledged the Divine, find their pleasure in the sciences, and their rational enjoyment, changed in the other life into spiritual delight, which is that of knowing good and truth. They dwell in gardens, in which are seen beds of flowers and garden-plots beautifully arranged, surrounded by rows of trees with arbors and walks. The trees and flowers vary every day. The entire view fills their minds with enjoyment in a general way, and the variations of every particular continually renew the delight; but since all these objects correspond to things Divine, and they are in the knowledge of correspondences, they are always filled with new knowledges, and by these their Spiritual Rational is perfected. These are their delights, because gardens, beds of flowers, lawns, and trees, correspond to sciences, to knowledges, and intelligence therefrom. They who have ascribed
all things to the Divine, regarding nature as dead in comparison, but subservient to things spiritual, and have confirmed themselves in this belief, are in heavenly light, which makes all things before their eyes transparent, and they exhibit innumerable variegations of light, which their internal sight, as it were, immediately embraces; and hence they perceive interior delights. The things seen within their houses are, as it were, of diamond, with similar variegations of light. The walls of their houses, as already said, are like crystal, thus also transparent, and in them appear flowing forms representative of heavenly things, and this also with perpetual variety. These things are so, because such transparency corresponds to an understanding enlightened by the Lord, the shadows being removed which arise from faith in and love of natural things. Such are the things, and infinite others, of which it is said by those who have been in heaven, that they have seen what eye has never seen, and, from the perception of Divine things communicated to them from those who are there, have heard what ear has never heard. They who have not acted clandesstinely, but have been desirous that all things which they thought should be exposed to view so far as civil life permitted, because they have thought nothing but what was sincere and just from the Divine, in heaven have faces full of light, and in the face from that light every affection and every thought is seen in form, and their speech and actions are, as it were, the images of their affections. Hence they are loved more than others. When they speak,
their faces become a little obscure, but when they have done speaking, the same things of which they spoke appear together in the face in full view. All things also which exist around them, because they correspond to what is within them, are in such an appearance that what they represent and signify is clearly perceived by others. When spirits whose delight has been to act clandestinely see them at a distance, they shun them, and appear to themselves to creep away from them like serpents. They who have regarded adulteries as most wicked, and have lived in the chaste love of marriage, are above all others in the order and form of heaven, and hence in all beauty and continuously in the flower of their youth. The delights of their love are ineffable, and they increase to eternity; for all the delights and joys of heaven flow into that love, because it descends from the conjunction of the Lord with heaven and 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 to 386). Their external delights are such that they cannot be described by human words. These are only a few of the things that have been told me about the correspondences of the delights given to those who are in heavenly love.

490. Hence it may be known, that the delights of all men are turned after death into correspondent delights, the love itself still remaining to eternity; as marriage love, the love of what is just, sincere, good, and true, the love of sciences and of knowledges, the love of intelli-
gence and wisdom, and the rest. Delights flow from these loves like streams from their fountain, and therefore they also are permanent; but they are elevated to a higher degree, when raised from natural things to spiritual.

**The First State of Man after Death.**

491. There are three states through which man passes after death, before he comes into either heaven or hell. The first state is that of his exteriors; the second, that of his interiors; and the third, that of his preparation. Man passes through these states in the world of spirits; but some do not pass through these states, for they are either taken up into heaven, or cast into hell, immediately after death. They who are immediately taken up into heaven are those who have been regenerated, and thus prepared for heaven, in the world. They who are so regenerated and prepared that they only need to cast off natural defilements with the body, are immediately taken by angels into heaven. I have seen them taken up soon after the hour of death. But they who beneath an outward appearance of goodness have been inwardly wicked while outwardly in appearance good, and have thus filled up the measure of their wickedness with wiles, and used goodness as a means of deceiving, are immediately sent into hell. I have seen some of them cast into hell, directly after death; one of the most deceitful with his head downwards and feet upwards, and others in other ways. There are also some who immediately after death
are cast into caverns, and are thus separated from those who are in the world of spirits, from which they are taken out and let in again by turns. They are those who, under civil pretences, had dealt wickedly with the neighbour. But all these are few in comparison with those who are kept in the world of spirits, and who are there prepared, according to Divine order, for heaven, or hell.

492. As to the first state, which is that of the exteriors, man comes into it immediately after death. Every man as to his spirit has both exteriors and interiors. The exteriors of the spirit are the means by which in the world it adapts the man's body, especially his face, speech, and manners, to fellowship with others; but the interiors of the spirit are what belong to his own will and thought thence, and these are rarely exhibited in the face, speech, and manner. For man is accustomed from childhood to make a show of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will. Hence from habit he lives a moral and civil life outwardly, whatever he may be inwardly; and the effect of this habit is that man scarcely knows his interiors, and thinks nothing about them.

493. The first state of man after death is like his state in the world, because he is still in like manner in externals. He has therefore a similar face, similar speech, and a similar disposition, thus a similar moral and civil life; so that he knows no other than that he is still in the world, unless he pays attention to the things that he meets with, and to what was said to him by the angels when he was raised up—that he is now
a spirit (n. 450). Thus one life is continued into the other, and death is only the passage.

494. Since the spirit of a man recently departed from life in the world is of this nature, he is therefore recognized by friends, and by those whom he had known in the world; for spirits perceive a person, not only from his face and speech, but also from the sphere of his life when they approach. When any one in the other life thinks of another, he thinks of his face, and at the same time of some things of his life, and when he does this the other becomes present, as if he were sent for and called. This is so in the spiritual world, from the fact that thoughts are there communicated, and there is not such space there as in the natural world (n. 191 to 199). Hence all, when they first come into the other life, are recognised by their friends, relatives, and those known to them in any way; and they talk together with them, and afterwards associate, according to their friendship in the world. I have frequently heard that those who have come from the world rejoiced at seeing their friends again, and that their friends rejoiced on their part that they had come. Very commonly a husband and wife come together and congratulate each other, and also continue together for a time, longer or shorter according to their delight in living together in the world. If true marriage love—which is the conjunction of minds from heavenly love—has not joined them together, they are separated after a while. But if the minds of the partners were discordant, and were inwardly averse to each other, they burst forth into open enmity, and sometimes into actual fighting;
notwithstanding this, they are not separated until they enter the second state, which will be treated of presently.

495. Since the life of spirits recently from the world is not unlike their life in the natural world, and as they do not know anything about the state of their life after death, nor anything about heaven and hell, except what they have learned from the sense of the letter of the Word and from preaching from it, therefore, after wondering that they are in a body, and have every sense which they had in the world, and that they see similar objects, they are seized with a desire to know what heaven is, what hell is, and where they are. They are therefore instructed by friends concerning the state of eternal life, and also conducted to various places, and into various companies, and sometimes into cities, gardens, and paradises, and frequently to magnificent things, because such things delight the externals, in which they are. They are also by turns led into the thoughts which they had in the life of the body, about the state of the soul after death, and about heaven and hell, until they feel indignant that they should have been entirely ignorant on these subjects, and that such ignorance prevails in the Church. Almost all of them desire to know whether they shall come into heaven, and many believe that they shall, because they led a moral and civil life in the world; not reflecting that both the wicked and the good lead a similar life outwardly, doing good to others in the same manner, going to churches, hearing sermons, and praying; and not knowing at all that outward deeds and
outward acts of worship are of no avail, but the internal states from which the external acts proceed. Out of thousands there is scarcely one who knows what inward states are, and that in them is heaven and the Church for man; and still less that outward acts are such as the intentions and thoughts are, and that in these are the love and faith from which they are. And when they are instructed, they do not comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are they who come at this day from the Christian world into the other life.

496. Good spirits examine them as to their quality by various methods, for in this first state the wicked speak truths, and do good actions, as well as the good, because, as was said above, they have alike lived morally in outward form; for they lived in governments, and under laws, and thereby have acquired the reputation of being just and sincere, and have secured favour, and thus been exalted to honours and obtained wealth. But evil spirits are distinguished from the good principally by this, that the evil attend eagerly to what is said about external things, and little to what is said about internal things, which are the truths and goods of the Church and heaven. They hear them, indeed, but not with attention and joy. Evil spirits are also distinguished from the good by frequently turning themselves to certain quarters, and by walking in paths which lead to them whenever they are left to themselves. From the quarters to which they turn, and the paths to which they go, it is ascertained what the love is which leads them.
497. All the spirits who arrive from the world, are indeed attached to some society in heaven, or to some society in hell, but only as to their interiors, and these are not manifested to any one so long as they are in exteriors; because external things hide and cover things internal, especially with those who are in interior evil. Afterwards, however, they appear manifest when they come into the second state, because then their interiors are opened, and the exteriors are laid asleep.

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

The Second State of Man after Death.

499. The second state of man after death is called the state of his interiors, because he is then let into the interiors which are of his mind, or of
the will and thought, while the exteriors in which he had been in his first state, are laid asleep. He who observes the life of man, his speech and his actions, may know that every one has both exteriors and interiors; or exterior and interior thoughts and intentions. This he may know from the following considerations: every one who lives in civil society thinks of others according to what he has heard and learned of them, either from report or from conversation; yet he does not speak with them according to his thought, and though they be evil, he treats them with civility. That this is so we know very well from pretenders and flatterers, who speak and act quite differently from what they think and will; and from hypocrites who speak about God, and heaven, and the salvation of souls, and the truths of the Church, and their country's good, and the neighbour, as if from faith and love; when yet in their hearts they do not so believe, but love themselves alone. Hence it is evident, that there are two kinds of thought, one exterior and the other interior, and that such persons speak from exterior thought, and from their interior thought are of a different sentiment, and that these two thoughts are separated, for care is taken, lest the interior should flow into the exterior, and in any manner appear. Man is so formed from creation, that his interior thought should make one with exterior by correspondence; and it likewise does so make one with those who are good, because they think and speak only what is good. But interior thought does not make one with exterior in the evil, because they think what is evil and speak what is good. With them, therefore, order
is inverted, for they have good without, and evil within. Hence evil rules over good, and subjects it to itself as a servant, that it may serve as a means of obtaining the ends which belong to their love. And because such an end is in the good which they speak and do, it is evident that their good is not good, but is tainted with evil, however it may appear as good in outward form to those who are not aware of their interiors. It is otherwise with those who are in good, for with them order is not inverted, but good from interior thought flows into exterior, and thence into word and deeds. This is the order into which man was created, for thus his interiors are in heaven, and in the light of heaven; but the light of heaven is the Divine Truth proceeding from the Lord, which is the Lord in heaven (n. 126 to 140), and therefore they are led by the Lord. These things are said that it may be known that every man has interior thought and exterior thought, and that they are distinct from each other. When thought is mentioned, will also is meant, for thought is from will, since no one can think without will. From these things it is plain what is meant by the state of man's exteriors and the state of his interiors.

500. When we speak of will and thought, then by will is also meant affection and love, and all delight and pleasure which are of affection and love, because they have reference to the will as their subject; for what a man wills, he loves, and feels to be delightful and pleasurable; and, conversely, what a man loves, and feels to be delightful and pleasurable, he also wills. And by the thought is meant everything by which
man confirms his affection or his love; for thought is nothing but the form of the will, or that whereby what man wills may appear in light. This form is presented by various rational analyses, which derive their origin from the spiritual world, and belong properly to the spirit of man.

501. It should be known that man is altogether such as he is as to his interiors, and not such as he is as to his exteriors separate from the interiors. The reason is that the interiors are of the spirit, and the life of man is the life of his spirit, for from this the body lives. For this reason also such as a man is as to his interiors, such he remains to eternity; but the exteriors as they belong also to the body, are separated after death, and those of them which adhere to the spirit are laid asleep, and serve only as a plane for the interiors, as was shown above, in treating of the memory of man which remains after death. Thus it is evident what is man's own, and what is not his own; namely, that with the wicked everything that is of the exterior thought from which they speak, and of the exterior will from which they act, is not their own, but that which is of their interior thought and will.

502. When the first state is passed through, which is the state of the exteriors, treated of in the preceding chapter, the man, now a spirit, is let into the state of his interiors, or into the state of the interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint. He falls into this state without being aware of it, just as in the world, when he withdraws the thought
which is nearest to speech, or from which he speaks, towards his interior thought, and abides in that. When therefore the man, now a spirit, is in this state, he is in himself, and in his very life; for to think freely from his own affection is the very life of man, and is himself.

503. A spirit in this state thinks from his very will, and thus from his very affection or from his very love, and then the thought makes one with his will; and one in such a manner that he scarcely appears to think, but to will. It is nearly the same when he speaks, yet with the difference that he speaks with some fear of the thoughts of the will going forth naked, since by conventional life in the world this habit had belonged to his will.

504. All men, without exception, are let into this state after death, because it is the state belonging to their spirit; the former state is such as the man was in spirit, when in company, and this state is not his own. That this state of the exteriors in which man is at first after death, as was shown in the preceding chapter, is not his own, may be evident from several considerations; for example, that spirits not only think, but also speak, from their own affection; for their speech is from that affection, as was said and shown in the chapter on the speech of angels (n. 234 to 245). The man also thought in this way in the world, when he thought within himself, for then he did not think from the words of his mouth; but only saw the things in his mind, and saw more within a minute than he could utter afterwards in half an hour. That the state of his exteriors is not man's own, nor that of his spirit
is evident, because when he is in company in the world, he speaks according to the laws of moral and civil life, and then interior thought governs the exterior, as one person governs another, to prevent it passing beyond the limits of decorum and good manners. The same is manifest also from this, that when man thinks within himself, he thinks in what manner he must speak and act in order to please, to obtain friendship, goodwill, and favour, and this by natural means, thus differently from what he would do if he acted in accordance with his own will. Hence it is evident that the state of the interiors into which the spirit is let, is his own state, and was the man's own state when he lived in the world.

505. When a spirit is in the state of his interiors, it manifestly appears of what quality the man was in himself when in the world, because he then acts from his proprium. He who was interiorly good in the world, now acts rationally and wisely, indeed more wisely than in the world, because he is released from connexion with the body, and therefore from earthly things, which caused obscurity and interposed, as it were, a cloud. But he who was in evil in the world, now acts foolishly and insanely, more insanely, indeed, than in the world, because he is in freedom, and unrestrained. When he lived in the world, he was sane in outward appearance, for he thereby feigned himself a rational man; but when the outward appearance is taken away from him, his insanities are revealed. A bad man, who outwardly takes on the semblance of good, may be compared to a covered vessel, bright and polished on the outside, and covered
with a lid, in which is concealed filth of all kinds; according to the Lord's declaration, "Ye are like unto whitened sepulchres, which outwardly appear beautiful, but within are full of dead men's bones, and of all uncleanness" (Matt. xxiii. 27).

506. All who have lived in good in the world, and acted from conscience, who are those who have acknowledged the Divine and loved Divine truths, especially those who have applied them to life, appear to themselves, when let into the state of their interiors, like those who are awakened out of sleep, and like those who from shade enter into light. They also think from the light of heaven, thus from interior wisdom; and they act from good, thus from interior affection. Heaven itself flows into their thoughts and affections with interior blessedness and delight, of which before they knew nothing; for now they have communication with the angels of heaven. Then also they acknowledge the Lord, and worship Him from their very life; for they are in their own life when they are in the state of their interiors, as was said just above (n. 505). They acknowledge and worship the Lord from freedom, because freedom is of interior affection; and thus they recede from external sanctity and come into that internal sanctity, in which true worship really consists. Such is the state of those who have lived a Christian life, according to the commandments in the Word. But wholly contrary is the state of those who have lived in the world in evil, and who have had no conscience, and have in consequence denied the Divine. All who live in evil
deny the Divine inwardly in themselves, how much soever they may think in outward thought that they do not deny, but acknowledge; for to acknowledge the Divine, and to live wickedly, are opposites. When such men come into the state of their interiors in the other life, and are heard to speak and seen to act, they appear infatuated, for from their evil lusts they burst forth into all abominations, into contempt of others, mockery, blasphemy, hatred and revenge. They plot intrigues, some with such cunning and malice, that it can scarcely be credited that anything of the kind could exist in any man, for they are then in a state free to act according to the thoughts of their will, because they are separated from exterior things, which restrained and checked them in the world. In a word, they are deprived of rationality, because the rational faculty which they possessed in the world did not reside in their interiors, but in their exteriors, although they then appeared to themselves to be wiser than others. Such being their character when they are in this second state, they are remitted at short intervals into the state of their exteriors, and then into the memory of their actions when they were in the state of their interiors. Some are then ashamed, and acknowledge that they have been insane; but some are not ashamed; some are indignant because they are not allowed to remain continually in the state of their exteriors. But it is shown to them what they would be if they were continually in that state, and that they would clandestinely attempt such things as they did in the state of their interiors, seducing the simple
in heart and faith by appearances of goodness, sincerity, and justice, until they utterly destroyed themselves; for their exteriors would burn at length with a fire similar to that of their interiors, and it would consume all their life.

507. When spirits are in this second state, they appear precisely such as they had been in themselves in the world; and what they had done and spoken in secret is made manifest; for then, because no external things restrain them, they say similar things, and try to do similar things openly, without any regard for the reputation which they had in the world. They are also let into many states of their evils, that their true quality may appear to angels and good spirits; and thus hidden things are laid open, and secret things are uncovered, according to the Lord's words, "There is nothing covered that shall not be revealed; neither hid that shall not be made known: whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops" (Luke xii. 2, 3).

And again: "I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. xii. 36).

508. The quality of the wicked in this state, cannot be described in a few words, because every one is then insane according to his lusts, and these are various: I shall therefore only adduce some special cases, from which a conclusion may be formed respecting the rest. They who loved themselves above all things, and in their duties and employments have sought their own honour, and who performed uses, not for the sake of uses
and from the delight of use, but for the sake of reputation, that they might be esteemed more worthy than others, and thus enjoy the fame of their own honour, are more stupid, in this second state, than any others; for in proportion as any one loves himself, he is removed from heaven, and in proportion as he is removed from heaven, he is removed from wisdom. They who have been in self-love, and at the same time been crafty, and have raised themselves to honours by artful practices, consociate with the worst of spirits, and learn magical arts, which are abuses of Divine order, by which they injure and infest all who do not pay them honour. They lay snares, they cherish hatred, they burn with revenge, and desire to vent their rage upon all who do not submit themselves; and they rush into all these enormities in proportion as their wicked crew favours them. At length, they consider in their heart how they may ascend into heaven and destroy it, or be worshipped there as gods; to such length does their madness go. Roman Catholics who have been of this character are more insane than the rest, for they have a firm persuasion that heaven and hell are subject to their power, and that they can remit sins at pleasure; they claim to themselves all that is Divine, and call themselves Christ. Their persuasion that all this is true is so strong, that wherever it flows in, it disturbs the mind, and brings on darkness even to pain. These spirits are much alike in both states, but in the second they are without rationality. Concerning their insanities, and their lot after this state, some particulars will be related in the small treatise Concerning the
Last Judgment and the Destruction of Babylon. They who have ascribed creation to nature, and thence, in heart, if not with the mouth, have denied the Divine, and consequently all things of the Church and of heaven, consociate with their like in this state, call every one a god who excels in craftiness, and worship him with Divine honour. I have seen such persons in an assembly adoring a magician; debating about nature, and conducting themselves as foolishly as if they were beasts in a human form; yet among these were some who had been in stations of dignity in the world, and some who in the world were believed to be learned and wise. So with others, with variety. From these few examples it may be concluded, what is the quality of those whose interiors, which are of the mind, are closed toward heaven, as is the case with all who have not received any influx from heaven through the acknowledgment of the Divine, and through a life of faith. Every one may judge from himself what he would be if he were of such a character, and were allowed to act without fear of the law, or of the loss of life, and with no external restraints, such as fear of injury to his reputation, or of the forfeiture of honour, or of gain, or of the pleasures which are derived from them. Nevertheless, the insanity of such spirits is restrained by the Lord, so as to prevent it from rushing beyond the limits of use; for some use is performed by every one, even those of this character. Good spirits see in them what evil is, what is its nature, and what man would be if he were not led by the Lord. It is also a use
that by their means similar wicked spirits are collected together and separated from the good, also that the truths and goods which the wicked have professed and feigned, are taken away from them, and they are brought into the evils of their life, and the falsities of evil, and are thus prepared for hell; for no one goes to hell until he is in his own evil and its falsities, because it is not allowable there for any one 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 derived from evil, and speak from the falsity of evil, both from the will, and therefore from his own love, with its delight and pleasure, precisely as he thought in the world, in his spirit, that is, as he thought in himself, when under the influence of 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; and the will is the man's very nature or disposition, so that to be let into his will is to be let into his true nature or disposition, and also into his own life; for man by his life puts on a certain nature, and after death remains such as is the nature which he acquired by life in the world. This quality can no longer be amended or changed in the wicked, either by means of thought or of the understanding of truth.

509. Evil spirits, when they are in this second state, inasmuch as they rush into evils of every kind, are wont to be frequently and grievously punished. Punishments in the world of spirits are of many kinds, nor is any respect had to a person, whether he had been in the world a king
or a servant. Every evil brings its own punishment along with it, since evil and punishment are joined together, and therefore he who is in evil is also in the punishment of evil. But still, no one there suffers punishment for evils which he had done in the world, but on account of the evils which he then does. Yet it amounts to the same, and is the same thing, whether it is said that men are punished for their evils in the world, or that they suffer punishment for the evils which they do in the other life; because every one, after death, returns into his own life, and thus into similar evils; for the quality of the man remains the same as he had been in the life of the body (n. 470 to 484). Evil spirits are punished, because in this state the fear of punishment is the only means by which their evils can be subdued. Neither is exhortation of any more avail, nor instruction, nor fear of the law, or of the loss of reputation, because the spirit now acts from his own nature, which cannot be restrained nor broken, except by punishments. But good spirits are never punished, although they had done evils in the world, for their evils do not return. It has also been granted me to know that their evils are of another kind or nature; that they are not done from any purpose contrary to the truth, nor from any other evil heart than what they received hereditarily from their parents, into which they were carried by a blind delight, when they were in externals separated from internals.

Every one comes into his own society in which his spirit was while he lived in the world; for every man as to his spirit is conjoined
with some society either of heaven or of hell. A wicked man is conjoined with a society of hell, a good man with a society of heaven; every one returns to his own society after death (n. 438). The spirit is brought to this society by successive steps, and at length enters within it. When an evil spirit is in the state of his interiors, he is turned by degrees toward his own society, and at length directly to it, before this state is ended; and when this state is ended he casts himself into the hell where his like are; and when he casts himself down he appears like one falling headlong with his feet upwards. The reason that it so appears is that he is in inverted order, having loved infernal things and rejected heavenly things. Some evil spirits, in this second state, enter the hells, and come out again; but these do not appear to fall headlong, as they do when they are fully vastated. The very society in which they were as to their spirit when they were in the world, is also shown to them when they are in the state of their exteriors, that they may know they were in hell even during the life of the body; yet not in a state similar to those who are in hell itself, but in a state like that of those who are in the world of spirits; and concerning this state, as compared with the state of those who are in hell, more will be said hereafter.

511. The separation of evil spirits from good spirits is effected in this second state, for in the first state they are together; because while a spirit is in his externals he is as he was in the world, where the evil associate with the
good, and the good with the evil; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected in various ways. The evil are usually led to the societies with which they had communication by good thoughts and affections in their first state, and so to those societies which had been induced by external appearances to believe that they were not evil. In most cases they are led about through a wide circle, and their true character is shown to the good spirits in every part of it. At the sight of them the good spirits then turn themselves away, and as they turn away, the evil spirits, who are led, themselves turn away their faces from them, and look toward the quarter where the infernal society is which they are about to enter. Many other methods of separation might be mentioned.

The Third State of Man after Death, which is the State of Instruction of those who come into Heaven.

512. The third state of man or of man's spirit after death, is a state of instruction. This state is for those who come into heaven and become angels; but not for those who come into hell, because they cannot be instructed, and their second state therefore is also their third, and it ends in their being altogether turned to their own love, and thus to the society of hell which is in similar love. When this takes place, they think and will from that love; and since that love is infernal, they will nothing but what is evil, and
think nothing but what is false, for these things are their delights, because they are of their love. Hence they reject everything good and true, which they had before assumed as the means of obtaining the ends of their love. But the good are brought from the second state into the third, which is a state of their preparation for heaven by instruction. For no one can be prepared for heaven except by the knowledges of good and truth, that is, except by instruction; since no one can know what spiritual good and truth are, nor the nature of their opposites, evil and falsity, unless he is instructed. What civil and moral good and truth are, which are called justice and sincerity, may be known in the world; because in the world there are civil laws which teach justice, and there is the intercourse of society, in which man learns to live according to moral laws, all of which refer to sincerity and rectitude. But spiritual good and truth are not learned from the world, but from heaven. They may indeed be known from the Word, and from the doctrine of the Church derived from the Word, but still they cannot flow into the life, unless man be in heaven as to the interiors of his mind; and man is in heaven when he acknowledges the Divine, and at the same time acts justly and sincerely from the conviction that he ought to do so because it is required in the Word. Thus he lives justly and sincerely for the sake of the Divine, and not from regard to himself and the world as ends. But no one can act thus unless he is first instructed that there is a God; that there is a heaven and a hell; that there is a life after death; that God ought to be loved above all things, and
that the neighbour ought to be loved as himself; and that what is in the Word ought to be believed, because the Word is Divine. Without the knowledge and acknowledgment of these truths man cannot think spiritually; and if he does not think about them he cannot will them; for a man cannot think about what he does not know, and what he cannot think of he cannot will. When, therefore, man wills these truths, heaven, that is, the Lord through heaven, flows into the life of man; for He flows into the will and through the will into the thought, and through both into life; for from them is the whole life of man. Hence it is evident that spiritual good and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of instruction. As far also as the Lord flows into the life of anyone, so far He instructs him, for so far He enkindles the will with the love of knowing truths, and enlightens the thought to know them. As far as these things take place, so far the interiors of man are opened and heaven is implanted in them; and what is Divine and heavenly flows into the sincere things of moral life, and into the just things of civil life with man, and makes them spiritual; for then man does them from the Divine, because for the sake of the Divine. For the sincere and just things of moral and civil life, which man does from that source, are the very effects of spiritual life; and effects derive all their quality from their efficient cause; for such as the cause is, such is the effect.

513. Instruction is given by angels of many
societies, especially by those who are in the northern and southern quarters, because these angelic societies are in intelligence and wisdom from the knowledges of good and truth. The places of instruction are toward the north, and are of various kinds, arranged and distinguished according to the kinds and varieties of heavenly good, in order that all and each may be there instructed according to their disposition and faculty of reception—the places extending round about to a considerable distance. The good spirits who are to be instructed are led thither by the Lord, when they have passed through their second state in the world of spirits, but yet not all; for they who have been instructed in the world, have also been prepared there by the Lord for heaven, and are taken to 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 contracted from honours and riches in the world, are removed, and thus they are purified. Some are vastated, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely; these are they who have confirmed themselves in falsities, and yet have led a good life; because falsities, when confirmed, inhere tenaciously, and until they are dispersed, truths cannot be seen, thus cannot be received. But vastations and the various modes in which they are effected, have been treated of in the Arcana Cælestia.
soon to enter. Since the societies of heaven are arranged according to the heavenly form (see above, n. 200 to 212), so also are the places where instructions are given; on this account, when those places are seen from heaven there appears, as it were, a heaven in a lesser form. They extend lengthwise from east to west, and in breadth from south to north; but their breadth is apparently less than their length. The general arrangement is in this manner. In front are those who died when they were infants, and who have been brought up in heaven to the period of early youth, and who after passing the state of their infancy with their instructresses there, are brought hither by the Lord and instructed. Behind these are the places where those are instructed who died in adult life, and who were in the affection of truth from the good of life while they were in the world. Behind these are those who have professed the Mohammedan religion, and have led a moral life in the world, acknowledged one Divine, and the Lord as the very Prophet. When they withdraw from Mohammed, because he is not able to help them, they approach the Lord, worship Him, acknowledge His Divine, and are then instructed in the Christian religion. Behind these, more toward the north, are places of instruction for various heathen nations, who have led a good life in the world in conformity with their religion, and have thereby acquired a kind of conscience and have done what is just and right, not so much on account of the laws of their government, as on account of the laws of religion, which they believe ought to be sacredly observed, and in no
way violated by deeds. All these, when instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These exceed in number all the rest, and the best of them are from Africa.

515. But all are not instructed in the same way, nor by the same societies of heaven. They who have been educated in heaven from infancy, are instructed by angels of the interior heavens; because they have not imbibed falsities from falsities of religion, nor defiled their spiritual life by the grossness resulting from honours and riches in the world. They who have died at an adult age are for the most part instructed by angels of the ultimate heaven; because those angels are more suited to them than the angels of the interior heavens, who are in interior wisdom, and this they cannot yet receive. But the Mohammedans are instructed by angels who had been in the world in the same religion, and have been converted to Christianity. The heathen, also, are instructed by angels of their own nation.

516. All instruction is given there from doctrine derived from the Word, and not from the Word without doctrine. Christians are instructed from heavenly doctrine, which is in perfect agreement with the internal sense of the Word. Others, as the Mohammedans and the heathen, are instructed by means of doctrines adapted to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by moral life, in agreement with the good tenets of the religion from which they have derived their life in the world.
517. Instructions in the heavens differ from instructions on earth in this respect, that knowledges are not committed to memory, but to life; for the memory of spirits is in their life, because they receive and imbibe every thing which agrees with their life, and do not receive, much less imbibe, anything which does not agree with it; for spirits are affections, and therefore in a human form similar to their affections. This being the case with them, the affection for truth is continually inspired for the sake of the uses of life; for the Lord provides that every one should love the uses suited to his peculiar disposition, and that love is exalted by the hope of becoming an angel. And since all the uses of heaven have reference to the common use, which is for the Lord's kingdom, for that kingdom is their country, and since all particular and individual uses are excellent in proportion as they relate more nearly and more fully to that common use, therefore all particular and individual uses, which are innumerable, are good and heavenly. Therefore, with every one, the affection for truth is conjoined so intimately with the affection for use, that they make one; by this means, truth is implanted in use, so that the truths which they learn are truths of use. In this manner angelic spirits are instructed, and prepared for heaven. The affection for truth which regards 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 presented in a thousand ways, and with such delights and pleasures, that they penetrate the spirit from the interiors of his mind to the exteriors of his body, and thus affect the
whole. Hence the spirit becomes, as it were, his own use; and therefore when he enters his own society, into which he is initiated by instruction, he is in his own life when he is in his own use. From these things it may be evident, that knowledges, which are external truths, do not introduce any one to heaven, but life itself, which is the life of use, implanted by means of knowledges.

518. There were some spirits who from their thought in the world, had persuaded themselves that they should go to heaven, and be received before others, because they were learned and knew many things from the Word, and from the doctrines of their Churches, believing that they were wise, and that they were meant by those of whom it is said, "they shall shine like the brightness of the firmament, and as the stars" (Dan. xii. 3). But they were examined to see whether their knowledges were in the memory, or in the life. They who were in the genuine affection for truth, that is for the sake of uses, separated from corporeal and worldly things—and these uses in themselves are spiritual—after they had been instructed, were also received into heaven, and it was then given them to know what it is that shines in heaven, namely, that it is Divine Truth; for Divine Truth is the light of heaven in use, which is a plane that receives the rays of that light and turns them into various kinds of splendour. But in order to rescue from their infatuated faith those whose knowledges were only in the memory, and who had acquired by means of them the faculty of reasoning about truths, and of confirming what they accepted as
principles, which, though false, after confirmation they saw as truths, since they were in no light of heaven, and were yet in the belief, from the pride which usually accompanies such intelligence, that they were more learned than others, and would therefore come into heaven, and be served by angels—they were taken up to the first or ultimate heaven, that they might enter some angelic society; but in the very entrance, at the inflowing of the light of heaven their eyes began to be darkened, their understandings were confused, and at length they panted for breath as though they were dying. When they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. Therefore they were cast down, and were afterwards instructed that knowledges do not make an angel, but the life which is acquired by knowledges; because knowledges regarded in themselves, are out of heaven, but the life acquired by knowledges is within heaven.

519. When by instruction in the places above described spirits have been prepared for heaven,—which is effected in a short time, because they are in spiritual ideas, which comprehend many things at once—they are then clothed with angelic garments, which for the most part are white like fine linen, and thus they are brought to the way which leads upward toward heaven; and are delivered to the angel-guards there, and are then received by other angels, and introduced into societies, and into many blessed things. Afterwards, every one is guided to his own society by the Lord, and this also is effected by various ways, sometimes by winding paths. The ways
by which they are led are not known to any angel, but to the Lord alone. When they come to their own society, their interiors are opened, and since they are like interiors of the angels who are in that society, they are therefore immediately acknowledged and received with joy.

520. To what has been said I would add something remarkable about the ways which lead from those places to heaven and by which novitiate angels are introduced. There are eight ways, two from each place of instruction, one of which ascends toward the east, and the other toward the west. They who come into the Lord's celestial kingdom, are introduced by the eastern way; but they who come to the spiritual kingdom, are introduced by the western way. The four ways which lead to the Lord's celestial kingdom, appear adorned with olive-trees and fruit-trees of various kinds; but those which lead to the Lord's spiritual kingdom, with vines and laurels. This is from correspondence; because vines and laurels correspond to the affection for truth and its uses; while olive and fruit trees correspond to the affection for good and its uses.

No one comes into Heaven by an Act of Unconditional Mercy.

521. They who are not instructed about heaven, and the way to heaven, and the life of heaven with man, suppose that entrance into heaven is only from mercy which is granted to those who are in faith, and for whom the Lord intercedes, thus that it is merely admission by
favour, and that all men without exception might be saved by the Lord's good pleasure, and indeed, some conceive that this may be the case even with all in hell. But these know nothing of man, that he is altogether such as his life is; that his life is such as his love is, not only as to the interiors of his will and understanding, but as to the exteriors of his body; and that the bodily form is only an external form, in which the interiors present themselves in effect, and therefore that the whole man is his own love (see above, n. 363). Neither do they know that the body does not live from itself, but from its spirit; that the spirit of man is his affection itself, and that his spiritual body is nothing but the man's affection in a human form, which appears openly after death (see above, n. 453 to 460). So long as these things are unknown, man may be induced to believe that salvation is nothing but the Lord's good pleasure, which is called mercy and grace.

522. What the Divine mercy is shall first be told. Divine mercy is pure mercy toward the whole human race to save it. It is continually present with every man for this end, and never recedes from him, so that every one is saved who can be saved. But no one can be saved except by Divine means, which are revealed by the Lord in the Word. Divine means are called Divine truths; these teach man how to live in order to be saved. By these truths the Lord leads man to heaven, and by them implants the life of heaven within him. This the Lord does with all; but the life of heaven cannot be implanted in any one who does not abstain from evil, because evil opposes it. So far therefore
as man abstains from evil, the Lord leads him by His Divine means out of pure mercy, from infancy to the end of life in the world, and afterwards to eternity. This is the Divine mercy which is meant. Hence it is evident that the Lord’s mercy is pure mercy, but not unconditional, that is, such as to save all out of good pleasure, however they may have lived.

523. The Lord never acts contrary to order, because He Himself is order. The Divine Truth proceeding from the Lord makes order, and Divine truths are the laws of order, according to which the Lord leads man. Therefore to save man by unconditional mercy is contrary to Divine order, and what is contrary to Divine order is contrary to the Divine. Divine order is heaven with man, but this order man has perverted 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, so far he receives heaven in himself; and he who receives heaven in himself comes into heaven. Hence again it is evident, that the Divine mercy of the Lord is pure mercy, but not unconditional mercy.

524. If men could be saved by unconditional mercy, all would be saved, even those who are in hell, and indeed there would be no hell; because the Lord is mercy itself, love itself, and good itself. It is therefore contrary to His Divine to say that He is able to save all unconditionally, and does not save them. It is known from the Word that the Lord wills the salvation of all, and the condemnation of no one.
525. Most of those who come from the Christian world into the other life, bring with them the belief that they are to be saved by unconditional mercy; for they implore that mercy, but on examination they are found to believe that to come into heaven is merely to be admitted, and that those who are admitted are in heavenly joy, being ignorant of what heaven is, and what heavenly joy is; and therefore they are told, that heaven is not denied to any one by the Lord, and that they may enter, and even stay there, if they desire it. They who desired have also been admitted, but when they were at the very threshold they were seized with such anguish of heart from the approach of heavenly heat, which is the love in which angels are, and from the influx of heavenly light which is the Divine Truth, that they perceived in themselves infernal torment instead of heavenly joy, and in consequence of the shock threw themselves down headlong. Thus they are instructed by living experience, that heaven cannot be given to any one from unconditional mercy.

526. I have occasionally spoken on this subject with angels, and 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 to come into heaven is merely to be admitted from mercy alone; and that this is especially believed by those who make faith the only medium of salvation. For from the principles of their religion they have no regard for life and for the deeds of love which make life, nor consequently for any other means
by which the Lord implants heaven in man, and renders him receptive of heavenly joy; and since they thus reject every actual means, they establish the necessary consequence, that man comes into heaven from mercy alone, and believe that God the Father is moved to be merciful by the intercession of the Son. To these things the angels said that they know that such a tenet follows of necessity from the assumed principle respecting faith alone, and that as this tenet is the head of all the rest, and is not true, no light from heaven can flow into it, and hence comes the ignorance in which the Church is at this day concerning the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general concerning good and its conjunction with truth, consequently concerning the life of man, whence it is, and what is its nature; when yet no one ever derives his life from thought, but from will and the deeds of the will; and only so far from thought as thought partakes of the will, thus not from faith except so far as faith partakes of love. Angels grieve that these same persons do not know that faith alone cannot exist with any one, because faith without its origin, which is love, is merely knowledge, and with some a kind of persuasion which has the semblance of faith (see above, n. 482), and is not in the life of man, but out of it, for it is separated from the man if it does not cohere with his love. They say further, that they who are in such a principle concerning the essential means of salvation with man, cannot do otherwise than believe in unconditional mercy; because they perceive by natural light, and likewise from the
experience of sight, that faith alone does not make the life of man, since they who lead evil lives can think and persuade themselves in the same manner as others. Hence it comes to be believed that the wicked can be saved as well as the good, provided only that at the hour of death they speak with confidence of intercession, and of mercy by that intercession. The angels declared that they had never seen any one received into heaven by an act of mercy who had lived an evil life, whatever he might have said in the world from that trust or confidence, which is understood in an eminent sense by faith. To inquiry about Abraham, Isaac, Jacob, David, and the Apostles, whether they were not received into heaven from unconditional mercy, they replied, that not one of them was so received; but every one according to his life in the world; that they knew where they were, and that they are not more highly esteemed there than others. They said, the reason that they are mentioned with honour in the Word, is that by them in the internal sense is meant the Lord; by Abraham, Isaac, and Jacob, the Lord as to His Divine and the Divine Human; by David, the Lord as to the Divine Royalty; and by the Apostles, the Lord as to Divine truths; that they have no perception at all of the men when the Word is read by man, because their names do not enter heaven, but that in their stead they have a perception of the Lord as just described; and that therefore in the Word which is in heaven (see above, n. 259), they are nowhere mentioned, because that Word is the internal sense of the Word which is in the world.

527. I can testify from much experience, that
it is impossible to implant the life of heaven in those who have in the world led a life opposed to the life in heaven. There were some who believed that they would easily receive Divine truths after death, when they heard them from angels; and that they would believe them and then live differently, and thus could be received into heaven. But this was tried with very many, yet only by those who were in such a belief, to whom it was permitted, in order that they might know that repentance is not possible after death. Some of those with whom the trial was made understood truths, and seemed to receive them; but as soon as they turned to the life of their love, they rejected them, and even spoke against them. Some rejected them instantly, being unwilling to hear them. Some were desirous that the life of their love which they had acquired from the world, might be taken away from them, and that angelic life, or the life of heaven, might be infused in its place. This, too, by permission was done, but when the life of their love was taken away, they lay as dead, and had no longer their senses. From these and other kinds of experience, the simple good were instructed that the life of a man can by no means be changed after death; that evil life cannot be changed into good life, nor infernal life into angelic, because every spirit, from head to foot, is such as his love is, and therefore of the same quality as his life; and to transmute his life into its opposite would be to destroy the spirit altogether. Angels declare that it would be easier to change a night-owl into a dove, and a horned-owl into a bird of
paradise, than an infernal spirit into an angel of heaven. That man remains after death such as his life had been in the world, may be seen above in its own chapter (n. 470 to 484). From these things it may now be evident that no one can be received into heaven by unconditional mercy.

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

528. Some people believe that it is difficult to live the life that leads to heaven, which is called spiritual life, because they have been told that a man must renounce the world, divest himself of the lusts, called lusts of the body and the flesh, and live spiritually. And by this they understand that they must reject worldly things which consist chiefly of riches and honours, that they must walk continually in pious meditation about God, about salvation, and about eternal life; and pass their life in prayers and in reading the Word and pious books. This they suppose to be renouncing the world, and to live in the spirit and not in the flesh. But from much experience, and from conversation with angels, I have learned that this is not so at all, and indeed, that they who renounce the world and live in the spirit in this manner, acquire a melancholy life, which is not receptive of heavenly joy; for every one's life remains with him. In order that man may receive the life of heaven, it is necessary that he should live in the world, and engage in its business and its
employments, and then by moral and civil life receive spiritual life. In no other way can spiritual life be formed in man, or his spirit be prepared for heaven; for to live an internal life and not at the same time an external life, is like dwelling in a house which has no foundation, which therefore gradually either sinks, or becomes full of chinks and breaches, or totters till it falls.

529. If the life of man be viewed and explored by rational intuition, it is found to be threefold, namely, spiritual, moral, and civil, each perfectly distinct; for there are men who live a civil life, but not a moral and spiritual life; others live a moral life, but not a spiritual life; and others live a civil life, a moral life, and at the same time a spiritual life. The latter are they who live the life of heaven, but the former are they who live the life of the world separated from the life of heaven. Hence it may be evident, in the first place, that spiritual life is not separated from natural life, or from the life of the world; but is conjoined with it, as the soul with its body, and that if it were separated, it would be like dwelling in a house without a foundation, as was said above. For moral and civil life is the activity of spiritual life, because spiritual life consists in willing well, and moral and civil life in acting well; and if the latter be absent, then spiritual life consists merely in thought and speech, and the will recedes, because it has no basis to rest upon; and yet will is essentially the spiritual part of man.

530. That it is not so difficult to live the life which leads to heaven as is believed, may be seen
from what now follows. Who is unable to live a civil and moral life, since every one is initiated into it from childhood, and is acquainted with it from life in the world? Every one also does lead such a life, the evil as well as the good; for who does not wish to be reputed sincere and just? Almost all men practise sincerity and justice outwardly, so that they seem to be sincere and just in heart, or as if they acted from real sincerity and justice. The spiritual man should live in like manner, and he can do this as easily as the natural man, but with this difference, that the spiritual man believes in the Divine, and acts sincerely and justly, not merely because it is according to civil and moral laws, but also because it is according to Divine laws. For the spiritual man, because he thinks about Divine things when he acts, communicates with the angels of heaven, and as far as he does this, is conjoined with them, and thus his internal man is opened—and this viewed in itself is the spiritual man. When he is in this state, man is adopted and led by the Lord, although he is not conscious of it, and then in doing deeds of sincerity and justice which belong to moral and civil life he acts from a spiritual origin; and to do what is sincere and just from a spiritual origin, is to do it from genuine sincerity and justice itself, or to do it from the heart. His justice and sincerity appear outwardly the same as the justice and sincerity of natural men, and even like that of evil and infernal men, but in internal form they are wholly unlike, for evil men act justly and sincerely for the sake of themselves and the
world only, and therefore if they did not fear the law and its penalties, or the loss of reputation, honour, gain, and life, they would act altogether insincerely and unjustly; because they neither fear God nor any Divine law, and are thus unrestrained by any internal bond. They would therefore in such case defraud, rob, and plunder others with delight to the utmost of their power. That they are inwardly of such a character is especially evident from the inspection of those who are like them in the other life, where every one's externals are removed, and his internals opened, in which he then lives to eternity (see above, n. 499 to 511). Such persons, as they then act without external restraints, fear of the law, or of the loss of reputation, honour, gain, or life, act insanely, and laugh at sincerity and justice. But they who have acted sincerely 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 with angels of heaven, from whom wisdom is communicated to them. Hence it may now first be evident, that the spiritual man may act precisely like the natural man, as to civil and moral life, provided he be conjoined to the Divine as to the internal man, or as to his will and thought (see above, n. 358, 359, 360).

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are also delivered in the ten commandments of the decalogue. The first three contain the laws of spiritual life; the next four contain the laws of civil life; and the last three contain the laws of moral life.
The merely natural man lives in outward conformity to these commandments, in the same manner as the spiritual man; for he in the same manner worships the Divine, goes to church, hears sermons, assumes the appearance of devotion; he does not commit murder, nor adultery, nor theft, does not bear false witness, nor defraud his neighbours of their goods. But all this he does merely for the sake of himself and the world, to keep up appearances; and the same person in inward form is just opposite to what he appears outwardly; for he denies the Divine in his heart, 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. Such a man is entirely separated from heaven, and since he is not a spiritual man, neither is he a moral, nor a civil man; for even though he does not commit murder, still he hates every one who opposes him, and from hatred burns with revenge against him; so that unless civil laws, and external bonds, which are fears, restrained him, he would kill him; and since he lusts after this, it follows that he is continually committing murder. Again, although he does not commit adultery, yet because he believes adultery to be allowable, he is all the while an adulterer, for as far as he can and has the opportunity, he commits it. Although he does not steal, yet as he covets the goods of others and regards fraud and evil arts as not contrary to civil law, in intent he is continually acting the thief. The case is similar as to the precepts of moral life, which teach we are not to bear false
witness nor to covet the goods of others. Such is the character of every man who denies the Divine, and has no conscience derived from religion. That such is his real quality manifestly appears from those who are of this sort in the other life, when, on the removal of their externals, they are let into their internals; for then, because they are separated from heaven, they act in unity with hell, and so are in fellowship with those who are in hell. It is otherwise with those who have in their hearts acknowledged the Divine, and in the acts of their lives have had respect to Divine laws, and obeyed the first three commandments of the decalogue as well as the rest. When these are let into their internals, their externals being removed, they are wiser than they were in the world; for when they come into their internals it is like passing from shade into light, from ignorance into wisdom, and from a sorrowful state into a blessed one, because they are in the Divine, and thus in heaven. These things are said in order that it may be known what the one kind of man is and what the other really is, though both have lived a similar external life.

532. Every one may know that thoughts flow and take a tendency according to intentions or in the direction which a man intends: for thought is man's internal sight, which is like the external sight in this, that to whatever point it is bent and directed, thither it turns and there it rests. If, therefore, the internal sight or thought turns to the world, and rests there, it follows that the thought becomes worldly; if it is turned to self and self-honour, it becomes
corporeal; but if it is turned toward heaven, it becomes heavenly. Hence also it follows, that if the thought is turned toward heaven, it is elevated; and if toward self, it is drawn down from heaven, and immersed in what is corporeal; and if toward the world, it is also bent down from heaven, and diffused amongst the objects which are before the eyes. It is man's love which makes his intention, and which determines his internal sight or thought toward its object. Thus the love of self turns it to self and its objects; the love of the world to worldly objects, and the love of heaven to heavenly objects. If, therefore, man's love is known, the state of the interiors of his mind may also be known, for the interiors of him who loves heaven are elevated toward heaven, and are open above; but the interiors of him who loves the world and of him who loves himself are closed upward and are open outward. Hence it may be concluded, that if the higher regions of the rational mind are closed above, man can no longer see the things which belong to heaven and the Church, and that they appear to be in thick darkness; but whatever is in thick darkness is either denied or not understood. Hence it is that they who love themselves and the world above all things, since the higher regions of their minds are closed, in heart deny Divine truths, and if they speak at all about them from memory, still they do not understand them. They regard them in the same way in which they regard worldly and corporeal things. Such being their quality, they can give attention only to the things that enter through the bodily senses, and are
delighted with nothing else; but many of these things are filthy, obscene, profane, and wicked. These cannot be removed, because, with such persons, there is no influx into their minds from heaven, since they are closed above, as was said. The intention of man, which determines his internal sight or thought, is his will; for what a man wills, he intends, and what he intends, he thinks. If, therefore, his intention is directed toward heaven, his thought is determined thither, and with it his whole mind, which is thus in heaven, whence he then sees the things of the world beneath him, like a man looking down from a roof. Hence the man who has the interiors of his mind open, can see evils and falsities that are with him, for these are beneath the spiritual mind; and on the other hand the man whose interiors are not open, cannot see his own evils and falsities, because he is in them, and not above them. From these things we may conclude whence man has wisdom, and whence insanity, also what he will be after death, when he is left to will, to think, to act, and to speak, according to his interiors. These things are said also that it may be known what man is a interiorly, however like another he may appear externally.

533. That it is not so difficult to live the life of heaven as is believed, is also now evident from this, that it is only necessary for a man to think, when any thing presents itself to which he is inclined, and which he knows to be insincere and unjust, that it ought not to be done because it is contrary to the Divine commandments. If he accustoms himself to think so, and from so
accustoming himself acquires a habit, he is then 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 they are opened, he sees what is insincere and unjust; and so far as he sees these evils, so far they may be shaken off, for no evil can be shaken off until it is seen. This is a state into which man may enter from a free-will, for who is not able to think from freedom in this manner? But when he has made a beginning, the Lord quickens all the good that is within him, and enables him not only to see evils, but also not to will them, and finally to hold them in aversion. This is meant by the Lord's words, "My yoke is easy and my burden is light" (Matt. xi. 30). It is however to be known, that the difficulty of thinking in this way, and also of resisting evils, increases in proportion as man commits evil from the will; for just so far he accustoms himself to them, until at length he does not see them, and afterwards loves them, and from the delight of love excuses them and, by all kinds of fallacies confirms them, and says that they are allowable and good. This is the case with those who, in the age of adolescence, plunge into evils without restraint, and then at the same time reject Divine things from the heart.

534. There was once represented to me the way which leads to heaven and that which leads to hell. There was a broad way which ran to the left, or to the north, and many spirits appeared walking in it; but at a distance was seen a large stone, where the broad way terminated, and from that stone two ways branched off, one to the left, and one in an opposite direction to the right.
The left-hand way was narrow or strait, leading through the west to the south, and so into the light of heaven; but the way to the right was broad and spacious, leading obliquely downward toward hell. All the spirits seemed at first to go the same way, until they came to the great stone at the head of the two ways, but when they came to that point they were separated. The good turned to the left, and entered the strait way which led to heaven; but the evil did not see the stone, and fell upon it and were hurt, and when they rose up they ran along the broad way to the right, which tended toward hell. The signification of all these things was afterwards explained to me as follows: the first way that was broad, in which many, both good and evil, walked together and conversed with one another like friends, because no difference between them was apparent to the sight, represented those who in externals live alike with sincerity and justice, and who cannot be distinguished by the eye. The stone at the head of the two ways, or at the corner, upon which the evil fell, and from which they then ran into the way leading to hell, represented the Divine Truth, which is denied by those who look toward hell; and, in the supreme sense, the same stone represented the Divine Human of the Lord. But they who acknowledge the Divine Truth and at the same time the Divine of the Lord, were led on by the way that led to heaven. From these things it was again made plain, that in externals the wicked lead the same kind of life as the good, or go in the same way, the one as easily as the other; and yet that they who acknowledge the Divine from the heart, especially
those within the Church who acknowledge the Divine of the Lord, are led to heaven, and they who do not acknowledge are brought to hell. The thoughts of man, which proceed from intention and will, are represented in the other life by ways. Ways also are there presented to appearance according to the thoughts of intention, and every one likewise walks according to his thoughts that proceed from intention. Hence it is that the quality of spirits, and of their thoughts, is known from their ways. From these things it was likewise evident what is meant by the words of the Lord: “Enter ye in through the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; strait is the gate and narrow is the way which leadeth unto life, and few there be that find it” (Matt. vii. 13, 14). The way which leads to life is narrow, not because it is difficult, but because there are few who find it, as it is said. From the stone seen at the corner, where the broad and common way terminated, and from which two ways were seen to lead in opposite directions, the meaning of these words of the Lord may be clear: “Have ye not read that which is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken” (Luke xx. 17, 18). Stone signifies the Divine Truth, and the stone of Israel the Lord as to the Divine Human. The builders are they who are of the Church; the head of the corner is where the two ways are; and to fall and to be broken, is to deny and to perish.
535. I have been permitted to speak with some in the other life who had removed themselves from worldly affairs that they might live piously and in holiness, and also with others who had afflicted themselves in various ways, because they believed that this was to renounce the world, and to subdue the lusts of the flesh. But most of these, as they had thus contracted a sorrowful life, and had removed themselves from the life of charity, which can only be led in the midst of the world, cannot be consociated with angels, because the life of angels is a life of gladness from bliss, and consists in performing good deeds, which are works of charity. Besides, they who have led a life apart from worldly employments, are inflamed with the idea of their own merits, and are continually desiring heaven on this account, and thinking of heavenly joy as a reward, not knowing at all what heavenly joy is; and when they are introduced among angels, and into their joy, which is without merit, and consists in the practice and open performances of duties, and in the blessedness from the good which they thereby perform, they are surprised, like persons who discover something quite foreign to their belief; and since they are not receptive of that joy, they depart, and consociate with spirits of their own kind, who had lived a similar life in the world. But they who have lived in outward sanctity in the world, being continually in churches and engaged in prayers, and who have afflicted their souls, and at the same time have thought continually of themselves that they would for this be esteemed and honoured more than others, and be accounted saints after death,
in the other life are not in heaven, because they have done these things for the sake of themselves. And since 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. These have their lot in hell amongst those who are like them. Others are cunning and deceitful, and are in the hells of the deceitful. These are they who have made such pretences in outward conduct by cunning arts and craftiness, and by this means have induced the common people to believe that a Divine sanctity was in them. Many of the Roman Catholic saints are of this character. I have been permitted to speak with some of them, and then their life was plainly shown, as it had been in the world and as it was afterward. These statements are made in order that it may be known that the life which leads to heaven is not a life of retirement from the world, but a life in the world; and that a life of piety without a life of charity, which is possible only in the world, does not lead to heaven, but a life of charity, which consists in acting sincerely and justly in every duty, business, and work, from an interior, thus from a heavenly motive; and this motive is in that life when man acts sincerely and justly, because it is according to the Divine laws. Such a life is not difficult, but a life of piety alone without charity is difficult, and yet it leads away from heaven as much as it is believed to lead toward heaven.
The World of Emotions

In the course of the study of the nature of life, we have come to understand that emotions play a significant role. People experience a wide range of emotions, from joy to sorrow, love to hate, and many others. These emotions influence our behavior and decisions, and they are essential for our well-being. emotions can be positive or negative, and they can affect our physical health, mental health, and overall life satisfaction. It is important to understand our emotions and to learn how to manage them effectively.
HELL
THE LORD RULES THE HELLS.

536. When treating above respecting heaven it has everywhere been shown (particularly n. 2 to 6) that the Lord is the God of heaven, and therefore that all the government of the heavens is that of the Lord; and since the relation of heaven to hell, and of hell to heaven, is like that of two opposites, which act contrary to each other, from whose action and re-action results equilibrium in which all things subsist; therefore, in order that all things may be kept in equilibrium, it is necessary that He who rules the one should also rule the other: for unless the same Lord restrained the uprisings from the hells and checked the insanities there, equilibrium would perish, and with equilibrium, the whole.

537. But here something must first be said about equilibrium. It is known that when two things act against each other, and when one reacts and resists as much as the other acts and impels, neither of them has any force, because on both sides there is the same power, and in such case both may be acted upon at pleasure by a third; for when two things from equal opposition have no force, the force of a third does all, as if there were no opposition. Such is the equilibrium between heaven and hell. Yet it is not an
equilibrium of two bodily combatants, whose strength is equal, but it is a spiritual equilibrium, namely of falsity against truth, and of evil against good. From hell falsity from evil is continually breathed forth, and from heaven that which is true from good. This spiritual equilibrium keeps man in freedom of thinking and willing, for whatever a man thinks and wills has relation either to evil and its falsity, or to good and its truth. Consequently when he is in that equilibrium he is free to admit and receive evil and its falsity from hell, or admit and receive good and its truth from heaven. Every man is kept in this equilibrium by the Lord, because the Lord rules both heaven and hell. But why man is held in this freedom by equilibrium, and why evil and falsity are not removed from him, and good and truth implanted in him by Divine power, will be told in the following pages, in its own chapter.

538. I have been occasionally allowed to perceive the sphere of falsity from evil which exhales out of hell. It was as a perpetual effort to destroy all that is good and true, combined with anger and a sort of raving madness at not being able to do so; and especially an effort to annihilate and destroy the Divine of the Lord, because all good and truth are from Him. But from heaven was perceived a sphere of truth from good by which the fury of the effort ascending from hell was restrained; and hence comes equilibrium. This sphere from heaven was perceived to come from the Lord alone, though it appeared to come from angels in heaven. It is from the Lord alone and not from the angels, because every angel in heaven acknowledges that nothing
of good and truth is from himself, but that all is from the Lord.

539. All power in the spiritual world belongs to truth from good, and none at all to falsity from evil. All power belongs to truth from good, because the Divine Itself in heaven is Divine Good and Divine Truth, and the Divine has all power. Falsity from evil has no power, because all power belongs to truth from good, and in falsity from evil there is nothing of truth from good. Hence therefore all power is in heaven, and none in hell; for every one in heaven is in truths from good, and every one in hell is in falsities from evil. For no one is admitted into heaven until he is in truths from good, nor is any one cast down into hell until he is in falsities from evil. That this is the case, may be seen in the sections on the first, second, and third states of man after death (n. 491 to 520). That all power belongs to truth from good, may be seen in the chapter on the power of the angels of heaven (n. 228 to 233).

540. This, then, is the equilibrium between heaven and hell. They who are in the world of spirits are in that equilibrium, because the world of spirits is midway between heaven and hell; and thereby all men in the world are kept in a similar equilibrium. For men in the world are ruled by the Lord through the spirits who are in the world of spirits; as will be shown hereafter in its proper chapter. Such an equilibrium could not exist, unless the Lord ruled both heaven and hell, and regulated the effort on both sides; otherwise, falsities derived from evils would preponderate, and affect the simple good who are at the
extremities of heaven, and who might be more easily perverted than angels themselves; thus equilibrium would perish, and with equilibrium, the freedom of man.

541. Hell is divided into societies in the same manner as heaven, and also into as many societies as heaven; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But the societies in hell are distinct according to evils and their falsities, because the societies in heaven are distinct according to goods and their truths. That every good has an opposite evil, and every truth an opposite falsity, may be known from this, that there is not anything that has not reference to its opposite, and that its quality and degree is known from its opposite, and its degree; and this is the origin of all perception and sensation. On this account the Lord continually provides, that every society of heaven has its opposite in a society of hell, and that there is equilibrium between them.

542. Since hell is divided into as many societies as heaven, therefore also there are as many hells as there are societies of heaven; for every society of heaven is a heaven in a lesser form (see above, n. 51 to 58), and every society of hell is also a hell in a lesser form. Since there are in all three heavens, so also there are in all three hells; the lowest hell which is opposite to the inmost or third heaven; the middle, which is opposite to the middle or second heaven; and the higher which is opposite to the lowest or first heaven.

543. The manner in which the Lord rules the hells, may also be briefly explained. The hells
in general are ruled by the general afflux of Divine Good and Divine Truth from the heavens, by which the general effort which issues from the hells is checked and restrained; but they are also ruled by a specific afflux from each heaven, and from each society of heaven. The hells are ruled in particular through angels, who are appointed to look into them, and to restrain their insanities and disturbances; sometimes, also, angels are sent to them and moderate the disturbances by their presence. But in general all who are in the hells are ruled by fears. Some are ruled by fears implanted in the world, and still clinging to them; but since these fears are not sufficient, and by degrees subside, they are ruled by fears of punishment, and this is the chief means of deterring them from doing evils. Punishments of hell are manifold, and are mild or severe according to evils. In most cases the more malignant spirits, who excel in cunning and artifice, and are able to keep the rest in obedience and slavery by punishments and the terrors which they inspire, are set over them; but these governors dare not pass beyond the limits prescribed for them. It is to be noted, that the fear of punishment is the only means of restraining the violence and fury of those who are in the hells. There are no other means.

544. Hitherto it has been believed in the world, that there is some one devil who rules over the hells; that he was created an angel of light, but that after he became rebellious was cast down with his crew into hell. This belief
has become prevalent, because in the Word mention is made of the Devil and Satan, and also of Lucifer, and the Word in those passages has been understood according to the sense of the letter; but by the Devil and Satan in them is meant hell; the Devil means the hell which is at the back, and where the very worst dwell, called evil genii; and Satan denotes the hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; and Lucifer denotes those who are of Babel or Babylon, being those who extend their dominions even into heaven. That there is not any one devil to whom the hells are subject, is also evident because all who are in the hells, as well as all who are in heaven, are from the human race (see n. 311 to 317), and because from the beginning of the creation to this time, they amount to myriads of myriads, every one of whom is a devil according as in the world he had been opposed to the Divine (see above on this subject, n. 311, 312).

**The Lord casts no one into hell, but the spirits cast themselves down.**

545. An opinion has prevailed with some that God turns away His face from man, rejects him from Himself, and casts him into hell, and that He is angry with him on account of evil; and with some still further, that God punishes man, and does evil to him. They confirm themselves in this opinion from the sense of the letter of the Word, where such things are said; for
they are not aware that the spiritual sense of the Word, which explains the sense of the letter, is entirely different, and that hence 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 rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one. Every one, whose mind is in a state of illustration, perceives this, when he reads the Word, because God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from itself; because this is contrary to the very essence of mercy and love, and therefore contrary to the Divine Himself. And so they who think from an enlightened mind, while they read the Word clearly perceive that God never turns Himself away from man, and since He never turns Himself away from man, He deals with him from good, from love, and from mercy; that is, He wills good to him, loves him, and is merciful to him. Hence also, they see that the sense of the letter of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained, that in the sense of the letter are spoken in accommodation to the apprehension of man, and according to his first and common ideas.

546. They who are in a state of enlightenment, see further, that good and evil are opposites; that they are opposite in the same way as heaven and hell are, that all good is from heaven, and all evil
from hell; that since the Divine of the Lord makes heaven (n. 7 to 12) — nothing flows in with man from the Lord but good, nor anything but evil from hell; and 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 both, he would not have any thought, nor any will, and still less any freedom and any choice; for man has all these by virtue of the equilibrium between good and evil. If therefore the Lord were to turn Himself away, and man were left to evil alone, he would no longer be man. From these things it is plain, that the Lord flows into every man with good, the evil and the good alike, but with the difference that He is continually withdrawing an evil man from evil, and is continually leading a good man to good; and the cause of this difference is in man himself, because he is the recipient.

547. From this it may be evident, that man does evil from hell, and good from the Lord; but since man believes that whatever he does he does from himself, the evil which he does adheres to him as his own; hence it is that man is the cause of his own evil, and in nowise the Lord. Evil in man is hell within him; for whether we speak of evil or of hell, it is the same thing. Now since man is the cause of his own evil, he also brings himself into hell, and not the Lord; for the Lord is so far from bringing man into hell, that He delivers man from hell, as far as man does not will and love to be in his own evil. All man's will and love remains with him after death (n. 470 to 484). He who wills and
loves evil in the world, wills and loves the same evil in the other life, and then he no longer suffers himself to be withdrawn from it. This is the reason that a man who is in evil is bound to hell, and is actually there as to his spirit; and after death desires nothing more than to be where his evil is; consequently man after death casts himself into hell, and not the Lord.

548. How this is done shall also be told. When man enters the other life, he is at first received by angels, who perform for him all good offices, and also talk with him of the Lord, of heaven, and of angelic life, and instruct him in things that are true and good. But if the man, now a spirit, be of such sort that he had known such things in the world, but denied or despised them in his heart, he then, after some conversation, desires and seeks to depart from these angels. When the angels perceive this, they let him go, and after associating a while with others, he is at length associated with those who are in similar evil with himself (see above, n. 445 to 452). When this comes to pass, he turns himself away from the Lord, and turns his face toward the hell with which he had been conjoined in the world, where they are who are in a similar love of evil. From these things it is plain that the Lord draws every spirit to Himself by means of angels, and also by influx from heaven; but that spirits who are in evil resist with all their might, and, as it were, tear themselves away from the Lord; for they are drawn by their own evil, and therefore by hell, as by a rope; and, as they are drawn, and by reason of the love of evil are willing to follow, it is
manifest that they cast themselves into hell from freedom. That this is the case cannot be believed by men in the world, on account of their idea of hell. Neither does it appear so in the other life, but quite otherwise—before the eyes of those who are out of hell—and only so to those who cast themselves into it, for they enter of their own will, and they who enter from an ardent love of evil, appear as if they were cast headlong, with the head downward and the feet upward. It is from this appearance that they seem as if they were cast into hell by Divine power: but on this subject more may be seen below (n. 574). From what has been said it may now be seen that the Lord casts no one into hell; but that every one casts himself down, both while he lives in the world, and also after death when he comes among spirits.

549. The Lord, from His Divine essence, which is good, love, and mercy, cannot deal in the same manner with every man, because evils and their falsities resist and not only obscure but also reject His Divine influx. Evils and their falsities are like black clouds interposed between the sun and the human eye, which take away the brightness and serenity of its light, though the sun still remains in continual endeavour to dissipate the opposing clouds, for it is shining behind them, and also meanwhile transmits something of shady light into the eye of man by various roundabout ways. It is the same in the spiritual world; the Sun is the Lord and the Divine Love (n. 116 to 140), the light is the Divine Truth (n. 126 to 140), the black clouds there are falsities from evil; the eye is the under-
standing. In proportion as any one in that spiritual world is in falsities from evil, he is encompassed by such a cloud, and this is black and dense according to the degree of evil. From this comparison it may be seen that the presence of the Lord is perpetual with every one, but that He is received differently.

550. Evil spirits are severely punished in the world of spirits, that by punishments they may be deterred from doing evil. This likewise appears as if it were from the Lord, although no punishment is from the Lord, but from evil itself; because evil is so joined with its own punishment that they cannot be separated. For the infernal crew desire and love nothing better than to do evil, especially to inflict punishment and to torment, and they likewise do evil and inflict punishment on every one who is not protected by the Lord. When therefore evil is done from an evil heart, then because it rejects from itself all protection from the Lord, infernal spirits rush upon him who does such evil, and punish him. This may be illustrated in some measure from evils and their punishments in the world, where also they are conjoined. For laws in the world prescribe a certain punishment for every evil; and so he who rushes into evil, rushes also into the punishment of evil; the only difference is, that evil may be concealed in the world, but not in the other life. From these things it may be manifest, that the Lord does evil to no one, and that it is as in the world, where it is not the king, nor the judge, nor the law, that are the cause of punishment, because they are not the cause of evil with the evil doer.
All who are in the Hells are in Evils and in Falsities therefrom, originating in the Loves of Self and of the World.

551. All who are in the hells are in evils and falsities therefrom, and there is no one there who is in evils and at the same time in truths. Very many bad men in the world are acquainted with spiritual truths, which are the truths of the Church; for they have learned them from childhood, and then from preaching, and from reading the Word, and afterwards have talked about them. Some also have induced others to believe that they were Christians in heart, because they knew how to speak from truths, with pretended affection, and also to act uprightly, as from spiritual faith. But such of them as have thought in themselves contrary to those truths, and have abstained from doing evils in agreement with their thoughts, only on account of civil laws, and with a view to reputation, honours, and gain, are all evil in heart, and are in truths and goods only as to the body and not as to the spirit. When therefore their externals are taken away from them in the other life, and the internals of their spirit are revealed, they are altogether in evils and falsities, and not in any truths and goods; and it is made evident that truths and goods only resided in their memories as acquired knowledges, and that they brought them forth thence when they talked and made a pretence of good as though it were from spiritual love and faith. When such spirits are let into their in-
ternals, and thus into their evils, they are no longer able to speak truths, but only falsities, because then they speak from evils; for to speak truths from evils is impossible; since the spirit is then nothing but his own evil, and what is false proceeds from what is evil. Every evil spirit is reduced into this state before he is cast into hell (see above, n. 499 to 512). This is called being vastated as to truths and goods; but vastation is nothing more than being let into one’s internals, thus into what is the spirit’s own, or into the spirit itself. On this subject more may be seen above (n. 425).

552. When man is in this state after death, he is no longer a man-spirit, as he was in his first state (see above, n. 491 to 498), but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to the internals of his mind, and thus he has an external form which is the type or form of his internals. Such is a spirit after passing through the first and second states spoken of above. Therefore, as soon as he is seen, it is immediately known what he is, not only from the face, but from the body, and also from the speech and gestures; and since he is now in himself, he cannot be in any other place than where those are who are like him. For in the spiritual world there is a universal communication of affections and their thoughts, so that a spirit is conducted to his like, as it were, of himself, because from his own affection and its delight. Indeed, he also turns himself in that direction because he then breathes his own life or draws his breath freely, and this he cannot do when he turns another way. It is to be known that communi-
cation with others, in the spiritual world, takes place according to the direction of the face; and that every one has continually before him those who are in similar love with himself, and this presence continues, in whatever direction the body may be turned (see above, n. 151). Hence it is that all infernal spirits turn themselves backward from the Lord to the points of thick darkness, and of shade, which are there in place of the sun and of the moon of this world; but that 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 these things it may now be manifest, that all who are in the hells are in evils and falsities therefrom; and also that they are turned to their own loves.

553. All spirits in the hells, when seen in any degree of heavenly light, appear in the form of their evil; for every one is an image of his evil, since with every one the interiors and exteriors make one, and the interiors are visibly exhibited in the exteriors, which are the face, the body, the speech, and the gestures. Their quality is therefore known at sight. In general, they are forms of contempt of others; of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge. Ferocity and cruelty from their interiors show themselves through these forms; but when others commend, venerate, and worship them, their faces are composed and have an appearance of gladness arising from delight. It is impossible to give a brief description of all these forms, as they really appear, for one is not
like another: only between those who are in similar evil and therefore in a similar infernal society, there is a general likeness, from which as from a plane of derivation, the faces of all appear there to have a certain resemblance. In general their faces are dreadful and void of life, like those of corpses; but in some instances they are black, and in others fiery like little torches: in others they are disfigured with pimples, warts, and large ulcers; with some, no face appears, but in its stead something hairy or bony; and with some teeth only are seen. Their bodies also are monstrous, and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his falsity, and his tone is from his evil: in a word, they are all images of their own hell. It has not been granted me to see what is the form of hell itself in general, but I have been told, that as the whole heaven collectively resembles one man (n. 59 to 67), so the whole hell collectively represents one devil, and may likewise be represented in the image of one devil (see above, n. 544). But the specific forms of the hells or infernal societies, it has been often granted to me to see, for at their entrances which are called the gates of hell, there usually appears a monster, which represents in a general way the form of those who are within. The fierce passions of those who dwell there, are also represented by dreadful and atrocious things, which I forbear to describe. It is to be known however that such is the appearance of infernal spirits in the light of heaven, but among themselves they appear like men; and this is of the Lord's mercy that they may not seem as
loathsome to one another as they appear before the angels. But that appearance is a fallacy, for as soon as a ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above; because everything appears in the light of heaven as it really is. This is also why they shun the light of heaven, and cast themselves down into their own light, which is like that of burning charcoal, and in some cases like that of burning sulphur. This light is turned into utter darkness, when a ray of light from heaven flows in upon it. Hence it is that the hells are said to be in thick darkness, and in shade; and that thick darkness and shade signify falsities derived from evil such as are in hell.

554. From an inspection of those monstrous forms of spirits in the hells, which as I have said are all forms of contempt of others; of menaces against those who do not pay them honour and respect; also forms of hatred and revenge against those who do not favour them, it appeared evident that they are common types of the love of self and the love of the world; and that the evils of which they are specific forms, derive their origin from those two loves. I have also been told from heaven, and convinced by much experience, that those two loves, the love of self and the love of the world, rule in the hells, and likewise make the hells; but that love to the Lord and love toward the neighbour rule in the heavens, and likewise make the heavens; and also that the two loves which are the loves of hell, and the two loves which are the loves of heaven, are diametrically opposed to each other.
555. At first I wondered how it was that self-love and the love of the world are so diabolical, and that they who are in those loves are such monsters to look upon; because in the world little thought is given to self-love, but only to that elation of mind in externals which is called pride, and this, because it is manifest to the sight, is alone believed to be self-love. Moreover, self-love, when it does not so display itself, is believed in the world to be the fire of life, by which man is excited to seek employment, and to perform uses; and unless he could see honour and glory in them that his mind would grow torpid. Men say "Who has ever done any worthy, useful, or distinguished action but for the sake of being celebrated and honoured by others, or in the minds of others? and what is this, it is asked, but the ardent love of glory and honour, consequently for self?" Thus it is not known in the world, that self-love viewed in itself is the love which rules in hell, and makes hell with man. This being the case, I will first describe what self-love is, and afterward show that all evils and their falsities originate from that love.

556. Self-love is to will well to self alone, and not to others, except for the sake of self, not even to the Church, one's country, or any human society; also in conferring benefits merely for the sake of one's own reputation, honour, and glory; because unless these are seen in the uses performed to others, the man says in his heart, "What is the use? Why should I do this? What advantage is it to me?" and so he does nothing. It is evident therefore that he who is in self-love, neither loves the Church, nor his country, nor
society, nor any use, but himself alone. His delight is solely the delight of self-love, and since the delight which proceeds from love makes the life of man, therefore his life is a life of self; and the life of self is life from the proprium of man, and the proprium of man, viewed in itself, is nothing but evil. He who loves himself, loves also those who belong to him, who in particular are his children and grand-children, and, in general, all who act in unity with him, and whom he calls his friends. To love them is also to love himself, for he regards them as in himself, and himself in them; among those whom he calls his, are likewise all who commend, honour, and pay their court to him.

557. From a comparison of self-love with heavenly love, its quality may be evident. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which a man performs for the Church, his country, human society, and a fellow-citizen; for this is to love God and to love the neighbour, because all uses and all goods are from God, and are also the neighbour who is to be loved. But he who loves them for the sake of himself, loves them merely as serving attendants, because they serve himself. Hence it follows that he who is in self-love, wills 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 puts them beneath him. So far, therefore, as any one is in self-love, he removes himself from heaven, because he removes himself from heavenly love.

558. Moreover, as far as any one is in heavenly
love, which consists in loving uses and goods, and in doing them with delight of heart for the sake of the Church, his country, human society, and a fellow-citizen, so far he is led by the Lord, because that love is the love in which He is and which is from Him. But as far also as any one is in self-love, which love consists in performing uses and goods for the sake of himself, so far he is led by himself; and as far as any one is led by himself, so far he is not led by the Lord. Hence it follows, that so far as any one loves himself, he removes himself from the Divine, and thus from heaven. Man is led by himself when he is led by his proprium, but the proprium of man is nothing but evil; for it is his hereditary evil nature, which consists in loving himself more than God, and the world more than heaven. Man is let into his proprium, and thus into his hereditary evils, as often as he regards himself in the good which he does; for he looks from good to himself and not from himself to good, and therefore in good works he sets up an image of himself and not an image of the Divine. This has been proved to me by experience. There are evil spirits whose habitations are in the intermediate quarter between the north and west, under the heavens, who are skilled in the art of letting well-disposed spirits into their proprium, and thus into evils of various kinds. They effect this by letting them into thoughts about themselves, either openly, by praises and honours, or secretly, by directing their affections to themselves; and as far as they effect this, so far they turn away the faces of the well-disposed spirits from heaven, and in the same degree darken
their understanding, and call forth evils from their proprium.

558a. That self-love is opposed to neighbourly love, may be seen from the origin and essence of both. The love of the neighbour with him who is in self-love begins from self—for it is said that every one is neighbour to himself—and proceeds from him as its centre to all who make one with him, with diminution according to the degrees of conjunction with him by love. All outside of this circle are made no account of, and those who are opposed to its members and their evils are accounted as enemies, whatever their character, however wise, upright, sincere, or just. But spiritual love to a man’s neighbour begins from the Lord, and from Him as its centre proceeds to all who are conjoined to Him by love and faith, and according to the quality of their love and faith. Hence it is evident, that the love of the neighbour which begins from man is opposed to that which begins from the Lord, and that the former proceeds from evil, because from the proprium of man, while the latter proceeds from good, because from the Lord, who is Good Itself. It is evident also, that the love of the neighbour which proceeds from man and his proprium is corporeal, while love toward the neighbour which proceeds from the Lord is heavenly. In a word, the love of self makes the head with the man in whom it is, and heavenly love makes with him the feet. On this he stands; but if it does not serve him, he tramples it under foot. This is the reason that they who are cast down into hell, appear to be cast with the head downward toward hell,
and with the feet upward toward heaven (see above, n. 548).

559. Self-love also is of such a quality, that, as far as the reins are given it, that is, as far as external bonds are removed—which are fears of the law and its penalties, and of the loss of reputation, of honour, of gain, of employment, and of life—so far it rushes forth until at length it desires to rule not only the whole terrestrial globe, but also the whole heaven and even over the Divine Himself; for it knows neither limit nor end. This tendency lurks in every one who is in self-love, though it does not appear before the world, where it is held in check by such bonds as have been mentioned. That this is the case, every one may see in potentates and kings, who are not subject to such restraints and bonds; for they rush on and subjugate provinces and kingdoms as far as success falls to them, and aspire after power and glory without end; and still more evidently from the modern Babylon, which has extended its dominion into heaven, and has transferred all the Divine power of the Lord to itself, and lusts continually for more. That such men are wholly opposed to the Divine and to heaven, and are in favour of hell when they come after death into the other life, may be seen in the little work On the Last Judgment and the Destruction of Babylon.

560. Imagine for yourself a society of such persons, all of whom love themselves alone and love others only as far as they make one with themselves; and you will see that their love is only like that which exists among robbers; who,
so far as they act conjointly, kiss and call one
another friends; but so far as they do not act
conjointly, and so far as they reject their rules of
government, rise up and murder one another.
If their interiors or minds are explored, they are
seen to be full of mortal hatred against one
another, and in heart they laugh at all justice
and sincerity, and likewise at the Divine, which
they reject as of no account. This may be still
further manifest from the societies of such men
in the hells, treated of below.

561. The interiors of the thoughts and
affections, of those who love themselves above
all things, are turned toward themselves and the
world, and thus they are turned away from the
Lord and heaven. Hence therefore they are
possessed with evils of every kind, and the
Divine cannot flow in, for the instant it flows in,
it is immersed in thoughts of self and is defiled,
and is even infused into the evils which are
from their proprium. On this account all such,
in the other life, look backward from the Lord
to the point of thick darkness which is there
in the place of the sun of the world, and which
is diametrically opposite to the Sun of heaven,
which is the Lord (see above, n. 123). Thick
darkness also signifies evil, and the sun of the
world the love of self.

562. The evils belonging to those who are in
the love of self, are, in general, contempt of
others, envy, enmity against all who do not
favour them, hostility therefrom, hatred of various
kinds, revenge, cunning, deceit, unmcerfulness,
and cruelty. As for religious things, there is
not only contempt of the Divine and of Divine
things, which are the truths and goods of the Church, but also anger against them. This anger is turned into hatred when the man becomes a spirit, and then he not only cannot endure to hear those things mentioned, but he burns with hatred against all who acknowledge and worship the Divine. I once spoke with a spirit, who had been a man of authority in the world, and loved himself supremely; and when he only heard mention of the Divine, and especially the name of the Lord mentioned, was impelled by such hatred, resulting from anger, that He burned with a desire to murder Him. The same person also, when the reins were given to his love, desired to be the devil himself, that he might continually infest heaven from self-love; this also is the desire of some of the Roman Catholic religion when they perceive, in the other life, that the Lord has all power, and that they have none.

563. There appeared to me some spirits in the western quarter toward the south, who said that they had been in stations of great dignity in the world, and that they deserved to be preferred above others, and to rule over them. They were explored by angels as to what they were inwardly, and it was discovered that in their duties in the world they had not regarded uses, but themselves, and thus that they had set themselves before uses. Since, however, they were eager and intensely solicitous to be set over others, it was permitted them to be among those who were consulting on affairs of great importance. Then it was perceived that they could not attend at all to the business under discussion, nor
see things as they were in themselves; nor speak from the use of the thing, but from their proprium; and that they would act from personal favour according to their good pleasure. They were therefore dismissed from their office, and left to seek duties for themselves elsewhere. They then proceeded further toward the west, and were received first in one place and then in another; but in all places they were told that they thought only of themselves, and not of anything except from self, and that, consequently, they were stupid, and only like sensual corporeal spirits. On this account, wherever they went they were sent away. After some time, they were seen reduced to a destitute state, and asking for alms. Thus it was made clear that though they who are in self-love may seem in the world to speak from the fire of that love like wise men, still they speak only from the memory and not from any rational light. Therefore, in the other life, when the things of the natural memory are no longer permitted to be reproduced, they are more stupid than others, because they are separated from the Divine.

564. There are two kinds of dominion, one of love toward the neighbour, and the other of self-love. These two kinds of dominion in their essence are wholly opposed to each other. He who rules from neighbourly love, wills good to all, and loves nothing more than uses, and thus to serve others—which is to will good to them, and to perform uses to the Church, to his country, to society, or to a fellow-citizen—this is his love, and the delight of his heart. So far also as he is raised to dignities above others, he is glad, not
because of the dignities, but on account of the
uses which they enable him to perform in greater
abundance and of a higher order. Such is the
authority in the heavens. But he who rules from
the love of self, wills good to no one but himself;
the uses which he performs are for the sake of his
own honour and glory, for these to him are the
only uses. When he serves others, it is that he
himself may be served, honoured and raised to
power; he courts dignities, not for the sake of
performing good offices to his country and the
Church, but that he may be in eminence and
glory, and thus in the delight of his heart. The
love of dominion remains with every one after the
life in the world. They who have ruled from
love toward their neighbour are again entrusted
with power in the heavens; yet it is not they
who rule, but the uses which they love, and when
uses rule, the Lord rules. But they who in the
world have ruled from self-love, after the life in
the world are in hell, and are there vile slaves. I
have seen potentates, who in the world ruled from
the love of self, cast out among the most vile, and
some of them in excrementitious places.

565. With respect to the love of the world, it is
not so directly opposed to heavenly love as the
love of self, because it does not conceal within it
such great evils. The love of the world consists
in desiring to obtain for himself the wealth of
others by every kind of art; in setting the heart
on riches, and in suffering the world to draw him
back and withdraw him from spiritual love,
which is love toward the neighbour, 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 honours, which alone are loved: there is a love of honours and dignities with a view to the increase of wealth; there is a love of wealth for the sake of of various uses which afford worldly delight; there is a love of wealth for its own sake, as with misers, and so on. The end for which wealth is sought is called its use, and every love derives its quality from its end or use, for the love is of such a quality as is the end regarded, and all other things only serve it as its means.

**What Hell Fire is, and Gnashing of Teeth.**

566. What everlasting fire is and gnashing of teeth, which are spoken of in the Word as the experience of those who are in hell, has as yet been known to scarcely any one, because men have thought materially of what is said in the Word, from ignorance of its spiritual sense. Therefore by fire some have understood material fire; some, torment in general; some, remorse of conscience; and some suppose that it is foretold merely to strike terror into the wicked; and by gnashing of teeth some have understood actual gnashing, some, only a horror, such as is experienced when grinding of the teeth is heard. But he who is acquainted with the spiritual sense of the Word may know what everlasting fire is, and the gnashing of teeth; for in every expression and in every sense of expressions in the Word, there is contained a spiritual sense; because the Word, in its bosom, is spiritual, and what is spiritual
cannot be expressed except in a natural manner with man; because man is in the natural world, and thinks from the things of that world. What therefore everlasting fire is, and what the gnashing of teeth, into which evil men come as to their spirits after death, or which their spirits, then in the spiritual world, endure, will be told in what now follows.

567. There are two origins of heat, one from the Sun of heaven, which is the Lord, and the other from the sun of the world. The heat which is from the Sun of heaven or the Lord is spiritual heat, which in its essence is love (see above, n. 126 to 140); but the heat from the sun of the world is natural heat, which in its essence is not love, but is adapted to serve as a receptacle of spiritual heat or love. That love in its essence is heat, may be manifest from the heating of the mind, and thence of the body from love, and according to its intensity and quality, which man experiences equally in winter as in summer, as also from the heating of the blood. That natural heat, which exists from the sun of the world, serves as a receptacle for spiritual heat, is manifest from the heat of the body, which is excited by the heat of its spirit, and is its substitute in the body; especially from spring and summer heat on animals of every kind, for then they every year renew their loves. Not that this natural heat produces this effect, but it disposes their bodies to receive the heat which also flows in with them from the spiritual world; for the spiritual world flows into the natural world as cause into effect. He who believes that natural heat produces their loves is much deceived, for there is an influx of
the spiritual world into the natural world, and not of the natural world into the spiritual; and all love is spiritual, because it is of the life itself. Again, he who believes that anything exists in the natural world without the influx of the spiritual world, is likewise deceived, for what is natural exists and subsists entirely from what is spiritual. The subjects also of the vegetable kingdom derive their germinations from influx out of that world; the natural heat which prevails in the season of spring and summer merely disposes seeds into their natural forms, by expanding and opening them, so that the influx of the spiritual world may there act as a cause. These facts are adduced in order to show that there are two kinds of heat, namely, 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 co-operation, produce the effects which appear before the eyes in the world.

568. Spiritual heat with man is the heat of his life, because, as was said above, in its essence it is love. This heat is what is meant in the Word by fire, love to the Lord and love toward the neighbour by heavenly fire; and self-love and the love of the world by infernal fire.

569. Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the Sun of heaven, which is the Lord, but it is made infernal by those who receive it. For all influx from the spiritual world varies according to reception, or according to the forms into which it flows, just as do the heat and light from the sun of the world. The heat from this sun flowing
into shrubberies and beds of flowers produces vegetation, and draws forth grateful and sweet odours; but the same heat flowing into excrementitious and decaying substances causes putrefaction, and draws forth noisome and disgusting stenches. In like manner the light from the same sun, in one subject produces beautiful and pleasing colours, in another such as are ugly and unpleasant. The case is similar with the heat and light from the Sun of heaven, which is love. When the heat or love from it flows into good, as with good men and spirits and with angels, it makes their good fruitful; but when it flows in with the wicked, 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 gives intelligence and wisdom; but when it flows into the falsities of evil, it is there turned into insanities and phantasies of various kinds, in every case, according to reception.

570. As infernal fire is the love of self and of the world, it is every lust of those loves, for lust is love in its continuity, for what a man loves he continually lusts after, and it is also enjoyment, for what a man loves or lusts after, when he obtains it, he perceives as enjoyable; nor has man enjoyment of heart from any other source. Infernal fire, therefore, is the lust and delight which spring from those two loves as their origins. The evils which spring from those loves are contempt of others, enmity and hostility against those who do not favour them; envy, hatred, revenge, and consequently, savageness and cruelty; and with regard to the
Divine, they consist in denial and consequently contempt, derision, and blasphemy of the holy things of the Church. After death, when man becomes a spirit, these evils are turned into anger and hatred against those holy things (see above, n. 562). And since these evils continually breathe destruction and murder against those whom they call their enemies, and against whom they burn with hatred and revenge, therefore it is the delight of their life to desire to destroy and murder; and even when they cannot do it, they will to do mischief, to injure and to exercise cruelty. These are the things which are meant by fire in the Word, where the wicked and the hells are treated of, some passages from which I will here adduce for the sake of confirmation: "Every one is a hypocrite and an evil-doer, and every mouth speaketh folly;—for wickedness burneth as a fire. It devoureth the briers and thorns, and kindleth in the thickets of the forest, and they mount up as the rising of smoke,—and the people is become as the fuel of the fire. No man spareth his brother" (Isa. ix. 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 ii. 30, 31). "The land shall become burning pitch. It shall not be quenched night nor day. The smoke thereof shall go up for ever" (Isa. xxxiv. 9, 10). "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall set them on fire" (Mal. iv. 1). "Babylon is become a habitation of demons,—and they cried when they
saw the smoke of her burning; and her smoke rose up for ever and ever” (Apoc. xviii. 2, 18; xix. 3). “He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit” (Apoc. ix. 2). “Out of the mouth of the horses went forth fire and smoke, and brimstone. By these was the third part of men killed; by the fire, and by the smoke, and by the brimstone” (Apoc. ix. 17, 18). “If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His anger, and he shall be tormented with fire and brimstone” (Apoc. xiv. 9, 10). “The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire; and men were scorched with great heat” (Apoc. xvi. 8, 9). “They were cast into a lake burning with fire and brimstone” (Apoc. xix. 20; xx. 14, 15; xxii. 8). “Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire” (Matt. iii. 10; Luke iii. 9). “The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire” (Matt. xiii. 41, 42, 50). “The king shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. xxv. 41). “They shall be cast into everlasting fire, into hell fire, where their worm shall not die, and the fire shall not be quenched” (Matt. xviii. 8, 9; Mark ix. 43 to 48). The rich man in hell said to Abraham, that he was tormented in flame
(Luke xvi. 24). In these and in many other passages, by fire is meant the lust which is of self-love and the love of the world; and by the smoke therefrom is meant falsity from evil.

571. Since the lust of doing evils, which originate in the love of self and the love of the world, is meant by infernal fire, and such is the lust of all in the hells, as was shown in the preceding chapter, therefore when the hells are opened, there is an appearance as of fire with smoke, such as is seen in conflagrations; a dense fire from the hells where self-love prevails, and a flamy one from the hells where the love of the world prevails. But when they are closed, there is no fiery appearance, but instead of it a dark mass of smoke; nevertheless the fire still rages within, and is perceptible by the heat which exhales from it, which is like that from the embers after a fire, or in some places as from a heated furnace, and in others as from a hot bath. This heat when it flows in with man, excites in him lusts, and with evil men hatred and revenge, and with the sick, insanities. Such fire or such heat, exists with those who are in the above-mentioned loves, since they are bound as to their spirits to those hells, even while they live in the body. But it must be known, that they who are in the hells are not in fire, but that the fire is an appearance, for they feel no burning, but only a heat like that which they formerly experienced in the world. The appearance of fire arises from correspondence, for love corresponds to fire, and all things seen in the spiritual world appear according to correspondences.

572. It must be kept in mind that this infernal
fire or heat, is turned into intense cold when heat from heaven flows into it; and then those who are in it shiver like men seized with a cold fever, and also are inwardly tormented. This arises from their entire opposition to the Divine; and the heat of heaven, which is Divine Love, extinguishes the heat of hell, which is self-love, and with it the fire of their life; and hence come such cold and consequent shivering, and torment. Then likewise thick darkness follows, and thence infatuation and blindness. But this rarely happens, and only when outbreaks are to be repressed, when increasing beyond measure.

573. Since by infernal fire is meant every lust to do evil which flows from the love of self, hence also by the same fire is meant torment, such as exists in the hells; for the lust derived from that love is the lust of hurting others who do not honour, venerate, and worship themselves; and in proportion to their anger, and to the hatred and revenge proceeding from it, is their lust of exercising cruelty against them. When such lust is in every one of a society, and is restrained by no external bonds, such as the fear of the law, and of the loss of reputation, honour, gain, and life, every one, under the impulse of his own evil, rushes upon another, and reduces the rest under his dominion as far as he is able; and takes delight in acts of cruelty toward those who do not submit. This delight is so fully united with the love of dominion, that they are of equal intensity, for the delight of doing injuries is in enmity, envy, hatred, and revenge, which are evils of that love, as was said above. All the hells are such societies, and therefore every one there
bears hatred in his heart against others; and from hatred bursts forth into cruelty, so far as he has the power. These cruelties, and the torment which they cause, are also understood by hell fire, for they are the effects of lusts.

574. It was shown above (n. 548), that an evil spirit casts himself into hell of his own accord. Now it shall be told in a few words, how this happens, when there are such torments in hell. There exhales from every hell a sphere of the lusts in which those are who are in it. When this sphere is perceived by any one who is in a similar lust, his heart is affected, and he is filled with delight; for lust and its delight make one, because what a man lusts after, is delightful to him. Hence therefore the spirit turns himself thither, and from delight of heart lusts to go thither; for he does not as yet know that such torments are there, and he who knows it still lusts to go in that direction. For no one in the spiritual world can resist his own lust; for lust is of the love, and love is of the will, and the will is of man's very nature, and every one there acts from his nature. When, therefore, a spirit of his own accord, or from his own freedom, directs his course to his hell, and enters it, he is received at first in a friendly manner, so that he believes that he has come among friends; but this only continues for a few hours, during which he is explored as to astuteness and ability. When this exploration is effected, they begin to infest him by various means, and with increasing severity and vehemence. This is done by introduction more interiorly and more deeply into hell; for the more interior and deeper the hell, the more malig-
nant are the spirits. After infestations they afflict him with cruel punishments, until he is reduced to a state of slavery. But as rebellious commotions are of continual occurrence there, because every one desires to be the greatest, and burns with hatred against others, new insurrections are made, thus one scene is changed into another, and they who were made slaves, are delivered, that they may assist some new devil to subjugate others; then they who do not submit themselves and obey at the word, are again tormented in various ways; and so continually. Such torments are the torments of hell, which are called hell fire.

575. Gnashing of teeth is the continual dispute and combat of falsities with each other, and therefore of those who are in falsities, conjoined likewise with contempt of others, enmity, mockery, ridicule, and blasphemy. These evils likewise burst forth also into various kinds of quarrels, for every one fights for his own falsity, and calls it truth. These disputes and combats are heard out of those hells, like the gnashing of teeth, and are likewise turned into gnashing of teeth when truths from heaven flow among them. All those who have acknowledged nature and denied the Divine are in those hells, and they who have confirmed themselves in such denial are in the deeper hells. These, as they can receive nothing of light from heaven, and hence can see nothing inwardly in themselves, are most of them corporeal-sensual spirits, believing nothing but what they see with their eyes and touch with their hands. Hence all the fallacies of the senses are truths to them, and they dispute
under their influence. This is why their disputes are heard like gnashing of teeth; for all falsities in the spiritual world give a grating sound, and the teeth correspond to the ultimate things of nature, and also to the ultimate things of man, which are corporeal-sensual. That there is gnashing of teeth in the hells may be seen in Matthew viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28.

THE MALICE AND WICKED ARTS OF INFERNAL SPIRITS.

576. The superior excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks interiorly, and knows anything of the operations of his own mind. For in his mind a man in a minute can weigh, and reason out, and form conclusions upon more subjects, than he can utter and express in writing in half an hour. Hence it is evident how far man excels when he is in his spirit, and consequently when he becomes a spirit; for it is the spirit which thinks, and it is the body by which the spirit expresses its thoughts in speech or writing. Hence it is that the man who becomes an angel after death, is in intelligence and wisdom ineffable in comparison with what he had when he lived in the world; for when he lived in the world, his spirit was bound to the body, and by the body was in the natural world. For this reason, what he then thought spiritually flowed into natural ideas, which are comparatively common, gross, and
obscure, and are not receptive of the innumerable things of spiritual thought, and likewise involve them in the clouds arising from the cares of the world. It is otherwise when the spirit is released from the body, and comes into its spiritual state, as is the case when it passes out of the natural world into the spiritual to which it belongs. That its state then as to thoughts and affections is then far more excellent than before, is plain from what has just been said. Hence it is that angels think things ineffable and inexpressible, and which cannot enter into the natural thoughts of man; although every angel was born a man, and has lived as a man, and seemed to himself to be no wiser than other men.

577. In the same degree in which angels have wisdom and intelligence, infernal spirits have wickedness and cunning; for the case is similar, since the spirit of man when released from the body is in his own good or his own evil; an angelic spirit is in his own good, and an infernal spirit in his own evil. For every spirit is his own good or his own evil, because he is his own love, as we have frequently said and shown before; and therefore since an angelic spirit thinks, wills, speaks, and acts from his own good, so does an infernal spirit from his own evil; and to think, will, speak, and act from evil itself, is to do so from all things that are in evil. It was otherwise when he lived in the body, for then the evil of the man's spirit was in bonds which every man feels from the law, from gain, honour, and reputation, and from the fear of losing them; and so the evil of his spirit could not then burst forth and show what it was in itself. Besides, the evil
of man's spirit is then wrapped up and veiled in external probity, sincerity and justice, and affection for truth and good, which such a man has professed and feigned for the sake of the world. Under these outward semblances the evil lay so concealed and obscure, that he scarcely knew himself the deep wickedness and cunning of his spirit; nor that in himself he is such a devil as he becomes after death, when his spirit comes into itself and into its own nature. Such wickedness then manifests itself as exceeds all belief. There are thousands of evils which then burst forth from evil itself, and among them are some which cannot be expressed in the words of any language. It has been granted me to know their quality by much experience, and also to perceive it; for the Lord has permitted me to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. This I can testify, that their wickedness is so great, that not a thousandth part of it can possibly be described; and also that unless the Lord protected man, it would be impossible for him ever to 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 the Lord cannot protect man, unless he acknowledges the Divine, and lives a life of faith and charity: for otherwise he averts himself from the Lord, and turns to infernal spirits, and thus his spirit becomes imbued with like wickedness. Nevertheless, man is continually withdrawn by the Lord from the evils which he applies, and as it were attracts, to himself, from consociation with those spirits; if not by the internal bonds of conscience, which
he does not receive if he denies the Divine, still by external bonds, which, as we have just said, are the fear of the law and its penalties, and of the loss of gain, and the privation of honour, and reputation. Such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of the loss and privation of them, but he cannot be brought into spiritual goods; for so far as he is brought into these, so far he meditates cunning and deceit, and puts on appearances and pretences of what is good, sincere, and just, with a view to persuade, and thus to deceive. This cunning adds itself to the evil of his spirit, and forms that evil, and imbues it with a quality like its own.

578. Of all spirits they are the worst who have been in evils from the love of self, and at the same time have inwardly in themselves acted from deceit; for deceit enters more deeply into the thoughts and intentions than any other evil, and infects them with poison, and thus destroys all the spiritual life of man. Most of these are in the hells at the back, and are called genii, and it is their delight to render themselves invisible, and to flutter about others like phantoms, and secretly infuse evils, which they scatter around as vipers scatter poison. These are more direfully tormented than the rest. But they who are not deceitful, and who have not been ensnared by malignant craftiness, and yet are in the evils from the love of self, are also in hells at the back, but not so deep. On the other hand, they who are in evils from the love of the world are in the hells in front, and are called spirits. These are not such evils, that is, they are not such hatreds
and revenges, as those who are in evils from the love of self; consequently neither have they such malice and cunning, and so their hells are milder.

579. It has been granted me by experience to know what is the quality of the wickedness of those who are called genii. Genii do not operate and flow in into the thoughts, but into the affections which they perceive and smell out, as dogs scent wild beasts in a forest. When they perceive good affections in any one, they turn them instantly into evil affections, drawing and bending them in a wonderful manner by means of his delights, and this so clandestinely, and with such malignant art, that he is not conscious of it; they guard cunningly against anything entering the thought, inasmuch as they are thus made manifest: they are seated with man beneath the hinder part of the head. These in the world have been men who deceitfully captivated the minds of others, by drawing and persuading them through the delights of their affections and lusts; but such spirits are driven by the Lord from every man of whose reformation there is any hope; because they are of such a quality that they are able not only to destroy the conscience, but also to excite in man his hereditary evils, which otherwise lie hidden. In order, therefore, that man may not be led into those evils, it is provided by the Lord that these hells should be entirely closed; and when after death any man, who is of such a character, comes into the other life, he is at once cast into their hell. When these genii are inspected as to their deceit and cunning, they appear like vipers.

580. The profound wickedness of infernal
spirits, is manifest from their atrocious arts, which are so numerous, that to enumerate them would fill a volume, and to describe them, many volumes; these arts are almost all unknown in the world. One kind relates to the abuses of correspondences: a second, to abuses of the ultimates of Divine order: a third, to the communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits besides themselves, and by those sent from themselves: a fourth, relates to operations by phantasies: a fifth, to projections out of themselves, by which they become present in a different place from that in which they are bodily present, and a sixth, to pretences, persuasions, and lies. Into these arts the spirit of a wicked man comes of himself, when released from the body; because they are inherent in the nature of his evil, in which he then is. By these arts they torment one another in the hells. But since all of these arts are unknown in the world, except those which are effected by pretences, persuasions, and lies, I shall not describe them specifically, because they would not be comprehended, and because they are too bad to be told.

581. The reason why the Lord permits torments in the hells, is that evils cannot otherwise be restrained and subdued. The only means of restraining and subduing them, and thus of keeping the infernal crew in bonds, is the fear of punishment. There is no other means; for without the fear of punishment and torment, evil would burst forth into madness, and the whole would be dispersed, as a kingdom on earth where there is no law and no punishment.
THE APPEARANCE, SITUATION, AND NUMBER OF THE HELLS.

582. In the spiritual world, or in the world where spirits and angels are, similar things appear as in the natural world or where men are, so similar that as to their outward aspect there is no difference. There are seen plains, and mountains, hills, and rocks, and valleys between them, also waters, and many other things which are seen on earth. But still they are all from a spiritual origin, and are therefore visible to the eyes of spirits and angels, and not to the eyes of men, because men are in the natural world. Spiritual beings see things which are from a spiritual origin, and natural beings those which are from a natural origin. For this reason man cannot possibly see with his eyes the things in the spiritual world, unless it be granted him to be in the spirit, and except after death when he becomes a spirit. On the other hand also an angel or a spirit cannot see anything at all in the natural world, unless they be with a man who is permitted to speak with them. For the eyes of man are adapted to receive the light of the natural world, and the eyes of angels and spirits are adapted to receive the light of the spiritual world, and yet the eyes of both are apparently quite alike. That such is the nature of the spiritual world cannot be comprehended by the natural man, and least of all by the sensual man, who believes nothing but what he sees with his bodily eyes, and touches with his hands, that is, what he takes in by the sight and touch; and
since he thinks from those things, therefore his thought is material, and not spiritual. Such being the similarity between the spiritual world and the natural world, man after death scarcely knows otherwise than that he is in the world where he was born, and from which he has departed; and therefore they call death only a translation from one world to another which is like it. That there is such a resemblance between the two worlds, may be seen above, where Representatives and Appearances in heaven are treated of (n. 170 to 176).

583. The heavens are in the higher parts of the spiritual world; in the lower parts is the world of spirits, and under all are the hells. The heavens are not visible to the spirits who are in the world of spirits, except when their interior sight is opened, although they are sometimes seen as mists or as bright clouds. The reason is that the angels of heaven are in an interior state of intelligence and wisdom, and thus above the sight of those who are in the world of spirits. But spirits in the plains and valleys see one another; and yet when they are thus separated, by being let into their interiors, evil spirits do not see the good. Good spirits can see the evil, but they turn themselves away from them, and spirits who turn themselves away become invisible. The hells too are not seen because they are closed, except the entrances, which are called gates, when they are opened to let in other similar spirits. All the gates to the hells open from the world of spirits, and none from heaven.

584. The hells are everywhere, under the mountains, hills, and rocks, also under the plains
and valleys. The openings or gates to the hells, which are under the mountains, hills, and rocks, appear to the sight like holes and clefts of the rocks; some stretched out wide and large, some strait and narrow, and many of them rugged. They all appear dark and dusky when looked into, but the infernal spirits in them are in a light such as arises from burning charcoal, which their eyes are adapted to receive; because while they lived in the world they were in thick darkness as to Divine truths, by denying them, and in a sort of light as to falsities, by affirming them. Hence the sight of the eyes of their spirits has become fitted to that light, and therefore the light of heaven is thick darkness to them, so that when they come out of their dens they see nothing. From these things it has been made very clearly evident that man comes into the light of heaven so far as he acknowledges the Divine, and confirms in himself the things of heaven and the Church; and that he enters the thick darkness of hell so far as he denies the Divine, and confirms in himself what is contrary to the things of heaven and the Church.

585. The openings or gates of the hells, which are beneath the plains and valleys, appear of various forms. Some are like those which are beneath the mountains, hills, and rocks, some like dens and caverns, some like great chasms and whirlpools, some like bogs, and others like stagnant pools of water. All are covered, and are not opened except when evil spirits from the world of spirits are cast in thither; and when they are opened an exhalation issues from them either like fire and smoke, similar to that which
appears in the air from buildings on fire, or like flame without smoke, or like the soot which comes from a chimney on fire, or like a mist and thick cloud. I have heard that infernal spirits do not see these things nor perceive them, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; and this because the things correspond to the evils and falsities in which they are, namely, fire to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of self-love, and mists and thick clouds to the falsities originating in them.

586. I have been permitted to look into the hells, and to see what kind of places they are within; for when the Lord pleases, the sight of a spirit or angel, who is above, may penetrate by sight into the depths beneath, and explore their quality, notwithstanding their coverings. In this manner I was permitted to look into them. Some hells appeared to the view like caverns and dens in rocks tending inwards, and afterwards obliquely or vertically downwards into the abyss; some hells appeared to the view like dens and caves, such as wild beasts inhabit in forests, some like vaulted caverns and holes such as are seen in mines, with caves opening downward. Most of the hells are threefold, the upper ones appearing within full of thick darkness, because inhabited by those who are in the falsities of evil; but the lower ones appearing fiery, because they are inhabited by those who are in evils themselves; for thick darkness corresponds to the falsities of evil, and fire to the evils themselves. In the deeper hells are they who have acted interiorly from evil, but in the less deep
are those who have acted exteriorly from evil, that is, from the falsities of evil. In some hells there are seen, as it were, the ruins of houses and cities after fires, in which infernal spirits dwell in concealment. In the milder hells are seen, as it were, rude huts, in some cases contiguous, like a city with lanes and streets. Within the houses infernal spirits are engaged in continual quarrels, enmities, blows, and fightings; in the streets and lanes, robberies and depredations are committed. In some of the hells there are mere brothels, disgusting to the sight and filled with all kinds of filth and excrement. There are also thick forests, in which infernal spirits wander like wild beasts, and where too there are underground dens into which those flee who are pursued by others: deserts, where all is sterile and sandy, and in some places ragged rocks containing caverns; and in other places there are huts. Spirits who have suffered the extremity of punishment, are cast out from the hells into these desert places, especially those who when in the world had been more cunning than others in planning and contriving artifices and deceit; their last state is such a life.

587. As to the situation of the hells in particular, it cannot be known to any one, not even to the angels in heaven, but to the Lord alone; but the general position of the hells is known from the quarters in which they are. For the hells, like the heavens, are distinctly arranged according to the quarters, and the quarters in the spiritual world are determined according to loves. All the quarters in heaven begin from the Lord as the Sun, who is the East; and since the hells
are opposite to the heavens, their quarters begin from the opposite, thus from the west—see the chapter on the four quarters in heaven (n. 141 to 153). This is why the hells in the western quarter are the worst of all and the most horrible, and that they are worse and more horrible as they are more remote from the east, thus successively by degrees. In these hells are they who in the world have been in the love of self, and hence in contempt of others, and in enmity against those who did not favour them, also in hatred and revenge against those who did not venerate and worship them. In the most remote hells in this quarter are they who have been of the Roman Catholic religion, as it is called, and have desired to be worshipped as gods; and have therefore burned with hatred and revenge against all who did not acknowledge their power over the souls of men, and over heaven. They still cherish in hell the disposition which distinguished them on earth, namely, similar hatred and revenge against those who oppose them. Their greatest delight is in acts of cruelty; but this delight is turned against themselves in the other life; for in their hells, of which the western quarter is full, every one rages against every other who derogates from his Divine power. But on this subject more will be said in a small work On the Last Judgment and the Destruction of Babylon. The manner in which the hells in that quarter are arranged cannot be known, except that the most dreadful hells of that kind are at the sides toward the northern quarter, and the less dreadful are toward the southern quarter. Thus the direfulness of the hells gradually
diminishes from the northern quarter to the southern, and also towards the east. To the east are they who have been haughty, and have not believed in the Divine, but still have not been in such hatred and revenge, nor in such deceit, as they who are in the deeper regions of the western quarter. There are no hells in the eastern quarter at this day, those which were there having been transferred to the western quarter in front. The hells in the northern and southern quarters are many, and in them are they who, while they lived on earth, were in the love of the world, and thence in various kinds of evils, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness. The worst hells of that kind are in the northern quarter, the milder in the southern. Their direfulness increases as they approach the western quarter, and as they are more remote from the southern; and it decreases toward the eastern quarter and the southern. Behind the hells in the western quarter there are dark forests, in which malignant spirits wander like wild beasts, and there are similar forests also behind the hells in the northern quarter; but behind the hells in the southern quarter are the deserts before mentioned. Thus far respecting the situation of the hells.

588. As to the number of the hells, there are as many as are the angelic societies in the heavens; because for every heavenly society there is a corresponding infernal society as its opposite. That the heavenly societies are innumerable, and that all are distinct according to the goods of love, charity, and faith, may be seen in the chapter on the societies of which heaven
consists (n. 41 to 50); and in that on the immensity of heaven (n. 415 to 420). It is the same therefore with the infernal societies, which are distinguished according to the evils which are opposite to those goods. Every evil includes infinite varieties, like every good, but this cannot be conceived by those who have only a simple idea concerning every evil, as contempt, enmity, hatred, revenge, deceit, and other such evils; but let them know that every one of these evils contains so many specific differences, and every one of these so many other specific or particular differences, that a volume would not suffice to enumerate them. The hells are arranged so distinctly in order, according to the differences of every evil, that nothing is more perfectly ordered and more distinct. From this also it may be evident that they are innumerable, and that they are near to one another, or remote, according to the differences of their evils, generally, specifically, and particularly. There are also hells beneath hells. There are communications between some of the hells by passages, and more by exhalations; but all communications are regulated according to the affinities of one kind and one species of evil with others. That the number of the hells is very great, has been given me to know by this, that there are hells under every mountain, hill, and rock, and also under every plain and valley, and that they extend themselves beneath in length, breadth, and depth. In a word, the whole heaven, and the whole world of spirits, are, as it were, excavated beneath; and under them is a continuous hell. Thus far concerning the number of the hells.
THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

589. That anything may exist, there must be an equilibrium of all things. Without equilibrium there is neither action nor re-action; for equilibrium is between two forces, of which one acts, and the other re-acts, and the rest occasioned by such action and re-action is called equilibrium. In the natural world there is an equilibrium in all things, and also in every particular thing. In general, the atmospheres are in equilibrium, and in them what is lower re-acts and resists, in proportion as what is higher acts and presses down. In the natural world also, there is an equilibrium between heat and cold, light and shade, dryness and moisture, the middle condition being their equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without equilibrium in them nothing exists or subsists, because there is everywhere an effort, as it were, acting on one part, and re-acting on the other. All existence, that is, every effect, is produced in equilibrium, and it is produced by one force acting, and another allowing itself to be acted upon; or by one force flowing in by action, and another receiving and yielding in agreement with it. In the natural world, that which acts, and which re-acts, is called force, and also endeavour; but in the spiritual world, that which acts and which re-acts is called life and will. Life in that world is living force, and will is living effort, and the equilibrium
itself is called freedom. Spiritual equilibrium therefore, or freedom, exists and subsists between good acting on one part, and evil re-acting on the other part; or between evil acting on one part and good re-acting on the other part. The equilibrium between good acting and evil re-acting exists with the good, but the equilibrium between evil acting and good re-acting exists with the evil. Spiritual equilibrium is between good and evil, because the whole life of man has reference to good and evil, his will being their receptacle. There is also an equilibrium between truth and falsity, which depends on the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, which operate upon the objects of the vegetable kingdom only so far as heat and cold are in the light and shade. That light and shade of themselves produce nothing, but heat is productive by them, is demonstrable from the similarity between the light and shade in the time of winter and of spring. The 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. Spiritual light indeed is truth, spiritual shade is falsity, and spiritual heat is the good of love; but this subject is treated of in the chapter on the light and heat of heaven (n. 126 to 140).

590. There is a perpetual equilibrium between heaven and hell, for from hell there continually breathes forth and ascends the endeavour to do evil, and from heaven there continually breathes out and descends the endeavour to do good. In this equilibrium is the world of spirits, being in
the midst between heaven and hell, as may be seen above (n. 421 to 431). The world of spirits is in that equilibrium because every man after death first enters the world of spirits, and is kept there in a state similar to that in which he was in the world; but this would not be possible unless the most exact equilibrium were there. For the quality of all is found out by their being left in liberty like that they had in the world. Spiritual equilibrium in both men and spirits is liberty, as was said just above (n. 589). The quality of every one's freedom is there learned by angels in heaven by the communication of his affections and consequent thoughts; and it appears to the sight of angelic spirits by the ways in which he walks. They who are good spirits walk in ways which tend to heaven, but evil spirits walk in ways which tend to hell. Ways are actually seen in that world, and therefore "ways" in the Word, signify truths which lead to good, and, in the opposite sense, falsities which lead to evil. Hence also it is that to go, to walk, and to journey, in the Word, signify progressions of life. It has often been granted me to see those ways, and likewise spirits going and walking upon them freely according to their affections and their thoughts thence derived.

591. Evil continually breathes forth and ascends out of hell, and good continually breathes forth and descends out of heaven, because a spiritual sphere encompasses every one, and that sphere flows forth and pours out from the life of the affections and their thoughts; and since such a sphere of life flows forth from every one, therefore also it flows forth from every heavenly society,
and from every infernal society, and consequently from all those societies together, that is, from the whole heaven and the whole hell. Good flows forth from heaven, because all in heaven are in good; and evil flows forth from hell, because all in hell are in evil. The good which is from heaven is all from the Lord; for the angels, in the heavens, are withheld from their own proprium, and kept in the Lord’s proprium, which is Good Itself. But the spirits, who are in the hells, are all in their own proprium; but the proprium of every one is nothing but evil, and since it is nothing but evil, it is hell. Hence it may be evident, that the equilibrium in which angels are held in the heavens, and spirits in the hells, is not like the equilibrium in the world of spirits. The equilibrium of angels in heaven is the measure in which they have been willing to be in good, or according as they have lived in good in the world, thus also according as they have held evil in aversion; but the equilibrium of spirits in hell is the measure in which they were willing to be in evil, or according as they have lived in evil in the world; and thus also the measure in which their hearts and minds have been opposed to good.

592. Unless the Lord ruled both the heavens and the hells there could be no equilibrium, and if there were no equilibrium, neither heaven nor hell could exist; for all things in the universe, whether in the natural or the spiritual world, endure by equilibrium. That this is the fact every rational man may perceive, because if there were a preponderance on one part, and no resistance on the other, it is plain to see that both must
perish. Thus the spiritual world would perish if good did not re-act against evil, and continually restrain its insurrection; and unless the Divine alone did this, both heaven and hell would perish, and with them the whole human race. It is said unless the Divine alone did this, because the proprium, whether in angel, spirit, or man, is nothing but evil (see above, n. 591). Therefore no angels or spirits are able in the least to resist the evils which continually exhale from the hells, because from their proprium they all tend toward hell. From these things it is evident, that unless the Lord alone ruled both the heavens and the hells, no one could ever be saved. Besides, all the hells act as one, for evils in the hells are connected, like goods in the heavens; and the Divine alone, which proceeds 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 affected one way or the other according to the number of those who enter heaven and who enter hell, which amounts to many thousands daily. But to know and perceive which way the balance inclines, and to regulate and equalise it, is not in the power of any angel, but of the Lord alone; for the Divine which proceeds from the Lord is omnipresent, and sees, in every direction, if the balance at all wavers; whereas an angel only sees what is near to him, and has no perception in himself of what is passing even in his own society.

594. The manner in which all things are arranged in the heavens and in the hells, so
that all, both collectively and individually, may be in their equilibrium, may be evident in some measure from what has been said and shown concerning the heavens and the hells, namely, that all the societies of heaven are arranged most distinctly according to goods, and their kinds and varieties; and all the societies of hell according to evils, and their kinds and varieties; and that beneath every society of heaven there is a corresponding society of hell opposed to it; and from their opposite correspondence equilibrium results. It is therefore continually provided by the Lord that no infernal society beneath a heavenly society shall prevail, and that if it begin to prevail, it is restrained by various means and is reduced to a just measure of equilibrium. These means are many, but we will name only a few. Some of them have reference to a stronger presence of the Lord, some to the closer communication and conjunction of one society or of several with others, some to the ejection of superabundant infernal spirits into deserts, some to the transference of some of those spirits from one hell to another, some to the reducing of those who are in the hells to order, which is effected by various means, some to the concealing of certain hells under denser and thicker coverings, and also to the letting of them down to greater depths; not to speak of other means, and of those employed in the heavens above. These facts are stated, in order that it may in some measure be perceived, that the Lord alone provides that there shall be an equilibrium of good and evil everywhere, and therefore between heaven and hell; because on
that equilibrium the safety of all in heaven and earth is founded.

595. It is to be known that the hells are continually assaulting heaven and endeavouring to destroy it, and that the Lord continually protects the heavens by withholding those who are there from the evils derived from their proprium, and keeping them in the good which is from Himself. It has been frequently granted me to perceive the sphere which flows from the hells, which is nothing but a sphere of efforts to destroy the Divine of the Lord, and consequently heaven. I have also sometimes perceived the ebullitions of certain hells, which were efforts to emerge and to destroy. On the other hand, the heavens never assault the hells, for the Divine sphere which proceeds from the Lord is a perpetual endeavour to save all; and since they who are in the hells cannot be saved, because all who dwell there are in evil and opposed to the Divine of the Lord, therefore outrages in the hells are subdued, and cruelties restrained as far as possible, in order to prevent them from breaking out beyond measure one against another. This also is effected by innumerous means of the Divine power.

596. There are two kingdoms into which the heavens are distinguished, namely, the celestial kingdom and the spiritual kingdom—of which see above (n. 20 to 28). In like manner there are two kingdoms into which the hells are distinguished, one of which is opposed to the celestial kingdom, and the other to the spiritual kingdom. The infernal kingdom, which is opposite to the celestial, is in the western quarter,
and those who are in it are called genii; but the latter, which is opposite to the spiritual kingdom, is in the northern and southern quarter, and those who are in it are called spirits. All who are in the celestial kingdom are in love to the Lord, but all who are in the hells opposite to that kingdom are in the love of self; whereas all who are in the spiritual kingdom are in love toward the neighbour, but all who are in the hells opposite to that kingdom are in the love of the world. Hence it is evident, that love to the Lord and self-love are opposites; and also love toward the neighbour and the love of the world. It is continually provided by the Lord that no efflux from the hells opposite to the Lord's celestial kingdom shall be directed toward those who are in the spiritual kingdom, because if this should be the case, the spiritual kingdom would perish, for the reason assigned above (n. 578, 579). These are the two general equilibriums, which are continually preserved in order by the Lord.

MAN IS IN FREEDOM BY MEANS OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

597. The equilibrium between heaven and hell has been treated of above, and it has been shown that it is an equilibrium between the good which is from heaven and the evil which is from hell; and that consequently it is a spiritual equilibrium, which in its essence is freedom. Spiritual equilibrium is freedom in its essence, because it is between good and evil, and also
between truth and falsity; and these things are spiritual. Therefore the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is the freedom of which we now speak. This freedom is given to every man by the Lord, nor is it ever taken away. It is indeed by virtue of its origin, not man's own but the Lord's, because it is from the Lord. Nevertheless it is given to man with life as his own, in order that he may be reformed and saved; for without liberty there is no reformation and salvation. Every one may see from rational intuition, that man is at liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely and justly, but is withheld from speaking and acting ill, insincerely and unjustly, by reason of spiritual, moral, and civil laws, which keep his external in bonds. Hence it is evident, that the spirit of man, which is that which thinks and wills, is in freedom, but not so the external of man, which speaks and acts, unless it is in agreement with the laws above mentioned.

598. Man cannot be reformed unless he has freedom, because he is born into evils of every kind, which must be removed before he can be saved; but they cannot be removed, unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion. Then for the first time they are removed. This, cannot be effected unless man is in good and in evil, for he may see evils from good, but he cannot see goods from evil. The spiritual goods which man is capable
of thinking he learns from childhood from the reading of the Word, and hearing sermons; and moral and civil goods he learns from life in the world. This is the first reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man but what he does from the affection of love. Other things indeed may enter, but no further than the thought, and not into the will; and what does not enter the will of man does not become his, for thought derives all that it has from the memory, but the will derives all that it has from the life itself. Nothing is ever free, which is not from the will, or, what is the same thing, from the affection of love. For whatever a man wills or loves, that he does freely; and therefore the freedom of man, and the affection of his love, or of his will, are one. Man therefore has freedom that he may be capable of being affected by truth and good, or of loving them, and that thus they may become as his own. In a word, whatever does not enter into man in freedom, does not remain, because it is not of his love or will; and what is not of the love or will of man, is not of his spirit. For the esse of the spirit of man is love or will. It is said love or will, because what a man loves, he wills. This now is the reason why man cannot be reformed unless he is in freedom.

599. In order that man may be in freedom, for the sake of his being reformed, he is conjoined as to his spirit with heaven and with hell. For there are with every man spirits from hell, and angels from heaven. By spirits from hell man is in his own evil, but by angels from heaven man is in good from the Lord, and thus in
spiritual equilibrium, that is, in freedom. That to every man are adjoined angels from heaven and spirits from hell, may be seen in the chapter on the conjunction of heaven with the human race (n. 291 to 302).

600. It is to be known that the conjunction of man with heaven and with hell is not immediately with them, but mediately through spirits who are in the world of spirits. These spirits are with man, but none from hell itself or from heaven itself. Through evil spirits in the world of spirits man is conjoined with hell, and through good spirits there with heaven. The world of spirits is therefore in the midst between heaven and hell, and in that world is equilibrium itself. That the world of spirits is in the midst between heaven and hell may be seen in the chapter on that world (n. 421 to 431), and that equilibrium itself between heaven and hell is there, may be seen in the last chapter (n. 589 to 596). The source of man's freedom is now, therefore, evident.

601. Something further is to be told about the spirits who are adjoined to man. An entire society may have communication with another society, and likewise with an individual, wherever he is, by means of a spirit sent forth from that society; and such a spirit is called the subject of many. It is the same with regard to man's conjunction with societies in heaven, and with societies in hell, by spirits adjoined to him from the world of spirits.

602. Lastly, something shall be said concerning the inherent conviction which man has respecting his life after death from the influx of
heaven within him. There were some of the simple common people, who in the world had lived in the good of faith. They were brought into a state similar to that in which they had been in the world, which may be done with any one by the Lord's permission, and it was then shown what idea they had about the state of man after death. They said that some intelligent persons asked them in the world what they thought about their soul after the life in the world, and that they replied, they did not know what the soul was. They were then asked what they believed about their state after death, and they said they believed that they should live as spirits. They were next asked what belief they had respecting a spirit, and they said that he is a man. They were next questioned how they knew this: they said they knew it because it was so. These intelligent persons wondered that the simple had such a faith, and that they themselves had it not. Hence it was evident that every man who is in conjunction with heaven has an inherent conviction concerning his life after death. This inherent conviction is from no other source than from influx out of heaven, that is, through heaven from the Lord, by means of spirits who are adjoined to man in the world of spirits. It is possessed by those who have not extinguished freedom of thought by principles assumed and confirmed in various ways in regard to the soul of man; which they say is either pure thought, or some animate principle, the seat of which they seek in the body; when yet the soul is nothing but the life of man, and the spirit is the man himself, and the earthly
body, which he carries about with him in the world, is only an instrument, by which the spirit, that is, the man himself, is enabled to act in a manner suited to the natural world.

603. What has been said in this work about heaven, the world of spirits, and hell, will appear obscure to those who have no delight in the knowledge of spiritual truths, but clear to those who are in that delight, and especially to those who are in affection for truth for its own sake, that is, who love truth because it is truth; for whatever is loved enters with light into the ideas of the mind, especially truth when it is loved, because all truth is in light.