OF HEAVEN.

THAT THE LORD IS THE GOD OF HEAVEN

2. The first thing necessary to be known is, who is the God of heaven; for everything else depends on this. In the universal heaven, no other is acknowledged for its God, but 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 holy proceeds from Him.—John x. 30, 38; xiv. 10, 11; xvi. 13, 14, 15. I have often conversed with the angels on this subject, and they constantly declared, that they are unable to divide the Divine Being into three, because they know and perceive that the Divine Being is One, and that he is One in the Lord. They said, also, that persons belonging to the church who arrive there from the world, having an idea of three Divine Beings, cannot be admitted into heaven, because their thought wanders from one to another, and it is not allowed there to have three in the thoughts and profess one with the lips. (1) Every one in heaven speaks from his thought, speech there being the utterance of thought, or thought speaking: wherefore they who in the world had divided the Divine Being into three, and have acquired a separate idea concerning each, and have not concentrated and made it one in the Lord, cannot be admitted. In heaven there is a communication of the thoughts of all, wherefore if any one should come there who has three in his thoughts while he professes one with his lips, he would be immediately discovered and rejected. But it is to be observed, that all those who have not separated truth from good, or faith from love, on being instructed in the other life, receive the heavenly idea concerning the Lord, namely, that He is the God of the universe: but it is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of a true faith.

3. Those within the church who have denied the Lord, and

(1) That certain Christians were explored in the other life, as to what idea they had of the One God, when it was found that they had an idea of three Gods, see 2329, 5256, 10,736, 10,738, 10,821. That the Divine Trinity in the Lord is acknowledged in heaven, see 14, 15, 2329, 2906, 5256, 9303.
have acknowledged the Father alone, and have confirmed themselves in such a faith, are out of heaven; and as no influx from heaven, where the Lord Alone is worshipped, can be received by them, they are deprived by degrees of the faculty of thinking truth on any subject whatever, and at length they either become like dumb persons, or they talk foolishly, and wander in and out as they walk, with their arms dangling as if void of strength in the joints. They who have denied the divinity of the Lord, and have only acknowledged his humanity, like the Socinians, are likewise out of heaven, and are borne forwards a little towards the right, where they are let down into a deep place, and thus are entirely separated from the rest of those that come from the Christian world. But it was found that those who profess to believe in an invisible Divinity, which they call the Ens Universalis, from which all things existed, and who reject all faith concerning the Lord, believe in no God; because this invisible Divinity is, according to them, like nature in its first principles, which cannot be an object of faith and love, since no idea can be formed of it: such persons have their lot among those who are called Naturalists. It is different with those who are born without the church, and are called gentiles, who will be treated of in the following pages.

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

5. That the Lord is the God of heaven, cannot be doubted by those who belong to the church: 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 in earth (Matt. xxviii. 16). He says, “in heaven and in earth,” because He that governs heaven governs the earth also, for the one depends on the other. To govern heaven and earth, signifies,

* The place of the spirits in the other world, as also their ascent into heaven, or descent into hell, is constantly described by the author in reference to the body of the spectator; and the meaning of this passage is, that the spirits here mentioned appear to sink down in front, a little towards the right, into the particular place appointed for them. This will be better comprehended when the reader understands what is said in the following pages, respecting the Quarters in Heaven, nn. 141. &c.—H.

† Literally, the Being of the Universe; but this not being in use among English writers, the original term, employed in Latin philosophical writings, is retained.—N.

(2) That a Divine Being that cannot be comprehended by any idea, cannot be an object of faith, nn. 4713, 5119, (3638,) 6382, 6396, 7094, 7211, (9267,) 9953, 9972, 10,657.

(3) That the universal heaven is the Lord’s, nn. 2751, 7088. That all power in the heavens and on earth belongs to Him, nn. 1007, 10,089, 10,827. That as the Lord governs heaven, He also governs all things which depend thereon, thus all things in the world, nn. 2026, 2027, 4523, 4524. That the Lord alone has the power of removing the hell from man, of withholding him from evils, of keeping him in good, thus of saving him, n. 10,679.
to receive from Him all the good which is the object of love, and all the truth which is the object of faith, thus all intelligence and wisdom, and thereby all happiness; in short, eternal life. This the Lord also taught 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 certain spirits, who, when they lived in the world, professed to believe in the Father, but had no other idea of the Lord than as of a mere man, whence they did not believe him to be the God of heaven: wherefore it was permitted them to ramble about, and inquire wherever they pleased, whether there were any other heaven than that which belongs to the Lord. They continued their search for some days, but found none. They belonged to that class of persons who make the happiness of heaven to consist in pomp and dominion; and because they could not obtain their desire, and were informed that heaven does not consist in such things, they were angry, and would have a heaven in which they might domineer over others, and excel others in magnificence, after the fashion of this world.

THAT THE DIVINE SPHERE OF THE LORD CONSTITUTES HEAVEN.

7. The angels, taken collectively, are called heaven, because they compose it: but still it is the Divine Sphere proceeding from the Lord, which enters the angels by influx, and is by them received, which essentially constitutes it, both in general and in particular. The Divine Sphere proceeding from the Lord, is the good of love, and the truth of faith: in proportion, therefore, as the angels receive good and truth from the Lord, so far they are angels, and so far they are heaven.

8. Every one in the heavens knows and believes, yea, feels by interior perception, that he can neither will nor do any thing of good, nor think and believe any thing of truth, from himself, but only from the Divine Being, thus from the Lord; and that the good and truth which are from himself, are not really such, because there is no life within them from a Divine Source. The angels of the inmost heaven, also, have a clear perception and sensation of the influx; and so far as they receive it, so far they seem to themselves to be in heaven, because they are so far in love and in faith, and so far in the light of intelligence and wisdom, and thence in heavenly joy. As all these things proceed from the Divine Sphere which emanates from the Lord.
and it is in these that heaven, as enjoyed by the angels, consists, it is evident that the Divine Sphere of the Lord constitutes heaven, and that it is not constituted by the angels by virtue of any thing proper to themselves.(1) It is on this account that heaven is called, in the Word, the Lord's habitation, or dwelling-place, and his throne; and that its inhabitants are said to be in the Lord.(2) But in what manner the Divine Sphere proceeds from the Lord, and fills heaven, will be shown in the following pages.

9. The angels, by virtue of their wisdom, go still further. They not only say that all good and truth are from the Lord, but also, that the all of life is from the Lord. This they confirm by the consideration, that nothing can exist from itself, but only from something prior to itself; consequently, that all things exist from a First Cause, which they call the Very Esse of the life of all things; and that they subsist in a similar manner, because subsistence is perpetual existence; wherefore, whatever is not kept in connection with the First Cause by intermediate links, instantly falls away, and is utterly dissipated. They say, also, that there is only One Fountain of life, and that the life of man is a stream flowing from it, which, if it were not continually supplied from its fountain, would instantly flow away. They say, moreover, that nothing proceeds from that One Fountain of life, which is the Lord, but divine good and divine truth, and that these affect every one according to his reception of them; that those who receive them in faith and life, have in them heaven; but that those who reject or suffocate them, turn them into hell, because they turn good into evil, and truth into falsity; thus life into death. That the all of life is from the Lord, they also confirm by this consideration: That all things in the universe have relation to good and truth, the life of man's will, which is the life of his love, having relation to good, and the life of man's understanding, which is the life of his faith, having relation to truth; wherefore, since all good and truth come from above, it follows that the all of life comes from above too. As this is the belief of the angels, they reject all return of thanks on account of the good which they do, and are displeased,

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(1) That the angels of heaven acknowledge all good to be from the Lord, and nothing of it from themselves; and that the Lord dwells with them in what is His Own, and not in any thing proper to themselves, nn. 3338, 10,123, 10,151, 10,157. That therefore by angels, when mentioned in the Word, is understood something of the Lord, nn. 1929, 2521, 3039, 4085, 1292, 10,528. And that therefore the angels are called gods from their reception of the Divine Sphere proceeding from the Lord, nn. 4295, 4402, 7268, 7873, 8301, 8152. That all good which is good, and all truth which is truth, consequently all peace, love, charity, and faith, are also from the Lord, nn. 1614, 2018, 2751, 2882, 2883, 2891, 2892, 2904. And likewise all wisdom and intelligence, nn. 109, 112, 121, 124.

(2) That those who are in heaven are said to be in the Lord, nn. 3637, 3638.

* Esse is a Latin word that literally signifies to be, whence it is used by philosophers to express the very ground of the existence of the thing of which they are treating. —N.
and withdraw themselves, if any one attributes good to them, as the authors of it. They wonder how any one can believe that he possesses wisdom, or does good, from himself. Good done for the sake of self, they do not call good at all, because it is done from self; but good done for its own sake, they call good from the Divine Source, and affirm that this good is what constitutes heaven, because such good is the Lord. 

10. Spirits, who, when they lived in the world had confirmed themselves in the belief, that the good which they do, and the truth which they believe, are from themselves, or are appropriated to them as their own, (which belief is entertained by all who place merit in their good deeds and arrogate righteousness to themselves,) are not received into heaven. The angels avoid them, regarding them as fools or as thieves; as fools, because they continually look to themselves and not to the Divine Being; and as thieves, because they rob the Lord of what is His. Such persons are opposed to the faith of heaven, namely, that the Divine Sphere of the Lord, received by the angels, constitutes heaven.

11. That the inhabitants of heaven, and the members of the church, are in the Lord, and the Lord in them, he also teaches, saying, "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 considerations it may now be evident, that the Lord dwells with the angels of heaven in what is His Own, and thus that the Lord is the All in all of heaven. The reason of this is, because good from the Lord is the Lord with those who receive it; for whatever is from him, is himself. Consequently, good from the Lord is heaven to the angels, and not any thing proper to themselves.

THAT THE DIVINE SPHERE OF THE LORD IN HEAVEN IS LOVE TO HIM AND CHARITY TOWARDS THE NEIGHBOR.

13. The Divine Sphere 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 out of His Divine Love. Divine Love, and Divine Truth thence derived, are, comparatively, like the fire of the sun, and the light thence proceeding in the world; love being like the fire of the sun, and truth thence derived like light from the sun.

(!) That good from the Lord has the Lord inwardly in it, but not good from proprium, n. 1802, 3951, 8480.
Fire also signifies love, from correspondence; and light signifies the truth thence proceeding. Hence may appear what is the quality of the Divine Truth proceeding from the Lord’s Divine Love; namely, that, in its essence, it is Divine Good in conjunction with Divine Truth; and by virtue of this conjunction it imparts life to all things of heaven, as the heat of the sun in the world, in conjunction with its light, renders fruitful all the productions of the earth; as is experienced in the season of spring and summer. It is otherwise when heat is not conjoined with the light, thus when the light is cold; for then all things become torpid and lie dead. This Divine Good, which is compared to heat, is, when received by the angels, the good of love; and the Divine Truth, which is compared to light, is that, by and from which the good of love is communicated to them.

14. The reason that the Divine Sphere in heaven, which constitutes it heaven, is love, is, because love is spiritual conjunction. It conjoins the angels with the Lord, and it conjoins them mutually with each other; and this it effects in such a manner, that they all, in the sight of the Lord, form a one. Moreover, love is the very ease of every one’s life; wherefore both angels and men derive their life from it. That the innmost vital principle of man is derived from love, every one may know who considers the subject; for at its presence he grows warm, at its absence he grows cold, and on the privation of it he dies. But it is to be observed, that the quality of the life of every one is the same as that of his love.

15. There are in heaven two distinct kinds of love — love to the Lord, and love towards the neighbor. The love that prevails in the innmost or third heaven, is love to the Lord; and that which reigns in the second or middle heaven, is love towards the neighbor. Each proceeds from the Lord, and each constitutes heaven. How these two kinds of love are distinguished from each other, and how they are conjoined together, appears, in heaven, in the clearest light; but can only be seen obscurely in the world. In heaven, by loving the Lord, is not understood to love him as to his person, but to love the good which proceeds from him; and to love good, is to will and do good from love. So, by loving their neighbor, they do not understand the love of their companions as to their person, but to love the truth which is from the Word; and to love truth is to will and do truth. It hence is evident, that these two kinds

(1) That fire, when mentioned in the Word, signifies love both in a good and a bad sense, nn. 394, 4006, 5215. That sacred and heavenly fire signifies divine love, and every affection which belongs to that love, nn. 394, 6314, 6322. That the light thence proceeding signifies truth proceeding from the good of love; and that light, in heaven, is divine truth, nn. (3956) 3462, 3639, 3643, 3909, 4902, 4418, 4415, 5548, 6684.

(2) That love is the fire of life, and that life is actually derived from it, nn. 4006, 6071, 6032, 6114.
of love are distinguished from each other as good and truth are, and that they are conjoined together as good is conjoined with truth. But he who does not know what love is, what good is, and what the neighbor is, can with difficulty form an idea on these subjects.

16. I have sometimes conversed on this subject with the angels, who expressed their wonder that men belonging to the church should not be aware, that to love the Lord and to love the neighbor, is to love good and truth, and to do them from inclination; when yet they might know that every one testifies his love for another, by willing and doing what is agreeable to the will of the other; in consequence of which he is loved by the other in return, and conjunction with him is effected; which does not ensue on loving the other without doing what is agreeable to his will, since this, regarded in itself, is not loving him: and when they also might know, that the good proceeding from the Lord is his likeness, because He is in it, and that those become likenesses of Him, and attain conjunction with Him, who make good and truth the principles of their life, by willing and doing them. To will, also, is, to love to do. This the Lord likewise teaches, saying, “He that hath my commandments, and keepeth them, he it is that loveth me;—and I will love him, and will manifest myself unto him” (John xiv. 21). And in another place: “If ye keep my commandments, ye shall abide in my love” (John xv. 10).

17. That the Divine Sphere proceeding from the Lord, which affects the angels and constitutes heaven, is love, all experience in heaven testifies: for all there are forms of love and charity. They appear of ineffable beauty; and love beams forth from their face, from their speech, and from every particular of their life. Moreover, from every angel and spirit proceed spiritual spheres of life, which are circumfused around them, and by means of which their quality, as to the affections which belong to their love, is sometimes perceived at a considerable distance. For those spheres flow from the life of the affection, and thence of the thought, of every one; or from the life of his love and thence of his faith: and the spheres proceeding from the angels are so full of love, that they affect the inmost grounds of the life of those in their company: they have sometimes been per-

(*) That to love the Lord and our neighbor is to live according to the Lord’s precepts, nn. 10.149, 10.153, 10.310, 10.576, 10.648.

(*) That to love the neighbor is not to love his person, but to love that in him by which he is constituted a neighbor, thus truth and good, nn. 5028, 10.836. That those who love the person, and not that in him by which he is constituted a neighbor, love evil as well as good, n. 8829. That charity consists in willing truths, and being affected by truths, for their own sake, nn. 8875, 8877. That charity towards our neighbor consists in doing what is good, just, and right, in every work and in every office, nn. 8120, 8121, 8122.

(*) That the angels are forms of love and charity, nn. 3804, 4735, 4797, 4985, 5199, 5580, 8979, 10.177.
ceived by me, when they affected me in this manner.(*) That love is the principle from which the life of the angels is derived, is also evident from hence, that every one in the other life turns himself in a direction agreeing with his love; those who are principled in love to the Lord, and in love towards their neighbor, turn themselves constantly to the Lord; but those who are principled in the love of self constantly turn themselves away from the Lord. This continues to be the case in every motion of their bodies: for spaces, in the other life, depend on the state of the interiors of those who dwell there, as do the quarters likewise, which are not fixed there, as they are in the world, but are determined according to the aspect of the faces of the inhabitants. It is not, however, the angels who turn themselves to the Lord, but it is the Lord who turns all those to himself who love to do those things that are from him.(*) More will be said on these subjects in the following pages, when the Quarters in the other life are treated of.

18. The reason that the Divine Sphere of the Lord in heaven is love, is, because love is the receptacle of all the constituents of heaven, which are peace, intelligence, wisdom, and happiness. For love receives all things whatever that are congenial to itself; it desires them, it seeks for them, and it imbibes them as it were spontaneously; for it is continually desirous of being enriched and perfected by them.(*) This is also known to man: for in him, love inspects as it were the stores of his memory, and calls forth thence such of its contents as agree with itself: these it collects together and arranges in and under itself,—in itself that they may be its own, and under itself that they may be ready for its service: but whatever does not agree with itself, it rejects and exterminates. That every faculty for receiving the truths congenial to it, and the desire of conjoining them to itself, are inherent in love, clearly appears, also, from those who are raised to heaven; all of whom, though they may have been simple persons when they lived in the world, nevertheless, on coming among the angels, enter fully into their angelic wisdom, and the felicities of heaven: the reason is, because they had loved good and truth for their own sake, and had implanted them in their life, and thereby acquired the faculty of receiving heaven, with all its ineffable perfections. But those who are immersed in the love of self and of the world possess no faculty

(*) That a spiritual sphere, which is the sphere of his life, flows and exudes from every man, spirit, and angel, and spreads around him, nn. 4464, 5179, 7454, 8930. That it flows from the life of his affection and thence of his thought, nn. 3699, 4454 6328.

(†) That spirits and angels turn themselves constantly to their loves, and that those in heaven turn themselves constantly to the Lord, nn. 10,130, 10,189, 10,420, 10,702. That the quarters in the other life depend with every one on the aspect of his face, and are thence determined, differently from what takes place in the world, nn. 10,130, 10,189, 10,420, 10,702.

(‡) That innumerable things are inherent in love, and that love receives to itself all things that agree with it, nn. 2500, 2572, 3073, 8169, 8923, 7490, 7750.

11
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of receiving such gifts: they feel aversion for them, they reject them, they flee away at their first touch and influx, and associate themselves with those in hell who are immersed in the same kinds of love as themselves. There were certain spirits who doubted whether such faculties were inherent in heavenly love, and desired to know the truth; wherefore, the obstacles in themselves being for a time removed, they were let into a state of heavenly love, and borne forward to some distance where there was an angelic heaven; whence they conversed with me, saying, that they had a perception of interior happiness which they were unable to express by words, and grieving exceedingly that they must return into their former state. Some others, also, were taken up into heaven, and in proportion as their elevation became more interior and exalted, they entered into such intelligence and wisdom, as to be capable of seeing things with clear perception which before they were unable to comprehend at all. Hence it is manifest, that love proceeding from the Lord is the receptacle of heaven and of all its perfections.

19. That love to the Lord and love towards the neighbor comprehend in themselves all divine truths, may appear from what the Lord declared concerning them, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37—40). The law and the prophets are the whole Word, thus all Divine Truth.

THAT HEAVEN IS DIVIDED INTO TWO KINGDOMS.

20. As in heaven there are infinite varieties, and no society is exactly like another, nor indeed any angel, (1) therefore heaven is divided in a general, in a specific, and in a particular manner. It is divided, in general, into two kingdoms, specifically, into three heavens, and in particular, into innumerable societies. Each division shall be treated of distinctly.

The general divisions are styled kingdoms, because heaven is called the kingdom of God.

21. There are angels who receive the Divine Sphere proceeding from the Lord more and less interiorly. They who receive

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(1) That variety is infinite, and that one thing is never the same as another, nn. 7285, 9002. That in the heavens, also, there is infinite variety, nn. 654, 690, 8744, 5588, 7286. That varieties in the heavens are varieties of good, nn. 8744, 4005, 7286, 7893, 7886, 9002. That thereby all the societies of heaven, and all the angels in each society, are distinguished from each other, nn. 690, 9241, 3519, 5804, 9296, 4687, 149, 4293, 7286, 7893, 7886. But that they all, nevertheless, make a one, by means of love from the Lord, nn. 457, 3998.
it more interiorly are called celestial angels; but they who receive it less interiorly are called spiritual angels. Hence heaven is divided into two kingdoms; one of which is called the Celestial Kingdom, and the other, the Spiritual Kingdom.\(^2\)

22. The angels who constitute the celestial kingdom, because they receive the Divine Sphere proceeding from the Lord more interiorly, are called interior, and also, superior angels; and hence, also, the heavens which they constitute are called interior and superior heavens.\(^3\) They are styled superior and inferior, because things interior and exterior, respectively, are so called.\(^4\)

23. The love in which those who dwell in the celestial kingdom are principled, is called celestial love; and the love in which those who dwell in the spiritual kingdom are principled, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity towards the neighbor. And as all good has relation to love, since whatever any one loves he deems good, therefore, also, the good of one kingdom is called celestial good, and that of the other, spiritual good. Hence it is evident in what respect those two kingdoms are distinguished from each other, namely, that the distinction between them is like that between the good of love to the Lord and the good of charity towards the neighbor;\(^5\) and as the former good is interior good, and that love is interior love, therefore the celestial angels are interior angels, and are called superior.

24. The celestial kingdom is also called the Sacerdotal Kingdom of the Lord, and, in the Word, His dwelling-place or habitation; and the spiritual kingdom is called His Regal Kingdom, and, in the Word, His Throne. It is, also, from His Divine Celestial Principle, that the Lord, in the world, was called Jesus; and it is by virtue of His Divine Spiritual Principle, that He was called Christ.

25. The angels in the Lord’s celestial kingdom far excel the angels of His spiritual kingdom in wisdom and glory, by reason that they more interiorly receive the Lord’s Divine Sphere: for they are grounded in love to Him, and thence they are nearer to Him, and in closer conjunction with Him.\(^6\) The reason

\(^{(1)}\) That the whole heaven is distinguished into two kingdoms, the celestial kingdom, and the spiritual kingdom, nn. 3887, 4138. That the angels of the celestial kingdom receive the Divine Sphere proceeding from the Lord in the will part, thus more interiorly than the spiritual angels, who receive it in the intellectual part, nn. 5113, 6557, 8581, 9936, 9993, 10,124.

\(^{(2)}\) That the heavens which constitute the celestial kingdom are styled superior heavens, but those which constitute the spiritual kingdom, inferior heavens, n. 10,068.

\(^{(3)}\) That what is interior is expressed by what is superior, and that what is superior signifies what is interior, nn. 2145, 2894, 4359, 5146, 8825.

\(^{(4)}\) That the good of the celestial kingdom is the good of love to the Lord, and that the good of the spiritual kingdom is the good of charity towards the neighbor, nn. 8691, 8945, 9469, 9889, 9858, 9760.

\(^{(5)}\) That the celestial angels immensely excel the spiritual angels in wisdom, nn. 2718, 9995. What is the difference between the celestial and the spiritual angels, nn. 3068, 2899, 2705, 2715, 9865 324\(^4\), 4788, 7085, 8521, 9377, 10,235.
that these angels are of such a quality, is, because they had received, when in the world, and continue to receive still, divine truths immediately in the life, and do not, like the spiritual, first deposit them in the memory and the thought. From this cause, they have them inscribed on their hearts: they have a perception of their reality, and, as it were, see them in themselves: nor do they ever reason about them, to ascertain whether the truth be so or not. They are such as are described in Jeremiah: "I will put my law in their inward parts, and write it in their hearts.—They shall teach no more every man his neighbor, 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, saith Jehovah" (ch. xxxi. 33, 34). And they are called in Isaiah, The “taught of Jehovah” (ch. liv. 13). That the taught of Jehovah are they who are taught of the Lord, the Lord himself teaches in John (vi. 45).

26. It was observed, that the celestial angels excel the others in wisdom and glory, because they had received, when in the world, and continue to receive still, divine truths immediately in the life: for as soon as they hear them, they will and do them, and do not first deposit them in the memory, and afterwards think whether they be true or not. They who are of such a quality, know immediately, by an influx from the Lord, whether what they hear be true or not: for the Lord enters by influx into man’s faculty of willing immediately, and mediate ly, through that, into his faculty of thinking; or, what is the same, the Lord enters by influx into good immediately, and mediate ly, through good, into truth; for that is called good which has its abode in the will, and thence proceeds into act; and that is called truth which has its seat in the memory, and is thence made an object of the thought. All truth, also, is turned into good, and is implanted in the love, as soon as it enters the will; but so long as it is in the memory, and thence in the thought, it does not become good, nor has it life, nor is it appropriated to the man; for man is man by virtue of his will, and of his understanding as thence exercised, and not by virtue of his understanding in separation from his will.

(*) That the celestial angels do not reason concerning the truths of faith, because they have a perception of them in themselves, but that the spiritual angels reason concerning them, to ascertain whether a thing be so or not. (1898.) 1919, 8944, 4448, 7690, 7877, 8730, 9277, 10,780.

(*) That there is an influx of the Lord into good, and through good into truth, and not vice versa; thus into the will, and through that into the understanding, and not vice versa. nn. 5483, 5849, 6027, 8685, 8701, 10,158.

(*) That the will of man is the very sees of his life, and is the receptacle of the good of love; and that his understanding is his seizes of life thence derived, and is the receptacle of the truth and good of faith. nn. 8619, 5009, 9986. Thus that the life of his will is the principal life of man, and that the life of his understanding proceeds from it, nn. 595, 590, 8619, 7342, 8885, 9982, 10,076, 10,109, 10,110. That those things which are received in the will, become principles of the life, and are appropriated to man, nn. 8161, 9986, 9986. That man is man by virtue of his will, and thence by virtue of his understanding as thence exercised, and not by virtue of his understanding in separation from his will.
27. As there is such a difference between the angels of the celestial kingdom and those of the spiritual kingdom, they do not dwell together, nor have they any mutual intercourse. There is only a communication between them by means of intermediate angelic societies, called celestial-spiritual; through which the celestial kingdom enters by influx into the spiritual. It is owing to this influx, that although heaven is divided into two kingdoms, still it forms a one. The Lord always provides such intermediate angels, by means of whom communication and conjunction are effected.

28. As the angels of both these kingdoms are much treated of in the following pages, it is unnecessary to state any further particulars here.

THAT THERE ARE THREE HEAVENS.

29. There are three heavens, which are perfectly distinct from each other; namely, the Immost or Third Heaven, the Middle or Second Heaven, and the Ultimate or First. They follow each other in order, and are mutually related, like the highest part of man, which is called the head, his middle part, which is called the body, and his lowest part, which is the feet; and like the highest, the middle, and the lowest stories of a house. The Divine Sphere which proceeds and descends from the Lord, is also in the same order; and hence, from its necessary conformity to order, heaven is disposed according to a threefold arrangement.

30. The interiors of man, belonging to his internal and external minds,* are also in similar order: he has an immost, a middle, and an ultimate. For when man was created, all the principles of Divine Order were collated into him, so that he was made Divine Order in form, and thence a heaven in minia-

tue of his understanding, nn. 8911, 9089, 9071, 10,076, 10,109, 10,110. That also, every man whose will and understanding are good, is loved and esteemed by others; while he whose will and understanding are not good, is rejected and despised, nn. (8911.) (10,076.) That man also continues after death such as his will is and his understanding thence, and that those things which are entertained by his understanding and not at the same time by his will, then vanish, because they are not in the man, nn. 9069, 9071, 9282, 9884, 10,153.

(*) That there is communication and conjunction between the two heavens, by means of angelic societies which are called celestial-spiritual, nn. 4047, 6485, 8577, 8862. Of the index of the Lord through the celestial kingdom into the spiritual, nn. 8969, 6366.

* Our Author frequently uses two Latin words together (mens and animus) to denote the mind, meaning by the former the intellectual or rational mind, which is respectively internal, and by the latter the natural or animal mind, which is respectively external. The distinction is common with the philosophers, and is indicated in the Apostolic writings by the distinct terms pneuma and psyche. This explanation should be remembered wherever the words "internal and external minds" occur in the following pages.—N.
turence.(7) Thus also man, with respect to his interiors, has communication with the heavens, and also rises to the angelic abodes after death; entering into the society of the angels of the inmost, second, or ultimate heaven, according to his reception of divine good and truth from the Lord during his life in the world.

31. The Divine Sphere which enters by influx from the Lord, and is received in the third or inmost heaven, is called the Divine Celestial Sphere; whence the angels there are called celestial angels; and the Divine Sphere which enters by influx from the Lord, and is received, in the second or middle heaven, is called the Divine Spiritual Sphere, whence the angels there are called spiritual angels: but the Divine Sphere which enters by influx from the Lord, and is received, in the ultimate or first heaven, is called the Divine Natural Sphere. As, however, the natural sphere of that heaven is not like the natural sphere in which this world exists, but has the spiritual and celestial spheres within it, that heaven is called spiritual-and-celestial-natural; whence the angels there are called spiritual-and-celestial-natural angels:(7) those are styled spiritual-natural who receive their influx out of the middle or second heaven, which is the spiritual heaven; and those are styled celestial-natural who receive their influx out of the third or inmost heaven, which is the celestial heaven. The spiritual-and-celestial-natural angels dwell apart from each other, but still they constitute but one heaven, because they are in the same degree.

32. In every heaven there is an Internal and an External; and those who are in the internal are called there internal angels, but those who are in the external are called external angels. The internal and the external in the heavens, and in every heaven, are like the will-faculty, and its intellectual faculty, appertaining to man, the internal being like the will-faculty, and the external like its intellectual faculty. Every species of will-faculty has its own intellectual faculty, the one not existing without the other; the will-faculty being comparatively like a flame, and its intellectual faculty like the light proceeding from it.

33. It is carefully to be noted, that the interiors of the angels

(7) That all the principles of Divine Order are collated into man, and that man, from creation, is Divine Order in a form, n. 4219, 4222, 4223, 4224, 5114, (5886,) 6018, 6057, 6605, 6836, 9706, 10,156, 10,472. That, with man, his internal man is formed after the image of heaven, and his external after the image of the world, and that, therefore, man was called by the ancients a microcosm, or little world, n. 4225, 5885, 6018, 6057, 9727, 9706, 10,156, 10,472. That this man is, from creation, with respect to his interiors, a heaven in miniature, formed after the image of heaven at large; and that the man who is born anew, or regenerated by the Lord, is such also, n. 911, 9100, 1923, 2854—3833, 3854, 3884, 4041, 4279, 4253, 4254, 4635, 6018, 9727, 9682.

(7) That there are three heavens, the inmost, the middle, and the ultimate; or the third, the second, and the first, n. 884, 8614, 10,370. That good, there, also follow each other in a triple order, n. 4935, 4939, 9992, 10,005, 10,017. That the good of the inmost or third heaven is called celestial good, that of the middle or second, spiritual good, and that of the ultimate or first, natural good, n. 4279, 4286, 4938, 9992, 10,005, 10,017, 10,083.
are what determine their situation in one or other of these heavens; for they inhabit a more interior heaven in proportion as their interiors are more open to the Lord. There exist with every one, whether angel, spirit, or man, three degrees of the interiors: those with whom the third degree is open, are in the inmost heaven; and those with whom the second degree, or only the first, is open, are either in the middle or ultimate heaven. The interiors are opened by the reception of divine good and divine truth. Those who are affected with divine truths, and admit them immediately into the life, thus into the will and thence into act, are in the inmost or third heaven, their situation there being according to their reception of good from the affection of truth; those who do not admit divine truths immediately into the life, but into the memory and from that into the understanding, and thence will and do them, are in the middle or second heaven; but those who lead a moral life, and believe in the Divine Being, without caring much to be instructed, are in the ultimate or first heaven. (*) Hence it may appear, that the states of the interiors are what constitute heaven, and that heaven is within every one, and not without him; as the Lord also teaches, saying, “The kingdom of God cometh not with observation, neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you” (Luke xvii. 20, 21).

34. All perfection, also, increases as it advances towards the interiors, and decreases as it descends towards the exteriors; because interior things are nearer to the Divine Nature, and in themselves more pure; but exterior things are further removed from the Divine Nature, and in themselves more gross. (*) Angelic perfection consists in intelligence, wisdom, love, and every good, and thence in happiness, but not in happiness without the former; for, without those graces, happiness is external and not internal. As, in the angels of the inmost heaven, the interiors are open in the third degree, their perfection immensely surpasses that of the angels in the middle heaven, whose interiors are open in the second degree: and the perfection of the angels of the middle heaven exceeds that of the angels of the ultimate heaven in a similar manner.

35. The difference between them being so great, an angel of one heaven cannot intrude among the angels of another heaven;

(*) That there are as many degrees of life in man as there are heavens, and that they are opened after death according to his life, nn. 9747, 9594. That heaven is in man, n. 8884. Hence, that whoever receives heaven in himself in the world, comes into heaven after death, n. 16777.

(*) That interior things are more perfect, because nearer to the Divine Being, nn. 9465, 6146, 6147. That there are thousands and thousands of things in the internal, which in the external appear as one general thing, n. 6707. That so far as any one is elevated from external things towards interior things, so far he comes into light, and thus into intelligence; and that such elevation is like passing out of a mist into a clear atmosphere nn. 4698, 6183, 6313.
that is, no one can ascend from an inferior heaven, nor descend from a superior one. Whoever ascends from an inferior to a superior heaven, is seized with an anxiety amounting to anguish; nor can he see those who dwell there, still less can he converse with them; and whoever descends from a superior to an inferior heaven is deprived of his wisdom, stammers in his speech, and is filled with despair. There were certain angels of the ultimate heaven who had not yet learned that heaven has its seat in the interiors of the angels, believing that they should come into superior heavenly happiness, could they but enter a heaven inhabited by angels by whom such happiness is enjoyed. They were also permitted: but when they came there, though they looked about for the angels, and there was a great multitude present, they could see no one: for the interiors of the strangers were not opened in the same degree as the interiors of the angels who dwelt there, consequently, neither was their sight. Soon afterwards they were seized with anguish of heart, to such a degree, that they scarcely knew whether they were alive or not: wherefore they speedily betook themselves away to the heaven from which they came, rejoicing on their arrival amongst their own companions, and promising that they would never more covet any higher enjoyments than such as were in agreement with their life. I have also seen some angels let down out of a superior into an inferior heaven; who were deprived of their wisdom to such a degree, that they did not know of what quality their own heaven was. But this does not happen, when the Lord, as is frequently the case, elevates any angels from an inferior to a superior heaven that they may see its glory; for they then are previously prepared, and are surrounded by intermediate angels, by means of whom communication is effected. It is evident from these facts, that the three heavens are perfectly distinct from each other.

36. All, however, who reside in the same heaven can hold intercourse with each other; only the enjoyments of their intercourse depend upon the affinity between the kinds of good in which they are principled. But this will be treated of in the following sections.

37. But though the three heavens are so distinct that the angels of one heaven cannot have intercourse with those of another, yet the Lord conjoins them all into one by immediate and mediate influx; by immediate influx from himself into all the heavens, and by mediate influx from one heaven into another.(§) The result of this is, that the three heavens form a

(§) That the influx proceeding from the Lord is both immediate from Himself, and mediate through one heaven into another; and that the influx from the Lord with men takes place into his interiors in a similar manner, nn. 6083, 6087, 6472, 9683, 9688. Of the immediate influx of the Divine Sphere proceeding from the Lord, nn. 6088, 6474—6478, 6717, 8723. Of the mediate influx through the spiritual world into the natural world, nn. 9682, 6985, 6996.
united whole, and are all kept in connection, from the First Cause to ultimate effects, so that nothing which is not in such connection can be found: for whatever is not connected with the First Cause by intermediate links, cannot subsist, but is dissipated and falls to nothing.\(^6\)

38. He who does not know the regulations of divine order with respect to degrees cannot comprehend in what manner the heavens are distinct from each other, nor even what is meant by the internal and external man. Most persons in the world have no other idea of things interior and exterior, or superior and inferior, than as of something continuous, or cohering by continuity, from a purer state to a grosser; whereas things interior and exterior are not continuous with respect to each other, but discrete.* Degrees are of two kinds, there being continuous degrees and degrees not continuous. Continuous degrees are like the degrees of light, decreasing as it recedes from flame, which is its source, till it is lost in obscurity; or like the degrees of visual clearness, decreasing as the sight passes from the objects in the light to those in the shade; or like the degrees of the purity of the atmosphere from its base to its summit: these degrees being determined by the respective distances. But degrees that are not continuous, but discrete, differ from each other like what is prior and what is posterior, like cause and effect, and like that which produces and that which is produced. Whoever investigates this subject will find, that in all the objects of creation, both general and particular, there are such degrees of production and composition, and that from one thing proceeds another, and from that a third, and so on. He that has not acquired a clear apprehension of these degrees, cannot be acquainted with the difference between the various heavens, and between the interior and exterior faculties of man; nor can he be acquainted with the difference between the spiritual world and the natural, nor between the spirit of man and his body; nor, consequently, can he understand what correspondences and representations are, and their origin; nor what is the nature of Influx. Sensual men cannot comprehend these distinctions, for they suppose increase and decrease, even with respect to these degrees, to be continuous; on which account they can form no other conception of what is spiritual, than as something more purely natural. Thus they stand, as it were, without the gate, far remote from all that constitutes intelligence.\(^7\)

* Discrete is a philosophical term signifying separate, and is applied to two or more things that do not run into one another, but, though contiguous, have each their distinct boundary.—N.

\(^6\) That all things exist from things prior to themselves, thus from a First Cause; and that they subsist in like manner, because subsistence is perpetual existence; and that therefore nothing unconnected is to be found, nn. 3826, 3927, 3825, 3648, 4553, 4526, 6940, 6058.

\(^7\) That things interior and exterior are not continuous, but distinct and discrete according to degrees; and that every degree is terminated, nn. 3891, 3145, 5114, 8608,
39. In the last place, a certain arcanum may be mentioned respecting the angels of the three heavens, which never before entered the mind of any one, because no man has hitherto understood the doctrine of degrees. There is in every angel, and also in every man, an inmost and supreme degree, or a certain inmost and supreme region of the soul, and faculty of reception, into which the Divine Sphere of the Lord first or proximately flows, and from which it regulates the other interior receptive faculties, which follow in succession according to the degrees of order. This inmost or supreme region of the soul may be called the Lord's entrance to angels and men, and his most immediate dwelling-place in them. It is owing to his having this inmost or supreme abode for the Lord that a man is a man, and is distinguished from the brute animals, which do not possess it. It is by virtue of this, that man, differently from animals, with respect to all the interiors, or the faculties belonging to his internal and external minds, is capable of being elevated by the Lord to himself, of believing in him, of being affected with love to him, and thus of seeing him; and is capable of receiving intelligence and wisdom, and of conversing in a rational manner: and it is also by virtue of this, that man lives to eternity. But the arrangements and provisions that are made by the Lord in this inmost region, do not come manifestly to the perception of any angel, because they are above his sphere of thought, and transcend his wisdom.

40. These particulars are such as are common to all the three heavens; but, in what follows, each heaven will be treated of specifically.

THAT THE HEAVENS CONSIST OF INNÚMERABLE SOCIETIES.

41. The angels of each heaven do not dwell all together in one place, but are divided into larger and smaller societies, according to the differences of the good of love and faith in which they are grounded; those who are grounded in similar good forming one society. There is an infinite variety of kinds of good in the heavens; and every angel is such in quality as is the good belonging to him.  

10,099. That one thing is formed from another, and that the things thus formed are not purer and grosser by continuity, nn. 6328, 6465. That whoever does not perceive the distinction between things interior and exterior, according to degrees, can form no conception of the interior and external man, nor of the interior and exterior heavens, nn. 5149, 6465, 10,099, 10,181.  

(*) That variety is infinite, and that no one thing is ever the same as another, nn. 7205, 9092. That there is also an infinite variety in the heavens, nn. 684, 690, 3744, 6559, 7296. That the varieties in the heavens, which are infinite, are varieties of good, nn. 8744, 4005, 7238, 7883, 7836, 9092. That those varieties exist by means of the multiplicity of truths, from which every one acquires good, nn. 3470, 3804, 4149, 6917, 20
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42. The angelic societies in the heavens are also at a distance from each other, in proportion to the general and specific differences of their species of good. For there is no other origin of distances, in the spiritual world, than the difference of the state of the interiors, thus, in the heavens, the difference of the states of love. Those who differ much in this respect, are at a great distance from each other; and those who differ little, are at a little distance; but those whose states of love are similar dwell together. (4)

43. All the angels in one society are distinctly arranged among themselves in a similar manner. Those who are more perfect, that is, who excel in good, and consequently in love, wisdom, and intelligence, are stationed in the middle; and those who excel less are located round about them, being more distant by degrees in proportion as they diminish in perfection. In this respect they may be compared to light, which decreases as it recedes from its centre to the circumference: those who are in the middle are, also, in the greatest light, but those towards the circumference are in less and less.

44. The angels who are of a similar quality come into each other's society as it were spontaneously; for when they are in company with such as are like themselves, they feel as if they were amongst their own relations, and in their own home; but when they are in company with others, they feel as among strangers, and abroad. When they are amongst those that are like themselves, they also feel at liberty, and thence in the full enjoyment of their life.

45. Hence it is evident, that good is what connects all the angels in the heavens together in society, and that they are distinctly located according to its quality. Yet it is not the angels who thus connect themselves together in society, but the Lord, from whom all good proceeds: He leads them, conjoins them, distinctly arranges them, and preserves them in a state of liberty, in proportion as they are grounded in good; thus He preserves every one in the life of his own love, his own faith, his own intelligence and wisdom, and consequently in happiness. (5)

46. All the angels who are grounded in similar good, also

7286. That hence all the societies in heaven, and all the angels in every society, are distinct from each other, nn. 690, 2241, 3519, 3804, 3838, 4037, 4149, 4263, 7238, 7333, 7886. But that, nevertheless, they all act in unity by means of love from the Lord, nn. 457, 3956.

(4) That all the societies of heaven have a fixed situation, according to the differences of their state of life, thus according to their differences of love and faith, nn. 1274, 3388, 3839. Some wonderful particulars in the other life, or in the spiritual world, respecting distance, situation, place, space, and time, nn. 1378—1377.

(5) That all liberty is of love or affection, because what a man loves, that he does freely, nn. 2370, 8158, 8957, 8960, 9585, 9591. That as liberty is what is of the love, it consequently is the life of every one, and his delight, n. 2579. That nothing appears to a man as his own, but what is of his liberty, n. 2580. That the very essence of liberty is to be led by the Lord, because this is to be led by the love of good and truth, nn. 892, 905, 2372, 2386, 2590, 2591, 2592. 9586—9591.
know each other, though they never met before, as well as men in the world know their kindred, relations, and friends: the reason of which is, because in the other life there are no other relationships, affinities, and friendships, than such as are spiritual, thus such as are the result of love and faith.(4) This it has been frequently granted me to see, when I have been in the spirit, and thus withdrawn from the body, and in company with angels. At such times, I have seen some who appeared to have been known to me from infancy; whilst others seemed not known to me at all: those whom I appeared to know, were such as were in a state similar to that of my spirit; but those whom I did not know, were such whose state was dissimilar.

47. All the angels who form one society, have a common likeness of countenance, but with a difference in particular. An idea may, in some measure, be formed respecting such general likenesses with particular variations, from similar cases existing in the world. Thus it is well known that every race of people has some common likeness in the face and eyes, by which it is recognized, and is distinguished from other races; which is yet more the case in particular families: but this takes place in much greater perfection in the heavens, because there, all the interior affections appear and shine forth from the face, which is there the external and representative form of those affections; for to have any other face than such as is proper to the affections of its possessor, is not possible in heaven. It has also been shown me, in what manner the general resemblance is particularly varied in the individuals composing 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 the angels who dwell in one society. These variations continued a long time; and I observed that the same general countenance continued as the plane or groundwork of the rest, and that these were only derivations and propagations proceeding from it. In the same manner, by means of this face, the affections of a whole society, according to which the faces of all its inmates are varied, were shown me: for, as observed above, the faces of angels are the forms of their interiors, thus of the affections which belong to their love and faith.

48. It is from this cause that an angel who excels in wisdom can immediately see what is the quality of another by his face; for no one there can disguise his interiors by his countenance, and put on an appearance which does not belong to him; and it is quite impossible to utter falsehood, and to deceive by craft and hypocrisy. It, indeed, sometimes happens that hypocrites insinuate themselves into angelic societies, having learned how

(4) That all proximities, relationships, affinities and as it were, consanguinities, in heaven, are derived from good, and are according to its agreements and differences. n. 359, 917, 1394, 2738, 3912, 3915, 4121.
to conceal their interiors, and so to fashion their exteriors as to appear in the form of the good in which the members of the society are grounded, and thus to feign themselves angels of light: but they cannot long abide there; for they soon begin to feel interior anguish, are tormented, turn black in the face, and are deprived, as it were, of life; experiencing these alterations, from the opposite nature of the life which there enters by influx, and operates upon them: wherefore they quickly cast themselves down into the hell inhabited by spirits like themselves, and have no wish to ascend any more. These are such as are signified by the man who was found amongst the guests, at the marriage-supper, not clothed with a wedding garment, and who was cast into outer darkness (Matt. xxii. 11, &c.).

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 of their society is like going out of themselves, or out of their own life, and passing into another which does not so well agree with them; but they all communicate by an extension of the sphere which proceeds from the life of each. The sphere of the life is a sphere of the affections which belong to their love and faith. This sphere diffuses itself far and wide into the surrounding societies, and the more so, in proportion as the affections are more interior and perfect. (\*) The angels enjoy intelligence and wisdom in proportion to the extent of this diffusion: and those who dwell in the inmost heaven, and in the central parts of it, have a diffusion of sphere that pervades the whole of heaven. Thus is produced a communication of all the societies of heaven with every individual angel, and of every individual angel with the whole. (\*) But this diffusion will be more fully treated of, in the Section concerning the heavenly form, according to which the angelic societies are arranged; and likewise in the Section that treats of the wisdom and intelligence of the angels; for all the diffusions of the affections and thoughts proceed according to that form.

50. It was observed above, that there are larger and smaller societies in the heavens; the larger consist of myriads of angels, the smaller of several thousands, and the smallest of some hundreds. There are also some angels who dwell alone, as by houses and families; but though these live thus dispersed, yet they are arranged in a similar manner with those who dwell in

(\*) That a spiritual sphere, which is the sphere of their life, flows out of every man, spirit, and angel, and surrounds them, nn. 4464, 5179, 7464, 8680. That it flows from the life of their affection and thought, nn. 2489, 4464, 6206. That these spheres extend themselves far into the angelic societies, in proportion to the quality and quantity of their good, nn. 6608, 8068, 8784, 9797.

(\*) That a communication of the goods of all prevails in heaven, because heavenly love communicates every thing that is its own to others, nn. 549, 550, 1390, 1391, 1392, 16, 180, 10, 120.
societies; that is, the wiser among them are 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.

**HEAVEN.**

**THAT EVERY SOCIETY IS A HEAVEN ON A SMALLER SCALE, AND EVERY ANGEL IS A HEAVEN IN MINIATURE.**

51. The reason that every society is a heaven on a smaller scale, and every angel is a heaven in miniature, is, because the good of love and faith is what constitutes heaven; and that good exists in every society of heaven, and in every angel of such society. It matters not that this good is everywhere different and various; still it is the good of heaven; the only difference is, that heaven is of one quality in one place, and of another in another. It is therefore said, when a person is elevated into any heavenly society, that he is gone to heaven; and of its inhabitants, that they are in heaven, and every one in his own heaven. This is known to all in the other life; wherefore those who stand without or below heaven, and view the abodes of the angelic assemblies from a distant situation, say that heaven is there, or there. This may be compared to the lords, officers, and attendants, in a royal palace or court; who, although they dwell by themselves in separate apartments or chambers, one above and another below, are still all in one palace or court, ready to serve the king in their several capacities. This shows 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 the heaven of heavens, in the prophets.

52. That every society is a heaven on a smaller scale, may also appear from this circumstance, that the heavenly form is the same in each society as it is in the whole heaven; for in the whole heaven, those angels who excel the rest dwell in the middle, and around them even to the boundaries, decreasing in order, are those who excel less, as is stated in the preceding Section, n. 43. It may also appear from this circumstance, that the Lord guides all in the whole heaven as if they were one angel; and likewise those in each society; on which account an entire angelic society sometimes appears as one object, in the form of an angel; which sight has been granted me by the Lord to behold. When, also, the Lord appears in the midst of the angels, he does not appear surrounded by a multitude, but as One Being in an angelic form; which is the reason that the Lord, in the Word, is called an angel; as is also an entire society; for Michael, Gabriel, and Raphael, are nothing but an-
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gelic societies, which are so named from the functions they discharge. (1)

53. As an entire society is a heaven on a smaller scale, so also is an angel a heaven in miniature; because heaven is not without an angel, but within him. For his interiors, which belong to his mind, are arranged into the form of heaven, and thus are adapted to the reception of all the elements of heaven that exist without him; and he also does receive them according to the quality of the good which is in him from the Lord. Hence an angel, also, is a heaven.

54. It can by no means be said that heaven is without any one, but that it is within him; for every angel receives the heaven that is without him according to the heaven that is within him. This shows how they are deceived, who imagine, that to go to heaven is only to be taken up amongst the angels, let the quality of the individual with respect to his interior life be what it may; and thus that an abode in heaven may be conferred on any one by an immediate act of grace; (2) when, nevertheless, unless heaven be within a person, nothing of the heaven that is without him can enter into him, and be received. Many spirits entertain the above opinion, and, on account of such being their belief, some have been taken up into heaven; but when they came there, their interior life being contrary to that in which the angels were grounded, they began to grow blind as to their intellectual faculties till they became like idiots, and to feel torture as to their will-faculties till they behaved like madmen. In short, those who get into heaven after having lived ill, gasp for breath, and writhe about like fishes taken out of the water into the air, or like animals in the ether of an exhausted receiver, after the air has been extracted. Hence it may be evident, that heaven is within a person, and not without him. (3)

55. As all receive the heaven which is without them, according to the nature of the heaven which is within them, they of course receive the Lord in the same manner, because the Divine Sphere of the Lord is what constitutes heaven. Hence when the Lord manifests Himself as present in any society, He appears there according to the quality of the good in which the society is grounded, thus not the same in one society as in another; not that there is any variability in Him, but the dis-

(1) That the Lord is called an angel in the Word, mm. 6880, 6931, 8192, 9203. That an entire angelic society is called an angel, and that Michael and Raphael are angelic societies so named from their functions, n. 5192. That the societies of heaven, and the angels, have not any name, but that they are known from the quality of their good, and from an idea respecting it, mm. 1705, 1754.

(2) That heaven is not granted from immediate mercy, but according to the life, and that every principle of life by means of which man is led to heaven by the Lord, is from mercy, and is what is meant by it, mm. 5037, 10, 688. That if heaven were granted from immediate mercy, it would be granted to all, n. 3401. Of certain evil spirits that were cast down from heaven, who imagined that heaven was granted to every one from immediate mercy, n. 4296.

(3) That heaven is in man, n. 8854.

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similitude is in the angels, who view Him from their own good, and according to it. The angels are also affected at the sight of the Lord, according to the quality of their love: those who love Him most interiorly, are most interiorly affected, and those who love Him less are less affected; but the evil spirits, who are out of heaven, are tormented at His presence. When the Lord appears in any society, He appears there as an angel; but He is distinguished from the others by the Divinity which shines through Him.

56. Heaven also exists wherever the Lord is acknowledged, believed in, and loved: and the various modes of worshipping Him, proceeding from that variety of good in different societies, are not injurious, but advantageous; for the perfection of heaven is the result of that variety. That the perfection of heaven is the result of that variety, can hardly be intelligibly explained, without the assistance of the forms of expression in use in the learned world, and unless it be thereby shown how one whole, to be perfect, is formed of various parts. Every whole is composed of various parts; for a whole which is not composed of various parts, is not any thing, having no form, and consequently no quality; but when a whole is composed of various parts, and these are arranged in a perfect form, in which each part adjoins itself to the others in harmonious accordance and regular series, the quality that results is that of perfection. Now heaven is one whole, composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. That all perfection results from such harmonious variety, is evident from all the beauty, pleasantness, and agreeableness, which affect both the senses and the mind: for these qualities exist and proceed from no other source, than the concert and harmony of various concordant and consentient parts, arranged either in coexistent or in successive order, and do not result from any single thing without more. Hence the proverb, that variety is charming; and it is known that its charms depend upon its quality. From these considerations it may be seen, how perfection results from variety, even in heaven; for the objects of the spiritual world may be seen, as in a mirror, from those of the natural.(4)

57. The same assertion may be made respecting the church as respecting heaven; for the church is the Lord’s heaven on earth. This has many branches; and yet each is called the church, and also is the church, so far as the good of love and faith reigns in it: and here, also, the Lord makes one whole out of various parts, thus one church out of many.(5) The same

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(4) That every whole results from the harmony and agreement of various parts, and that otherwise it has no quality, n. 457. That hence the universal heaven is one, n. 457. Because all therein regard one end, which is the Lord, n. 9828.

(5) That if good were the characteristic and essential of the church, and not truth without good, the church would be one, nn. 1936, 1818, 9929, 9967, 9446, 9451, 9452.
may also be said of each member of the church in particular, as of the church in general, namely, that the church is within the man, and not without him, and that every man, in whom the Lord is present in the good of love and faith, is a church. (6) The same, too, may be said respecting a man in whom the church is, as respecting an angel in whom heaven is, namely, that he is a church in miniature, as the angel is a heaven in miniature; and further, 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; wherefore he who receives good from the Lord is a man-angel. (7) It may be expedient to mention what is common both to men and angels, and what, compared with angels, is peculiar to man. It is common both to man and angels, to have their interiors formed after the image of heaven; and also, to become images of heaven in proportion as they are grounded in the good of love and faith: and it is peculiar to man compared with the angels, to have his exteriors formed after the image of the world, and, so far as he is grounded in good, to have his worldly part rendered subordinate to his heavenly part, so as to serve it; (6) and then to have the Lord present with him in both, as in his heaven; for the Lord is in His own divine order everywhere, God being order itself. (5)

58. It may lastly be stated, that whoever has heaven in himself, not only enjoys it in his greatest or most general parts and faculties, but also in his least or individual ones; for the least things in him present an image of the greatest. The reason of this is, because every one is his own love, and is of such a quality as his reigning love is: for whatever reigns, flows into and arranges the most minute particulars, and induces everywhere the likeness of itself. (6) The reigning love in the heavens is love

That all the churches, also, make one church in the sight of the Lord from good, nn. 7886, 9276.

(5) That the church is in man and not without him, and that the church at large consists of men in whom the church is, n. 3894.

(6) That the man in whom the church is, is a heaven in miniature after the image of heaven at large, because the interiors which are of his mind are arranged into the form of heaven, and thus are adapted to the reception of all things of heaven, nn. 911, 1906, 1923, 3654—5681, 3824, 5884, 4041, 4279, 4592, 4523, 4534, 4625, 5015, 5057, 9276, 9692.

(7) That man has an internal and an external, and that his internal is formed from creation after the image of heaven, and his external after the image of the world, and that therefore man was called by the ancients a microcosm, nn. 4592, 4594, 3884, 6013, 6097, 9276, 9706, 10,156, 10,472. That therefore man was so created, that the world with him might serve heaven; as it also does with the good; but that with the evil the case is inverted, and heaven serves the world; nn. 9283, 9278.

(8) That the Lord is Order, because Divine Good and Truth, which proceed from the Lord, constitute Order, nn. 1728, 1919, (2201,) 2258, (5110,) 5705, 8895, 9130, 10,509. That divine truths are the laws of order, nn. 2927, 7999. That so far as a man lives according to order, thus so far as he lives in good according to divine truths, so far he is a man, and heaven and the church are in him, nn. 4598, 8805, (5067.)

(9) That the governing or ruling love with every one resides in all and each of the things belonging to his life, thus in all and each of the things belonging to his thought and will, nn. 6199, 7449, 8067, 8853. That man is of such a quality as the governing principle of his life is, nn. (918,) 1040, 1588, 1871, 2670, 6571, 6984, 8984, 8854, 8857, 10,676, 10,959, 10,110, 10,286. That love and faith, when they govern, are in the minutest particulars of a man's life, though he does not know it, nn. 8854, 8864, 8865.
HEAVEN.

to the Lord, because the Lord is there loved above all things: hence the Lord is there the All in all. He enters by influx into all the angels, both collectively and individually, arranges them, and induces on them the likeness of Himself, constituting heaven by His presence. From this cause it is, that an angel is a heaven in miniature, a society is a heaven on a larger scale, and all the societies together are heaven on the largest; that the Divine Sphere of the Lord constitutes heaven, and is the All in all, may be seen above, n. 7—12.

THAT THE WHOLE HEAVEN, VIEWED COLLECTIVELY, IS IN FORM AS ONE MAN.

59. That heaven, viewed collectively, is in form as one man, is an arcanum which is not yet known in the world: but it is well known in the heavens; for the knowledge of this arcanum, with the particular and most particular circumstances relating to it, is the chief article of the intelligence of the angels; since many other things depend upon it, which, without a knowledge of this as their common centre, could not possibly enter distinctly and clearly into their ideas. As they know that all the heavens, together with their societies, are in form as one man, they also call heaven the Grand and Divine Man. They call it divine, because the Divine Sphere of the Lord constitutes heaven, as shown above, n. 7—12.

60. They who have not a just idea respecting such subjects, cannot conceive that things spiritual and celestial can be arranged and conjoined into that form and image. They imagine that the earthly and material elements which compose the ultimate of man, are what make him such, and that he would not be a man without them: But be it known to such, that a man is not a man by virtue of having those elementary particles attached to him, but by virtue of his being endowed with a capacity to understand what is true and will what is good. These are spiritual and celestial things; and these are what constitute him a man. It is also generally known, that the quality of every one, as a man, is such as is that of his understanding and will; and it might be known, further, that his earthly body is formed for the service, in the world, of those faculties, and to perform uses in conformity with their behests in the ultimate sphere of nature. On this account, also, the body has no activity of itself, but is made to act in passive compliance with the pleasure of the understanding and will; and this so absolutely, that what-

(7) That heaven, in the whole complex, appears in form like a man, and that it is thence called the Grand or Greatest Man, nn. 2598, 2998, 3524—3649, 8741—8745, 4525.
ever the man thinks, he utters with the tongue and lips, and whatever he pleases to do, he executes by the body and members, so that the understanding and will are the agent, and the body, of itself, not at all so. Hence it is evident, that the powers belonging to his understanding and will are what make the man; and that their form is like that of the body, because they act upon the most minute and individual parts and fibres of the body, as what is internal on what is external. Man, therefore, by virtue of those faculties, is called an internal and spiritual man. Such a man, in his greatest and most perfect form, is heaven.

61. Such is the idea which the angels entertain concerning man; wherefore they pay no attention whatever to the things which man does with the body, but to the will from which the body acts. This they call the man himself; and the understanding also, so far as it acts in unity with the will. (*)

62. The angels do not, indeed, see all heaven, collectively, in such a form, for the whole of heaven is too vast to be grasped by the sight of any angel; but they occasionally see distant societies, consisting of many thousands of angels, as one object in such a form; and from a society, as a part, they form their conclusion respecting the whole, which is heaven. For in a most perfect form, wholes are as their parts, and parts as their wholes; the only difference being like that between similar things of greater and less magnitude. Hence the angels 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 Being, from his inmost and supreme residence, sees all together.

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

64. The reason that so many various things in man are as one, is, because there is nothing in him which does not contribute its share to the common good, and perform its proper use. The whole performs use to its parts, and the parts perform use to the whole: for the whole consists of the parts, and the parts constitute the whole: wherefore they provide for each other's necessities, have respect to each other's state, and are

(*) That the will of man is the very essence of his life, and that the understanding is the minuter of his life thence derived, nn. 8619, 5000, 9933. That the life of the will is the principal life of man, and that the life of the understanding proceeds from it, nn. 585, 590, 8619, 7942, 8883, 9283, 10,076, 10,109, 10,110. That man is man by virtue of his will, and thence by virtue of his understanding, nn. 9911, 9926, 9971, 10,076, 10,109, 10,110.
combined in such a form, that they all, both generally and individually, act with reference to the whole and its good. Thus it is that they act as a one. It is in this manner that societies are connected together in the heavens. The inhabitants are there combined into such a form according to their capacity of performing uses; and they who contribute nothing to the good of the community, are cast out, as being foreign to the nature of heaven. To perform uses consists in cherishing good-will to others for the sake of the common good; but not to perform uses consists in cherishing good-will to others, not for the sake of the common good, but for that of self. These are the characters who love themselves above all things; but the former are those who love the Lord above all things. It is thus that the inhabitants of heaven are as a one, and that they are so, not from themselves, but from the Lord: for they regard Him as the One Only Being from whom all good proceeds, and his kingdom as the community whose good is to be sought. This is meant by the Lord’s words, “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”—(Matt. vi. 33.) To seek his righteousness means, his good.(5) They who, in the world, love the good of their country more than their own, and that of their neighbor as their own, are those who, in the other life, love and seek the kingdom of God; for there the kingdom of God is in the place of their country; and they who love to do good to others, not for their own sake, but out of regard to good itself, are those who love their neighbor; for there, good is their neighbor.(6) All who are of such a character have a place in the Grand Man, that is, in heaven.

65. Since heaven, as a whole, resembles one man, and is, also, a Divine-spiritual man in the greatest form, even with respect to shape, it necessarily has the same distinctions, as to members and parts, as man has, bearing similar names. The angels, also, know in what member this or the other society is situated; which they express by saying, that this society is in the member, or in some province, of the head—that, in the member, or in some province, of the breast—that other, in the member, or in some province, of the loins; and so with respect to others. In general, the supreme or third heaven composes the head, as far as the neck; the middle or second heaven composes the breast or body, to the loins and knees; and the ultimate or first heaven composes the legs and feet down to the soles; as also, the arms down to the fingers; for the arms and hands are parts of the ul-

(5) That justice, in the Word, is predicated of good, and judgment of truth; and hence to do justice and judgment is to do what is good and true, nn. 2936, 9857.

(6) That, in the supreme sense, the Lord is our neighbor; and hence that to love the Lord is to love that which is from Him, because in all which is from Him He is, thus it is to love what is good and true, nn. 2425, 5413, 6706, 6711, 6519, 6523, 5125. Hence, that all good which is from the Lord is the neighbor, and that to will and to do that good is to love our neighbor, nn. 5026, 10,336.
timates of man, though placed at the sides. Hence, again, it is evident why there are three heavens.

66. The spirits who are beneath heaven are exceedingly astonished, when they hear and see, that heaven is below as well as above: because they entertain the same belief and opinion as men do in the world, supposing heaven to be nowhere but over head. For they are not aware that the situation of the heavens is like that of the members, organs, and viscera, in man, some of which are above and others beneath; and like the situation of the parts in every member, organ, and viscus, some of which are within and some without. Thus their ideas, on the subject of heaven, are all confusion.

67. These particulars are stated respecting heaven, as the Grand Man, because, without a knowledge of these facts, what further remains to be stated respecting heaven cannot possibly be comprehended. Neither can any distinct idea be conceived of the Form of Heaven, of the Conjunction of the Lord with Heaven, of the Conjunction of Heaven with Man, nor of the Influx of the Spiritual World into the Natural; and none whatever respecting Correspondence; of which subjects, in their order, we are to proceed to treat. To throw light upon them, therefore, the above is premised.

THAT EVERY SOCIETY IN THE HEAVENS IS IN FORM AS ONE MAN.

68. That every society of heaven is likewise as one man, and also has the form of a man, it has been occasionally granted me to see. There was a certain society, into which many spirits had insinuated themselves, who knew how to feign themselves to be angels of light, being hypocrites. When these were being separated from the angels, I saw that the whole society at first appeared as one indistinct mass; afterwards, by degrees, but still indistinctly, in the human form; and at last, distinctly, as a man. They who were in that man, and composed him, were those that were grounded in the good proper to that society; but the others, who were not in that man, and did not compose him, were hypocrites. These were rejected, and the others retained. Thus a separation was effected. Hypocrites are such as talk well, and also act well, but who, in whatever they say or do, have respect to themselves. They talk like angels about the Lord, about heaven, about love, and about the heavenly life: and they also act well, so as to appear to be such as their discourse would imply: but their thoughts are different: they believe nothing of what they say, and do not cherish good-will to any but themselves. When they do good, it is only for the sake
of themselves; and if they also do good for the sake of others, it is that they may have the reputation of it; and thus, still, for the sake of themselves.

69. That a whole angelic society, when the Lord exhibits himself as present, appears as one object in a human form, it has also been granted me to see. There appeared on high, towards the east, something like a cloud, inclining from white to red, and encompassed with little stars. It was descending; and as it descended, it became, by degrees, more clear, and at length was seen in a form perfectly human. The little stars surrounding the cloud were angels, who had that appearance in consequence of the light proceeding from the Lord.

70. It is to be observed, that although all who reside in one heavenly society, when seen together, appear as one object, having the likeness of a man, still one society does not compose exactly such a man as another does. They differ from each other like the faces of different persons of the same family. The cause of this is that mentioned above (n. 47); namely, that they vary as to form according to the varieties of good in which they are grounded, and by which their forms are determined. The societies which appear in the most perfect and beautiful human form, are those that compose the inmost or highest heaven, and which occupy its central region.

71. It is worthy of mention, that in proportion as the members of any heavenly society are more numerous, all acting as a one, the more perfect is the human form of that society; for variety, arranged in a heavenly form, produces perfection (as shown above, n. 56): and it is numbers that produce variety. Every society of heaven, also, increases in number daily; and as it does so, it also increases in perfection: the consequence of which is, that not only is that society rendered more perfect, but, also, heaven at large; for heaven at large is composed of its various societies. Since heaven advances in perfection as its inhabitants increase in multitude, it is evident how much they are mistaken who imagine, that heaven will be shut when full; whereas the contrary is the truth, namely, that it will never be shut, and that the greater its fulness the greater its perfection. There is nothing, therefore, which the angels more earnestly desire, than to receive additional angels, as new guests, among them.

72. The reason that every society, on being viewed together, appears as one object in the shape of a man, is, because heaven at large has that shape (as shown in the preceding section); and in a form that is most perfect, such as that of heaven, the parts bear the likeness of the whole, and the smaller objects that of the greatest. The smaller objects and parts of heaven, are the societies of which it consists; which, also, are heavens on a smaller scale (as shown above, nn. 51—53). The reason that such
a likeness constantly prevails, is, because, in the heavens, the kinds of good in which all are grounded are derived from one love, thus from one source; and the single love from which is the source of all the kinds of good which prevail there, is love to the Lord derived from Himself. Hence, heaven, as a whole, is His likeness in general; every society, less generally; and every angel, in particular. (See, also, what was said on this subject above, n. 58.)

THAT HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM.

73. It has been shown in the two preceding Sections, that heaven, taken collectively, is in form as one man; and every society in heaven likewise: and it follows in order, from the causes there stated, that the same is true respecting every angel. As heaven is a man in the greatest form, and every society in a less, so is every angel in the least; for in a most perfect form, such as that of heaven, the whole has its likeness in every part, and every part in the whole. The reason of this is, because heaven is a communion; for it communicates all that belongs to it, to every inhabitant, and every inhabitant receives all that belongs to him from that communion. An angel is a receptacle of what is thus communicated; whence, also, he is a heaven in miniature (as shown, in a specific Section, above). So also man, so far as he receives heaven in himself, is such a receptacle, is a heaven, and is an angel (see above, n. 57). This is described in the Revelation in these words: “And he measured the wall thereof, a hundred and forty and four cubits; according to the measure of a man, that is, of an angel” (ch. xxi. 17). Jerusalem, there spoken of, is the Lord’s church, and, in a more exalted sense, heaven: its wall is truth, as protecting it from the attacks of falsities and evils: the number a hundred and forty-four denotes all truths and goods collectively: the measure means its quality: a man is the subject in whom they all have their residence, in general and in particular, thus, in whom heaven abides: and because an angel is also a man by virtue of his receiving those endowments, therefore it is said, “the measure of a

(*) That Jerusalem is the church, nn. 402, 3654, 9166.
(*) That a wall denotes truth that protects from the assault of falsities and of evils, n. 9410.
(*) That twelve denotes all truths and goods in the complex, nn. 577, 2089, 2199, 2130, 3872, 3858, 8913. In like manner seventy-two, and a hundred and forty-four, since a hundred and forty-four arises from twelve multiplied into itself, n. 7973.
That all numbers, in the Word, signify things, nn. 482, 487, 647, 648, 755, 813, 1963, 1963, 2075, 2262, 3252, 4264, 4495, 5295. That numbers multiplied signify the same with the simple ones from which they arise by multiplication, nn. 5291, 5965, 5783, 7973.
(*) That measure, in the Word, signifies the quality of a thing as to truth and good, nn. 8104, 9603.
man, that is, of an angel."(5) This is the spiritual sense of those words; and without that sense who could understand what is meant by the wall of the holy Jerusalem being "the measure of a man, that is, of an angel?"

74. But to certify this from experience. That angels are human forms, or men, I have seen a thousand times: for I have conversed with them as one man does with another, sometimes with one alone, and sometimes with many in company; nor did I ever see in them any thing differing, as to their form, from man. I have sometimes wondered at finding them such; and lest it should be objected that I was deceived by some fallacy or visionary fancy, it has been granted me to see them when I was wide awake, or when all my bodily senses were in activity, and I was in a state to perceive every thing clearly. I have also frequently told them, that men in the Christian world are in such gross ignorance respecting angels and spirits, as to suppose them to be minds without a form, or mere thoughts, of which they have no other idea than as something ethereal possessing a vital principle; and as they thus attribute to them nothing belonging to man except a faculty of thinking, they imagine that they cannot see, being without eyes, nor hear, being without ears, nor speak, having neither mouth nor tongue. The angels said in reply, that they are aware that such a belief exists with many in the world, and that it particularly prevails among the learned, and also, at which they marvelled, among the clergy. They also explained the reason of this; namely, that the learned, who had been guides of others, and who first broached such notions about angels and spirits, thought respecting them from the sensual apprehensions of the external man; and they who think from their sensual apprehensions, and not from interior light, and from the general idea inherent in every one, cannot but form such inventions, since the sensual faculties of the external man can comprehend nothing but what is within the sphere of nature, and not any thing above that sphere, consequently, nothing whatever that relates to the spiritual world.(5) From these authorities, as leaders, that erroneous mode of thinking respecting angels was derived to others, who did not think for themselves, but took their opinions from them; and those who first take their opinions from others, and make them

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(5) Respecting the spiritual or internal sense of the Word, see the little tract on the White Horse mentioned in the Revelation, and the Appendix to the chapter on the Word in the New Jerusalem and Its Heavenly Doctrine.

(5) That man, unless he be elevated above the sensual principles of the external man, makes little progress in wisdom. n. 5089. That a wise man thinks above those sensual principles, nn. 5089, 5094. That when man is elevated above those sensual principles, he comes into a clearer light, and at length into heavenly light. nn. 6188, 6313, 6515, 9407, 9730, 9922. That elevation and abstraction from those sensual principles was known to the ancients. n. 6313.

"An angel" is the correct translation; not "the angel," as in the common version.—N.
points of faith with themselves, and afterwards view them as such from their own understanding, can with difficulty give them up; wherefore they usually rest satisfied with confirming them as true. The angels said, further, that the simple in faith and heart do not form such conceptions respecting angels, but have an idea of them as heavenly men, by reason that they have not extinguished, by erudition, their inherent perception, derived from heaven, and can conceive of nothing as being without form. Hence it is, that angels are never represented in churches, either in sculpture or in painting, otherwise than as men. Of that inherent faculty of perception derived from heaven, they said, that it is the Divine Sphere entering by influx with those who are grounded in good as to faith and life.

75. From all my experience, and which I have now enjoyed for many years, I can declare and affirm, that angels, as to form, are in every respect men; that they have faces, eyes, ears, a body, arms, hands, feet, and that they see, hear, and converse with each other; in short, that they are deficient in nothing that belongs to a man, except that they are not super-invested with a material body. I have seen them in their own light, which exceeds in brightness, by many degrees, the noonday light of the word; and in that light I have beheld all the features of their faces more distinctly and clearly than it is possible to see the features of men on earth. It also has been granted to me to see an angel of the inmost heaven. His face was more bright and resplendent than those of the angels of the lower heavens. I examined him; and I can declare, that he had the human form in its utmost perfection.

76. But it is to be observed, that angels cannot be seen by man with the eyes of his body, but only with the eyes of the spirit which is within man; because this is in the spiritual world, whereas all the parts of the body are in the natural world. Like sees like, because from a like ground. Besides, the organ of sight belonging to the body, which is the eye, is so obtuse, that, as is known to every one, it cannot even discern, except by the aid of optical glasses, the smaller objects of nature; much less can it discern objects which are above the sphere of nature, as are all those of the spiritual world. These, however, may be seen by man, when he is withdrawn from the sight of his body, and that of his spirit is opened. This, also, is done in an instant, when it is the pleasure of the Lord that the things of the spiritual world should be seen by man; nor is he at all aware, at the time, that he does not behold him with the eyes of his body. It was thus that angels were seen by Abraham, Lot, Manoah, and the prophets: it was thus that the Lord was

(*) That man, as to his interiors, is a spirit, n. 1594. And that the spirit is the man himself, and that the body lives from it, nn. 447, 4632, 6054.
seen by the disciples after his resurrection: and it was thus, also, that angels have been seen by me. As the prophets enjoyed this mode of vision, they were therefore called seers, and men whose eyes were open (1 Sam. ix. 9; Num. xxiii. 3); and to cause them to see in this way was called opening their eyes; as was done to Elisha’s servant, of whom we read, “And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”—(2 Kings vi. 17.)

77. Good spirits, with whom, also, I have conversed on this subject, were deeply grieved that such ignorance respecting the state of heaven, and respecting spirits and angels, should prevail in the church; and they desired me, with indignation, to say from them, that they are not formless minds, nor ethereal puffs of breath, but they are men as to shape, and that they see, hear, and possess every sense, equally with men in the world. (*)

THAT IT IS BY DERIVATION FROM THE LORD’S DIVINE HUMANITY, THAT HEAVEN, BOTH IN THE WHOLE AND IN ITS PARTS, IS IN FORM AS A MAN.

78. That it is by derivation from the Lord’s Divine Humanity, that heaven, both in the whole and in its parts, is in form as a man, follows as a conclusion from all that has been advanced and shown in the preceding Sections. It has there been shown, I. That the Lord is the God of heaven: II. That the Divine Sphere of the Lord constitutes heaven: III. That heaven consists of innumerable societies; and that each society is a heaven on a smaller scale, and every angel is a heaven in miniature: IV. That the whole heaven, viewed collectively, is in form as one man: V. That every society in the heavens is also in form as one man: VI. That thence every angel is in a perfect human form. All these truths point to this conclusion: That the Divine Being, whose Proceeding Sphere is what constitutes heaven, is Human in form. That this is the Lord’s Divine Humanity, will be still more clearly seen, because in a compendious form, from the extracts which, by way of corollary, are adduced below from the Arcana Coelestia. That the Lord’s Humanity is Divine, and that it is not true, as generally believed in the church, that His Humanity is not Divine, may also be seen

(*) That every angel, inasmuch as he is a recipient of Divine Order from the Lord, is in a human form, perfect and beautiful according to such reception, nn. 332, 1889, 1881, 8638, 8904, 4622, 4735, 4797, 4985, 5199, 5590, 6954, 9879, 10,177, 10,594. That the Divine Truth is the principle by which order is effected, and the Divine Good is the essential of order, nn. 2451, 3166, 4390, 4409, 5232, 7296, 10,122, 10,555.
from those Extracts; and likewise, from the *Doctrine of the New Jerusalem*, near the end, in the Section respecting the Lord.

79. That such is the fact, has been evinced to me by much experience, part of which shall now be related. No angel in all the heavens ever has a perception of the Divine Being under any other form than the Human; and, what is wonderful, those who inhabit the superior heavens cannot think of the Divine Being in any other manner. They derive the necessity of so thinking from the Divine Sphere itself which enters them by influx; and also, from the form of heaven, according to which their thoughts diffuse themselves around. For every thought conceived by the angels diffuses itself into heaven round about them, and they enjoy intelligence and wisdom according to the extent of that diffusion. Hence it is that all in heaven acknowledge the Lord, because there is no Divine Humanity except in Him. These truths have not only been related to me by the angels, but it has also been granted me to have a perception of them myself, when I have been elevated into the interior sphere of heaven. Hence it is evident, that the wiser the angels are, the more clearly do they perceive this truth. 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 Being, but not to the worshippers of an invisible Divinity: for the former can see their God; but the latter cannot.

80. As the angels have no perception of an invisible Divine Being, which they call a God without form, but of a Divine Being visible in Human Form, it is common with them to say, that the Lord Alone is a Man, and that they are men by derivation from Him; also, that every one is a man in proportion as he receives Him. By receiving the Lord, they mean, to receive good and truth, which are from Him; since the Lord is in His own good and His own truth. This, also, they call wisdom and intelligence: they say, that every one may know that intelligence and wisdom are what constitute a man, and not a human face without them. That such is the fact, is also apparent from the angels of the interior heavens. Being grounded in good and truth, and thence in wisdom and intelligence, from the Lord, they appear in the most beautiful and most perfect human form. The angels of the lower heavens also appear in a human form, though not so perfect and beautiful. But in hell, the case is reversed. Its inhabitants, when seen in the light of heaven, scarcely appear as men at all, but as monsters: for they are grounded in evil and falsity, not in goodness and truth, and thence in the opposites to wisdom and intelligence: wherefore, also, their life is not called life, but spiritual death.

81. Since heaven, both in the whole and in its parts, presents the form of a man, by derivation from the Lord's Divine Hu-
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mankind, it is customary for the angels to say, that they are in the Lord; and some, that they are in his body, by which they mean, in the good of his love: as, also, the Lord himself teaches, saying, "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. Since such is the conception respecting the Divine Being that exists in heaven, it is inherent in every man, who receives any influx from heaven, to think of God under a Human Shape. Thus did the ancients: thus also do the moderns, those without the church as well as those within it: simple persons view him in thought as an Old Man surrounded with brightness. But this inherent perception has been extinguished by all those who exclude the influx from heaven, either by self-derived intelligence, or by a life of evil: those who have extinguished it by self-derived intelligence, will have none but an invisible God; and they who have done so by a life of evil, no God at all. Neither class is aware that any such inherent perception exists, since it does not exist with them; and yet this is that very Divine celestial principle which primarily enters man by influx from heaven, because man is born for heaven, and none can go there without an idea of the Divine Being.

83. Hence it results, that he who is destitute of a right idea of heaven, that is, of an idea of the Divine Being from whom heaven exists, cannot be elevated to the lowest threshold of the heavenly kingdom. As soon as he approaches it, he is sensible of a resistance, and a strong repelling effort: the reason is, because, in him, the interiors, which should be open for the reception of heaven, are closed, because they are not in the form of heaven; indeed, the nearer he comes to heaven, they are closed the more tightly. 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 without the church, to whom the Lord is not known because they are not in possession of the Word, will be seen in the following pages.

84. That the ancients had an idea of Humanity connected with their idea of the Divine Being, is evident from his appearances to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others; all of whom, though they saw God as a Man, nevertheless worshipped 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 teaches himself in John (Ch. viii. 56): and that it was He, also, who appeared to the others, is evident from His words, when He said, "Ye have neither heard His [the Father's] voice at any time, nor seen His shape" (Ch. v. 37; i. 18).
85. But that God is a Man, can with difficulty be conceived by those who judge of every thing from the sensual apprehensions of the external man. For a sensual man can only think of the Divine Being from the world and its objects; thus he can only think of a Divine and Spiritual Man as of a corporeal and natural man. Hence he concludes, that if God were a man, he must be as big as the universe; and that if, as a Man, he governs heaven and earth, he must do it by a multitude of lieutenants, as kings govern their distant provinces in the world. If he were told, that in heaven there is not extension of space, such as exists in the world, he would not comprehend it: for he who thinks solely from nature and its light, can form no idea of any other sort of extension than such as is before his eyes. They are, however, exceedingly mistaken when they apply such ideas to heaven. The extension which there exists is not such as that in the world; for extension, in the world, is determinate, and thence capable of being measured; but extension, in heaven, is not determinate, and thence not capable of mensuration: but respecting extension in heaven see a subsequent Section, treating of space and time in the Spiritual World. Besides, every one knows how amazingly far the sight of the eye can reach, even to the sun and the stars, of which the distances from us are so enormous; every one, also, who thinks deeply, is aware, that the internal sight, which is that of the thought, can reach still further; and, consequently, that a sight still more interior must have a wider range still: what then can be beyond the reach of the Divine Sight, which is the inmost and highest of all? Since the thoughts have such an extension, all things belonging to heaven are communicated to every inhabitant; consequently, all things belonging to the Divine Sphere which constitutes heaven, and fills it, are thus communicated—as shown in the preceding Sections.

86. The inhabitants of heaven are astonished, that men should imagine themselves intelligent, while they think of God as an invisible Being, that is, as incomprehensible under any form; and that they should call those who think differently, not intelligent, and mere simpletons; whereas the contrary is the truth. The angels say, "If such self-esteeming intelligent ones were to examine themselves, would they not find that they regard nature as God? some of them, nature as existing before the sight, and some of them, nature in her invisible recesses? And are they not blinded to such a degree, as not to know what God is, what an angel is, what a spirit, what their own soul which is to live after death, what the life of heaven in man; with other subjects belonging to intelligence? When, nevertheless, those whom they call simpletons understand all these points in their own way. Of their God, they have an idea, that He is a Divine Being 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 such a being as an angel; and of the life of heaven in man, that it consists in living according to the divine commandments.”

These, therefore, the angels call intelligent, and fitted for heaven; but the others, on the contrary, not intelligent.

(1) Extracts from the ARCANIA CELESTIA, respecting the Lord and respecting His Divine Humanity.

That the Lord had a Divine Essence from conception itself, nn. 4641, 4963, 5041, 5157, 6716, 10,195. That the Lord alone had Divine seed, n. 1489. That His soul was Jehovah, n. 1999, 2004, 2005, 2025, 2035. That thus the inmost of the Lord was the Essential Divinity, and that the clothing was from the mother, n. 5041. That the Essential Divinity was the Esses of the Lord’s life, from which the Humanity afterwards went forth, and was made the Existere from that Esses, n. 5194, 5210, 10,370, 10,572.

That within the church, where the Word is, and where, by it, the Lord is known, the Divine Essence of the Lord ought not to be denied, nor the Holy Emanation proceeding from him, n. 2858. That those within the church who do not acknowledge the Lord, have no conjunction with the Divine Being: it is otherwise with those who are out of the church, n. 10,296. That it is an essential of the church to acknowledge the Lord’s Divinity, and His union with the Father, nn. 10,598, 10,112, 10,270, 10,798, 10,780, 10,816, 10,817, 10,818, 10,820.

That the subject treated of in the Word, in many passages, is the glorification of the Lord, n. 10,828. And that this subject is everywhere treated of in the internal sense of the Word, nn. 2940, 2358, 2924. That the Lord glorified His Humanity, and not His Divinity, because the latter was glorified in itself, n. 10,667. That the Lord came into the world so that He might glorify His Humanity, nn. 3657, 4180, 9315. That the Lord glorified His Humanity by the Divine Love which was in Himself from conception, n. 4757. That the love of the Lord towards the universal human race was the life of the Lord in the world, n. 2293. That the Lord’s love transcends all human understanding, n. 2677. That the Lord saved the human race by glorifying His Humanity, nn. 4180, 10,019, 10,152, 10,655, 10,659, 10,528. That otherwise the whole human race would have perished in eternal death, n. 1678. Of the Lord’s states of glorification and humiliation, nn. 1785, 1999, 2159, 6886. That glorification, where it is predicated of the Lord, denotes the uniting of His Humanity with His Divinity, and that to glorify is to make Divine, nn. 10,598, 10,658, 10,829. That the Lord, when He glorified His Humanity, put off all the humanity derived from the mother, until as length He was not her son, n. 3150, 2974, 2948, 3056, 10,830.

That the Son of God from eternity was the Divine Truth in heaven, nn. (2628,) 2768, 2968, 3195, 3704. That the Lord also made His Humanity Divine Truth from the Divine Good which was in Him, when He was in the world, nn. 2968, 3195, 3704, 3705, 3714, 7493, 7494, 7495, 7496, 9191, 9195, 9396. That the Lord at that time arranged all things appertaining to Himself into a celestial form, which is according to Divine Truth, nn. 1928, 3633. That on this account the Lord was called the Word, which is the Divine Truth, nn. 2583, 2583, 2583, 2584, 3833, 6712. That the Lord alone had perception and thought from Himself, and above all angelic perception and thought, n. 1918, 1919, 1919, 1919.

That the Lord united the Divine Truth, which was Himself, with the Divine Good, which was in himself, nn. 10,047, 10,062, 10,076. That the union was reciprocal, nn. 2004, 10,067. That the Lord, when He departed from the world, made His Humanity also Divine Good, nn. 3194, 3210, 6861, 7499, 8724, 9199, 10,076. That this is meant by His coming forth from the Father, and returning to the Father, nn. 5736, 3213. That thus He was made One with the Father, nn. 2734, 3704, 4756. That since the union, the Divine Truth proceeds from the Lord, nn. 3704, 5712, 9099, 4577, 5704, 7499, 8127, 8241, 9199, 9396. In what manner the Divine Truth proceeds, illustrated, nn. 7570, 9107. That the Lord, from His own proper power, united the Humanity with the Divinity, nn. 1016, 1743, 1752, 1813, 1821, 2025, 2026, 2523, 3141, 5005, 5035, 6716. That hence it may be manifest, that the Humanity of the Lord was not as the humanity of another man, because he was conceived from the Divine Being Himself, nn. 10,125, 10,826. That His union with the Father, from whom He had His soul, was not like that between two persons, but like that between the soul and the body, nn. 5737, 10,824.

That the most ancient people could not adore the Divine Esses, but the Divine Existere, which is the Divine Humanity, and that the Lord therefore came into the world, that He might be made the Divine Existere from the Divine Esses, nn. 6987, 5921. That the ancients acknowledged the Divine Being, because He appeared to them in a human form, and that this was the Divine Humanity, nn. 5110, 5603, 6846, 10,737, 40
THAT THERE IS A CORRESPONDENCE BETWEEN ALL THINGS BE LONGING TO HEAVEN, AND ALL THINGS BELONGING TO MAN.

87. It is unknown at this day what correspondence is; this ignorance is owing to various causes; the chief of which is, that

That the Infinite Ese could not flow into heaven with the angels, nor with men, except by or through the Divine Humanity, nn. (1645), 1920, 2015, 2034. That in heaven, no other Divine Being is perceived but the Divine Humanity, nn. 6935, 6936, (9367), 10,967. That the Divine Humanity from eternity was the Divine Truth in heaven, and the Divine Emanation passing through heaven, thus the Divine Existere, which afterwards in the Lord was made the Divine Ese by itself, from which is the Divine Existere in heaven, nn. 5061, 6930, 6935, 10,579. What was the quality of the soul and the body in the founding of the Lord, nn. 6931, 6933, 6932. That the Divine Emanation was not perceptible, except when it had passed through heaven, nn. 6932, 6995, 7004.

That the inhabitants of all the earths adore the Divine Being under a human form, thus the Lord, nn. 6700, 8541—8547, 10,750, 10,757, 10,738. That they rejoice when father, the Divine Humanity which is called Man, n. 6991, and the Lord receives all who are in good, and who adore the Divine Being under a human form, n. 9339. That God cannot be thought of except in a human form, and that what is incomprehensible falls into no idea, thus is no object of faith, n. 8530, 9772. That man is capable of worshipping what he has some idea of, but not what he has no idea of, n. 4758, 5110, 5855, 7211, 3636, 10,067. That, therefore, by the generality in the universal terrestrial globe, the Divine Being is worshipped under a human form, and that this is the effect of an influx from heaven, n. 10,159. That all who are principled in good as to life, when they think of the Lord, think of a Divine Humanity, and not of the Humanity separate from the Divinity; it is otherwise with those who are not principled in good as to life, nn. 2036, 4724, 4731, 4736, 8878, 9185, 9186. That in the church at this day, those who are in evil as to life, also who are in faith separate from charity, think of the Humanity of the Lord without the Divinity, and likewise do not comprehend what a Divine Humanity is; and the reasons thereof, nn. 8213, 3241, 4889, 4992, 4724, 4731, 5321, (6372), 8878, 9183, 9138. That the Humanity of the Lord is Divine, because from the Ese of the Father, which was His soul, illustrated by the likeness of the father in the children, nn. 10,293, (10,272), 10,292; and because it was from the Divine Love, which was the very Ese of His life from conception, n. 6972. That every man is such as his love is, and that he is his own love, n. 6972, 10,177, 10,254. That the Lord made all the Humanity, both internal and external, Divine, n. 1605, 1815, 1902, 1926, 2063, 2063. That, therefore, He rose again as to the whole body, differently from any man, nn. 1729, 2083, 2063, 19,935.

That the Humanity of the Lord is Divine, is acknowledged from His omnipresence in the holy supper, n. 2834, (2859), and from His transfiguration before His three disciples, n. 8212; and also from the Word of the Old Testament, in which His Humanity is called God, n. 10,524; and is called Jehovah, n. (1603), 1735, 1315, 1992, 2921, 2063, 3120, 6931, 6930, 8864, 9184, 9219. That a distinction is made in the sense of the letter between the Father and the Son, or between Jehovah and the Lord, but not in the internal sense of the Word, in which the angels of heaven are, n. 6985. That in the Christian world, the Humanity of the Lord has been acknowledged to be not Divine, and this was effected in a council for the sake of the Pope, that He might be acknowledged as His vicar, n. 4738.

That Christians in the other world were explored as to the idea they held concerning one God, and that it was found that they had an idea of three Gods, n. 3292, 3256, 10,736, 10,737, 10,738, 10,821. That a Trinity or Divine Trine, may be conceived of in one person, and thus one God, but not in three persons, n. 10,735, 10,821, 10,824. That the Divine Trine in the Lord is acknowledged in heaven, nn. 14, 15, 1729, 2065, 6935, 9309. That the Trinity in the Lord is the Essential Divinity, which is called the Divine Love, when it is called the Divine Proceeding, which is called the Holy Spirit; and that this Divine Trine is One, n. 2149, 2156, 2338, 3282, 2447, 8704, 6998, 7182, 10,738, 10,822, 10,828. That the Lord Himself teaches that the Father and He are One, n. 1729, 2004, 9006, 9018, 2925, 2751, 8704, 7356, 4786; and that the Holy Divine Emanation proceeds from Him, and is His, nn. 8569, 4763, 6738, 6996, 7499, 6127, 9902, 9183, (9265), 2929, 2970, 8997, 9933, 9939, 1800, 1925.

That the Divine Humanity flows into heaven, and constitutes heaven, n. 3038. That the Lord is the all in heaven, and that He is the life of heaven, n. 7211, (9183).
man has removed himself from heaven, through cherishing the
love of self and of the world. For he that supremely loves him-
self and the world, cares only for worldly things, because they
soothe the external senses and are agreeable to his natural dis-
position; but has no concern about spiritual things, because
these only soothe the internal senses, and are agreeable to the
internal or rational mind. These, therefore, they cast aside,
saying, that they are too high for man’s comprehension. Not
so did the ancients. With them, the science of correspondences
was the chief of all sciences; by means of its discoveries, also,
they imbibed intelligence and wisdom; and such of them as
belonged to the church had by it communication with heaven;
for the science of correspondences is the science of angels.
The most ancient people, who were celestial men, absolutely
thought from correspondence, as do the angels; whence, also,
they conversed with angels; and whence, likewise, the Lord
often appeared to them, communicating instruction. But, at
the present day, that science is so utterly lost, that it is even
unknown what correspondence is. (1)

88. Without an apprehension of what correspondence is, not
any thing can be clearly known respecting the spiritual world;
nor respecting its influx into the natural world; nor, indeed,
respecting what that which is spiritual is, compared with that
which is natural; since, also, nothing can be clearly known re-
specting the spirit of man, which is called the soul, and its
operation upon the body; nor yet concerning the state of man

That the Lord dwells in the angels in what is His own, nn. 3938, 10,125, 10,151,
10,157. That hence those who are in heaven are in the Lord, nn. 3637, 3638. That
the conjunction of the Lord with the angels is according to the reception of the good
of love and of charity from Him, nn. 904, 4198, 4205, 4211, 4220, (6280), 6832, 7042,
8819, 9680, 9682, 9683, (10,106), (10,811). That the universal heaven has reference
to the Lord, nn. 551, 562. That the Lord is the common centre of heaven, nn. 3633.
That all in heaven form themselves to the Lord, who is above the heavens, nn. 3928,
10,139, 10,189. That nevertheless the angels do not turn themselves to the Lord,
but the Lord turns them to Himself, n. 10,189. That there is not a presence of the angels
with the Lord, but a presence of the Lord with the angels, n. 9415. That in heaven
there is no conjunction with the Essential Divinity, but with the Divine Humanity,
n. 4211, 4724, (5633).

That heaven corresponds with the Divine Humanity of the Lord; and that thence
heaven at large is as one man; and that on this account heaven is called the Grand
Man, nn. 2995, 2998, 3624—3649, 3741—3745, 4625. That the Lord is the Only Man,
and those only are men who receive what is Divine from Him, n. 1894. So far as
they receive, so far they are men, and not images of Him, n. 8347. That therefore the
angels are forms of love and charity in a human form, and that this is from the Lord,
nn. 3894, 4735, 4797, 4985, 5199, 5330, 9879, 10,177.

That the universal heaven is the Lord’s, nn. 2751, 7086. That He has all power
in the heavens and on earth, n. 1697, 10,659, 10,827. That the Lord rules the
universal heaven, and that he also rules all things which thence depend, thus all
things in the world, nn. 2926, 2927, 4523, 4524. That the Lord alone has the power of
removing the hells, of withholding from evils, and of holding in good, thus of saving,
n. 10,919.

(1) How far the science of correspondences excels other sciences, n. 4280. That
the chief science amongst the ancients was the science of correspondences, but at this
day it is obliterated, nn. 3594, 3419, 4280, 4740, 4944, 4946, 4966, 7229, 10,352.
That with the orientals, and in Egypt, the science of correspondences flourished, nn. 5702,
6692, 7097, 7779, 3991, 10,407.
after death: therefore it is necessary to show what correspondence is, and what its nature: which, also, will prepare the way for what is to follow.

89. It shall first be stated what correspondence is. The whole natural world corresponds to the spiritual world; and not only the natural world collectively, but also in its individual parts: wherefore every object in the natural world existing from something in the spiritual world, is called its correspondent. It is to be observed, that the natural world exists and subsists from the spiritual world, just as the effect exists from its efficient cause. All that is called the natural world, which lies below the sun, and thence receives its heat and light; and all the objects which thence subsist belong to that world: but the spiritual world is heaven; and the objects of that world are all that are in the heavens.

90. Since man is both a heaven and a world in miniature, formed after the image of heaven and the world at large (see above, n. 57), he, also, has belonging to him both a spiritual world and a natural world. The interiors, which belong to his mind, and have relation to his understanding and will, constitute his spiritual world; but his exteriors, which belong to his body, and have reference to its senses and actions, constitute his natural world. Whatever, therefore, exists in his natural world, that is, in his body, with its senses and actions, by derivation from his spiritual world, that is, from his mind, with its understanding and will, is called its correspondent.

91. The nature of correspondence may be seen from the face in man. In a countenance which has not been taught to dissemble, all the affections of the mind display themselves visibly, in a natural form, as in their type; whence the face is called the index of the mind. Thus man’s spiritual world shows itself in his natural world. 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 take effect in the body, whether in the countenance, the speech, or the gestures, are called correspondences.

92. From these observations may also be seen what the internal man is, and what the external; or, that the internal is that which is called the spiritual man, and the external that which is called the natural man. Also, that the one is distinct from the other, as heaven is from the world; and likewise, that all things which take effect, and exist, in the external or natural man, so take effect and exist from the internal or spiritual.

93. Thus much respecting the correspondence between the internal or spiritual man, and the external or natural: in what follows we shall treat of the correspondence of the whole of heaven with all the individual parts of man.
94. It has been shown, that the universal heaven is as one man, and that it is in form a man, and is therefore called the Grand Man. It has also been shown, that the angelic societies, of which heaven consists, are hence arranged in the same order as the members, organs, and viscera in man; so that there are some that have their station in the head, some in the breast, some in the arms, and some in every distinct part of those members (see above, n. 59—72). The societies, therefore, which are in any member in heaven, correspond to the same member in man. For instance: the societies which are there in the head, correspond to the head in man: those which are there in the breast, correspond to the breast in man: those that are there in the arms, correspond with the arms in man: and so with the rest. It is from that correspondence that man subsists; for man derives his subsistence solely from heaven.

95. That heaven is divided into two kingdoms, one of which is called the celestial kingdom and the other the spiritual kingdom, has been shown in a particular Section, above. The celestial kingdom in general corresponds to the heart, and to all the parts related to the heart in the whole body: and the spiritual kingdom corresponds to the lungs, and to all the parts in the whole body related to that organ. The heart and lungs, also, constitute two kingdoms in man; for the heart reigns throughout his body by the arteries and veins, and the lungs by the nervous and motive fibres; both being concerned in every power he exercises, and in every action he performs. In the spiritual world of every man, 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 reigns by means of the affections of good, and the understanding by means of the affections of truth. These kingdoms also correspond to the kingdoms of the heart and the lungs in the body. The like obtains in the heavens. The celestial kingdom is the will-principle of heaven; and in that kingdom reigns the good of love; and the spiritual kingdom is the intellectual principle of heaven; and what reigns in that kingdom is truth. These are the things which correspond to the functions of the heart and lungs in man. It is in consequence of that correspondence, that the heart, in the Word, signifies the will, and also the good of love; and that the breath, which belongs to the lungs, signifies the understanding, and the truth of faith. Hence, also, it is, that it is usual to ascribe the affections to the heart; though that is not their seat, nor do they flow from thence. (*)

(*) Of the correspondence of the heart and lungs with the Grand Man, which is heaven, from experience, nn. 3883—3896. That the heart corresponds to those who dwell in the celestial kingdom, but the lungs to those who dwell in the spiritual kingdom, nn. 3885, 3886, 3887. That in heaven there is a pulse like that of the heart, and a respiration like that of the lungs, but more interior, nn. 3884, 3885, 3887. That the pulse of the heart is various there according to the states of love; and the respiration
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96. The correspondence between the two kingdoms of heaven and the heart and lungs, is the most general correspondence between heaven and man. A less general one is that between heaven and the several members, organs, and viscera, of man; the nature of which shall also be mentioned.

In the Grand Man, who is heaven, they that are stationed in the head, are in the enjoyment of every good above all others: for they are in the enjoyment of love, peace, innocence, wisdom, and intelligence; and thence of joy and happiness. These have an influx into the head, and into whatever appertains to the head, with man, and corresponds thereto. In the Grand Man, who is heaven, they that are stationed in the breast, are in the enjoyment of the good of charity and faith: their influx, also, with man, is into the breast; to which they correspond. But, in the Grand Man, or heaven, they that are stationed in the loins, and in the organs belonging to generation therewith connected, are they who are eminently grounded in conjugal love. They who are stationed in the feet, are grounded in the ultimate good of heaven, which is called spiritual-natural good. They who are in the arms and hands, are in the power of truth derived from good. They who are in the eyes, are those eminent for understanding. They who are in the ears are in attention and obedience. They in the nostrils, are those distinguished for perception. They in the mouth and tongue, are such as excel in discoursing from understanding and perception. They in the kidneys, are such as are grounded in truth of a searching, distinguishing, and castigatory character. They in the liver, pancreas, and spleen, are grounded in the purification of good and truth by various methods. So with those in the other members and organs. All have an influx into the similar parts of man, and correspond to them. The influx of heaven takes place into the functions and uses of the members; and their uses, being from the spiritual world, invest themselves with forms by means of such materials as are found in the natural world, and so present themselves in effects. Hence there is a correspondence between them.

97. On this account it is, that by those same members, organs, and viscera, are signified, in the Word, such things as have just been mentioned; for all things named in the Word have a signification according to their correspondence. Hence, by the head is signified intelligence and wisdom; by the breast, charity; by the loins, conjugal love; by the arms and hands, the power of truth; by the eyes, understanding; by the nostrils, perception; by the ears obedience; by the kidneys, the
purification of truth; and so with the rest. (7) Hence, also, it is usual to say in familiar discourse, when speaking of an intelligent and wise person, that he has a head; when alluding to one who is influenced by charity, that he is a bosom friend; of a person eminent for perception, that he has a good nose (or a sharp scent); of one distinguished for intelligence, that he is sharp-sighted; of one possessing great power, that he has long arms; of a person that speaks or acts from love, that he says or does it from his heart. These, and many other sayings in common use, are derived from correspondence; for such forms of speech enter the mind from the spiritual world, though the speaker is not aware of it.

98. That there exists such a correspondence between all things belonging to heaven and all things belonging to man, has been evinced to me by much experience—so much, indeed, as to convince me of it as of a thing self-evident, and not liable to any doubt. But to adduce all this experience here, is unnecessary, and, on account of its abundance, would be inconvenient. It may be seen in the Arcana Civitatis, in the Sections on Correspondences, on Representations, on the Influx of the Spiritual World into the Natural, and on the Intercourse between the Soul and the Body. (8)

99. But although there is a correspondence between all things that belong to man, as to his body, and all things that belong to heaven, still man is not an image of heaven as to his external form, but as to his internal. For the interiors of man are recipient of heaven, and his exteriors are recipient of the world: in proportion, therefore, as his interiors receive heaven, the man is, as to them, a heaven in miniature, formed after the image of heaven at large: but in proportion as his interiors do not thus receive, he is not such a heaven, and such an image. Still his exteriors, which receive the world, may exist in a form which is according to the order of the world, possessing various degrees of beauty: for the causes of external beauty, which is that of the body, are derived from a person's parents, and from

(7) That the breast, in the Word, signifies charity, nn. 3834, 10,081, 10,067. That the loins and organs of generation, signify conjugal love, nn. 3021, 4280, 4462, 5050, 5051, 5052. That the arms and hands signify the power of truth, nn. 578, 3091, 4938—4937, 3947, 7205, 10,019. That the feet signify the natural principle, nn. 2162, 8147, 3761, 3998, 4290, 4938—4952. That the eye signifies the understanding, nn. 2701, 4408—4421, 4523—4534, 5092, 9051, 10,589. That the nostrils signify perception, nn. 5477, 4694, 4835, 4748, 5621, 8286, 10,054, 10,392. That the ears signify obedience, nn. 2542, 3959, 4526, 4658, 5017, 7816, 8851, 8990, 9811, 10,067. That the reins or kidneys, signify the examination and correction of truth, nn. 5890—5896, 10,032.

(8) Of the correspondence of all the members of the body with the Grand Man, or heaven, generally and specifically, from experience, nn. 3091, 3624—3649, 3741—3750, 3888—3895, 6029—6053, 4218—4228, 4518—4831, 4409—4421, 4528—4584, 4692—4688, 4853—4550, 4791—4805, 4923—4938, 5050—5061, 5171—5189, 5877—5896, 5555—5578, 5711—5737, 10,080. Of the influx of the spiritual world into the natural world, or of heaven into the world; and of the influx of the soul into all things of the body; from experience, nn. 6058—6059, 6189—6215, 6307—6327, 6466—6469, 6598—6599. Of the intercourse between the soul and body, from experience, nn. 6058—6059, 6189—6215, 6466—6469, 6598—6599. 46
his formation in the womb, and it is afterwards preserved by
the common influx which the body receives from the world; in
consequence of which, the form of a person's natural man may
differ exceedingly from that of his spiritual man. The form of
certain persons, as to their spirit, has sometimes been shown
me; and in some, having fair and handsome faces, I have seen
it to be deformed, black, and monstrous, so that you would pro-
nounce it an image of hell, not of heaven; whereas in some, not
outwardly handsome, I have seen it to be beautiful, fair, and
like that of an angel. The spirit, also, of a man, after death,
appears the same as it had been in the body, while he lived, so
clothed, in the world.

100. But correspondence reaches much further than to man;
for there is a correspondence between all the heavens respec-
tively. To the third or inmost heaven corresponds the second
or middle heaven; and to the second or middle heaven corre-
sponds the first or ultimate. To the first or ultimate heaven also
correspond the forms of man's body, called its members, organs,
and viscera. Thus the corporeal part of man is that in which
heaven ultimately closes, and upon which, as on its base, it rests.
But this arecanum will be more largely explained elsewhere.

101. But it is most necessary to be known, that all the cor-
spondence which any thing has with heaven, is with the
Lord's Divine Humanity; for heaven is from Him, and He is
heaven, as has been shown in the Sections preceding: for unless
the Divine Humanity entered by influx into all things belonging
to heaven, and, by correspondences, into all things belonging to
the world, there could be no such beings as either angels or
men. Hence it further appears, why the Lord was made Man,
and clothed His Divinity with Humanity from first to last: the
reason was, because the Divine Humanity from which heaven
subsisted before the coming of the Lord, was no longer adequate
to the support of all things, because man, who is the base of the
heavens, fell away, and destroyed the order according to which
they were established. What, and of what nature the Divine
Humanity was which existed before the Lord's coming, and
what was the state of heaven at that time, may be seen in the
extracts from the Arcana Coelestia referred to at the end of the
preceding chapter.

102. The angels are amazed when they hear that men are to
be found who ascribe every thing to nature and nothing to the
Divine Being; and who also believe that their body, which
displays so many wonders of heavenly origin, is fashioned by
nature; and still more, that man's rational faculty also is de-
duced from the same source; although, if they would elevate
their minds ever so little, they might see that such wonders are
derived from the Divine Being, and not from nature; and that
nature was only created to clothe what is spiritual, and to pre-
sent it in a corresponding form in the ultimate sphere of order. Such persons they compare to owls, which see in the dark, and not at all in the light.

THAT THERE IS A CORRESPONDENCE BETWEEN HEAVEN AND ALL THINGS BELONGING TO THE EARTH.

103. What correspondence is has been explained in the preceding Section; where it also was shown that all the parts of the animal body, both generally and individually, are correspondences. It follows in order to show now, that all things belonging to the earth, and in general, all things in the world, are correspondences.

104. All things that belong to the earth are divided into three general kinds, which are called so many kingdoms. There is the animal kingdom, the vegetable kingdom, and the mineral kingdom. The objects of the animal kingdom are correspondences in the first degree, because they live: those of the vegetable kingdom are correspondences in the second degree, because they only grow: and those of the mineral kingdom are correspondences in the third degree, because they do neither. Correspondences in the animal kingdom are animated creatures of various kinds, both such as walk and creep on the ground, and such as fly in the air; which it is needless to mention specifically, because they are well known. Correspondences in the vegetable kingdom are all such things as grow and flourish in gardens, woods, corn-fields, and meadows; which, likewise, it is unnecessary to name specifically, because they also are well known. Correspondences in the mineral kingdom are all metals, both the more noble and the more base, precious and common stones, and earths of various kinds; not excluding water. Besides these products of nature, those things also are correspondences which the industry of man prepares or manufactures from them for his own use; such as food of all kinds, garments, houses, public edifices, and similar objects.

105. The objects which are stationed above the earth, such as the sun, moon, and stars; also those that are seen in the atmosphere, such as clouds, mists, rain, thunder, and lightning; all likewise are correspondences. Those which proceed from the sun, and his presence or absence, as light and shade, heat and cold, are also correspondences; together with those which thence exist successively; like the seasons of the year, which are called spring, summer, autumn, and winter; and the times of the day, or morning, noon, evening, and night.

106. In a word, all things that exist in nature, from its mi-
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The reason that they are correspondences is, because the natural world, with all that belongs to it, derives its existence and subsistence from the spiritual world; and both from the Divine Being. Subsistence is mentioned as well as existence, because every thing has its subsistence from the same source as its first existence, subsistence being perpetual existence; and because, also, nothing can exist from itself, but only from something prior to itself, and thus, originally, from the First Cause; from which, therefore, were it to be separated, it would utterly perish, and disappear.

107. Every object is a correspondent, which exists and subsists in nature from Divine Order. That which constitutes Divine Order is the Divine Good which proceeds from the Lord: it commences from Him; it proceeds from Him through the heavens in succession into the world, and is there terminated in ultimates. The things which exist in the world according to order are correspondences. All things there exist according to order, when they are good, and perfectly adapted to their intended use; for every thing good is such according to its use: its form has relation to truth, because truth is the form of good. Hence it is that all things in the whole world, and partaking of the nature of the world, which are in divine order, have relation to good and truth. 

108. That all things found in the world exist from a Divine Origin, and are clothed with natural elements so as to exist and perform their use in that sphere, and thus to be in correspondence, is manifest from every thing that is seen both in the animal and in the vegetable kingdom. In both are things which every one may see, if he thinks from an interior ground, are from heaven. To illustrate this, out of the innumerable instances that present themselves, a few shall be mentioned. To begin with some from the Animal Kingdom.

What wonderful knowledge is, as it were, inherent in every animal, is known to many. The bees know how to gather honey from flowers, to build cells of wax in which to lay it up in store, and thus to provide food for themselves and their associates against the coming winter. Their female lays her eggs, and the others wait upon her, and cover them up, to give birth to a new

(1) That all things which exist in the world, and in its three kingdoms, correspond to heavenly things which exist in heaven; or that the things which exist in the natural world correspond to those which exist in the spiritual, nn. 1692, 1881, 2758, 2760—2763, 2887—3008, 3219—3937, 5428, 5429—5929, 4044, 4056, 4115, 4869, 4939, 5116, 5177, 5428, 5477, 5750. That by correspondences the natural world is conjoined to the spiritual world, n. 8815. That hence, universal nature is a theatre representative of the Lord’s kingdom, nn. 2758, 2999, 3000, 3423, 3515, 4399, (8845,) 9280.

(2) That all things in the universe, both in heaven and in the world, which exist according to order, have relation to good and truth, nn. 2452, 5196, 4390, 4409, 5232, 7256, 10,122. And to the conjunction of both, that they have a real existence, n. 10,555.
generation. They live under a certain form of government, with which all in the hive are instinctively acquainted. They preserve the useful members of the community, and turn out the useless ones, depriving them of their wings. Not to mention other wonderful things; all which they derive from heaven, on account of their use; for their wax serves man for candles in all parts of the world, and their honey sweetens his food. What can surpass the wonders displayed in caterpillars, which are among the lowest productions of the animal kingdom? They know how to nourish themselves with the juice of the particular kinds of leaves suited to their nature, and, after completing this stage of their existence, to wrap themselves up in a covering, and deposit themselves, as it were, in a womb, and so to produce an offspring of their own kind. Some are first metamorphosed into nymphs and chrysalises, spin a ball of thread, and, when their coil is ended, are adorned with a different body, are decorated with wings, fly in the air as in their proper heaven, celebrate their marriages, lay their eggs, and provide for themselves a posterity. Besides these specific instances, all the fowls of the air in general know the food proper for their nourishment, and not only what it is, but also where it is to be found; they know how to form their nests, every species in a mode peculiar to itself, to lay their eggs in them, to sit on them, to hatch their young, to nourish them, and when to drive them away to take care of themselves. They also know what enemies they have to shun, and what friends to associate with; and all from their very infancy. Not to mention the wonders observable in their eggs themselves, in which are prepared, and arranged in due order, all things that are requisite for the formation and nourishment of the embryo chick. With innumerable things besides. What person who thinks from any degree of rational wisdom will ever pretend to say, that such instincts can proceed from any other origin than the spiritual world, to which the natural world serves for clothing what thence proceeds with a body, 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, come into all this knowledge by birth, whereas man does not, whose nature, nevertheless, is so much superior to theirs, is, because animals exist in the order of their life, and have not been able to destroy that which is in them from the spiritual world, because they have no rational faculty. But with man, who thinks from the spiritual world, it is different. Because he has perverted in himself what he receives thence by a life contrary to order, which his rational faculty favors, he cannot but be born into mere ignorance; whence he is afterwards to be brought back, by divine means, into the order of heaven.

109. How the objects that are found in the Vegetable Kingdom exist in correspondence, may appear from many particulars.
As, for instance, that such minute seeds grow into trees, which put forth leaves, produce blossoms, and at last fruit, in which they deposit new seeds; and that these effects take place successively, and at last exist together in such admirable order, as is impossible to be described in few words. It would require volumes to do it justice; and still the interior arcana, which are in nearer connection with their uses, are such as science can never exhaust. Since these things also proceed from the spiritual world, or from heaven, which is in the form of a man (as shown above in its proper Section), every individual thing in that kingdom has also a certain relation to something that belongs to man; a fact which is known to some of the learned. That all things which exist in that kingdom also are correspondences, has been made evident to me by much experience. For when I have been in gardens, and have noticed the trees, fruits, flowers, and herbs, I have often perceived their correspondences in heaven, and have conversed with those in and about whom those correspondences existed, and have been instructed respecting whence they were and what was their quality.

110. But to know the spiritual things in heaven to which the natural things in the world correspond, is at this day possible to none except by instruction from heaven; because the science of correspondences is at this day utterly lost. I will, however, illustrate what is the nature of the correspondence between spiritual things and natural, by some examples.

The animals of the earth, in general, correspond to affections, the tame and useful animals corresponding to good affections, and the fierce and useless kinds to evil affections. In particular, oxen and bullocks correspond to the affections of the natural mind; sheep and lambs to the affections of the spiritual mind; and birds or winged creatures, according to their species, correspond to the intellectual faculties and exercises of both minds. (*)

Hence it is that various animals, as oxen, bullocks, rams, sheep, she-goats, he-goats, and male and female lambs, also pigeons and doves, were employed in the Israelitish Church, which was a representative one, for holy uses, it being of them that the sacrifices and burnt-offerings consisted; for when so employed, they corresponded to certain spiritual things, and were understood in heaven according to their correspondences. Animals, also, according to their genera and species, actually are affections; the reason of which is, because they live; and nothing

(*) That animals, from correspondence, signify affections, the tame and useful animals good affections, and the savage and useless ones evil affections, nn. 45, 46, 142, 143, 246, 714, 715, 719, 2179, 2180, 3519, 9280: illustrated by experience from the spiritual world, nn. 8219, 8193, 9090. Of the influx of the spiritual world into the lives of beasts, nn. 1683, 8646. That oxen and bullocks, from correspondence, signify the affections of the natural mind, nn. 2180, 2566, 9991, 10,132, 10,407. What sheep signify, nn. 4183, 4802. What lambs, nn. 9994, 10,192. That winged animals signify things intellectual, nn. 40, 745, 776, 777, 866, 988, 991, 5148, 7441; with a variety according to their genera and species; from experience from the spiritual world, n. 8219.
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can have life, except from affection, and according to it. Hence, likewise, it is, that every animal possesses an innate knowledge according to the affection of its life. Man, too, as to his natural man, is like the animals; wherefore, also, it is usual to compare him to them in common discourse. Thus a man of mild disposition is called a sheep or a lamb; a man of rough or fierce temper is called a bear or a wolf; a crafty person is termed a fox or a snake; and so in other instances.

111. There is a similar correspondence with the objects of the vegetable kingdom. A garden in general corresponds to heaven as to intelligence and wisdom; wherefore heaven is called (in the Word) the garden of God, and paradise(*); and is also named by man, the heavenly paradise. Trees, according to their species, correspond to perceptions and knowledges of good and truth, from which are procured intelligence and wisdom. Therefore it was that the ancients, who were skilled in the science of correspondences, celebrated their sacred worship in groves(**); and hence it is that, in the Word, trees are so often mentioned, and heaven, the church, and man, are compared to them, as to the vine, the olive-tree, the cedar, and others; and good works are compared to fruits. The various kinds of food, also, which are obtained from them, especially those from grain, correspond to affections of good and truth, because these sustain man's spiritual life, as earthly food sustains his natural life(***). Hence bread, in general, corresponds to the affection of all good, because it supports life better than other aliments; and because by bread is meant all food whatever. On account of this correspondence, also, the Lord calls Himself the bread of life; and for the same reason loaves were applied to a sacred use in the Israelitish Church, being placed upon the table in the tabernacle and called the shew-bread: and hence, likewise, all the divine worship performed by sacrifices and burnt-offerings, was called bread. On account, also, of this correspondence, the most holy solemnity of worship in the Christian Church is the holy supper, the elements used in which are bread and wine(**). From these few examples the nature of correspondence may be seen.

(*) That a garden and a paradise, from correspondence, signify intelligence and wisdom, nn. 100, 103; from experience, n. 8220. That all things which correspond, signify also the same things in the Word, nn. 2996, 2997, 2989, 2990, 2991, 3002, 3235.

(**) That trees signify perceptions and knowledges, nn. 103, 2163, 2962, 2729, 2973, 7692. That therefore the ancients celebrated divine worship in groves under trees, according to their correspondences, nn. 2729, 4559. Of the influx of heaven into the subjects of the vegetable kingdom, as into trees and plants, n. 8648.

(***) That meats, from correspondence, signify such things as nourish spiritual life, nn. 8114, 4459, 4739, 4976, 5147, 5293, 5340, 5542, 5410, 5425, 5576, 5582, 5588, 5555, 5913, 6277, 8562, 9008.

(**) That bread signifies all the good which nourishes the spiritual life of man, nn. 2155, 2177, 8478, 8735, 3813, 4211, 4217, 4737, 4976, 6883, 6945, 10,686. That the bread, which was on the table in the tabernacle, had a like signification, nn. 3478, 9545. That the sacrifice in general were called bread, n. 2165. That bread involves

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112. How conjunction between heaven and 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 amounts to the same, is a kingdom of uses, which are ends. On this account, the universe was so created and formed by the Divine Being, as that uses might everywhere be invested with such coverings, as to be presented in act or effect, first, in heaven, and afterwards, in the world; and should thus be manifested by degrees, and in succession, even to the ultimates of nature. It hence is evident, that the correspondence between natural things and spiritual, or between the world and heaven, exists through uses, and that uses are what conjoin them; also, that the forms with which uses are clothed, are correspondences, and mediums of conjunction, so far as they are forms of uses. In the natural world, and its three kingdoms, all things that exist according to divine order are forms of uses, or are effects formed from use for use; and thus they all are correspondences. In man, however; so far as he lives according to divine order, thus in the love of the Lord and his neighbor, his actions are uses in form, and are correspondences, by which he is conjoined with heaven. To love the Lord and the neighbor is, in general, to perform uses. It is to be observed, further, that man is the being through whom the natural world is conjoined with the spiritual, or that he is the medium of such conjunction. For both the natural world and the spiritual world exist in him (see above, n. 57): wherefore, so far as he is a spiritual man, he is a medium of such conjunction; but so far as he is only a natural man, and not also a spiritual man, he is not such a medium. But, nevertheless, the Divine influx continues to flow into the world, independently of the mediation of man, and even into the elements appertaining to him which are derived from the world; but not into his rational faculty.

113. As all things that exist according to divine order correspond to heaven, so all things that exist in contrariety to divine order correspond to hell. All those which correspond to heaven,

all food, n. 2185. Thus that it signifies all food, celestial and spiritual, nn. 276, 680, 2165, 2177, 2478, 6118, 8410.

(*) That all good has its delight from uses, and according to uses, and likewise its quality; hence, such as the use is, such is the good, nn. 3049, 4984, 7088. That angelic life consists in the goods of love and of charity, thus in performing uses, n. 424. That nothing is regarded by the Lord, and thence by the angels, but the ends, which are uses, appertaining to man, nn. 1817, 1645, 5949. That the kingdom of the Lord is a kingdom of uses, thus of ends, nn. 454, 696, 1108, 8245, 4045, 7088. That to serve the Lord is to perform uses, n. 7088. That all things in man, to every particular, are formed for use, nn. (2965,) 4104, 5159, 9297; and that they are formed from use; thus, that use is prior to the organic forms in man by which use is effected, because use exists from the influx of the Lord through heaven, nn. 4223, 4926. That the interiors of man also, which belong to his mind, as he grows up to maturity, are formed from use and for use, nn. 1964, 6815, 9297. That hence, man is of such a quality as are the uses appertaining to him, nn. 1068, 3370, 4064, 5671, 6635, 6636, 10284. That uses are the ends, for the sake of which the actions are performed, nn. 3665, 4064, 4104, 4915. That use is the first and last, thus the all of man, n. 1964.
have relation to good and truth; but those which correspond to
hell, have relation to evil and falsity.

114. Something shall now be offered respecting the science of
correspondences, and its use.

It has been stated above, that the spiritual world, which is
heaven, is conjoined with the natural world by correspondences;
by which, therefore, man has communication with heaven. For
the angels of heaven do not think from natural things, as man
does: wherefore, when man is grounded in the science of cor-
respondences, he may be in consort with the angels as to the
thoughts of his mind, and so be conjoined with them as to his
spiritual or internal man. In order that there might exist a
conjunction between heaven and man, the Word was written by
pure correspondences. All its contents, to the most minute par-
ticulars, are in such correspondence: wherefore, if man were
skilled in the science of correspondences, he would understand
the Word as to its spiritual sense, and would thence be enabled
to obtain a knowledge of arcana, of which nothing is to be seen
in the literal sense. For, in the Word, there is both a literal
sense and a spiritual sense. The literal sense is composed of
such ideas as exist in the world, but the spiritual sense of such
as exist in heaven: and since the conjunction between heaven
and the world is the result of correspondences, therefore a Word
was given of such a kind, as that every particular contained in
it, even to the minutest iota, should have its correspondence. (10)

115. I have been instructed from heaven, that the most an-
cient natives of our earth, who were celestial men, thought from
correspondences themselves, and that the natural objects of
the world, which they had before their eyes, served them as me-
diums for such contemplations; and that, as being of such a
canacter, they enjoyed consociation with the angels, and held
conversation with them; so that, through them, heaven was con-
joined with the world. On this account, that period was
called the golden age; respecting which it is related by ancient
writers, that the inhabitants of heaven then dwelt with men,
and conversed with them familiarly, as friends with their friends.
But after those times, another race arose, who, as I have been
informed, did not think from correspondences themselves, but
from the science of correspondences; and that then also existed
a conjunction of heaven with man, but not of so intimate a kind.
The period when these flourished was called the silver age. An-
other race still succeeded, who possessed, indeed, a knowledge
of correspondences, but did not think from the science of them,

(1) That the Word was written by pure correspondences, n. 8815. That by the
Word, man has conjunction with heaven, nn. 9049, 9048, 9096, 9409, 9401, 10,374,
10,453.
(2) Respecting the spiritual sense of the Word, see the small work on the White
horse mentioned in the Apocalypse (now printed at the end of the Doctrine of the
New Jerusalem respecting the Sacred Scripture).
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by reason that they were only grounded in natural good, and not in the spiritual, like their predecessors. The period of these was called the age of brass (or copper). After these ages had passed away, man, I have been instructed, became, in succession, external, and at last corporeal; and that then the science of correspondences became utterly extinct, and with it, knowledge respecting heaven, and most things belonging to it. Their naming those ages from gold, silver, and brass (or copper),\(^{(1)}\) also had its ground in correspondence; for gold, by correspondence, signifies celestial good, being the good in which the most ancient race were grounded; but silver signifies spiritual good, being that which formed the character of the ancients who succeeded them: brass (or copper) signifies natural good, being that of their next posterity. But iron, from which the last age took its name, signifies hard truth without good.

OF THE SUN IN HEAVEN.

116. In heaven, the sun of this world is not to be seen, nor anything which thence exists, the whole of which is natural. For nature commences from that sun, and whatever it produces is denominated natural. But that which is spiritual, in the sphere of which heaven exists, is above nature, and is entirely distinct from that which is natural; nor is there any communication between them, except by correspondences. The nature of the distinction between them may be comprehended from what was delivered above respecting degrees (n. 38); and the nature of the communication between them, from what is stated in the two preceding Sections respecting correspondences.

117. But although the sun of this world is not seen in heaven, nor any thing which exists from it; it nevertheless is true, that in heaven there is a sun, that there is light, that there is heat, and all things that are seen in the world, with innumerable others: only, they are not from the same origin: for all the things which exist in heaven are spiritual, whereas those in the world are natural. The sun of heaven is the Lord,\(^{*}\) the light

\(^{(1)}\) That gold, from correspondence, signifies celestial good, nn. 118, 1551, 1552, 5655, 6614, 6917, 9510, 9874, 9881. That silver signifies spiritual good, or truth from a celestial origin, nn. 1551, 1552, 2944, 5656. That copper signifies natural good, nn. 425, 1551. That iron signifies truth in the ultimate of order, nn. 425, 426.

\(\ast\) This statement is not to be understood too strictly, as if the Lord Himself were that sun. It has been shown above, in a particular Section (nn. 78—86), that heaven is in the form of a man, because the Lord is in that form, or because “God is a Man” (n. 38); and it is stated below (n. 181), that “the Lord in person is encompassed with the sun,” thus, is not that sun Himself. As to suppose this would be a dangerous error, the Author sometimes cautions the reader against falling into it; as in the following passage: “He Himself is not that sun; but divine love and divine wisdom, in their proximate emanation from Him, and round about Him, appear as a sun before
there is Divine Truth, and the heat there is Divine Good, which proceed from the Lord as a sun. It is from that origin that all things proceed which exist and appear in heaven. But the light and heat, with the things thence existing, in heaven, will be treated of in the following Sections; this Section shall be devoted to the sun which there shines. The reason that the Lord appears in heaven as a sun, is, because it is from Divine Love that all spiritual things exist, and, by means of the sun of the natural world, all natural things likewise. It is that Love which shines as a sun.

118. That the Lord actually appears in heaven as a sun, has not only been told me by the angels, but it has also, sometimes, been granted me to see. What, therefore, I have heard and seen of the Lord as a sun, I will here briefly describe.

The Lord appears as a sun, not in heaven, but far above the heavens; nor yet over head, or in the zenith, but before the faces of the angels, in a medium altitude. He appears at a great distance, in two situations, one before the right eye, and the other before the left. Before the right eye, He appears exactly like a sun, as if of the same sort of fire, and of the same magnitude, as the sun of this world: but before the left eye He does not appear as a sun, but as a moon, of similar but more brilliant whiteness, and of similar magnitude, with the moon of our earth;* only it appears surrounded with many smaller moons, as it were, each of which is similarly white and brilliant. The reason that the Lord appears, with this difference, in two situations, is, because He appears to every one according to the nature of the party’s reception of Him, thus differently to those who receive Him in the good of love and to those who receive Him in the good of faith. To those who receive Him in the good of love, He appears as a sun, fiery and flaming, according to their reception. These are the subjects of His celestial kingdom. But to those who receive Him in the good of faith, He appears as a moon, white and brilliant, according to their reception.

the angels. Himself, in the sun, is a Man, our Lord Jesus Christ, both with respect to the all-originating Divinity, and with respect to the Divine Humanity.—(True Christian Religion, n. 95).—N.

* It is not to be supposed, from what is here said, that the Lord appears both as a sun and as a moon to the same angels; still less that, as a moon, he appears not more bright than the moon in the world. The two appearances are described as those of a sun and moon respectively, because they bear the same relation to each other as do those two natural luminaries; but, in reality, to those by whom the Lord is said to be seen as a moon, that moon is their sun, and is so denominated by the author in some of his other works. To the angels of the celestial kingdom, the Lord appears as a sun, of a glowing brightness, of which no conception can be formed by our natural ideas; and it is seen by them rather towards the right, or before the right eye; and to the angels of the spiritual kingdom he also appears as a sun, far exceeding in radiance the sun of this world, though, compared to the sun seen by the celestial angels, this sun is only as a moon; and it appears rather towards the left, or before the left eye of those who behold it. With this explanation in the mind, all that is said above, and in what follows, will be easily understood.—N.
Heaven.

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ception. These are the subjects of His spiritual kingdom. The reason is, because the good of love corresponds to fire, whence 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 reason that He appears before their eyes, is, because the interiors, which belong to the mind, see through the eyes; from the good of love through the right eye, and from the good of faith through the left. For all things that are on the right side, both in angels and men, correspond to the good from which proceeds truth; and those on the left, to truth which is derived from good. The good of faith is, in its essence, truth derived from good.

119. It is on this account, that, in the Word, the Lord, with respect to love, is compared to the sun, and with respect to faith, to the moon; and also that love, derived from the Lord and directed to Him, is signified by the sun, and faith, similarly derived and directed, by the moon; as in these places: "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."—(Isa. xxx. 26.) "When I shall put thee out, I will cover the heaven, 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."—(Ezek. xxxii. 7, 8.) "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine."—(Isa. xiii. 10.) "The sun and moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood."—(Joel ii. 10, 31; iv. 15.) "The sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell into the earth."—(Rev. 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 in other places.

(1) That the Lord appears in heaven as a sun, and that He is the sun of heaven, nn. 1038, 3866, 3868, 4060. That the Lord appears to those who dwell in the celestial kingdom, where love to Him is the ruling love, as a sun, and to those who dwell in the spiritual kingdom, where charity towards the neighbor and faith bear rule, as a moon, nn. 1521, 1529, 1530, 1531, 1537, 4060. That the Lord, as a sun, appears at a middle altitude before the right eye, and as a moon, before the left eye, nn. 1058, 1531, 1539, 1540, 3643, 4060, 4521, 5097, 7075, 7080, 7175, 7270, 8812, 10069. That the Lord has been seen as a sun and as a moon by me, nn. 1531, 7175. That the Lord's Essential Divinity is far above His Divine Sphere in heaven, nn. 7270, 8780.

(2) That fire, in the Word, signifies love in each sense, nn. 934, 4906, 5215. That sacred or heavenly fire signifies divine love, nn. 934, 6314, 6832. That infernal fire signifies the love of self and of the world, and every concupiscence which belongs to those loves, nn. 1581, 5071, 6516, 6892, 7375, 10747. That love is the fire of life, and that the life itself is actually there derived, nn. 4906, 5071, 6092, 6814. That light signifies the truth of faith, nn. (3803.) 6485, 3866, 3869, 4802, 4418, 4415, 5548, 9684.

(3) That the sight of the left eye corresponds to the truths of faith, and that the sight of the right eye corresponds to their goods, nn. 4410, 6939.

(4) That the parts and things which are on a man's right side have reference to good from which truth is derived; and that the parts and things on the left side have reference to truth derived from good, nn. 9495, 9804.
In these passages, by the sun is signified love, by the moon, faith, and by the stars, the knowledges of good and truth; (6) which are said to be darkened, to lose their light, and to fall from heaven, when they exist no longer. That the Lord is seen in heaven as a sun, is also evident from His appearance when He was transfigured before Peter, James, and John; on which occasion it is related, that “His face did shine as the sun” (Matt. xvii. 2). When the Lord was thus seen by those disciples, they were withdrawn from the body, and were in the light of heaven. Hence it was, that the ancients, who belonged to the representative church, when in divine worship, turned their faces towards the sun in the east: and it is from them that the custom is derived of building churches with eastern aspect.

120. How immense, and of what nature the Divine Love is, may be inferred from comparing it with the sun of this world. From such comparison it will be seen, that it is of the most ardent description: in reality, if you can believe the assertion, its ardeny is much greater than the heat of that sun. On this account, the Lord, as a sun, does not flow into heaven immediately, but the ardeny of His love is tempered, by degrees, in the way. The tempering mediums appear like radiant belts around the sun; in addition to which, the angels are veiled over with a thin suitable cloud, that they may not be injured by the influx. (6) Thus, also, the heavens are situated at distances from the sun proportioned to the angels’ capacities of reception. The superior heavens, being grounded in the good of love, are nearest to the Lord as a sun: and the inferior heavens, being in the good of faith, are more remote from that sun: but they who are grounded in no good at all, like the inhabitants of hell, are very remote indeed, and this in proportion to the degree of their opposition to good. (7)

121. When, however, the Lord appears in heaven, which often occurs, he does not appear clothed with the sun, but in an angelic form, distinguished from the angels by the Divinity which is translucent from his countenance. For He is not there

(6) That constellations and stars, in the Word, signify the knowledges of good and truth, nn. 2495, 2849, 4697.

(6) The nature and degree of the divine love of the Lord illustrated by comparison with the fire of the sun of the world, nn. 6834, 6844, 6849. That the divine love of the Lord is love towards all the human race, desiring to save them, nn. 1890, 1865, 2258, 6873. That the love proximately proceeding from the fire of the Lord’s love does not enter heaven, but that it appears around the sun as radiant belts, n. 7270. That the angels also are veiled with a thin corresponding cloud, lest they should suffer injury from the influx of burning love, n. 6849.

(7) That the presence of the Lord with the angels is according to their reception of the good of love and of faith from Him, nn. 904, 4198, 4220, 6820, 6832, 7042, 8119, 9680, 9689, 9688, 10,106, 10,511. That the Lord appears to every one according to His quality, nn. 1861, 2235, 4198, 4206. That the hells are remote from the heavens in consequence of their inhabitants not being able to bear the presence of divine love from the Lord, nn. 4999, 7519, 7793, 7999, (8157), 8808, 8937. That hence the hells are most remote from the heavens, and that this remoteness is the great gulf, nn. 9846, 10,187.
in person,—the Lord, in person, being always encompassed with the sun; but He is in the presence of the angels by aspect. For it is common, in heaven, for persons to appear as present in the place on which the view is fixed, or in which it is terminated, although this may be very distant from the place in which the persons thus seen actually are. This presence is called the presence of the internal sight; which will be treated of hereafter. The Lord has also been seen by me out of the sun, in an angelic form, a little below the sun, at a great altitude. I have likewise seen Him near, in a similar form, with a resplendent countenance; and once in the midst of a band of angels, as a flaming beam of light.

122. The sun of the natural world appears to the angels as a sort of mass of thick darkness opposite to the sun of heaven; and the moon as a sort of mass of darkness opposite to the moon of heaven: the reason is, because any thing fiery belonging to the world corresponds to the love of self; and any thing luminous thence proceeding corresponds to falsity derived from that love; and the love of self is diametrically opposite to Divine Love, and the falsity thence derived is diametrically opposite to Divine Truth; and, to the angels, whatever is opposite to Divine Love and Divine Truth, is thick darkness. On this account, to worship the sun and moon of the natural world, and to bow down one's self to them, signifies, in the Word, to love one's self, and the falsities which proceed from the love of self: wherefore it is said of such idolaters, that they should be cut off. (Deut. iv. 19; xvii. 3, 4, 5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Rev. xvi. 8; Matt. xiii. 6.)

123. Since the Lord appears in heaven as a sun, by virtue of the Divine Love which is in Him and proceeds from Him, all the inhabitants of the heavens turn themselves constantly towards Him; those who belong to the celestial kingdom turning towards Him as a sun, and those who belong to the spiritual kingdom turning towards Him as a moon. But the inhabitants of hell turn themselves towards that mass of thick darkness and that mass of darkness which are opposite to the former, thus, backwards from the Lord. The reason of this is, because all who inhabit the hells are grounded in the love of self and of the world, and thus are opposite to the Lord. Those who turn themselves towards that appearance of thick darkness which is in lieu of the sun of the natural world, are those who inhabit the hells at the back, and are called genii; but those who turn themselves towards the appearance of darkness which is in lieu

(*) That the sun of the world does not appear to the angels, but, in its place, a dark appearance at the back, opposite to the sun of heaven, or the Lord, nn. 7078, 9755. That the sun, in the opposite sense, signifies the love of self, n. 2441. In which sense, by adoring the sun is signified to adore those things which are contrary to heavenly love, or to the Lord, nn. 3441, 10, 684. That to those who reside within the hells, the sun of heaven is thick darkness, n. 3441.
of the moon, are those who inhabit the hells in front, and are called spirits. It on this account that the inhabitants of the hells are said to be in darkness, and those of the heavens in light. Darkness signifies falsity derived from evil, and light signifies truth derived from good. The reason that they turn themselves in such directions, is, because all, in the other life, look towards the objects which reign in their interiors, thus, towards their loves; and the interiors of an angel or spirit fashion his face; and, in the spiritual world, the quarters are not determinate, as they are in the natural world, but they are determined by the direction of the faces of the inhabitants. Man, also, as to his spirit, turns himself in a similar way. A person who is immersed in the love of self and the world, turns himself backwards from the Lord; whereas one who is grounded in love to Him and his neighbor, turns himself towards Him. Of this, however, the man himself is not conscious; because he is living in the natural world, in which the quarters are determined by the rising and setting of the sun. As, however, this is a matter which can with difficulty be comprehended by man, it shall be illustrated in some following Sections, in which the Quarters, Space, and Time, in Heaven, shall be treated of.

124. Since the Lord is the Sun of heaven, and all things which are from Him look towards Him, He, also, is the Common Centre, from which proceed all direction and determination. Thus, likewise, all things beneath are in His presence and under His auspices; both those in heaven, and those on earth.

125. From what has now been stated, the truths advanced and shown in the preceding Sections respecting the Lord may be seen more clearly; namely, That He is the God of Heaven (nn. 2—6); That His Divine Sphere constitutes Heaven (nn. 7—12); That the Divine Sphere of the Lord in Heaven is Love to Him and Charity towards the Neighbor (nn. 13—19); That there is a Correspondence between all things belonging to the World, and Heaven, and through Heaven with the Lord (nn. 87—115); also, That the Sun and Moon of the Natural World have such Correspondence (n. 105).

OF LIGHT AND HEAT IN HEAVEN.

126. That there is light in the heavens cannot be conceived by those who only think from nature; and yet the light in the

(*) That the Lord is the common centre, to which all things belonging to heaven turn themselves, n. 3688.
heavens is so great, as to exceed by many degrees the noonday light of the world. I have often seen it, even in the evening and in the night. In the beginning of my experience, I wondered when I heard the angels say that the light of the world is little better than shade compared with the light of heaven; but since I have seen it I can testify that it is so. Its whiteness and brightness are such as to surpass all description. The objects seen by me in the heavens were seen in that light; thus, far more clearly and distinctly than objects can be seen in the world.

127. The light of heaven is not natural like that of the world, but spiritual; for it proceeds from the Lord as a sun, and that sun is Divine Love: as shown in the preceding Section. That which proceeds from the Lord as a sun, is called in heaven Divine Truth. It is, however, in its essence, Divine Good united to Divine Truth. It is hence that the angels have light and heat; their light being from Divine Truth, and their heat from Divine Good. It may hence be manifest, that the light of heaven, and its heat also being from such an origin, are spiritual and not natural.({1})

128. The reason that Divine Truth is the angels' light is, because the angels are spiritual, and not natural. Spiritual beings see from their sun, and natural beings from theirs. Divine Truth is that from which the angels derive understanding, and understanding is their internal sight, which enters by influx into their external sight, and produces it. Hence, whatever objects appear in heaven from the Lord as a sun, appear in light.({2}) Such being the origin of light in heaven, it undergoes variations according to the angels' reception of Divine Truth from the Lord; or, what amounts to the same, according to the intelligence and wisdom in which the angels are grounded. It therefore is different in the celestial kingdom from what it is in the spiritual kingdom; and so, again, in every society of both. The light in the celestial kingdom appears as of flame, because the angels who dwell there receive light from the Lord as a sun: but the light in the spiritual kingdom is white, because the angels who dwell there receive light from the Lord as a 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; those who inhabit the centre enjoying more light, and those in the circumferences less. (See above, n. 43.) In one word: in the same degree as the angels are recipients of Divine Truth, or are grounded in intelligence and wisdom from the

({1}) That all light in the heavens is from the Lord as a sun, nn. 1058, 1521, 3195, 3841, 8256, 8258, 4415, 9248, 9884, 10,809. That the divine truth proceeding from the Lord appears in heaven as light, and causes all the light of heaven, nn. 3195, 3822, 5000, 5844, 9996, 9548, 9684.

({2}) That the light of heaven illuminates both the sight and the understanding of angels and spirits, nn. 2776, 3138.
Lord, they have light. On this account the angels of heaven are called angels of light.

129. Since the Lord in the heavens is Divine Truth, and Divine Truth is there the light, therefore, in the Word the Lord is called the Light, as is likewise every truth that proceeds from Him; as in these places: 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.”—(Ch. ix. 5.) “Jesus said,—Yet a little while is the light with you. Walk while ye have light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light.—I am come a light into the world, that whosoever believeth on Me should not abide in darkness.”—(Ch. xii. 35, 36, 46.) “Light is come into the world, and men loved darkness better than light, because their deeds were evil.”—(Ch. iii. 19.) John said of the Lord, that He “was the true light, which enlighteneth every man.”—(Ch. i. 9.) “The people that sat in darkness saw great light; and to them that sat in the region and shadow of death, light is sprung up.”—(Matt. iv. 16.) I will give thee for a covenant of the people, for a light of the Gentiles.”—(Isa. xliii. 6.) “I will give thee for a light of the Gentiles, that thou mayest be my salvation unto the end of the earth.”—(Ch. xlix. 6.) “The nations of them that are saved shall walk in the light of it.”—(Rev. xxi. 24.) “O send out thy light and thy truth; let them lead me.”—(Ps. xliv. 3.) In these and other passages the Lord is called the light, on account of the Divine Truth which proceeds from Him; and the truth itself is also denominated light. Since light exists in the heavens from the Lord as a sun, therefore, when he was transfigured before Peter, James, and John, “His face did shine as the sun, and his raiment was white as the light,” or “became shining, exceeding white as snow, so as no fuller on earth could whiten them.”—(Matt. xvii. 2; Mark ix. 3.) The reason that the Lord’s garments thus appeared, was because they represented the Divine Truth which exists from Him in the heavens. Garments, also, in the Word signify truths; whence it is said in David, “O Jehovah,—who coverest thyself with light, as with a garment.”—(Ps. civ. 2.)

130. That the light in heaven is spiritual, and that such light is Divine Truth, may also be concluded from the fact that man likewise enjoys spiritual light, and derives from it enlighten-

(*) That light is seen in heaven according to the intelligence and wisdom of the angels, nn. 1594, 1599, 1580, 8389. That the differences of light in the heavens are as many as are the angelic societies, since perpetual varieties as to good and truth, thus as to wisdom and intelligence, exist in the heavens, nn. 684, 899, 9241, 8744, 8745, 8414, 6598, 7586, 7588, 7586. (*) That garments, in the Word, signify truths, because they invest good, nn. 1078, 2976, 8348, 5318, 6554, 9918, 9552, 10,586. That the garments of the Lord, when He was transfigured, signified the divine truth proceeding from His divine love, nn. 9212, 9216.
ment, in proportion as he is grounded, from Divine Truth, in
intelligence and wisdom. Man's spiritual light is the light of
his understanding, the objects of which are truths; which that
light arranges analytically into order, forms into reasons, and
draws from them conclusions in series respecting the subjects of
inquiry. (5) That it is by a real light that the understanding sees
all this the natural man is not aware, because he does not see
it with his eyes nor discern it in his thoughts: nevertheless,
there are many who are acquainted with it, and who also dis-
tinguish it from the natural light which alone is enjoyed by those
who only think naturally and not spiritually. They think only
naturally who merely direct their view into the world, and as-
cribe all to nature; but they think spiritually who elevate their
view to heaven, and attribute all to the Divine Being. That that
which enlightens the mind is a true light, completely distinct
from that which is called natural light, it has been frequently
granted me to perceive, and to see also. I have been elevated
into that light, more and more interiorly, by degrees; and in
proportion to such elevation my understanding was enlightened,
till at length I had a perception of things of which I before had
none, and at last of such as I could not so much as comprehend
in thought derived from natural light. I have sometimes been
vexed at not being able so to comprehend them, although in
heavenly light I had perceived them clearly and perspicuously. (6)
Since there is a light appropriate to the understanding, it is
usual to speak of that faculty in the same terms as of the eye;
as when we say that it sees, and has light,—meaning, that it
perceives; or that it is obscure, and in the dark,—meaning, that
it does not perceive; with many similar phrases.

131. The light of heaven being Divine Truth, it also is Divine
wisdom and intelligence; whence the same is meant by being
elevated into the light of heaven, as by being elevated into in-
telligence and wisdom, and enlightened; wherefore the angels
have light exactly in the same degree as they have intelligence
and wisdom. Since the light of heaven is Divine wisdom, all,
when seen in that light, are known at once as to their quality.
The interiors of every one are displayed openly in his face, just

(5) That the light of heaven illuminates the understanding of man; and that, on
this account, man is rational, nn. 1524, 8198, 8167, 4408, 6806, 8707, 9128, 8399, 10,556.
That the understanding is enlightened, because it is recipient of truth, nn. 6295, 6608,
10,651. That the understanding is enlightened so far as man receives truth in good
from the Lord, n. 3619. That the understanding is of such a quality as are the truths
derived from good, from which it is formed, n. 10,064. That the understanding has
light from heaven, as the sight has light from the world, nn. 1524, 6114, 6808, 9128.
That the light of heaven proceeding from the Lord, is always present with man, but
that it only enters so far as man is grounded in truth derived from good, nn. 4060,
4874.

(6) That man, when he is elevated from the sensual principle, comes into a milder
illumination, and at length into celestial light, nn. 6813, 6815, 9407. That there is an actual
elevation into the light of heaven, when man is elevated into intelligence, n. 3190.
How great a light has been perceived, when I have been withdrawn from worldly
ideas, nn. 1525, 6808.

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as they really are: and not the least particular can remain concealed. The interior angels, also, love to have all that is in them made manifest, because they will nothing but what is good. It is different with spirits below heaven, who do not will what is good; on which account they are dreadfully afraid of being looked at in the light of heaven: and, what is wonderful, the inhabitants of hell, though they appear among themselves as men, appear in the light of heaven as monsters, horrible in countenance and horrible in person, the exact forms of their own evil. (7) Man also appears in a similar way, as to his spirit, when looked at by angels: if he is good, he appears as a man, beautiful according to the degree in which he is good: if he is evil, he appears as a monster, deformed according to the degree in which he is evil. It hence is clear, that in the light of heaven all things are made manifest: they are so because the light of heaven is Divine Truth.

132. Since, in the heavens, Divine Truth is light, all truths whatever, be they found where they may, whether within an angel or without him, whether within the heavens or without them, shine, or give light. Truths without the heavens, however, do not shine like truths within them. Truths without the heavens give a frigid light, like snow, that possesses no heat, because they do not derive their essence from good, as do truths within the heavens; wherefore also that frigid light, on the illapse of light from heaven, disappears, and, if there is evil beneath, is turned into darkness. This I have often witnessed; with many other remarkable facts relating to shining truths; the mention of which I omit.

133. Something shall now be stated respecting the heat of heaven.

The heat of heaven, in its essence, is love. It proceeds from the Lord as a sun: and that this is the Divine Love existing in the Lord and proceeding from Him, has been shown in the previous Section. It hence is evident, that the heat of heaven is spiritual, as well as its light, being both from the same origin. (8) There are two things which proceed from the Lord as a sun, Divine Truth and Divine Good. Divine Truth is displayed in the heavens as light; and Divine Good as heat. Divine Truth and Divine Good are, however, so united, that they are not two, but one. Still, with the angels they are separated; there being some angels who receive Divine Good more than Divine Truth, and others who receive Divine Truth more than Divine Good.

(7) That those who dwell in the hells, in their own light, which is like that of ignited charcoal, appear to themselves as men, but in the light of heaven as monsters, nn. 4581, 4582, 4674, 5057, 5058, 6005, 6626.

(8) That there are two origins of heat, and likewise two origins of light, viz., the sun of the world and the sun of heaven, nn. 3333, 5215, 7324. That heat from the Lord as a sun is the affection which proceeds from love, nn. 8636, 3643. Hence, that spiritual heat is, in its essence, love, nn. 2146, 3888, 3889, 6314.
They who receive more Divine Good are in the Lord’s celestial kingdom; and they who receive more Divine Truth are in the Lord’s spiritual kingdom. The most perfect angels are those that receive both in the same degree.

134. The heat of heaven, like its light, is everywhere various. It is different in the celestial kingdom from what it is in the spiritual kingdom; and also in every society of each. It not only differs in degree, but also in quality. It is more intense and pure in the Lord’s celestial kingdom, because the angels there receive more Divine Good: it is less intense and pure in the Lord’s spiritual kingdom, because the angels there receive more Divine Truth: and it differs, also, in every society, according to the state of reception in the inhabitants. There is also heat in the hells, but of an unclean nature. 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. By both is meant love; by heavenly fire, love to the Lord and love towards the neighbor, with every affection related to those loves; and by infernal fire, the love of self and the love of the world, with every concupiscence thereto related. That love is heat derived from a spiritual origin, is evident from the fact that there is increase of warmth according to increase of love; for a man is inflamed, and grows hot, according to the quantity and quality of his love, and its burning nature is manifested when it is assaulted. It is on this account, also, that it is customary to use such expressions as “being incensed,” “growing hot,” “burning,” “boiling,” and “taking fire,” when speaking either of the affections belonging to the love of good, or of the concupiscences belonging to the love of evil.

135. The reason that the love proceeding from the Lord as a sun is felt in heaven as heat, is, because, from the Divine Good that proceeds from the Lord, the interiors of the angels are full of love; whence their exteriors, being heated from that source, have a sense of warmth. On this account it is, that in heaven, the heat and the love mutually correspond to each other, so that every one there enjoys such a degree and kind of heat as he does of love: as stated just above. The heat of the natural world does not at all enter heaven, because it is too gross, and is natural and not spiritual. With men, however, the case is different, because they exist both in the spiritual world and in the natural world at once: as to their spirit, they have warmth solely according to their loves; but as to their body, they derive it from both sources, both from the heat of their own spirit and from the heat of the world. The former flows into the latter, because they correspond to each other. The nature of the cor-

(*) That there is heat in the hells, but of an unclean nature, nn. 1773, 2757, 3340. And that the odor thence arising is like odor from dung and excrement in the world, and, in the worst hells, is like that of corpses, nn. 514, 819, 920, 948, 964, 5384.
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Correspondence between these two kinds of heat, may be concluded from observing the animals; for the passions of animals, the chief of which is that of procreating an offspring of their own nature, burst forth, and operate, in proportion to the presence and influx of heat from the sun of this world, which heat only prevails in the seasons of spring and summer. They are much deceived who imagine, that the influent heat of this world is what excites the passions of animals; for there is no influx of what is natural into what is spiritual, but only of what is spiritual into what is natural. This influx is according to divine order; to which order, the other influx would be contrary.**(26)**

136. Angels, like men, have understanding and will. The light of heaven constitutes the life of their understanding, because the light of heaven is Divine Truth, and hence Divine wisdom; and the heat of heaven constitutes the life of their will, because the heat of heaven is Divine Good and hence Divine love. The most essential life of the angels is derived from that heat; but not from the light, except so far as this has heat within it. That life is derived from heat, is manifest; for when heat is withdrawn, life perishes. It is similar with faith without love, or with truth without good: for truth, which is called the object of faith, is light; and good, which is the object of love, is heat.**(27)** These truths are seen more evidently when illustrated by the heat and light of the world, to which correspond the heat and light of heaven. By the heat of the world conjoined with its light, all things that grow on the surface of the earth receive life and flourish. This occurs in the seasons of spring and summer. But by the light separate from heat, nothing receives life and flourishes, but all things droop and die. This occurs in the season of winter, when heat is absent, though light remains. In consequence of that correspondence, heaven is called a paradise; because there, truth is conjoined with good, or faith with love, as light is with heat in the vernal season on earth. From these observations, the truth advanced in its proper Section above (nn. 13—19),—“That the Divine Sphere of the Lord in heaven is love to Him and charity towards the neighbor,”—may be more fully evident.

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

**(26)** That there is spiritual influx, and not physical; thus, that there is influx from the spiritual world into the natural, and not from the natural into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111.

**(27)** That truths without good are not in themselves truths, because they have not life, for truths have all their life from good, n. 5663. Thus, that they are as a body without a soul, n. 8180, 9154. That truths without good are not accepted of the Lord, n. 4968. What is the quality of truth without good, thus what is the quality of faith without love; and what the quality of truth derived from good, or the quality of faith derived from love, nn. 1949, 1950, 1951, 1964, 5880, 5951. That it comes to the same thing, whether we speak of truth or of faith, and of good or of love, since truth is the object of faith, and good is the object of love, nn. (5889—(4968—4997, 7178, 7838, 7824, 10, 387).
were made by Him, and without Him was not any thing 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."—(Ch. i. 1, 3, 4, 10, 14). That it is the Lord who is meant by the Word, is evident, because it is said that the Word was made flesh: but what is specifically meant by the Word has not heretofore been known; therefore it shall here be declared.

The Word here mentioned is the Divine Truth, which exists in, and proceeds from, the Lord; (13) wherefore, also, it is here called the light; and that this is the Divine Truth, has been shown above in this Section. How all things were made and created by the Divine Truth, shall now be explained.

In heaven, all power belongs to Divine Truth, and there is none at all without it. (13) It is from their reception of the Divine Truth that all the angels are denominated powers; and they actually are such, in proportion as they are recipients or receptacles of it. It is by this that they have power over the hells, and over all who put themselves in opposition; for a thousand enemies cannot there bear one ray of the light of heaven, which is Divine Truth. Since angels are angels by virtue of their reception of the Divine Truth, it follows that the whole of heaven has no other origin; for heaven is composed of the angels. That such immense power is inherent in Divine Truth, cannot be believed by those who have no other idea of truth than they have of thought, or discourse, which have no power in themselves, except so far as others act in obedience to what is spoken: but Divine Truth has power inherently in itself, and power of such a kind, that by it were both heaven and the world created, with all things that exist in each.

That such power exists inherently in Divine Truth, may be illustrated by two comparisons: namely, by the power of truth and good in man; and by the power of light and heat which proceed from the sun in the world.

By the power of truth and good in man. All things whatever that man performs, he does from his understanding and will. He acts from his will by good, and from his understanding by truth; for all things that exist in the will have relation

(13) That the term word, in the Sacred Scripture, signifies various things, viz., discourse, the thought of the mind, every thing which really exists; also, something and in the supreme sense, the divine truth, and the Lord, n. 9987. That the Word signifies divine truth, n. 2600, 8934, 4092, 5075, 3272, (7880), 9987. That the Word signifies the Lord, n. 2538, 2859.

(14) That it is the divine truth proceeding from the Lord which has all power, n. 6946, 9200. That all power in heaven belongs to truth derived from good, n. 8991, 3569, 8244, 8425, 5304, 8643, 10,193, 10,192. That the angels are called powers, and that they likewise are powers, by virtue of the reception of divine truth from the Lord, n. 9359. That the angels are recipients of divine truth from the Lord, and that on this account they are frequently in the Word called gods, n. 4295, 4403, 5301, 8192, 8169.
to good, and all things that exist in the understanding have relation to truth. From these, then, it is, that man puts his whole body in motion, in which thousands of things rush at once into action at the behest and pleasure of those principles. It hence is evident, that the whole body is formed to be at the disposal of good and truth; and, consequently, that it is formed from good and truth.

By the power of the heat and light which proceed from the sun in the world. All things in the world that grow, such as trees, corn, flowers, grasses, fruits, and seeds, no otherwise derive existence, than by means of the heat and light of the sun. It hence is evident what a productive power is inherent in those elements: what then must that power be which is inherent in Divine Light, which is Divine Truth, and in Divine Heat, which is Divine Good; from which, as heaven derives its existence, so also does the world? for the world exists through heaven, as has been shown above.

From these considerations may appear how it is to be understood, that by the Word were all things made, and without it was not any thing made that was made, and that the world also was made by it; namely, that these works were produced by the Divine Truth which proceeds from the Lord. It is on this account, also, that, in the book of Genesis, mention is first made of light, and afterwards of such things as depend on light (ch. i. 3, 4). It also is from this cause, that all things in the universe, both in heaven and in the world, have relation to good and truth, and to their conjunction, in order to their possessing any actual existence.

139.* It is to be observed, that the Divine Good and Divine Truth which exist in the heavens from the Lord as a sun, are not in the Lord, but from Him. In the Lord, there is only Divine Love, which is the Esse, from which those principles Exist. To Exist from Esse is what is meant by the expression, to Proceed. This, likewise, may be illustrated by comparison with the sun of the natural world: The heat and light which exist in the world, are not in the sun, but are from it. In the sun is nothing but fire; from which those elements exist and proceed.

140. Since the Lord, as a sun, is Divine Love, and Divine Love is Divine Good Itself, the Divine Emanation which proceeds from Him, and is His Divine Sphere in heaven, is called,

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(14) That the understanding is recipient of truth, and the will recipient of good, nn. 2833, 6125, 7508, 8900, (9980.) That therefore all things which are in the understanding have reference to truths, whether they actually are truths, or man only believes them to be such; and that all things which are in the will have reference to goods, in like manner, nn. 898, 10,122.

(*) That the divine truth proceeding from the Lord is the only real existence, nn. 6890, 7004, 8900. That by the divine truth all things were made and created, nn. 2598, 2684, 5573, 7673.

* There is no n. 183 in the original.—N.
for the sake of distinction, Divine Truth; although it is Divine Good united with Divine Truth. This Divine Principle is what is called the Holy Proceeding that emanates from Him.

ON THE FOUR QUARTERS IN HEAVEN.

141. In heaven, as in the world, there are four quarters, the east, the south, the west, and the north. These, in both worlds, are determined by their respective suns; in heaven, by the sun of heaven, which is the Lord; in the world, by the sun of the world: but still there are great differences between them.

The first difference is, that in the world, that point is called the south, where the sun appears when at his greatest altitude above the earth; the north, where he is when in the opposite point below the earth; the east, where he rises at the equinoxes; and the west, where he then sets. Thus, in the world, all the quarters are determined from the south. But, in heaven, that point is called the east where the Lord appears as a sun; opposite, is the west; on the right, in heaven, is the south; and on the left is the north; and this continues, let them turn their face and body about as they may. Thus, in heaven, all the quarters are determined from the east. The reason that the point where the Lord appears as a sun is called the east, is, because all the origin of life is from Him as a sun; and also, because, in proportion as heat and light, or love and intelligence, are received by the angels from Him, the Lord is said to arise upon them.* This also is the reason that the Lord, in the Word, is called the east. (*)

142. Another difference is, that, with the angels, the east is always before their face, the west behind their back, the south on their right, and the north on their left. But this cannot, without difficulty, be comprehended in the world, because a man here turns his face towards any quarter, indifferently: wherefore it shall be explained.

The whole of heaven turns itself towards the Lord as its common centre; whence all the angels turn themselves in the same direction. That every thing on earth also tends to a common centre, is well known. But the direction which things have towards their centre in heaven differs from that which they have in the world in this respect: that, in heaven, it is the fore parts that are directed towards the common centre; whereas, in the

(*) That the Lord, in the supreme sense, is the east, because he is the sun of heaven, which always is in its rising, and never setting, nn. 101, 6097, 6866.

* To enable the English reader to understand this sentence, he must be informed, that the Latin word for the east is orien, derived from orio, to arise; whence also is formed origo, the exact meaning of which is retained in our word "origin." The sense of the above will be clear to the English reader, if, wherever the term "east" occurs, he substitutes in his mind "the rising," which is the literal signification of the Latin word. — N.
world, it is the lower parts. In the world, this tendency is called the centripetal force, and also, gravitation. The interiors of the angels, also, actually are turned forwards; and as the interiors exhibit themselves in the face, it is the face, there, which determines the quarters.\(^{(2)}\)

143. But that the angels have the east before their face, let them turn their face and body about as they may, is a fact which will be still more difficult of comprehension in the world; because, here, a man has every quarter before his face, as he turns himself round; wherefore this also shall be explained.

Angels, like men, turn and incline their faces and bodies in every direction; but still they always have the east before their eyes. The changes of aspect of angels, occasioned by turning round, are not like those of men; for they are from a different origin. They appear, indeed, similar, but yet they are not. The ruling love is the origin from which all determinations of aspect proceed, both with angels and spirits. For, as just observed, their interiors are actually turned towards their common centre, consequently, in heaven, towards the Lord as a sun: wherefore, as their love is continually before their interiors, and their face exists from their interiors, being the external form of them, it follows that the love which reigns in them is continually before their face. In the heavens, therefore, the Lord as a sun is continually before them, since it is from Him that their love is derived: \(^{(2)}\) and as the Lord Himself is present in His love with the angels, it is He that causes them to look towards Him, turn about as they may. These particulars cannot yet be further elucidated; but in the subsequent Sections, especially in those on Representatives and Appearances in heaven, and on Time and Space in heaven, they will be made more plainly intelligible.

That the angels constantly have the Lord before their face, has been granted me to know by much experience, and also to perceive myself. Whenever I have been in company with angels, I was sensible of the Lord before my face; and although He was not seen, still He was perceived in light. That such is the fact, the angels, also, have frequently testified. Because the Lord is constantly before the face of the angels, it is usual to say in the world, respecting persons who believe in God, and

\(^{(3)}\) That all in heaven turn themselves to the Lord, nn. 9898, 10,130, 10,189, 10,490. That, nevertheless, the angels do not turn themselves to the Lord, but the Lord turns them to Himself, n. 10,189. That the presence of the angels is not with the Lord, but the Lord’s presence is with the angels, n. 9415.

\(^{(2)}\) That all in the spiritual world constantly turn themselves to their own loves; and that the quarters there commence and are determined from the face, nn. 10,130, 10,159, 10,490, 10,702. That the face is formed to correspond with the interiors, nn. 4791, 4806, 5695. That hence, the interiors shine forth from the face, nn. 5827, 4066, 4796. That the face makes one with the interiors with the angels, nn. 4796, 4797, 4799, 5695, 8249. Of the influx of the interiors into the face and its muscles, nn. 3833, 4800.
love Him, that they have Him before their eyes, and before their face, that they look to Him, and that they keep Him in view. Man derives this mode of speaking from the spiritual world; for many phrases in human language come from thence, though men are not aware that such is their origin.

144. The existence of such a turning of the face to the Lord is one of the wonders of heaven. Many may be there together in one place, and one may turn his face and body in this direction, and another in that; and yet they all see the Lord before them, and each has the south on his right, the north on his left, and the west behind. Another of the wonders of heaven is this: that although the aspect of the angels is always directed towards the east, they nevertheless have also an aspect to the three other quarters: but their aspect towards these is from their interior sight, which is that of thought. Another, still, of the wonders of heaven is this: that it is not lawful for any one in heaven to stand behind another, so as to look at the back of his head; and that if this is done, the influx of good and truth which proceeds from the Lord suffers disturbance.

145. The mode in which the angels see the Lord differs from that in which the Lord sees the angels. The angels see the Lord through their eyes; but the Lord views the angels in the forehead. The reason that he views them in the forehead is, because the forehead corresponds to love; and the Lord, by love, flows into their will, and causes Himself to be seen by their understanding; to which the eyes correspond.(4)

146. But the quarters in the heavens which constitute the Lord's celestial kingdom, differ from the quarters in the heavens which constitute His spiritual kingdom, by reason that the Lord appears to the angels in His celestial kingdom as a sun, but to those in His spiritual kingdom as a moon. Where the Lord appears, is the east: and the distance between the sun and moon there is thirty degrees; whence there is the same difference in the position of the quarters. That heaven is divided into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, may be seen in its proper Section, nn. 20—28. And that the Lord appears in the celestial kingdom as a sun, and in the spiritual kingdom as a moon, n. 118. Nevertheless, the quarters, in heaven, are not hereby rendered indistinct, because the spiritual angels cannot ascend to the celestial angels, nor these descend to them. (See above, n. 35.)

147. It hence is evident, what is the nature of the Lord's presence in the heavens,—that He is everywhere, and with

(4) That the forehead corresponds to celestial love, and that therefore, by the forehead, in the Word, that love is signified, n. 9986. That the eye corresponds to the understanding, because the understanding is internal sight, nn. 2701, 4410, 4526, 6061, 10,569. Wherefore, to lift up the eyes and see, signifies to understand, to perceive, and to observe, nn. 2799, 3299, 3198 3902, 4086, 4086, 4369, 5634.
every one, in the good and truth which proceed from Him: consequently, that He dwells with the angels in what is His Own (as was stated above, n. 12). Their perception of the Lord’s presence is seated in their interiors: from these, their eyes see; thus they see Him without themselves, because there is continuity [between the Lord as existing within them, and the Lord as existing without them].* It may hence appear how 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, dwelleth in Me, and I in him.”—(Chap. xvi. 56.) The Lord’s flesh signifies Divine Good, and His blood, Divine Truth.({*)

148. All the inhabitants of the heavens have their habitations distinct according to the quarters. Towards the east and west dwell those who are grounded in the good of love,—towards the east, those who have a clear perception of it,—and towards the west, those who have but an obscure perception of it. Towards the south and north dwell those who are grounded in wisdom thence derived,—towards the south, those whose light of wisdom is clear,—and towards the north, those whose light of wisdom is obscure. The angels of the Lord’s spiritual kingdom have their habitations arranged in the same order as those of His celestial kingdom, yet with a difference, according to the good of love and the light of truth from good, which they respectively enjoy. For the love that reigns in the celestial kingdom is love to the Lord, and the light of truth thence derived is wisdom; but in the spiritual kingdom it is love towards the neighbor, which is called charity, and the light of truth thence derived is intelligence, which is also called faith. (See above, n. 23.) They differ, likewise, as to the quarters; for the quarters in the one kingdom, and in the other, are thirty degrees apart; as stated just above (n. 146).

149. The angels also dwell among themselves in the same way, in every society in heaven: towards the east are those who enjoy a greater degree of love and charity; towards the west, those who have less; towards the south are those who enjoy more light of wisdom and intelligence; towards the north, those who have less. The reason that they dwell distinct in this manner, is, because every society is an image of heaven at large, and is, also, heaven on a smaller scale. (See above,

(*) That the flesh of the Lord signifies His Divine Humanity, and the divine good of His love, nn. 3818, 7850, 9127, 10,238. And that the blood of the Lord signifies the divine truth, and the holy principle of faith, nn. 4736, 6978, 7817, 7828, 7843, 7850, 7877, 9127, 9383, 10,096, 10,083, 10,159, 10,204. 

* The words in brackets are added to complete the sense. Mr. Clowes has added, in his version, “between the eyes and the interiors.” But that the sense intended is that given above, is plain from the author’s immediately stating, that it explains the fact, that the Lord is in His people, and they in Him.—N.
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150. It is from this ground, that the quarters in the heavens signify such qualities as are found in those that inhabit them. Thus the east signifies love, and its good, enjoyed in clear perception, and the west, the same in obscure perception; the south, wisdom and intelligence in clear light, and the north, the same in obscure light. And as such things are signified by those quarters, the same are signified by them in the internal or spiritual sense of the Word; (* for the internal or spiritual sense of the Word is framed in perfect accordance with the things that exist in heaven.

151. The reverse has place with the inhabitants of the hells. Those who dwell there do not look towards the Lord as a sun or a moon, but they look backwards from Him, towards that mass of thick darkness which is in lieu of the sun of the natural world, and that mass of darkness which is in lieu of the moon of this earth; those who are called genii looking towards the former, and those who are called spirits towards the latter.(†) That the sun of the natural world, and the moon of this earth, do not appear in the spiritual world, but in lieu of that sun, a mass of thick darkness opposite to the sun of heaven, and in lieu of that moon, a mass of darkness opposite to the moon of heaven, may be seen above (n. 122). Thus the quarters, with those in hell, are opposite to the quarters of heaven. Their east is where that mass of thick darkness, and that mass of darkness, appear; their west is where the sun of heaven is: their south is on their right, and their north on their left. This also continues, however they may turn themselves about: nor can it possibly be otherwise; by reason that every tendency of their interiors, and every determination of aspect thence proceeding, turns to, and strives to be in, that direction. That the direction of the interiors and thence the actual determination of the aspect of all, in the other life, is according to their love, has been shown above (n. 143); and the love of those in the hells is the love of self and the world,

(*) That the east, in the Word, signifies love in clear perception, nn. 1250, 3708. The west, love in obscure perception, nn. 3708, 9558. The south, a state of light, or of wisdom and intelligence, nn. 1438, 3708, 5672. And the north, that state in obscurity, n. 3708.

(†) Who and of what quality those are that are called genii, and who and of what quality those are that are called spirits, nn. 947, 5035, 5377, 5598, 5622, 6626.
Those loves are what are signified by the sun of the natural world and the moon of this earth (see n. 122); and those loves, also, are opposite to love to the Lord and love towards the neighbor.(*) Hence it is that the infernals turn themselves back from the Lord towards those masses of darkness. The inhabitants of the hells, also, dwell according to their quarters; those who are grounded in evils from the love of self dwelling from their east to their west; and those who are grounded in falsities of evil, from their south to their north. But of these, more will be said below, when treating of the hells.

152. When any evil spirit gains admission amongst the good, the quarters become so confounded, that the good scarcely know where their east is. This I have myself sometimes perceived to have occurred, and have also heard it mentioned by spirits, who were lamenting on account of it.

153. Evil spirits sometimes appear turned towards the quarters of heaven; at which time they possess the intelligence and perception of truth, but no affection of good. Hence, as soon as they turn back towards their own quarters, they again have no intelligence and perception of truth; and they then affirm, that the truths which they heard and had a perception of, were not truths, but falsities: they also desire that falsities should be truths. I have been informed, in regard to such turning, that, with the wicked, the intellectual faculty may be so turned, but not the will-faculty; and that this is provided by the Lord, in order that every one may be able to see and acknowledge truths, but that no one should receive them unless he is grounded in good, since it is good that receives truths, and not, by any means, evil. I have been further informed, that the same takes place with man, in order that it may be possible for him to be amended by means of truths; but that still no one is amended any further than as he is grounded in good. Also, that it is for the same reason, that man may, in like manner, be turned to the Lord; but that, if he is grounded in evil as to life, he immediately turns himself back again, and confirms in himself the falsities of his own evil in opposition to the truths which he understood and saw; and that this takes place when he thinks within himself from his own interior state.

OF THE CHANGES OF STATE EXPERIENCED BY THE ANGELS IN HEAVEN.

154. By the changes of state experienced by the angels, are meant their changes in respect to love and faith, and thence as to their wisdom and intelligence; thus, with respect to the

(*) That those who are immersed in the loves of self and of the world turn themselves back from the Lord, nn. 10,180, 10,189, 10,420, 10,702. That love to the Lord and charity towards the neighbor constitute heaven; whilst the love of self and the love
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states of their life. The term "states" is applied to life, and to such things as belong to it; and as the angelic life is the life of love and faith, and thence of wisdom and intelligence, the term "states" is applied to these, and they are called states of love and faith, and states of wisdom and intelligence. How these states, with the angels, undergo changes, shall now be described.

155. The angels are not constantly in the same state as to love, nor, consequently, as to wisdom; for all the wisdom they enjoy is derived from love, and exists according to it. Sometimes they are in a state of intense love, and sometimes in a state of love not so intense. It decreases by degrees, from its greatest intensity to its least. When they are in the greatest degree of their love, they are in the light and heat of their life, or in their state of lucidity and enjoyment; but when they are in its least degree, they are in shade and in cold, or in their state of obscurity and non-enjoyment. From the last state they return to the first; and so on. These vicissitudes take place one after another, in succession, but admit of variety. These states succeed each other, like the variations of the states of light and shade, of heat and cold; or like the morning, noon, evening, and night, in every day in the world; which undergo perpetual varieties during the course of the year. There is also a correspondence between them; the morning corresponding to their state of love in its lucidity, the noon to their state of wisdom in its lucidity, the evening to their state of wisdom in its obscurity, and the night to a state when there is no love nor wisdom. But it is to be observed, that there are no states of life belonging to the inhabitants of heaven which correspond to night, but only some that correspond to the dawn which precedes the morning; night only finds its correspondence among the inhabitants of hell. (1) It is in consequence of this correspondence that, in the Word, days and years signify states of life in general; heat and light, love and wisdom; morning, the first and supreme degree of love; noon, wisdom in its light; evening, wisdom in its shade; the dawn, the obscure state which precedes the morning; but night, the privation of all love and wisdom. (2)

156. As the states of the interiors of the angels, which relate

of the world constitute hell, because they are opposite, nn. 2041, 3610, 4225, 4776, 6210, 7388, 7389, 7460, 8332, 8618, 10,435, 10,741—10,745.

(1) That in heaven, there is no state corresponding to night, but to the twilight which precedes morning, n. 6110. That twilight signifies a middle state between the last and the first, n. 10,184.

(2) That the vicissitudes of states, as to illustration and perception, in heaven, are as the times of the day in the world, nn. 5672, 5922, (1830,) 8498, 9215, 10,965. That a day and a year in the Word, signify all states in general, nn. 29, 487, 488, 493, 893, 2788, 8498, 4850, 10,856. That morning signifies the beginning of a new state of love, nn. 7218, 8498, 8497, 10,114, 10,184. That evening signifies a state of closing light and love, nn. 10,134, 10,135. That night signifies a state of no love and faith, nn. 221, 709, 2852, 6000, 6110, 7370, 7947.
to their love and wisdom, undergo changes, so also do the states of various things that are without them, and which appear before their eyes; for the things without them put on an appearance according to those within them. But what those things are, and of what nature, will be described subsequently, in the Section on Representatives and Appearances in Heaven.

157. Every angel undergoes and passes through such changes of state, and so does each society in general; nevertheless, they are not experienced by one exactly as by another, by reason that they differ in love and wisdom; for those who occupy the centre are in a more perfect state than those who are stationed in the circumferences, the diminution extending from the centre to the last boundary of all. (See above, nn. 23, 128.) But to describe all the differences would occupy too much space: suffice it to say, that every one undergoes changes of state according to the quality of his love and his faith. Hence it happens, that one is in his state of lucidity and enjoyment, while another is in his state of obscurity and non-enjoyment, even in the same society at the same time; and that the same differences prevail between one society and another; and also, between the societies of the celestial kingdom and those of the spiritual kingdom. The differences between those changes of state in general, are like the variations of the state of the days in the several climates of the earth; in which it is morning with some when it is evening with others, and some experience warm weather while others have cold; and vice versa.

158. I have been instructed from heaven why such changes of state exist there. The angels have told me that there are several reasons for it. The First is, that the enjoyment of life and of heaven which they experience, resulting from the love and wisdom which they receive from the Lord, would by degrees be thought little of, did they abide in it continually; as is experienced by those who are perpetually surrounded by delightful and agreeable objects without variety. A Second Cause is, that angels possess a proprium* as well as men; that this consists in loving one’s self; that the inhabitants of heaven are all withheld from their proprium, and, so far as they are withheld from it by the Lord, they are in the enjoyment of love and wisdom,

* It has been found impossible, by other translators of our Author, to avoid using the Latin word *proprium*, as introduced by him, without attempting to translate it. The word “selfhood” is sometimes employed as a rendering of it, and conveys the most of what is intended by it. It may, therefore, be properly used for it in other works; but in versions of the Author’s own writings, it appears best to retain the Latin word,—neither “selfhood,” nor any other English word, answering to it exactly. Proprium simply means, what is one’s own; and when this is known to the reader, no inconvenience can result from its use. In time, no doubt, like medium, decorum, memorandum, and other words of the same form (not to mention the innumerable purely Latin words of other forms which are incorporated in our tongue), it will be perfectly domesticated amongst us, and will then occasion no more unpleasantness to English ears, or embarrassment to English understandings, than the Latin words alluded to do now.—N.
whereas, so far as they are not withheld from it, they are immersed in the love of self; and since every one loves his proprium, and this draws him away, therefore they experience changes of state, or successive vicissitudes. A Third Cause is, that they may advance in perfection: for they are thus accustomed to be kept in the sense of love to the Lord, and to be withheld from the love of self; and also, that, by alternations of enjoyment and non-enjoyment, their perception and sense of good may become more exquisite. The angels said, further, that the Lord does not produce their changes of state, since the Lord, as a sun, is always flowing into them with an influx of heat and light, that is, of love and wisdom: but that the cause of those changes is in themselves, because they love their proprium, which continually draws them away. This they illustrated by a comparison drawn from the sun of the natural world; for this is not the cause of the changes of state as to heat and cold, light and shade, which occur every year and every day; for the sun stands motionless; but the changes are caused by the motion of the earth.

159. It has been shown me how the Lord appears to the angels of the celestial kingdom in their first state, how in their second, and how in their third. The Lord was at first seen as a sun, glowing and beaming with such splendor as it is impossible to describe; and I was informed, that it was thus that the Lord as a sun appears to the angels in their first state. There was afterwards seen a great dusky belt round the sun, in consequence of which the glowing and beaming appearance, which at first gave it such splendor, began to be dulled: and I was told, that the sun has that appearance in their second state. Afterwards, the belt appeared to become more dusky, and the sun, in consequence, less glowing; which process went on by degrees, till at last the sun became, apparently, quite white; and I was informed, that it appears to them in this way in their third state. After this, again, that white mass appeared to move to the left towards the moon of heaven, and to add itself to its light; upon which the moon shone with more brightness than usual: and it was stated to me, that that was the fourth state to the angels of the celestial kingdom, and the first to those of the spiritual kingdom, and that the changes of state in the two kingdoms thus proceed alternately in regard to each other; not, however, in the whole at once, but in one society after another; and also, that those vicissitudes do not return at stated periods, but occur

(*) That the proprium of man consists in loving himself, nn. 694, 781, 4817, 5650. That the proprium must be separated, to the intent that the Lord may be present, nn. 1023, 1044. That it is also actually separated, when any one is held in good by the Lord, nn. 9534, 9886, 9886, 9447, 9462, 9453, 9454, 9998.

(*) That the angels are perfecting to eternity, nn. 4808, 6648. That in heaven, one state is in no case altogether like another, and that hence is perpetual perfection, n. 10,200.
sooner or later, without their being aware of their approach. The angels said, further, that the sun is not thus changed, and does not make such progression, in itself, but that, nevertheless, it appears to do so, according to the successive progressions of states experienced by the angels, by reason that the Lord appears to every one according to the quality of his state; whence the sun appears glowing to them when they are in an intense state of love, and less glowing, and at last white, as their love diminishes. They stated, likewise, that the quality of their states was represented by the dusky belt, which induced on the sun those apparent variations in respect to its flame and light.

160. When the angels are in their last state, which is when they have descended into their proprium, they begin to grow sad. I have conversed with them while in this state, and have witnessed that sadness. But they said, that they were in hopes of soon returning into their former state, and thus, as it were, of again returning 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 below, when hell is treated of.

OF TIME IN HEAVEN.

162. Though 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 notion and idea, that they do not even know what time and space are. Time, in heaven, shall be treated of here; and space, in its proper Section, below.

163. The reason that the angels do not know what time is, notwithstanding all things occur, with them, in successive progression, as in the world, and so completely so that there is no difference whatever, is this: In heaven, they have no years and days, but changes of state; and where years and days exist, there are times and seasons: but where changes of state exist instead, there are states.

164. The reason that times or seasons exist in the world, is, because, there, the sun, in appearance, passes from one degree of the zodiac to another, and causes the times and seasons, as they are called, of the year; and, moreover, revolves round the earth, causing the times, as they are called, of the day; performing both revolutions at regular intervals. Not so the sun of heaven. The sun does not, by successive progressions and circumgyrations, produce years and days, but, in appearance, changes of state, and these not at regular intervals (as shown in
the preceding Section). On this account, the angels cannot form any idea of time, but have, instead of it, an idea of state. (What state is, may be seen above, n. 154.)

165. Since the angels have no idea drawn from time, as men in the world have, neither have they any idea respecting time, or any thing relating to time. As to those things which are proper to time, the angels do not so much as know what they are; such as what a year is, what a month, a week, a day, an hour, to-day, to-morrow, yesterday. When angels hear these named by man (for a man always has angels adjoined to him by the Lord), they have, in lieu of them, a perception of state, and of such things as relate to state: thus the natural idea of man is turned into a spiritual idea with the angels. It is on this account that times or seasons, in the Word, signify states; and that the things proper to time, such as those named above, signify spiritual things that correspond to them. (1)

166. The like occurs in regard to all things that exist from time, such 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; and the four ages of man, which are called infancy, youth, manhood, and old age; with all things else, which either exist from time, or follow in succession in the order of time. When man thinks of these things, he thinks from time, but an angel, from state; wherefore every thing derived from time which is included in those ideas with man, is turned, with an angel, into the idea of state. Spring and morning are turned into the idea of the state of love and wisdom, as these exist with angels when in their first state; summer and noon are turned into the idea of love and wisdom, as these exist in their second state; autumn and evening, such as they are in their third; but night and winter, into an idea of a state such as exists in hell. Hence it is that those times have, in the Word, such significations (see above, n. 155). It thus is evident, that the natural ideas which exist in the thoughts of man, become spiritual ones in the thoughts of the angels who are present with him.

167. Since the angels have no notion whatever of time, they have a different idea of eternity from that which men on earth have. By eternity, the angels have a perception of an infinite state—not of infinite time. (2) I was once engaged in thought respecting what eternity is; and I found that I could conceive,


(2) That men have an idea of eternity with time, but the angels without time, nn. 1882, 8404, 8825.
by the idea of time, what to eternity might be, namely, existence without end; but that I could not thus conceive what from eternity could be, nor, consequently, what God was engaged in before creation, from eternity. Falling, in consequence, into a state of anxiety, I was elevated into the sphere of heaven, and thus into the state of perception respecting eternity which is enjoyed by the angels. I then was enlightened to see, that eternity is not to be thought of from time, but from state, and that then a perception can be obtained of what from eternity is; which, accordingly, I then experienced.

168. The angels who converse with men, never speak by means of the natural ideas proper to man, all which are drawn from time, from space, from materiality, and from things analogous to these; but by means of spiritual ideas, all of which are drawn from states, and their various changes, within and without the angels. Nevertheless, the ideas of the angels, which are spiritual, when they enter into men by influx, are changed in a moment, and of themselves, into such natural ideas proper to man as perfectly correspond to their spiritual ones: but that such change takes place, is not known either to the angels or to the man. Such, also, is the nature of all the influx that flows into man from heaven. There were certain angels who were admitted more nearly into my thoughts than is usual, even into my natural thoughts, in which were many ideas drawn from time and space: but as they then understood nothing, they suddenly withdrew: after which I heard them conversing, and saying, that they had been in darkness. How complete is the ignorance of the angels in regard to time, it has been granted me to know by experience. A certain angel came from heaven who was of such a character, that he could be admitted, not only into spiritual ideas, but also into natural ideas, such as those of man; in consequence of which, I afterwards conversed with him, as one man does with another. At first, he did not know what that which I called time was; wherefore I was obliged to inform him how the sun appears to revolve round the earth, causing years and days: and that the years are thence divided into four seasons, and also into months and weeks; and the days into twenty-four hours; all which recur at stated intervals; and that such is the origin of times. On hearing this, he wondered, and said that he knew nothing of such matters, but that he knew what states are. In the course of our conversation, I also told him, that it is known in the world that there is no time in heaven; or that men talk, at least, as if they knew it; for they say when a person dies, that he has left the things of time, and that he has departed out of time; by which they mean, out of the world. I also remarked, that it is known to some that times, in their origin, are states, from the circumstance, that they depend entirely upon the states of the affections in which
the person is, being short to those who are in agreeable and cheerful states, long to those who are in disagreeable and melancholy ones, and variable in a state of hope and of expectation. On which account, the learned discuss what time and space are; and there even are some who know that time belongs to the natural man.

169. The natural man may imagine, that he would have no thoughts at all, if the ideas of time, of space, and of material things, were removed; for upon these ideas are founded all the thoughts which man can conceive. But be it known to such a person, that the thoughts are bounded and contracted in proportion as they partake of time, space, and materiality; and that they are not bounded, but are extended, in proportion as they do not partake of those things, because the mind is so far elevated above things corporeal and worldly. It is hence that the angels derive their wisdom, and that it is such as is called incomprehensible, because it cannot be conceived by ideas that merely consist of such elements.

OF REPRESENTATIVES AND APPEARANCES IN HEAVEN.

170. A man who thinks from natural light alone, cannot comprehend that any thing in heaven can be like what exists in the world: the reason is, because, from that light, he has conceived and confirmed the notion, that angels are nothing but minds, and that minds are a sort of ethereal puffs of breath; and that, on this account, they have not the senses that man has, nor, consequently, any eyes; and that if they have no eyes, there can be no objects of sight: whereas the truth is, that angels have all the senses that man has, much more exquisite than his are; and that they also have light, by which they see, much brighter than the light by which man sees. That angels are men in most perfect human form, and enjoy every sense that man does, may be seen above, nn. 73—77. And that the light of heaven is much brighter than the light in the world, nn. 126—132.

171. What is the nature of the objects which appear to the angels in the heavens, cannot be described in few words; they are, however, in great part like those which exist on earth, except that they are more perfect in form, and more abundant in number. That such objects exist in the heavens, may be evident from those which were seen by the prophets; such as those belonging to the new temple and new earth shown to Ezekiel.

(*) That man does not think without an idea of time; otherwise than the angels, n. 844.
(chs. xl.—xlviii. of his prophecies), those shown to Daniel (see chs. vii.—xii. of his book), and those to John (see the Revelation, from beginning to end), and to others (mentioned both in the historical and prophetic books of the Word). They saw these objects when heaven was opened to them; and heaven is said to be opened when the interior sight is opened, which is that of a man’s spirit; for objects in heaven cannot be seen with man’s bodily eyes, but only with the eyes of his spirit. When it pleases the Lord, these eyes are opened; and man is then withdrawn from natural light, which he perceives by the senses of his body, and is elevated into spiritual light, which he perceives by his spirit. It was in this light that I beheld the objects that are in the heavens.

172. But although the objects which appear in the heavens are, in great part, like those which exist on earth, they still are not like them with respect to their essence; for those in the heavens derive their existence from the sun of heaven, and those on earth from the sun of this world. Those things which derive their existence from the sun of heaven are termed spiritual things; but those which derive their existence from the sun of this world are termed natural.

173. The objects which exist in the heavens do not exist in the same manner as do those on earth. In the heavens, all things have existence from the Lord according to their correspondence with the interiors of the angels. To the angels belong both interiors and exteriors. All things that exist in their interiors have relation to love and faith, thus to will and understanding, for the will and understanding are their receptacles: but things exterior correspond to their interiors. That things exterior correspond to things interior, may be seen above, nn. 87—115. This may receive illustration from what was advanced above respecting the heat and light of heaven, namely, that the angels enjoy heat according to the quality of their love, and light according to the quality of their wisdom. (See nn. 128—134.) It is the same with respect to all things else that appear to the senses of the angels.

174. Whenever it has been granted me to be in company with the angels, the objects in heaven were seen by me exactly as those in the world are, and were so completely perceptible, that I could not tell but that I was in the world, and in a royal palace. I have also conversed respecting them with the angels, as one man does with another.

175. As all objects which correspond to things interior also represent them, they are called, on this account, Representatives: and as they are varied according to the state of the interiors with the angels, they are termed, on this account, Appearances; notwithstanding the objects which appear before the eyes of the angels in the heavens, and which are perceived by
their senses, appear and are perceived in as lively a manner, as do those which appear and are perceived on earth by man; indeed, much more clearly, distinctly, and perceptibly. The appearances which exist from this origin in heaven, are called real appearances, because they exist in reality. There also are appearances which are not real, being such as do, indeed, appear, but do not correspond to their interiors. (1) But these will be treated of hereafter.

176. To illustrate what is the nature of the objects which appear to the angels according to correspondences, I will only mention this single fact. To those who are distinguished for intelligence there appear gardens and paradieses, full of trees and flowers of every kind. The trees in them are planted in most beautiful order, so combined as to form arbors, the entrance into which is by ornamental openings, and around which are walks; all disposed with such beauty as no language can describe. They who are distinguished for intelligence also walk about in them, and gather flowers, which they form into wreaths, with which they adorn little children. There also are species of trees and flowers there, such as never were seen, nor could exist, in the world. On the trees likewise, are fruits, according to the good of love in which those intelligent ones are grounded. They behold such objects, because a garden and paradise, and fruit-trees and flowers, correspond to intelligence and wisdom. (2) That such things exist in the heavens is also known on earth, but only such as are grounded in good, and have not extinguished in themselves the light of heaven by natural light and its fallacies: for they think and say, when meditating and speaking of heaven, that such things are there as eye hath not seen, nor ear heard.

(1) That all things which appear amongst the angels are representative, nn. 1971, 3218—3227, 3249, 3475, 3485, 3941, 3943, 3976, 3977. That the heavens are full of representatives, nn. 1531, 1539, 1619. That the representatives are more beautiful as they are more interior in the heavens, n. 3475. That representatives in the heavens are real appearances, because from the light of heaven, n. 3485. That the divine influx is turned into representatives in the superior heavens, and thence also in the inferior heavens, nn. 2179, 3213, 3457, 3461, 3976, 3977. Things are called representatives which appear before the eyes of the angels in such forms as are in nature, thus such as are in the world, n. 3977. That internal things are thus turned into external, nn. 1592, 2987—3003. The nature of representatives in the heavens illustrated by various examples, nn. 1531, 1539, 1619—1628, 1507, 1573, 1594, 1577, 1580, 1581, 2999, 2601, 2761, 2762, 2917, 2919, 3220, 3848, 3850, 5108, 9090, 10, 278. That all the things which appear in the heavens are according to correspondences, and are called representatives, nn. 3218—3216, 3848, 3475, 3485, 3461, 3974, 3976, 3977. That all things which correspond, represent also, and likewise signify, nn. 2996, 2987, 2985, 2989, 2993, 3003, 3220.

(2) That a garden and paradise signify intelligence and wisdom, nn. 100, 108, 3220. What is meant by the garden of Eden and the garden of Jehovah, nn. 99, 100, 1588. Of paradisical scenes in the other life, and how magnificent they are, nn. 1123, 1622, 2250, 4238, 4239. That trees signify perceptions and knowledges, from which wisdom and intelligence are derived, nn. 106, 2168, 2682, 2722, 2972, 7082. That fruits signify the goods of love and charity, nn. 3149, 3690, 3957.
OF THE CLOTHES IN WHICH THE ANGELS ARE DRESSED.

177. Since angels are men, and live in society as men on earth do, it follows that they have clothes, houses, and other things of that nature; differing, however, from those of men on earth, by being more perfect, because angels exist in a more perfect state. For as the wisdom of angels so far exceeds that of men as to be called ineffable, so also does every thing which is perceived by them and appears to them; because all things which are perceived by the angels, and which appear to them, correspond to their wisdom. (See above, n. 173.)

178. The clothes, in which the angels are dressed, like other things connected with them, are in correspondence; and being in correspondence, they have a real existence. (See above, n. 175.) Their clothes correspond to their intelligence; wherefore all the inhabitants of heaven appear in dresses that accord with their intelligence; and as, in intelligence, one excels another, so one has better clothes than another. The most intelligent wear clothes that glow as if from flame, and some wear dresses that shine as if from light: the less intelligent have garments of clear or of opaque white not shining; and the less intelligent still wear clothes of different colors; but the angels of the inmost heaven are naked.

179. Since the garments of the angels correspond to their intelligence, they also correspond to truth, since all intelligence is derived from the Divine Truth; whether, therefore, you say that the angels are clothed in accordance with their intelligence, or in accordance with the Divine Truth as received by them, it amounts to the same. The reason that the dresses of some glow as from flame, or shine as from light, is, because flame corresponds to good, and light to truth derived from good; and the reason that the garments of some are of a clear or of an opaque white not shining, or of different colors, is, because the Divine Good and Truth are less refulgent, and also are variously received among the less intelligent. White, also, both clear and opaque, corresponds to truth, and colors to its varieties. The reason that, in the inmost heaven, the inhabitants

(3) That garments, in the Word, signify truths, from correspondence, nn. 1073, 2576, 5519, 5554, 9912, 9916, 9959, 10,838. Because truths invest good, n. 5248. That a veil or covering signifies the intellectual principle, because the intellect is the recipient of truth, n. 6878. That bright garments of fine linen signify truths derived from the Divine Being, n. 5519, 9498. That flame signifies spiritual good, and the light hence issuing, truth from that good, nn. 9814, 9952, 10,838. That the garments of the angels in some cases possess splendor, and in some cases do not, n. 5248.

(4) That brightness and whiteness, in the Word, signify truth, because derived from the light of heaven, nn. 3501, 3893, 4007.

(4) That colors, in heaven, are variegations of the light there, nn. 1042, 1043, 1055, 1054, 3993, 4580, 4749, 4922. That colors signify various things which relate to intelligence.
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are naked, is, because they are grounded in innocence, and in-
nocence corresponds to nakedness. (5)

180. Since the angels wear clothes in heaven, they also ap-
ppeared in clothes when they were seen in the world; as in the
case of those who appeared to the prophets, and also of those
who were seen at the Lord’s sepulchre, whose countenance was
like lightning, and their garments white and shining (Matt.
xxviii. 3; Mark xvi. 5; Luke xxvi. 4; John xx. 12); with those
seen by John in heaven, whose garments were of fine linen, and
white (Rev. xix. 14; iv. 4). Intelligence being derived from
the Divine Truth, therefore the Lord’s garments, when he was
transfigured, became glittering, and white as the light. (Matt.
xxvii. 2; Mark ix. 3; Luke ix. 29. That light is the Divine
Truth proceeding from the Lord, may be seen above, n. 129.)
It is on this account 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.”—(Rev. iii. 4, 5.) “Blessed is he
that watcheth, and keepeth his garments.”—(Ch. xvi. 15.) And
of Jerusalem, by which is meant the church that is grounded
in truth, (6) it is thus written in Isaiah: “Awake, put on thy
strength, O Zion; put on thy beautiful garments, O Jerusalem.”—
(Ch. lii. 1.) So in Ezekiel: “I girded thee about with fine linen,
and I covered thee with silk.—Thy raiment was of fine linen
and silk.”—(Ch. xvi. 10, 13.) And in many other places. A
person, however, who is not grounded in truths, is said not to
be clothed with a wedding-garment; as in Matthew: “And
when the king came in,—he saw there a man that had not on a
wedding-garment: and he said unto him, Friend, how camest
thou in hither not having a wedding-garment?—Cast him into
outer darkness.”—(Ch. xxii. 11, 12, 13.) By the house where
the marriage was celebrated, is meant heaven and the church,
on account of the conjunction of the Lord with them by His
Divine Truth; wherefore, in the Word, the Lord is called the
Bridegroom and Husband, and heaven and the church the bride
and wife.

181. The garments of the angels do not merely appear as
garments, but are such in reality. This is evident from these
circumstances: that they not only see them, but also feel them;

ligence and wisdom, nn. 4630, 4992, 9466. That the precious stones in the Urim and
the Thummim, according to their colors, signified all things of truth derived from
good in the heavens, nn. 9835, 9836, 9905. That colors, so far as they partake of red-
ness, signify good, and so far as they partake of white, signify truth, n. 9474.
(5) That all who dwell in the inmost heaven are forms of innocence, and that there-
fore they appear naked, nn. 154, 165, 297, 2786, 3887, 5875, 9960. That innocence is
represented in the heavens by nakedness, nn. 165, 8875, 9900. That to the innocent
and the chaste nakedness is no shame, because without offence, nn. 165, 213, 8875.
(6) That Jerusalem signifies the church, in which is genuine doctrine, nn. 492, 3954,
9164.
that they possess many of them; that they put them off, and put them on; and that when they are not in use, they lay them by, and, when in use, take them again. That they wear different dresses, I have witnessed a thousand times. I inquired whence they obtained them; and they told me, from the Lord; that they receive them as gifts; and that they sometimes are clothed with them, without knowing, themselves, how it has been done. They said, also, that their garments are changed according to their own changes of state; and that, in their first and second states, their garments are shining and of a clear white, but, in their third and fourth states, are a little more dull; and that this, likewise, occurs from correspondence, because their changes of state are changes with respect to intelligence and wisdom. (On which, see above, nn. 154—161.)

182. Since every one in the spiritual world has clothes in accordance with his intelligence, thus in accordance with the truths from which his intelligence is derived, it follows that the inhabitants of the hells, being destitute of truths, do indeed appear in some sort of clothes, but such as are ragged, filthy, and disgusting, according to every one’s insanity; nor can they wear any others. That they should have some sort of clothing is granted them by the Lord, that they may not appear naked.

OF THE HABITATIONS AND MANSIONS OF THE ANGELS,

183. Since in heaven there are societies, and the angels live as men do, it follows that they also have habitations, and that these are of different kinds according to every one’s state of life; thus that those who are in a state of higher dignity have magnificent habitations, and those in lower, such as are not so magnificent. I have sometimes conversed with the angels respecting the habitations in heaven, and have observed that scarcely any person will believe, at the present day, that they have houses and mansions; some denying the fact, because they do not see them; some, because they are ignorant that angels are men; some, because they suppose the heaven of angels to be the heaven that they behold with their eyes above and around them; and as this appears to be empty space, and they suppose the angels to be merely ethereal forms, they conclude that they live in the ether. Besides, they cannot conceive how there can be, in the spiritual world, such objects as exist in the natural world, because they are in entire ignorance respecting what that which is spiritual is. The angels replied, that they are aware that such ignorance prevails at the present time in the world, and especially (what astonished them) within the church, where it possesses the intelligent much more than those
whom they call the simple. They said, further, that those who are in such ignorance might nevertheless know from the Word that angels are men, because such of them as have been seen were seen as men; as was the Lord also, who took with him the whole of His Humanity: and that it might likewise be known, since angels are men, that they have mansions and habitations, and do not, as some suppose in their ignorance, which the angels call insanity, flit about in the air, nor are mere puffs of wind, notwithstanding their being called "spirits."*

The angels added, likewise, that they who form such notions might nevertheless comprehend the truth, as just stated, would they only think on the subject independently of their preconceived notions respecting angels and spirits; as is done when they do not first raise the question, whether it is so, and make this the immediate subject of their thoughts. For the idea is common to every one, that angels are in human form, and that they have dwellings, which they call the abodes of heaven, that are far more magnificent than the abodes of earth: but this idea, common to all, which is the result of an influx from heaven, is instantly annihilated when the question, whether it is so, is placed directly before the view, and is made the central object of the thoughts. This is chiefly done by the learned, who, by their self-derived intelligence, have shut heaven against themselves, and have closed the avenue by which its light might enter. The belief respecting the life of man after death undergoes the same fate. When a person speaks on this subject, not thinking at the time from his acquired learning respecting the soul, nor from the doctrine of its reunion with the body, he believes that he shall live after death as a man, and, if he has led a good life, in company with the angels; and that he shall then behold magnificent objects, and partake of transporting joys. But as soon as he reverts to the doctrinal notion of reunion with the body, or to the common hypothesis about the soul; and the thought occurs whether the soul is of such a nature, and thus the question is raised, whether it is so; his former idea is dissipated.

184. But it is better to adduce the evidence of experience. Whenever I have orally conversed with the angels, I have been with them in their habitations. These are exactly like the habitations on earth which are called houses, but more beautiful. They contain chambers, withdrawing-rooms, and bed-chambers, in great numbers: they have courts to them, and are encompassed with gardens, flower-beds, and fields. Where the angels live together in societies, the habitations are contiguous, one adjoining another, and arranged in the form of a city, with streets, roads, and squares, exactly like the cities on our earth.

* It is to be remembered that the word for a spirit, in the ancient languages, like "ghost" in our own, primarily signifies breath, or wind.—N.
It has also been granted me to walk through them, and to look about on all sides, and occasionally to enter the houses. This occurred to me when wide awake, my interior sight being open at the time. (1)

185. I have seen palaces in heaven, so magnificent as to surpass all description. The upper parts were refulgent, as if built of pure gold; and the lower parts, as if constructed of precious stones. Some palaces were more splendid than others. The inside was suitable to the outside; the apartments were ornamented with such decorations, that neither language nor science is adequate to the description of them. On the side which looked towards the south, were parades, all the objects in which were similarly resplendent. In some places, the leaves of the trees were as if formed of silver, and the fruit as of gold; the flowers, as arranged in beds, presented, by their colors, the appearance of rainbows; and beyond the boundaries other palaces were seen, which terminated the view. Such is the architecture of heaven, that you would say you there behold the very art itself, and no wonder; for it is from heaven that that art is derived to men on earth. The angels said, that such objects as have been mentioned, and innumerable others still more perfect, are presented before their eyes by the Lord: but that, nevertheless, they impart more pleasure to their mind than to their eyes; because, in every particular, they behold correspondences; and, through those correspondences, things Divine.

186. Respecting these correspondences, I have also been informed, that not only the palaces and houses, but all things, to the most minute particulars, both within them and without them, correspond to the interior things which are in the angels from the Lord: that the house itself in general corresponds to their good, and all the objects within it to the various particulars of which their good is composed; (2) and those without the house to their truths derived from good, and also, their perceptions and knowledges; and since those objects correspond to the goods and truths which they possess from the Lord, that they correspond to their love, and to their wisdom and intelligence thence derived, since love relates to good, wisdom to good and at the same time to truth, and intelligence to truth derived from good; and that since it is such things as these of which the angels have a perception when they view those

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(1) That the angels have cities, palaces, and houses, nn. 940, 941, 942, 1116, 1626, 1627, 1628, 1630, 1631, 1652.

(2) That houses, with the things within them, signify those things appertaining to man which belong to his mind, thus to his interiors, nn. 710, 2333, 2331, 2559, 8128, 8588, 4978, 5029, 6106, 6690, 7355, 7345, 7910, 7929, 8150. Consequently, which relate to good and truth, nn. 2383, 2381, 2558, 4972, 7348, 7929. That inner rooms and bed-chambers signify interior things, nn. 8900, 8934, 7355. That the roof of a house signifies what is inmost, nn. 3659, 10,184. That a house of wood signifies those things which belong to good, and a house of stone, those things which belong to truth, n. 8720.
objects, they delight and affect their minds more than their eyes.

187. This makes it evident why the Lord declared Himself to be the temple that was at Jerusalem (John ii. 19, 21); and why the New Jerusalem was seen as if built of pure gold, her gates of pearls, and her foundations of precious stones (Rev. xxii.): it was because the temple represented the Lord’s Divine Humanity; and the New Jerusalem signifies the church which is to be hereafter established; its twelve gates, truths leading to good; and its foundations, the truths upon which it is based. (5)

188. The angels of whom the Lord’s celestial kingdom is composed, dwell, for the most part, in elevated situations, which appear like mountains composed of earthy substance. The angels who compose the Lord’s spiritual kingdom dwell in situations not so elevated, which appear like hills. But the angels who occupy the lowest parts of heaven, dwell in places which appear like rocks composed of stones. These circumstances, also, exist from correspondence; for things interior correspond to things superior; and things exterior to things inferior. (5) It is on this account that mountains, in the Word, signify celestial love; hills, spiritual love; and rocks, faith. (6)

189. There also are angels who do not live in societies, but separate, a house here, and a house there. These dwell in the central part of heaven; for they are the best of the angels.

190. The houses in which the angels reside are not built by manual labor, as houses are in the world, but are given them gratis by the Lord, according to the reception of good and truth by each. They also undergo some slight variations, according to the changes of the state of the interiors of their inhabitants. (Of which, see above, nn. 154—160.) All things whatever that the angels possess, they ascribe to the Lord as his gifts; and whatever they have need of, is bestowed upon them.

(5) That the house of God, in the supreme sense, signifies the Divine Humanity of the Lord, as to divine good, but the temple, as to divine truth; and, in the respective sense, heaven and the church as to good and truth, n. 3720.

(6) That Jerusalem signifies the church in which is genuine doctrine, nn. 409, 3654, 9166. That gates signify introduction to the doctrine of the church, and by doctrine into the church, nn. 2949, 4477. That a foundation signifies the truth, on which heaven, the church, and doctrine, are founded, n. 3643.

(*) That, in the Word, interior things are expressed by superior, and that superior things signify things interior, nn. 2418, 3054, 4599, 5148, 8925. That high signifies what is internal, and likewise heaven, nn. 1735, 2148, 4910, 4599, 8159.

(*) That in heaven there appear mountains, hills, rocks, valleys, and countries, altogether as in the world, n. 10,608. That on mountains dwell the angels who are in the good of love, on hills those who are in the good of charity, on rocks those who are in the good of faith, n. 10,488. That therefore by mountains, in the Word, is signified the good of love, nn. 735, 4210, 6488, 8237, 8758, 10,438, 10,638. By hills, the good of charity, nn. 6435, 10,485. By rocks, the good and truth of faith, nn. 8821, 10,680. That stone, of which a rock consists, in like manner signifies the truth of faith, nn. 114, 643, 1298, 3720, 6426, 8609, 10,376. Hence it is that by mountains is signified heaven, nn. 8927, 8905, 9420. And by the top of a mountain the supreme of heaven, nn. 9492, 9493, 10,698. That therefore the ancients celebrated holy worship on mountains, nn. 796, 2723.
OF SPACE IN HEAVEN.

191. Although all things in heaven appear in place and in space, exactly as they do in the world, still the angels have no notion or idea of place and space. As this cannot but appear as a paradox, and it is a matter of great moment, I am desirous to place it in a clear point of view.

192. All progressions in the spiritual world are effected by changes of the state of the interiors, so that these progressions are no other than changes of state. In this manner, also, I have been conveyed by the Lord into the heavens, and also, to various earths in the universe; this being effected as to my spirit, my body still remaining in the same place. It is thus that all angels effect their progressions. Hence, with them, there are no distances; and if there are no distances, neither are there any spaces; but, instead of them, there are states, and their changes.

193. As it is thus that progressions are effected, it is evident, that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. Hence, those are near each other who are in a similar state, and those are far apart whose state is dissimilar; and spaces in heaven are nothing but external states corresponding to internal ones. This is the only cause that the heavens are distinct from each other; as, also, the societies of every heaven, and all the angels in a society. This also is the cause that the hells are so completely separated from the heavens; for they are in a contrary state.

194. It is likewise from this cause, that, in the spiritual world, one person becomes present to another, provided, only, he intensely desires it; for he thus views the other in thought, and puts himself in his state. And, vice versa, that one person is removed from another in proportion as he holds him in aversion; and as all aversion proceeds from contrariety of affections and disagreement of thoughts, it hence results, that many who are there in one place, so long as they agree, appear to each other; whereas, as soon as they disagree, they disappear.

195. When, also, any one proceeds from one place to another,

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(1) That, in the Word, places and spaces signify states, nn. 2225, 2837, 3256, 8897, 7381, 10,580; from experience, nn. 1274, 1277, 1676—1831, 4821, 4882, 10,146, 10,580. That distance signifies the difference of the state of life, nn. 9104, 9967. That motion and changes of place, in the spiritual world, are changes of the state of life, because they originate in them, nn. 1273, 1274, 1275, 1377, 3956, 9440. In like manner journeyings, nn. 9440, 10,734; illustrated by experience, nn. 1278—1279, 5605. That hence, in the Word, to journey, signifies to live, and likewise a progression of life; in like manner, to sojourn, nn. 8335, 4554, 4583, 4882, 5493, 5605, 8998, 8345, 8997, 8417, 8420, 8667. That to go with the Lord, is to live with Him, n. 10,587.

(2) That man, as to his spirit, may be led to a distance afar off by changes of state, whilst his body remains in its place; also, from experience, nn. 9440, 9967, 10,734. What it is to be brought by the spirit into another place, n. 1884.
whether in his own city, or in the courts, or the gardens, or to others out of his own society, he arrives sooner when he desires it, and later when he does not. The way itself is lengthened or shortened according to the strength of the desire, though it is the same all the while. This I have often witnessed, and have wondered at. From these facts it again is evident, that distances, and consequently spaces, exist with the angels altogether according to the states of their interiors; and such being the fact, that the notion and idea of space cannot enter their thoughts; although spaces exist with them equally as in the world. (3)

196. This may be illustrated by the thoughts of man: for neither are these connected with spaces, but those things on which he intently fixes his thoughts become to him as present. It is known, also, to him who reflects on it, that neither are spaces cognizable by the sight, otherwise than as discovered by intervening objects on the earth that he sees at the same time, or from his knowing that those objects are at such and such a distance. This occurs, because space is continuous, and in what is continuous, distance does not appear, except from the occurrence of objects that are not continuous. Still more is this the case with the angels, because their sight acts as one with their thought, and their thought with their affection; and because things near and remote appear such, and also undergo variations, according to the state of their interiors; as observed above.

197. It is on this account that, in the Word, by places and spaces, and by all the things that partake in any respect of space, are signified such things as relate to state. Such, therefore, is the case with distances, nearness, remoteness, ways, journeys, and sojournings; with miles and furlongs; with plains, fields, gardens, cities, and streets; with motions; with measures of various kinds; with length, breadth, height, and depth; and with innumerable other things: for most things which exist with man in his thoughts derived from the world, partake, in some way, of space and time. I will only mention what is signified in the Word by length, breadth, and height. In the world, long and broad, and high likewise, are predicated of objects which are such in respect to space: but in heaven, where the thoughts of the inhabitants do not partake of space, by length is understood a state of good, by breadth a state of truth, and by height, their distinctions in regard to degrees. (Respecting degrees, see above, n. 38.) The reason that those three dimensions have such significations, is, because heaven, in length, extends from east to west, which quarters are inhabited by those who are grounded more especially in the good of love; and breadth, in heaven, is its extension from south to north, which quarters are

(3) That places and spaces are presented visibly according to the states of the interiors of angels and spirits, nn. 5886, 5440, 10,146.
inhabited by those who are more particularly grounded in truth derived from good; and height, in heaven, denotes both good and truth, according to degrees. (See above, n. 148.) It is on this account that such things are signified by length, breadth, and height, in the Word. Thus, in Ezekiel (Chs. xl.—xlviii.), by the new temple and the new earth, with the courts, chambers, doors, gates, windows, and suburbs, which are described with their dimensions as to length, breadth, and height, is signified a new church, with the goods and truths to be enjoyed in it: why, else, should all those measures be enumerated? The New Jerusalem is described in the Revelation in a similar manner, in these words: “And 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. The length and the breadth and the height of it are equal.”—(Ch. xxi. 16.) Here, by the New Jerusalem, is signified a new church, whence by its dimensions are signified particulars belonging to the church; by its length being signified its good of love, by its breadth, its truth derived from that good, by its height, its good and truth as to their degrees, and by twelve thousand furlongs, all good and truth taken collectively; otherwise, what sense would there be in the statement, that its height was twelve thousand furlongs, the same as its length and breadth? That, in the Word, by breadth is signified truth, is evident in David: Thou “hast not shut me up into the hand of the enemy; thou hast set my foot in a large room;” —more literally, “in a broad place.”—(Ps. xxxi. 8.) “I called upon Jehovah in distress”—literally, “out of a narrow place;”—“Jehovah answered me, and set me in a large place”—literally, “a broad place.”—(Ps. cviii. 5.) Not to mention other passages, as Isa. viii. 8; Hab. i. 6.

198. From these remarks it may be seen, that although spaces exist in heaven as well as in the world, still nothing is there reckoned by spaces, but by states; consequently, that spaces cannot there be measured, as is done in the world, but only be seen from, and according to the state of the interiors of the inhabitants. (*)

199. The very first and most essential cause of all 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 it is by this that the situation of all things in the heavens is determined. By this, also, the angels have their wisdom; for it is by this that they experience an extension of thoughts, and thereby a communication of all

(*) That, in the Word, length signifies good, nn. 1618, 9487. That breadth signifies truth, nn. 1618, 9483, 9484, 9489, 9487, 10,179. That height signifies good and truth as to degrees, nn. 9489, 9778, 10,181.

(*) That the conjunction and presence of the Lord with the angels are according to the reception of love and charity from Him, nn. 296, 651, 1694, 2658, 2888, 2888, 2889, 3001, 3741, 3742, 3743, 4015, 4319, 4334, 7211, 9123.
things that exist in the heavens. In one word, it is through this that they think in a spiritual manner, and not in a natural manner, as men do.

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

200. The nature of the form of heaven may in some measure appear from what has been shown in some preceding Sections; as, That heaven is like itself in its greatest forms and in its least (n. 72), whence every society is a heaven on a smaller scale, and every angel is a heaven in miniature (nn. 51—58): That as heaven collectively is as one man, so every society is as a man on a smaller scale, and every angel on the smallest (nn. 59—77): That in the midst dwell the most wise, and in the circumferences, by degrees, extending to the boundaries, those who are less wise; and that it is the same in every society (n. 43): And that those who are especially grounded in the good of love have their abodes in heaven, from the east to the west; and those who are especially grounded in truths derived from good, from the south to the north; and the same in every society (nn. 148, 149). All these arrangements take place according to the form of heaven; from which, therefore, a conclusion may be drawn respecting the nature of that form in general. (1)

201. It is of importance to know what is the nature of the form of heaven, because not only are all its inhabitants arranged in society according to that form, but, likewise, all communication takes place according to it, and thence, also, all diffusion of thoughts and affections, consequently, all the intelligence and wisdom of the angels. On this account, in proportion as any one exists in the form of heaven, thus, in proportion as he is a form of heaven, he is in the enjoyment of wisdom. Whether we speak of being in the form of heaven, or in the order of heaven, it amounts to the same; since the form of every thing results from its order, and is according to it. (2)

202. Something shall now be first offered, respecting what is meant by being in the form of heaven. Man was created after the image of heaven and the image of the world; his internal being created after the image of heaven, and his external after that of the world. (See above, n. 57.) Whether we say, "after

(1) That the universal heaven, as to all the angelic societies, is arranged by the Lord according to His divine order, inasmuch as the Divine Sphere of the Lord abiding with the angels constitutes heaven, nn. 3085, 7211, 6128, 3086, 10,125, 10,151, 10,137. Of the form of heaven, nn. 4040, 4041, 4042, 4043, 6607, 9877.

(2) That the form of heaven is according to divine order, nn. 4040—4043, 6607, 9877.
the image," or, "according to the form," it is the same thing. But as man, by the evils of his will, and by the falsities of his thought hence derived, has destroyed in himself the image, consequently the form, of heaven, and has introduced in their place the image and form of hell, his internal is closed from the time of his birth; which is the reason that man, differently from all kinds of animals, is born into mere ignorance. In order, therefore, that the image or form of heaven should be restored in him, he must be instructed in such matters as belong to order; for, as remarked above, according to the order is the form. The Word contains all the laws of Divine order, those laws being the precepts therein delivered; in proportion, therefore, as man becomes acquainted with these precepts, and lives according to them, his internal is opened, and the order or image of heaven is there formed anew. We now may see what is meant by being in the form of heaven: namely, that it consists in living according to the truths contained in the Word. (*)

203. So far as any one exists in the form of heaven, he actually is in heaven, and is, himself, a heaven in miniature (n. 57). Consequently, also, he is so far in the enjoyment of intelligence and wisdom: for, as stated above, every thought that belongs to his understanding, and every affection that belongs to his will, diffuse themselves into heaven in every direction, according to its form, and communicate in a wonderful manner with the societies that exist there; as do these, reciprocally, with him. (†) There are some who imagine that their thoughts and affections do not actually diffuse themselves around them, but are inclosed within them, because they see what they think inwardly in themselves, and not as a distant object. But this is a great mistake: for as the sight of the eye extends itself to remote objects, and is affected according to the order of the things which it beholds in such extended vision, so likewise, does man's interior sight, which is that of the understanding, extend itself in the spiritual world, although he is not sensible of it, for the reason explained above (n. 196). The

(*) That divine truths are the laws of order, nn. 2447, 7995. That man, so far as he lives according to order, thus so far as he is principled in good according to divine truths, becomes a man, nn. 4889, 6605, 6626. That man is the being into whom are collated all things of divine order, and that from creation he is divine order in a form, nn. 4218, 4220, 4223, 4224, 5114, 5368, 6015, 6057, 6905, 6926, 7968, 10,156, 10,472. That man is not born into good and truth, but into evil and falsity, thus into what is contrary to divine order; and that hence he is born into mere ignorance, and therefore it is necessary that he be born anew, that is, he be regenerated, which is effected by divine truths from the Lord, that he may be inaugurated into order, nn. 1047, 2907, 2908, 3518, 3519, 8490, 8551, 10,288, 10,289, 10,296, 10,731. That the Lord, when He forms man anew, that is, he regenerate him, arranges all things in him according to order, which is, into the form of heaven, nn. 5700, 6600, 9801, 10,800. (†) That every one in heaven has communication of life, which may be called a diffusion into the angelic societies around, according to the quantity and quality of his good, nn. 6704, 8707. That thoughts and affections have such diffusion, nn. 2475, 6598—6618. That they are conjoined and disjoined according to the ruling affections, n. 4111.
only difference is, that the sight of the eye is affected in a natural manner, because by such things as exist in the natural world; whereas the sight of the understanding is affected in a spiritual manner, because by such things as exist in the spiritual world, all of which have relation to good and truth. The reason that man is not aware that such is the fact, is, because he is not aware that there exists a light which illuminates the understanding; although, were there not such a light, man would be absolutely unable to think at all. (Respecting that light, see above, nn. 126—132.) There was a certain spirit who thus imagined that he exercised thought from himself, consequently, without any diffusion of his thoughts beyond himself, or any communication, by such means, with societies existing without himself. To convince him that he was in error, the communication between him and the societies nearest to him was taken away; upon which he not only was deprived of thought, but fell down as if dead, only throwing his arms about like a new-born infant. After some time, the communication was restored; upon which he gradually, as the restoration was effected, returned into a state capable of thinking. Some other spirits, who witnessed this experiment, thereupon confessed that all thought and affection enter by influx, according to such communication; and, since all thought and affection thus enter, so, also, does the all of life; since the all of man's life consists in his capacity of thinking and being affected, or, what amounts to the same, in his capacity of exercising understanding and will. 

204. But it is to be understood, that intelligence and wisdom vary with every one, according to the nature of the communication that he experiences. Those whose intelligence and wisdom are formed of genuine truths and goods, have communication with societies according to the form of heaven: whereas those whose intelligence and wisdom are not formed of genuine truths and goods, but still of such as harmonize with genuine ones, have a communication that is interrupted, and is only kept up in an irregular manner, because not maintained with societies in such a series as the form of heaven exists in. But those who do not possess intelligence and wisdom, being immersed in falsities derived from evil, have communication with societies in

(*) That there is only one single Life, from which all live, both in heaven and in the world, nn. 1964, 2021, 2588, 2589, 2886—2889, 3001, 3484, 3742, 5847, 6447. That that Life is from the Lord alone, nn. 2888—2889, 3244, 3484, 4319, 4520, 4594, 4992, 5936, 6325, 6446, 6449, 6470, 2975, 10,196. That it flows into angels, spirits, and men, in a wonderful manner, nn. 2888—2889, 3244, 3388, 3484, 3742. That the Lord flows in from His divine love, which is of such a nature, that what is His own He wills should be another's, nn. 3742, 4320. That for this reason, life appears as if it was in man, and not as if it were influent, nn. 3742, 4320. Of the joys of the angels, as perceived, and confirmed by what they told me, that they do not live from themselves, but from the Lord, n. 6449. That the wicked are not willing to be convinced that life enters by influx, n. 3743. That life from the Lord flows, also, into the wicked, nn. 2706, 3743, 4417, 10,196. But that they turn good into evil and truth into falsity; for according to man's quality, such is his reception of life; illustrated, nn. 4319, 4520, 4417.
hells. The extensiveness of the communication is in proportion to the degree of confirmation. It is further to be understood, that this communication with societies is not such as comes manifestly to the perception of those who compose them, but is a communication with their quality, that is, with the quality in which they are grounded, and which proceeds from them. (6)

205. All in heaven are connected in society according to spiritual affinities, which are those of good and truth in their order. It is thus in heaven regarded as a whole: it is thus in every society; and it is thus in every house. It is from this cause that the angels who are grounded in good and truth of similar quality recognize one another, as those related by consanguinity and affinity do on earth, just as if they had known each other from infancy. The goods and truths which constitute intelligence and wisdom, are connected in the same manner with every individual angel: they recognize each other in the same manner; and as they recognize each other, so, also, do they join themselves together. (7) From the same cause those with whom truths and goods are conjoined according to the form of heaven, see the consequences flowing from them in their series, and have an extensive view of their coherence in all directions. Not so those with whom goods and truths are not conjoined according to the form of heaven.

206. Such, in each heaven, is the form, according to which the communication and diffusion of the thoughts and affections of the angels exist, thus according to which they have intelligence and wisdom. But the communication between one heaven and another, as between the third or inmost and the second or middle, and between both these and the first or ultimate, is different. But the communication between the different heavens ought not to be termed communication, but influx. Respecting this something shall now be offered. (That there are three heavens, and that they are distinct from each other, may be seen in its proper Section above, (nn. 29—40).

207. That there is not a communication between the different heavens, but an influx from one into another, may be obvious from their respective situations. The third or inmost heaven is situated above, the second or middle heaven is below, and the first or ultimate heaven is further below still. All the societies of each heaven are arranged in a similar manner. Thus, for instance, in those societies that are located in elevated situations, which appear like mountains (n. 188), those angels dwell on the

(6) That thought diffuses itself into the societies of spirits and of angels round about, nn. 6602—6605. That still it does not move and disturb the thoughts of those societies, nn. 6801, 6803.

(7) That good acknowledges its truth, and truth its good, nn. 2429, 3101, 3102, 3161, 8179, 3189, 4353, 5497, 5985, 9637. That hence is the conjunction of good and of truth, nn. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7629—7627, 7752—7762, 8530, 9253, 10,555. And that this is from the influx of heaven. n. 9079.
summits who belong to the inmost heaven; below them are those who belong to the second heaven; and below these, again, are those who belong to the ultimate heaven. A similar arrangement prevails everywhere, whether in elevated situations or not. A society of a superior heaven has no communication with a society of an inferior heaven, except by correspondences (see above, n. 100); and communication by correspondences is that which 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 immediately and mediately—immediately, from Himself; and mediately, through the superior heavens, in order, into the inferior.\(^5\) Since the conjunction of the heavens with each other by influx is the work of the Lord alone, it is most especially provided that no angel of a superior heaven should look down into a society of an inferior heaven, and converse with any of its inhabitants. As soon as he does so, the angel is deprived of his wisdom and intelligence. The cause of this, also, shall be stated. Every angel has three degrees of life, in the same manner as there are three degrees of heaven. Those who are in the inmost heaven have the third or inmost degree open, and the second and first shut: those who are in the middle heaven have the second degree open, and the first and third shut: and those who are in the ultimate heaven have the first degree open, and the second and third shut: as soon, therefore, as an angel of the third heaven looks down into a society of the second heaven, and converses with any one there, his third degree is closed, and, when this is closed, he is deprived of his wisdom, because this resides in his third degree, and he does not possess any in his second and first. This is what is meant by the Lord’s words in Matthew: “Let him that is on the house-top not come down to take any thing out of his house: neither let him that is in the field return back to take his clothes.”—(Ch. xxiv. 18, 19.) And in Luke: “In that day, he that is upon the house-top, 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.”—(Ch. xvii. 31, 32.)

209. There is no influx from the inferior heavens into the superior, because this would be contrary to order: the influx proceeds from the superior heavens into the inferior. The wisdom, also, of the angels of a superior heaven, exceeds that of the angels of an inferior heaven, in the proportion of ten thousand to one. This, also, is the reason, that the angels of an inferior heaven cannot converse with the angels of a superior heaven;

\(^5\) That there is immediate influx from the Lord, and mediate, by or through heaven, nn. 6083, 6297, 8472, 9882, 9983. That the Lord’s influx is immediate into the most particular things of all, nn. 8085, 8474—8478, 8717, 8728. Of the Lord’s mediate influx by or through the heavens, nn. 4097, 6092, 6965, 8996.
indeed, when they look in that direction, they do not see them: their heaven appears like something misty over their heads. The angels of a superior heaven can, however, see those who are in an inferior heaven, but are not at liberty to join in conversation with them, except with the loss of their wisdom; as stated above.

210. Neither the thoughts and affections, nor yet the discourse, of the angels of the inmost heaven, can possibly come to the perception of those in the middle heaven, because they so greatly transcend the capacity of the angels in that heaven. When, however, it is the Lord's good pleasure, a sort of flaming appearance proceeding thence is seen in the inferior heavens. So, the thoughts and affections, and discourses, of the angels in the middle heaven, cause a lucid appearance to be seen in the ultimate heaven, which sometimes assumes the form of a white or variously-colored cloud; and by the appearance of that cloud,—its ascent, descent, and form, is also known, in some degree, the subject of their conversation.

211. From these observations it may appear, of what nature is the form of heaven; namely, that in the inmost heaven it is the most perfect of all; that in the middle heaven, it also is perfect, but in an inferior degree; and, in the ultimate, in a degree still inferior; and that the form of one heaven derives its subsistence from that of another by an influx from the Lord. But the nature of communication by influx cannot be comprehended, without a knowledge of the nature of degrees of altitude, and of the difference between these degrees and those of longitude and latitude. What is the nature of both these kinds of degrees, may be seen above (n. 38).

212. The specific form of heaven, however, and the manner in which its motions and fluxions proceed, are subjects incomprehensible to the angels themselves: yet some idea of it may be presented, by considering the form of all the parts in the human body, as surveyed and investigated by a man of sagacity and wisdom. For it has been shown above, in proper Sections, that the whole of heaven is in form as one man (see nn. 59—72); and that all the parts that exist in man correspond to the heavens (nn. 87—102). How incomprehensible and inextricable that form is, may be concluded, though only in a general way, from the nervous fibres, by compagination of which all the parts, generally and individually, are formed. The nature of those fibres, and how their motions and fluxions proceed in the brain, cannot even be discerned by the eye; for they are there innumerable, and so folded together, that, taken collectively, they appear as a continuous soft mass; and yet all things, both generally and individually, which belong to the will and the understanding, flow, according to those innumerable complicated fibres, most distinctly into acts. How these fibres, again,
wreathe themselves together in the body, appears from the various collections of them called *plexus*—such as the cardiac plexus, those of the mesentery, and others. The same appears, also, from the knots of them called ganglia, into which enter many fibres from every province, mix themselves there together, and thence go forth again, differently combined, to the performance of their functions;—a process which is repeated again and again. Not to mention similar wonders in every viscus, member, organ, and muscle. Whoever surveys these things, and many other wonders there displayed, with the eye of wisdom, must be filled with amazement: and yet the wonders that the eye sees are comparatively few: those which the eye cannot see, as belonging to interior nature, are more marvellous still. That this form corresponds to the form of heaven, manifestly appears from the operation of all things that belong to the understanding and will in it and according to it: for whatever a man wills, descends spontaneously, according to that form, into act; and whatever he thinks, pervades those fibres from their origins to their terminations, whence he has sensation: and as this form is that of the thought and will, it is the form of intelligence and wisdom. This form it is which corresponds to the form of heaven: whence it may be known, that such is the form according to which every affection and thought of the angels diffuses itself, and that they are in the possession of intelligence and wisdom in proportion as they exist in that form. That heaven derives this form from the Divine Humanity of the Lord, may be seen above (nn. 73—86). These facts are adduced, that it may also be known, that the heavenly form is of such a nature, that it never can be exhausted even as to the most general things belonging to it; and thus that it is incomprehensible to the angels themselves; as observed above.

**OF GOVERNMENTS IN HEAVEN**

213. Since heaven is divided into societies, and the larger societies consist of some hundreds of thousands of angels (n. 50); and since all the members of one society are, indeed, grounded in similar good, but not in similar wisdom (n. 43); it necessarily follows, that, in heaven, there are governments also. For order is to be observed, and all things belonging to order are to be kept inviolable. But the governments in the heavens are various: they are different in the societies which constitute the Lord’s celestial kingdom from what they are in the societies which constitute the Lord’s spiritual kingdom: they differ, also,
according to the ministries discharged by each society. In the heavens, however, no other government exists than that of mutual love; and the government of mutual love is heavenly government.

214. The government in the Lord's celestial kingdom is called Justice or Righteousness; because all the subjects of that kingdom are grounded in the good of love, directed to the Lord, and derived from Him: and whatever is done from that good is called just or righteous. The government, there, is that of the Lord alone: He leads them, and instructs them in the matters relating to life. The truths, which are called those of judgment, are inscribed on their hearts: every one knows them, perceives them, and sees them; whence matters of judgment never are brought, there, into question, but only matters of justice or righteousness. Respecting these, the less wise interrogate the more wise, and these the Lord, and obtain answers. Their heaven, or their inmost joy, consists in living justly or righteously from the Lord.

215. The government in the Lord's spiritual kingdom is called Judgment, because the subjects of this kingdom are grounded in spiritual good, which is the good of charity towards the neighbor: and this good, in its essence, is truth; and truth belongs to judgment, and good to justice or righteousness. These, also, are led by the Lord, but mediatly (n. 208); wherefore they have governors over them, few or more according to the needs of the society to which they belong. They also have laws, according to which they are to regulate their social life. The governors administer all things according to the laws. Being wise, they understand them aright, and, in doubtful matters, they receive illustration from the Lord.

216. Since government from good, such as is exercised in the Lord's celestial kingdom, is called justice or righteousness, and government from truth, such as is established in the Lord's spiritual kingdom, is called judgment, therefore, in the Word, justice or righteousness, and judgment, are mentioned, where the subject treated of is heaven and the church; and by justice

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(1) That the celestial angels do not think and speak from truths, like the spiritual angels, since they are in the perception of all things relating to truths from the Lord, nn. 202, 597, 607, 784, 1121, 1387, 1988, 1445, 1919, 7680, 7877, 8790, 9277, 10,326. That the celestial angels say, of truths, Yea, yea, Nay, nay; but that the spiritual angels reason about them, whether the truth be so or not so, nn. 2715, 8246, 4448, 9166, 10,787; where the Lord's words are explained, "Let your discourse be Yea, yea, Nay, nay; for whatsoever is more than this, cometh of evil" (Matt. v. 37).

(2) That those who inhabit the Lord's spiritual kingdom are principled in truths, and those who inhabit the celestial kingdom, in good, nn. 883, 875, 927, 1028, 1043, 1044, 1555, 2256, 4328, 4493, 5118, 9996. That the good of the spiritual kingdom is the good of charity towards the neighbor; and that this good in its essence is truth, nn. 8046, 10,296.

(3) That justice or righteousness, in the Word, is predicated of good, and judgment of truth; and that, hence, to do justice and judgment, denotes, good and truth, nn. 2286, 9867. That great judgments denote the laws of divine order, thus divine truths, n. 7306.
or righteousness is signified celestial good, and by judgment, spiritual good, which latter, as just observed, in its essence, is truth; as in these places: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever."—(Isa. ix. 7.)

By David is here meant the Lord,(4) and by his kingdom, heaven; as appears from this passage: "I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."—(Jer. xxiii. 5.) "Jehovah is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness."—(Isa. xxxiii. 5.) By Zion, also, are meant heaven and the church.(5)

"I am Jehovah, who exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith Jehovah."—(Jer. ix. 24.) "I will betroth thee unto Me forever: yea, I will betroth thee unto Me in righteousness and in judgment."—(Hos. ii. 19.) "O Jehovah,—thy righteousness is like the great mountains; thy judgments are a great deep."—(Ps. xxxvi. 5, 6.) "They ask of Me the ordinances"—literally, "the judgments—of justice: they take delight in approaching to God."—(Isa. lviii. 2.)

217. In the Lord’s spiritual kingdom, the forms of government are various, being not the same in one society as in another. The varieties are in accordance with the ministries which the societies discharge; and these are in accordance with the offices of all the parts in man, to which they correspond. That these are various, is well known: for there is one office belonging to the heart, another to the lungs, another to the liver, another to the pancreas and spleen, and another, likewise, to every organ of sense. As these discharge different functions in the body, so, also, do the societies in the Grand Man, which is heaven; for there are societies which correspond to all those organs respectively. That there is a correspondence between all things belonging to heaven and all things belonging to man, has been shown in its proper Section above (nn. 87—102). But all the forms of government agree in this, that they all look, as their end, to the public good, and, in that good, to the good of every individual.(6) This results from the fact, that all the

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(4) That by David, in the prophetical parts of the Word, is understood the Lord, nn. 1688, 9864.
(5) That by Zion, in the Word, is meant the church, specifically the celestial church, nn. 2863, 9055.
(6) That every man and society, also a man’s country and the church, and, in a universal sense, the kingdom of the Lord, is our neighbor; and that to do good to them from the love of good, according to the quality of their state, is to love our neighbor; thus that their good, which is also the general good, and which is to be consulted, is our neighbor, nn. 4318—4534, 8123. That civil good, also, consisting in what is just, is our neighbor, nn. 2915, 4730, 8130, 8128. Hence, that charity towards the neighbor extends itself to all things, both generally and particularly, belonging to the life of man; and that it love good and to do good from the love of what is good and true, and also
inhabitants of the universal heaven are under the guidance of the Lord, who loves them all, and, from his Divine Love, provides that there should exist a common good from which every individual should receive his particular good. Every individual, also, does receive good for himself, in proportion as he loves the common good: for so far as any one loves the community, he loves all the individuals who compose it; and since this is the love of the Lord Himself, he is loved by the Lord in the same proportion, and good results to himself.

218. From these observations it may appear, what is the character of the governors, and that they are such as are distinguished beyond others for love and wisdom, consequently, such as, from a principle of love, desire the good of all, and, from the wisdom by which, also, they are distinguished, know how to provide that the good they desire may be realized. Persons who are of this character do not domineer and command imperiously, but minister and serve; for to do good to others out of the love of good, is what is meant by serving, and to provide that such desired end may be realized, is what is meant by ministering. Neither do such account themselves greater than others, but less; for they put the good of the society and of their neighbor in the first place, and their own in the last; and that which is in the first place, is greater, and that which is in the last, is less. They nevertheless are in the enjoyment of honor and glory: they dwell in the centre of the society, in a more elevated situation than others, and inhabit magnificent palaces. They also accept this glory and that honor; not, however, for their own sake, but for the sake of securing obedience: for all in heaven know that that honor and that glory are conferred on them by the Lord, and that, therefore, they are to be obeyed. These are the things which are meant in these words of the Lord to his disciples: "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—(Matt. xx. 27, 28.) "He that is the greatest among you, let him be as the younger; and he that is chief, as he that doth serve."—(Luke xxii. 26.)

219. A similar government, in miniature, obtains, also, in every house. There is in each house a master, and there are domestics: the master loves the domestics, and the domestics love the master; the consequence of which is, that, out of love, they mutually serve each other. The master teaches how they should live, and prescribes what they should do; and the domestics obey, and perform their duties. To be of use is the delight of life among all. It hence is evident, that the Lord's kingdom is a kingdom of uses.

do what is just from the love of what is just, in every function and in all our dealings, is to love our neighbor, nn. 2417, 8121, 8124.
220. There are also governments in the hells, for if there were not, the inhabitants could not be kept in bonds. But the governments there are the opposites of those in the heavens. They all are such as are founded in self-love. Every one there desires to rule imperiously over others, and to attain pre-eminence. Such as do not favor their wishes, they hate, seek to be revenged on them, and treat them with cruelty; for such is the nature of self-love: wherefore the more desperately malignant are set over them; whom they obey from fear. But of this, more below, where the hells are treated of.

OF 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. Angels, as well as men, have doctrines, preaching, and temples or churches. The doctrines all agree as to things essential; but those in the superior heavens are of more interior wisdom than those in the inferior heavens: The preaching is according to the doctrines: And as they have houses and palaces (nn. 183—190), so, also, they have temples or churches, in which the preaching is performed. Another reason why such things exist in heaven, is, because the angels are continually perfected in wisdom and love: for they have will and understanding as well as men, and the understanding is of such a nature as to be capable of advancing in perfection continually; and so, also, is the will; the understanding being perfected by the truths that belong to intelligence, and the will by the goods that belong to love.

222. But divine worship in the heavens does not consist, properly speaking, in frequenting the temples and hearing the preaching, but in the life of love, charity, and faith, according to their doctrines: the preaching in the temples only serves as means for obtaining instruction in matters relating to life. I have conversed with the angels on this subject, and have told them that it is imagined in the world, that divine worship con-

(1) That there are two kinds of rule, one grounded in the love of the neighbor, the other in the love of self, n. 10,814. That all things good and happy result from such government as is grounded in neighborly love, nn. 10,160, 10,614. That, in heaven, no one can exercise rule from the love of self, but that all are willing to minister; and that this is to exercise rule from neighborly love; and that hence they possess so great power, n. 5732. That all evils result from the exercise of rule grounded in the love of self, n. 10,038. That when the loves of self and of the world began to prevail, men were compelled for security to subject themselves to governments, nn. 7864, 10,160, 10,814.

(2) That the understanding is recipient of truth, and the will of good, nn. 5623, 4735, 7503, 9800, 9880. That as all things have relation to truth and good, so the all of man's life has relation to the understanding and the will, nn. 808, 10,122. That the angels advance in perfection to eternity, nn. 4806, 8648.
sists in nothing but going to church, hearing preaching, receiving the sacrament three or four times a year, and attending to the other rituals of worship as prescribed by the church; as also in giving time to prayer, and behaving devoutly on the occasion. The angels said, that these are externals which ought to be observed, but that they are of no use unless they proceed from an internal principle; and that such internal principle consists in a life according to the precepts which doctrine inculcates.

223. In order that I might know the nature of their assemblies in their temples, it has sometimes been granted me to enter, and to hear the preaching. The preacher stands in a pulpit on the east. In front of him sit those who are in the enjoyment, more than the rest, of the light of wisdom; and on the right and left of these sit those who have less. The seats are disposed like those of a circus, so that all are in view of the preacher. No one sits quite on either side of him, so as to be out of his sight. At the door, which is on the east side of the temple, at the left of the pulpit, stand the novitiates. It is not allowed for any one to stand behind the pulpit, for if any one does, the preacher is confused; as also occurs if any one in the congregation dissents from what he hears; wherefore, should this happen, he must turn away his face. The sermons are so replete with wisdom, that none that are heard in the world can be compared to them; for the preachers in the heavens are in the enjoyment of interior light. The temples in the spiritual kingdom appear as if constructed of stone, and, in the celestial kingdom, as of wood; because stone corresponds to truth, in which, more especially, the angels of the spiritual kingdom are grounded, and wood corresponds to good, which is the distinguishing characteristic of the angels of the celestial kingdom.\(^2\) In this latter kingdom, likewise, the sacred edifices are not called temples, but houses of God. In the celestial kingdom, the sacred edifices are not of a magnificent description; but in the spiritual kingdom they all possess magnificence, greater or less.

224. I have conversed with one of the preachers respecting the state of sanctity in which the hearers are when listening to the sermons in the temples. He said, that every one is in a state of piety, devotion, and sanctity, according to the state of the interior things belonging to him which relate to love and faith; for it is in these that sanctity, properly so called, resides, because these are the receptacles of the Divine Sphere proceeding from the Lord; and that he did not know what external sanctity, independent of those interior principles, could be.

\(^2\) That stone signifies truth, nn. 114, 648, 1398, 6729, 6426, 8609, 10,376. That wood signifies good, nn. 648, 8729, 5334. That, on this account, the most ancient people, who were principled in celestial good, built their sacred edifices of wood, n. 8720.
On reflecting on such separate external sanctity, he said, that probably it might be some feigned appearance of sanctity in outward form, either acquired by art, or assumed hypocritically; and that some spurious fire, proceeding from the love of self and of the world, might excite and display such an appearance.

225. All the preachers belong to the Lord's spiritual kingdom, and none of them to his celestial kingdom. The reason that they all belong to the spiritual kingdom is, because the angels of that kingdom are especially grounded in truths derived from good; and all preaching is performed from truths. The reason that none of them belong to the celestial kingdom is, because the angels of that kingdom are especially grounded in the good of love, from which they see and have a perception of truths, but do not speak of them. But notwithstanding the angels of the celestial kingdom have a perception of truths, and see them, still there is preaching among them, because they are thus enlightened in the truths which they know, and their perfection is advanced by many which they before did not know. As soon as they hear such, they also recognize them as truths, and thus receive a perception of them. The truths of which they have a perception, they also love, and by living according to them they incorporate them into their life. They likewise affirm, that to live according to truths is to love the Lord.

226. All the preachers are appointed by the Lord, and thence possess the gift of preaching; nor are any others permitted to teach in the temples. They are called preachers, not priests; the reason of which is, because the priesthood of heaven is the celestial kingdom; for the priesthood signifies the good of love to the Lord; in which the subjects of that kingdom are grounded. So, the royalty of heaven is the spiritual kingdom; royalty, also, signifies truth derived from good, in which the subjects of that kingdom are grounded. (4) (See above, n. 24.)

227. The doctrines, according to which the preaching is framed, all regard life as their end, and none of them faith without life. The doctrine of the inmost heaven is more replete with wisdom than the doctrine of the middle heaven, and this is more replete with intelligence than the doctrine of the ultimate heaven. The doctrines, also, are adapted to the perceptions of the angels in each heaven. The essential point in all the doctrines is, to acknowledge the Lord’s Divine Humanity.

(4) That to love the Lord and our neighbor, is, to live according to the Lord’s precepts, nn. 10,148, 10,158, 10,310, 10,578, 10,645, 10,648.

(4) That priests represent the Lord as to divine good, kings as to divine truth, nn. 2015, 2649. That hence a priest, in the Word, signifies those who are principled in the good of love to the Lord; thus that the priesthood signifies that good, nn. 2808, 2809. That a king, in the Word, signifies those who are grounded in divine truth; thus the regal office signifies truth derived from good, nn. 1672, 2015, 2069, 4578, 4634, 4836, 5044.

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OF THE POWER OF THE ANGELS OF HEAVEN.

228. That the angels possess power, is a thing which cannot be conceived by such as have no knowledge respecting the spiritual world and its influx into the natural world; for they imagine that the angels cannot have any power, because they are spiritual beings, so refined and rare, that they cannot even be seen with the eyes. But such as look interiorly into the causes of things are of a different opinion. These know, that all the power which is possessed by man, is derived from his understanding and will, since, without these, he could not move a particle of his body. Man's understanding and will are his spiritual man: and this actuates the body and its members just as it pleases; for what this thinks, the mouth and tongue speak, and what this wills, the body executeth; to which, also, it gives force at pleasure. Man's will and understanding are governed by the Lord, through the instrumentality of angels and spirits; and as his will and understanding are thus governed, so, also, are all things belonging to his body, because these are derived from the former; and, if you will believe it, man cannot so much as take a step with his feet independently of the influx of heaven. That such is the fact, has been evinced to me by much experience: it has been given to the angels to move my steps, my actions, my tongue and speech, as they pleased, which they effected by an influx into my will and thought; and I found that, of myself, I had no power whatever. They afterwards told me, that every man is governed in this manner, and that he might know that it is so from the doctrine of the church, and from the Word; for it is usual for him to pray that God would send His angels, that they may lead him, may guide his steps, may teach him, and inspire what he should think and what he should speak; with more to that effect; although, when, without regard to doctrine, he thinks within himself, he speaks and thinks differently. These observations are made, that the nature of the power which the angels have with man may be known.

229. But the power of angels in the spiritual world is so great, that were I to relate every thing that has been witnessed by me on that subject, it would surpass all belief. If any thing there makes resistance, and is to be removed, because opposed to Divine order, they cast it down and overturn it by a mere effort of will, and by a look. I have seen mountains which were occupied by the wicked thus cast down and overthrown, and sometimes made to shake from one end to the other, as occurs in earthquakes. I have beheld rocks, also, split open in the middle down to the deep, and the wicked who were on them swallowed up. I have likewise seen some hundreds of thousands of evil spirits dispersed by them, and cast into hell. Numbers
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avail nothing at all against them; nor arts, nor cunning machinations, nor confederacies: they see through all, and dispel them in a moment. (More may be seen on this subject in the work On the Last Judgment and the Destruction of Babylon.) Such is the power which the angels possess in the spiritual world. That they also have similar power in the natural world, when it is granted them to exercise it, is evident from the Word; in which we read that they have caused the utter destruction of whole armies, and occasioned a pestilence of which seventy thousand men died. Of the angel who produced the latter calamity, it is written thus: "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented Him of the evil, and said to the angel that destroyed the people, It is enough: stay now thy hand.—And David—saw the angel that smote the people."—(2 Sam. xxiv. 15, 16, 17.) Not to mention other cases. Since the angels possess such power, they are denominated Powers; and it is said in David, "Bless Jehovah, ye His angels, that excel in strength,"—more literally, "mighty in strength."—(Ps. civ. 20.)

230. But it is to be understood, that the angels have no power at all of themselves, but that all the power they exercise they derive from the Lord, and that the appellation of Powers only belongs to them, so far as they are grounded in the acknowledgment that such is the fact. When any angel supposes that he possesses power from himself, he instantly becomes so weak, as to be unable to resist so much as one evil spirit. On this account, the angels attribute no merit whatever to themselves, and are averse from receiving any praise or glory on account of any thing done by them, all which they ascribe to the Lord.

231. It is the Divine Truth proceeding from the Lord to which belongs all power in the heavens; for the Lord, in heaven, is Divine Truth in union with Divine Good (see above, nn. 126—140): and it is in proportion as the angels are in the reception of the same, that they are Powers. (1) Every one, also, is his own truth and his own good, because every one is of such a quality as are his understanding and will: and his understanding is his understanding of truth, because all that belongs to it is composed of truths; and his will is his will of good, because all that belongs to it is composed of goods; for whatever is the subject of a person’s understanding or intelligence, he calls truth; and whatever is the subject of his will, he calls good. It hence results, that every one is his own truth and his own good. (2) So far, therefore, as the truth which any

(1) That all the angels are called powers, and that they are powers, by virtue of the reception of divine truth from the Lord, n. 9639. That angels are recipients of divine truth from the Lord, and that, on this account, they are called gods in the Word throughout, nn. 4995, 4492, 8901, 9169.

(2) That a man and an angel is his own good and his own truth, thus his own love.
angel is, is truth from the Divine Being, and the good which he is, is good from the same source, he is a power, because so far the Lord is with him. And since no one is grounded in good and truth that is exactly similar, or the same, with that of another (for in heaven, as in the world, the variety is endless, n. 20), it follows that no angel is in the possession of the same power as another. The greatest power is enjoyed by those who constitute the arms in the Grand Man, or heaven, by reason that the angels who belong to that province are grounded in truths more than others, and there is an influx of good into their truths from the whole of heaven. Thus, also, in individual men, the power of the whole man transfers itself into his arms, and, by them, the whole body exercises its force; on which account, in the Word, by the arms and hands is signified power. In heaven, there sometimes appears a naked arm stretched forth, which is of such power, that it could bruise to powder whatever comes in its way, even to a great stone in the ground: it once was advanced towards me; on which I had a perception, that it was able to pound my bones into minute fragments.

232. That all power resides in the Divine Truth which proceeds from the Lord, and that the angels have power in proportion as they are in the reception of the Divine Truth, has been shown above (n. 137). The angels, however, are only in the reception of Divine Truth, in proportion as they are in the reception of Divine Good; for all power resides in truths derived from good, and none in truths without good; and, on the other hand, good has all its power by means of truths, and none without truths. Power is the result of the conjunction of the two. It is the same with respect to faith and love; for whether you mention truth, or faith, it amounts to the same, since all that is the object of faith is truth; and in the same manner, it amounts to the same, whether you mention good, or love, since all that is the object of love is good. How great is the power which the angels possess by means of truths derived from good, was also made manifest by this circumstance: that an evil spirit, only on being looked at by an angel, faints away, and no longer appears as a man; in which state he continues
till the angel turns away his eyes. The reason that such a phenomenon takes place by the aspect of the angel's eyes, is, because the sight of the angels is derived from the light of heaven, and the light of heaven is Divine Truth. (See above, nn. 126—132.) The eyes, also, correspond to truths derived from good. (4)

233. Since all power resides in truths derived from good, it follows, that there is no power whatever in falsities derived from evil. (6) All the inhabitants of hell are grounded in falsities derived from evil; wherefore they have no power against truth and good. But what sort of power they possess among themselves, and what sort of power is exercised by evil spirits before they are cast into hell, will be described in a subsequent part of this work.

OF THE SPEECH OF THE ANGELS.

234. The angels converse together just as men do in the world, and talk, like them, on various subjects, such as their domestic affairs, those belonging to their state in society, matters of moral life, and those of spiritual life: there is no difference, except that the angels converse with more intelligence than men, because from a more interior ground of thought. It has often been granted me to be in company with them, and to converse with them as one friend does with another, and sometimes as one stranger with another; and as I was then in a state like their own, I could not tell but that I was conversing with men on earth.

235. The speech of angels is divided into words, just as the speech of men is; it is also both uttered and heard sonorously, just in the same manner; for they have mouth, tongue, and ears, exactly as man has. They likewise have an atmosphere, in which the sound of their speech is articulated; but the atmosphere is a spiritual one, such as is suited to angels, who are spiritual beings. The angels, also, breathe in their atmosphere, and pronounce their words by means of their breath; as men do in theirs. (4)

236. In the whole of heaven, all have one language: all understand each other, whatever society they belong to, whether

(4) That the eyes correspond to truths derived from good, nn. 4408—4421, 4523—4534, 6923.

(6) That falsities derived from evil have no power, because truth derived from good has all power, nn. 6784, 10,481.

(4) That in the heavens there is respiration, but of an interior kind, nn. 3884, 3885; from experience, nn. 3884, 3885, 3891, 3893. That respirations are dissimilar there, and various, according to their states, nn. 1119, 3884, 3885, 3887, 3889, 3892, 3893. That the wicked cannot expire at all in heaven, and that if they come thither, they are suffocated, n. 3894.
neighboring or remote. This language is not learned artificially, but is inherent in every one; for it flows direct from their affection and thought. The sound of their speech corresponds to their affection, and the articulations of sound, composing the words, correspond to the ideas of their thought proceeding from their affection: and as their language corresponds to these, it, likewise, is spiritual, being, in reality, audible affection and speaking thought. Whoever attends to the subject may be aware, that all thought proceeds from affection, which belongs to love, and that the ideas of thought are various forms into which the common affection is distributed; for no thought or idea can possibly exist without affection, it being from this that it derives its soul and life. On this account, the angels know the character of any one merely by his speech, discerning the quality of his affection by its sound, and that of his mind by the articulations of its sound, or his words: and the wiser class of angels can tell, on his uttering a few connected sentences, the nature of his ruling affection; for it is to this that they principally attend. That every one has various affections, is well known: for one kind of affection prevails with a man when he is in a state of joy, another when in a state of grief, another when in a state of clemency and compassion, another when in a state of sincerity and truth, another when in a state of love and charity, another when in a state of zeal or of anger, another when in a state of pretence and deceit, another when in the ambitious pursuit of honor and glory; and so on: yet the ruling affection or love exists in them all; wherefore the wiser class of angels, who perceive by a person's speech what is his ruling affection, know, at the same time, all the states belonging to him. That such is the fact, has been made known to me by much experience. I have heard angels laying open the life of a person on only hearing him speak; they also affirmed, that they can discover all things belonging to a person's life by a few ideas of his thoughts, because they thence discover his ruling love, in which all things else are contained in their proper order; and that man's Book of Life is nothing else.

237. The angelic tongue has nothing in common with human languages, except with certain words, the sound of which is derived from some affection; and then, what the angelic tongue has in common with them, is not with the words themselves, but with the sound of them; on which subject, something will be offered hereafter. That the angelic tongue has nothing in common with human languages, is evident from this fact, that to utter one word of any human language, is, to the angels, impossible. The experiment was tried; but they were unable to do it. For they are unable to utter any thing, but what is in perfect accordance with their affection; whatever is not in such accordance, is repugnant to their very life; for their life is that
of their affection, and from this proceeds their speech. It has been told me, that the primitive language of mankind on our earth, possessed agreement with that of the angels, because they derived it from heaven; and that the Hebrew language possesses such agreement in some particulars.

238. Since the speech of the angels corresponds to their affection, which belongs to their love, and the love that prevails in heaven is love to the Lord and love towards the neighbor (see above, nn. 13—19), it is evident how elegant and pleasing must be their discourse; for it not only affects the ears, but, also, the interiors of the mind, of those who hear it. There was a certain spirit, remarkable for hardness of heart, with whom an angel was speaking, and who, at length, was so affected by his discourse, that he burst into tears: he said that he could not help it, for what he heard was love itself 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. In their speech, their love and wisdom are united; whence it is so full of wisdom, that they are able to express by a single word what man cannot in a thousand. The ideas of their thoughts, also, comprise such things, as man is not able to conceive, much less to utter by speech. It is on this account, that the things that have been heard and seen in heaven are said to be unspeakable, and such as eye hath not seen, nor ear heard. That they are so, has also been my privilege to know by experience. I have sometimes been admitted into the state which is proper to the angels, and have conversed with them; and, while in that state, I understood all that was said; but when I returned into my former state, and thus into the natural thought proper to man, and wished to recollect what I had heard, I was unable; for there were thousands of things which could not be brought down to the ideas of natural thought, thus which were not capable of being expressed, except, only, by variegations of the light of heaven, and, consequently, not at all by human words. The angels' ideas of thought, from which proceed their words, are, likewise, modifications of the light of heaven; and their 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, nn. 126—140); and the angels derive their affection from the Divine love, and their thought from the Divine wisdom.(2)

240. As the speech of the angels proceeds immediately from

(2) That the ideas of the angels, from which they speak, are effected by wonderful variegations of the light of heaven, nn. 1646, 3343, 3993.
their affection, their ideas of thought, as observed above (n. 236), being various forms into which the common affection is distributed, they are able to express, in less than a minute, what man cannot do in half an hour. They also are able to give, in a few words, what, if put in writing, would fill several pages. This, likewise, has been evinced to me by much experience. The angels’ ideas of thought, and the words of their speech, form a one, in the same manner as the efficient cause and the effect; for that which exists, in its cause, in their ideas of thought, is shown, in effect, in their words: which also is the reason that every word comprehends so many things within itself. All the particulars of the angels’ thoughts, and thence all the particulars of their speech, when visibly exhibited, appear, likewise, as a rarified circumfluent undulation or atmosphere, comprising within it innumerable things in their proper order, which proceed from their wisdom, and which enter, and affect, the thought of another. The ideas of the thought of every one, whether angel or man, are rendered visible in the light of heaven, when the Lord sees fit.

241. The angels who belong to the Lord’s celestial kingdom make use of speech, in the same manner as the angels of the Lord’s spiritual kingdom; only the celestial angels speak from a more interior ground of thought than the spiritual angels. The celestial angels, also, being grounded in the good of love to the Lord, speak from wisdom; and the spiritual angels, being grounded in the good of charity towards the neighbor, which in its essence is truth (n. 213), speak from intelligence; for wisdom proceeds from good, and intelligence from truth. On this account, the speech of the celestial angels is like a gentle stream, soft, and as it were continuous; but the speech of the spiritual angels is rather vibratory and discrete. The speech of the celestial angels, also, partakes greatly of the sound of the vowels U and O; but the speech of the spiritual angels, of the vowels E and I. For vowels are signs of sounds, and in the sound resides the affection: for, as observed above (n. 236), the sound of

(7) That the angels can express by their speech in a moment more than man can express by his in half an hour; and that they can also express such things as do not fall into the words of human speech, nn. 1641, 1642, 1643, 1645, 4699, 7089.

(8) That there are innumerable things contained in one idea of thought, nn. 1008, 1869, 4946, 6613, 6614, 6615, 6617, 6618. That the ideas of the thought of man are opened in the other life, and presented visibly, as to their quality, by a living image, nn. 1869, 3310, 5510. What is the nature of their appearance, nn. 6201, 8885. That the ideas of the angels of the inmost heaven appear like flaming light, n. 6618. That the ideas of the angels of the ultimate heaven appear like thin bright clouds, n. 6614. The idea of an angel seen, from which issued a radiation towards the Lord, n. 6620. That the ideas of thought diffuse themselves widely into the angelic societies around, nn. 6599—6618.

* It is to be recollected, that the sound of E, here referred to, is that which is expressed, in English, by the close sound of A, or the sound of A in fate; and that the sound of I is that which we give to the vowel E. So, also, the sound described as that of U is what is more commonly expressed in English, by double O, as in close. The sound assigned to O is the same in all languages.—V. 112
the angels' speech corresponds to their affection, and the articulations of the sound, which are the words, correspond to their ideas of thought proceeding from their affection. The vowels do not belong to a language, but to the elevation of its words by sound to express various affections according to the state of every one; on which account, in the Hebrew language, the vowels are not written, and are, also, variously pronounced. The angels, hence, know the quality of a man in respect to his affection and love. The speech of the celestial angels, also, contains no hard consonants, and few transitions from one consonant to another, without the interposition of a word that begins with a vowel. It is on this account that, in the Word, there is such frequent use of the particle "and," as may be evident to those who read the Word in Hebrew, in which that particle has a soft expression, and always takes a vowel-sound before and after it. In the Word, as existing in that language, it may also in some degree be known, from the sound of the words themselves, whether they belong to the celestial class or to the spiritual class, consequently, whether they involve the signification of good or that of truth. Those which involve the signification of good partake much of the sound of U and O, and also, in some degree, of that of A; but those which involve the signification of truth, partake of the sound of E and I. Since the affections particularly display themselves in sounds, therefore in human oratory also, when treating of great subjects, such as heaven and God, such words are preferred as sound much of U and O: lofty musical sounds, likewise, are chosen, when employed on such themes: but when not treating on great subjects, other sounds are preferred. It is from this cause that the art of music has the power of expressing various kinds of affections.

242. In the speech of angels there is a species of musical concord, such as cannot be described. It results from the circumstance, that the thoughts and affections, from which the speech proceeds, pour themselves forth, and diffuse themselves around, according to the form of heaven; and it is according to the form of heaven that all are connected in societies, and that all communication is effected. That the angels are consociated together according to the form of heaven, and that their thoughts and affections proceed according to that form, may be seen above (nn. 200—212).

243. The same kind of speech as obtains in the spiritual world is inherent in every man, only it is seated in his interior intellectual part; but as, in man, it does not descend into words analogous to his affection, as it does with the angels, he is not aware that he possesses it. It is from this cause, however, that

(*) That in angelic speech there is concord with harmonious cadence, nn. 1648, 1649, 7191.
when man enters the other life, he speaks the same language as the spirits and angels who are there already, and that he understands it without a teacher. (*) But on this subject, more will be said below.

244. As stated above, all in heaven have one kind of speech: it is, however, varied in this respect; that the speech of the wiser class is more interior, and more fully replenished with variations of affections and ideas of thoughts; whilst the speech of the less wise is more exterior, and not so full of such contents; and the speech of the simple is more exterior still, and consists, from that cause, of words, from which the sense is to be gathered, much as is done in the conversation of men. There is also a kind of speech by the face, terminating in something sonorous modified by ideas. There is another kind of speech, in which representatives of heaven are mixed with the ideas, and consisting, also, of ideas made visible. There is a kind of speech by gestures corresponding to their affections, and representing the same things as their words do. There is a kind of speech by the general principles of their affections and the general principles of their thoughts. There is, likewise, a kind of thundering speech. Not to mention others.

245. The speech of evil and infernal spirits is in like manner spiritual, because proceeding from their affections, but from evil affections, and from filthy ideas thence derived, which are held by the angels in utter aversion. Thus the kinds of speech that obtain in hell are opposite to those in heaven; whence the wicked cannot bear the speech of angels, nor the angels the speech of infernals. The speech of hell affects the angels as a bad odor does the nostrils. The speech of hypocrites, who are such as are able to feign themselves angels of light, is, as to the words, similar to the speech of the angels, but as to the affections, and the ideas of thought thence proceeding, it is diametrically opposite; wherefore their speech, when its interior quality is perceived, as it is by the wiser of the angels, is heard as the gnashing of teeth, and strikes the hearer with horror.

OF THE SPEECH OF THE ANGELS WITH MAN.

246. When angels converse with man, they do not speak in their own language, but in that of the man, or in other languages which he understands, but not in such as are unknown

(*) That the faculty of spiritual or angelic speech, resides with man, although he is ignorant of it, n. 4104. That the ideas of the internal man are spiritual, but that man, during his life in the world, perceives them naturally, because he then thinks in the natural principle, nn. 10,236, 10,246, 10,555. That man after death comes into his interior ideas, nn. 3226, 3342, 3343, 10,563, 10,604. That those ideas then form his speech, nn. 2470, 2478, 2479.
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to him. The reason of this is, because when angels converse with man, they turn towards him, and conjoin themselves with him; the effect of which is, to bring both parties into a similar state of thought: and as the man's thought coheres with his memory, and his speech flows from it, both parties possess and use the same language. Besides, when an angel or spirit approaches a man, and by turning towards him comes into conjunction with him, he enters into all the man's memory, so completely, that he is scarcely aware that he does not know, of himself, all that the man knows, including the languages with which the man is acquainted. I have conversed with the angels on this phenomenon, and have remarked to them, that they might possibly suppose, that they were speaking with me in my native tongue, because it so appeared to them, whereas it was not they who thus spoke, but myself; and that this might be demonstrated from the fact, that angels cannot utter one word of any human language (n. 237); and because, also, the language of men is natural, whereas they are spiritual, and spiritual beings cannot utter any thing in a natural manner. The angels replied, that they were aware that their conjunction with a man, when conversing with him, is with his spiritual thought; but as this flows into his natural thought, and the latter coheres with his memory, it appears to them as if the man's language were their own, and all his knowledge likewise; and that this effect takes place, because it was the Lord's pleasure that such a conjunction, and as it were insertion of heaven into man, should exist with him: they added, however, that the state of man at this day is different, so that such a conjunction with angels no longer exists, but only with spirits who are not in heaven. I have also conversed on the same subject with spirits; but they would not believe that it is the man who speaks, but that it is they who speak in the man: they also insisted, that it is not the man who knows what he does, but they, and thus that all the man knows he derives from them. I endeavored to convince them, by many arguments, that they were mistaken: but it was all to no purpose. Who are meant by spirits, and who by angels, will be explained in a subsequent part of this work, where we shall treat of the world of spirits.

247. Another reason why angels and spirits conjoin themselves with man so closely as not to know but that all that belongs to the man is their own, is, because there exists such a conjunction between the spiritual and natural worlds with man, that they are as if they were one: but as man has separated himself from heaven, it has been provided by the Lord, that angels and spirits should be present with every man, and that he should be governed by the Lord through their instrumentality. It is on this account that there is so close a conjunction between them. It would have been otherwise, if man had not separated himself from heaven;
for then he might have been governed by the Lord by the common influx from heaven, without having spirits and angels so particularly adjoined to him. But this subject will be particularly considered in a subsequent part of this work, when treating of the conjunction of heaven with man.

248. The speech of an angel or spirit, when addressed to a man, is perceived by him as sonorously as the speech of one man with another. It is not heard, however, by others who may be present, but only by the person spoken to; the reason of which is, that the speech of an angel or spirit flows first into the man’s thought, and thence, by an internal way, into his organ of hearing, which it thus actuates from within; whereas the speech of one man with another flows first into the air, and thence, by an external way, into his organ of hearing, which it thus actuates from without. It hence is evident, that the speech with man of an angel or spirit, is heard in the man, and as it equally actuates the organs of hearing as speech from without does, that it sounds as audibly. That the speech of an angel or spirit flows down from within into the ear itself, was evinced to me by this fact: that it flows, also, into the tongue, and causes it slightly to vibrate, but not with any local motion, such as takes place when the sound of speech is articulated by the tongue into words by the man himself.

249. But to speak with spirits is at this day rarely granted, because it is dangerous: for the spirits then know that they are present with man, which they otherwise do not; and evil spirits are of such a nature, that they regard man with deadly hatred, and desire nothing more than to destroy him both soul and body. This effect actually is experienced by those who have much indulged in phantasies, going to the extreme of banishing the enjoyments suited to the natural man. Persons, also, who pass their life in solitude, sometimes hear spirits speaking to them, without its being attended with danger: but the spirits that are present with them are at intervals removed by the Lord, lest they should know that they are present with a man: for most spirits do not know that there is any other world than the one inhabited by them, nor, consequently, that there are men elsewhere; wherefore it is not allowable for the man to speak to them in return, for if he did, they would know this. Persons who think much upon religious subjects, and dwell upon them so incessantly as at length to see them, inwardly, as it were, in themselves, also begin to hear spirits speaking to them: for religious subjects of whatever kind, when a man, of his own accord, dwells upon them incessantly, and does not occasionally vary his meditations by attending to matters of business in the

(1) That man is able to discourse with spirits and angels, and that the ancients frequently did so, nn. 67, 68, 69, 784, 1684, 1686, 7802. That in some earths, angels and spirits appear in a human form, and speak with the inhabitants, nn. 10,751, 10,752. But that in this earth, at this day, it is dangerous to discourse with spirits, unless man be principled in a true faith, and be led by the Lord, nn. 784, 9433, 10,751.
world, penetrate to the interiors, and there fix themselves, and take possession of the whole of the man's spirit; when they enter the spiritual world, and act upon the spirits who inhabit it. These, however, are visionaries and enthusiasts, who believe any spirit whom they hear speaking to them to be the Holy Spirit, although he is only an enthusiastic spirit. Spirits of this description see falsities as truths, and because they see them, they persuade themselves that they are truths, and infuse the same persuasion into those with whom they communicate by influx. As those spirits also began to persuade those whom they influenced to the commission of evils, and were obeyed when they did so, they were gradually removed. Enthusiastic spirits are distinguished from others by this peculiarity, that they believe themselves to be the Holy Spirit, and their dictates to be divine oracles. These spirits do not offer injury to the man with whom they communicate, because he pays them divine worship and honor. I, also, have sometimes conversed with spirits of this kind; when the nefarious principles and practices which they infused into their worshippers were discovered to me. They dwell together towards the left, in a desert place.

250. But to speak with angels of heaven is granted to none, but such as are grounded in truths originating in good, especially, in the acknowledgment of the Lord, and of the Divinity in His Humanity; this being the truth in which the heavens are established. For, as has been shown above, the Lord is the God of heaven (nn. 2—6); the Lord's Divine Sphere constitutes heaven (nn. 7—12); the Lord's Divine Sphere in heaven is love to Him and charity towards the neighbor, derived from Him (nn. 13—19); and the whole of heaven, viewed collectively, is in form as one man: as is also every society of heaven; and every angel is in a perfect human form; and they derive this distinction from the Divine Humanity of the Lord (nn. 59—86). Such being the case, it is evident, that to speak with angels is only possible to those, whose interiors are opened, by divine truths, to the Lord Himself; for it is into the interiors that the Lord enters by influx with man; and when the Lord thus enters, heaven enters also. The reason that divine truths open man's interiors, is, because man was so created, as to be an image of heaven as to his internal man, and an image of the world as to his external (n. 57); and the internal man is only opened by the Divine Truth proceeding from the Lord; for that is both the light, and the life, of heaven (nn. 126—140).

251. The influx of the Lord Himself, with man, flows into his forehead, and thence into the whole of his face; because the forehead of man corresponds to his love, and the face to all his interiors. (*) The influx, with man, of the spiritual angels, flows

(*) That the forehead corresponds to celestial love, and thence, in the Word, signifies that love, n. 9936. That the face corresponds to the interiors of man, which are of the
into his head in all directions, from his forehead and temples to all the parts which inclose the portion of the brain called the *cerebrum*, because that region of the head corresponds to intelligence. But the influx of the celestial angels flows into that part of the head which incloses the portion of the brain called the *cerebellum*, and which is named the *occiput*, reaching from the ears in all directions around from the back of the neck; for that region of the head corresponds to wisdom. The speech of the angels, when addressed to man, always enters by those ways into his thoughts; by noting which, I knew what angels they were with whom I have conversed.

252. Those persons who converse with angels of heaven, see, also, the objects that exist in heaven, because they see by the light of heaven, in which their interiors are. Through them, likewise, the angels behold the objects that exist on earth; for, in such persons, heaven is conjoined with the world, and the world with heaven. For, as observed above (n. 246), when the angels turn themselves towards man, they conjoin themselves with him in such a manner, that they cannot tell but that everything belonging to the man belongs to themselves; not only whatever he relates in conversation, but whatever he has seen and heard: the man, also, on his part, does not know, but that whatever enters by influx from the angels is his own. Such was the conjunction which existed between the angels of heaven and the most ancient inhabitants of this earth; on which account, those times are denominated the golden age. Because they acknowledged the Divine Being under a human form, thus, because they acknowledged the Lord, they conversed with the angels of heaven as with their own kindred, and the angels conversed reciprocally with them as with theirs; and, in them, heaven and the world formed a one. But, after those times, man gradually removed himself farther and farther from heaven, through loving himself in preference to the Lord, and the world in preference to heaven, whence he began to have a sense of the enjoyments of the love of self and the world separate from the enjoyments of heaven, and at last became ignorant of any other enjoyment. Then his interiors, which opened towards heaven, were closed, and his exteriors were opened towards the world: and when this is his state, a man is in possession of light with respect to all things belonging to the world, but is immersed in darkness in regard to all things belonging to heaven.

253. Since those times, it has been a rare thing for any one to converse with angels of heaven; but some have conversed

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*thought and affection, nn. 1568, 2988, 2989, 3881, 4796, 4797, 4800, 5165, 5166, 5895, 5896. That the face also is formed to correspond with the interiors, nn. 4791—4805, 5895. That hence the face, in the Word, signifies the interiors, nn. 1999, 2494, 5897, 4005, 4796. (*) That spirits can see nothing which is in this solar world, by or through man; but that they have so seen through my eyes; with the reason thereof, n. 1836.
with spirits who were not in heaven. For man's interiors and exteriors are of such a nature; that they are either turned towards the Lord as their common centre (n. 124), or towards themselves, and thus away from the Lord. When turned towards the Lord, they are also turned towards heaven; and when towards self, they are also turned towards the world: and when this is their state, it is with difficulty that they can be elevated. They are, however, as far as possible, elevated by the Lord, by effecting a change of the love; which is accomplished by means of truths derived from the Word.

254. I have been informed how the Lord spoke with the prophets, by whose instrumentality the Word was written. He did not speak with them as He did with the ancient inhabitants of this globe, by an influx into their interiors, but by spirits sent to them, whom the Lord filled with His aspect, and so inspired the words which they dictated to the prophets. What these experienced, therefore, was not an influx, but a dictate; and as the words proceeded immediately from the Lord, every one of them is filled with a Divine principle, and they contain an internal sense, which is of such a nature, that the angels of heaven understand the words in a celestial and spiritual sense, while men understand them in a natural sense. In this way, the Lord has effected a conjunction between heaven and the world by means of the Word. How spirits are filled with Divinity by the Lord by aspect, has also been shown me. A spirit so filled with Divinity by the Lord, does not know, at the time, but that he is the Lord, and that what he speaks is Divine. This state continues till he has uttered what he is charged with; after which he perceives and acknowledges that he is only 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, it is said by them, that Jehovah spoke; the spirits themselves, likewise, called themselves Jehovah; as may be seen, not only in the prophetic parts of the Word, but in the historical parts also.

255. That the nature of the conjunction of angels and spirits with man may be understood, it is permitted to relate some particulars worthy of being mentioned, by which the subject may be illustrated, and seen to be as described. When angels and spirits turn themselves towards a man, it appears to them that the man's language is their own, and that they possess no other: the reason is, because, at such time, they are in the knowledge and use of the man's language, and not of their own, of which, in that state, they have no recollection; but as soon as they turn themselves away from the man, they are in the knowledge and use of their own angelic and spiritual language, and know nothing whatever of the man's. The like has occurred to myself. When I have been in company with
angels, and in a state similar to theirs, I have conversed with them in their language, and knew nothing whatever of my own, which never came to my recollection: but as soon as I ceased to be in their company, I was in the knowledge and use of my own language again. It is also worthy of mention, that when angels and spirits turn themselves towards a man, they can converse with him at any distance: they have also conversed with me a long way off, and their speech sounded as loud as when they were near: but when they turn themselves from the man, and converse among themselves, not a syllable of their conversation is heard by him, though carried on close to his ear. It was made manifest to me, from these facts, that all conjunction, in the spiritual world, depends upon how the parties are turned in respect to each other. It is further worthy of mention, that a number of spirits can speak with a man together, and the man with them. They send one of their party to the man with whom they wish to converse, and this emissary spirit turns himself towards the man, and the rest of them towards that spirit, thus concentrating their thought in him; to which he gives utterance. That spirit does not know, at the time, but that he is speaking from himself; nor do they, but that they are speaking from themselves. In this way, a conjunction of many with one individual is effected; this also resulting from the manner in which the parties are turned in regard to each other. (*) But respecting these emissary spirits, who also are called subjects, and the communication effected through their instrumentality, more will be stated in the following pages.

256. It is not lawful for any angel or spirit to converse with a man from his own memory, but only from that of the man. For angels and spirits have memory as well as men; and if a spirit were to speak with a man from his own memory, the man would not know but that the things which then became the subjects of his thoughts belonged to himself, although they belonged to the spirit. This case is like remembering a thing, which, nevertheless, the man had never heard of, or seen. That such is the fact, has been given me to know by experience. This is the origin of the opinion held by some of the ancients, that after some thousands of years they should return into their former life, and into all its transactions, and that they actually had so returned. They drew this conclusion from the circumstance, that there sometimes occurred to them what seemed to be a remembrance of things, which, nevertheless, they had never seen or heard. This appearance was produced by an influx of spirits, from their own memory, into their ideas of thought.

(*) That the spirits sent from societies of spirits to other societies are called subjects, nn. 4408, 5856. That communications in the spiritual world are effected by such emissary spirits, nn. 4408, 6846, 5983. That a spirit, when he is sent out and serves for a subject, does not think from himself, but from those by whom he was sent out, nn. 5983, 5986, 6507.
257. There also are certain spirits, called natural and corporeal spirits, who, when they approach a man, do not, like other spirits, conjoin themselves with his thought, but enter into his body, and take possession of all his senses, so as to speak by his mouth and act by his members; not knowing, at the time, but that all things belonging to the man belong to them. These are the spirits by whom men are possessed. But these spirits have been cast by the Lord into hell, and thus completely removed; on which account, such possessions do not now occur.(5)

OF WRITINGS IN HEAVEN.

258. Since angels have speech, and their speech is composed of words, it follows that they have writings also, and that they express the sentiments of their minds by writing as well as by speaking. There have sometimes been sent to me papers covered with writing; some of which were exactly like papers written by hand, and others like papers that had been printed, in the world: I also could read them in the same manner; but I was not permitted to draw from them more than a sentence or two; the reason of which was, because it is not according to Divine order for a man to be instructed from heaven by writings, but only by the Word, because it is only by the Word that communication and conjunction are effected between heaven and the world, thus, between the Lord and man. That papers written in heaven also appeared to the prophets, is evident from Ezekiel: “And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein: and he spread it before me; and it was written within and without.”—(Ch. ii. 9, 10.) And in John: “And I saw in the right hand of Him that sat on the throne, a book, written within and on the back side, sealed with seven seals.”—(Rev. v. 1.)

259. That there should be writings in heaven, was provided by the Lord for the sake of the Word. The Word, in its essence, is the Divine Truth, from which all the heavenly wisdom, enjoyed by men and by angels, is derived: for it was dictated by the Lord; and what is dictated by the Lord passes through all the heavens in order, and terminates with man.

(5) That external obsessions, or those of the body, do not exist at this day, as formerly, n. 1988. But that, at this day, internal obsessions, which are those of the mind, exist more than formerly, n. 1988; 4788. That man is obsessed internally, when he has filthy and scandalous thoughts concerning God and his neighbor, and when he is only withheld from publishing them by external bonds, which relate to the fear of the loss of reputation, of honor, of gain, to the dread of the law, and to the loss of life, n. 5990. Of the diabolical spirits who chiefly obsess the interiors of man, n. 4788. Of certain diabolical spirits who are desirous to obsess the exteriors of man, but are shut up in hell, n. 2792; 5990.
Thus originating and proceeding, it is accommodated both to the wisdom proper to angels, and to the intelligence enjoyed by men. From this cause it is, that the Word is possessed, also, by the angels, and that they read it just as men do on earth: from it, likewise, their tenets of doctrine are deduced; and from it, their sermons are composed (n. 221). It is the same Word; only its natural sense, which is our literal sense, does not exist in heaven, but its spiritual sense, which is its internal sense. (What is the nature of this sense, may be seen in the little work On the White Horse mentioned in the Revelation.)

260. There was once sent to me from heaven a bit of paper, on which were only written a few words in Hebrew characters; and it was stated, that every letter involved arcana of wisdom, these being contained in the inflections and curvatures of the letters, and thence also in the sounds. It hence was made evident to me what is meant by these words of the Lord: "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."—(Matt. v. 18.) That the Word is Divine as to every tittle, is also known in the church; but where its Divinity in every tittle lies, is not yet known; wherefore it shall be declared.

The writing in the inmost heaven consists of various inflected and circumflexed forms; and those inflections and circumflexions are disposed according to the form of heaven. By these, the angels express the arcana of their wisdom, including many that cannot be vocally uttered; and, what is wonderful, the angels know how to write in this manner without taking any pains to learn, or being taught by a master. It is inherent in them, as their speech itself is. (On which subject, see n. 236.) Thus this writing of theirs is heavenly writing. The reason that the knowledge of it is inherent in the angels, is, because the diffusion of their thoughts and affections, and thence the communication of their intelligence and wisdom, proceeds, in every instance, according to the form of heaven (see n. 201), whence their writing, also, flows into that form. It has been told me, that the most ancient inhabitants of this earth, before alphabetic writing was invented, had writing of this sort; and that this was transferred into the letters of the Hebrew language, all which, in ancient times, were inflected, and none of them had the square form in use at present. From this cause it is, that, in the Word, Divine things, and heavenly arcana, are contained in its very iotas, dots, and tittles.

261. This sort of writing, by characters of heavenly form, is in use in the inmost heaven, the inhabitants of which, in wisdom, excel all others. By those characters they express the affections, from which their thoughts flow, and follow in order according to the subject under consideration. On this account, those
writings involve arcana which no thought can exhaust. It has also been granted me to see such writings. But in the inferior heavens, such writings as these do not exist. The writings in these heavens are like those in the world, formed with similar letters: yet even these are not intelligible to man, being in the angelic tongue, which is of such a nature as to have nothing in common with human languages (n. 237); for by the vowels they express affections, by the consonants, the ideas of thought proceeding from those affections, and by the words composed of both, the meaning of the subject under consideration. (See above, nn. 236, 241.) This kind of writing also includes in a few words more than a man can express in several pages. Writings of this kind have likewise been seen by me. In the inferior heavens, they have the Word written in this manner; and, in the innmost heaven, they have it written by heavenly forms.

262. It is a remarkable fact, that, in the heavens, their writings flow naturally from their thoughts themselves, and are executed with such facility, that it is as if their thoughts threw themselves on the paper; nor does the hand ever pause for the selection of a word, because the words themselves, both when they speak and when they write, correspond to the ideas of their thought; and all correspondence is natural and spontaneous. There also are writings in the heavens, produced, without the intervention of the hand, from mere correspondence with the thoughts; but these are not permanent.

263. I have also seen writings obtained from heaven, which consisted of nothing but numbers, written in order and series exactly like writings composed of letters and words; and I was instructed, that this sort of writing is derived from the innmost heaven, and that their heavenly writing mentioned above (nn. 260, 261), takes the form of numbers among the angels of an inferior heaven, when thought, derived from that heavenly writing, flows down thither; and that that writing composed of numbers likewise includes arcana, some of which cannot be comprehended by the thoughts, nor expressed by words. (1) For all numbers have their correspondence, and bear a signification according to such correspondence, just like words. There is, however, this difference: that numbers involve general ideas, and words particular ones; and since one general idea includes innumerable particular ones, it follows that the kind of writing composed of numbers includes more arcana than that composed of letters. From these facts it was made to me evident, that, in the Word, numbers signify things, as much as words do. (What

(1) That all numbers, in the Word, signify things, nn. 482, 487, 647, 648, 755, 818, 1995, 1996, 2073, 2202, 2252, 4264, 4670, 6176, 9438, 9699, 10,217, 10,258. Shown from heaven, nn. 4436, 5268. That numbers multiplied signify similar things with the simple numbers, from which they result by multiplication, nn. 5291, 5385, 5708, 7978. That the most ancient people had heavenly arcana in numbers, forming a kind of computation of things relating to the church, n. 575.
the simple numbers, such as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, signify; and what the compound numbers, such as 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and others, may be seen in the *Arcana Celestia*, in the places where those numbers are treated of.) In that kind of writing in heaven, that number is always placed first, on which those that follow in the series depend as their subject; for that number is as an index, pointing out what subject is treated of; and from that first number, those which follow obtain their determination to that subject specifically.

264. Such persons as possess no knowledge respecting heaven, and are unwilling to form any idea of it but as of a mere atmospheric region, in which the angels flit about like intellectual minds destitute of the senses of hearing and sight, cannot possibly conceive that they have speech and writing; for they place the existence of every thing real in material nature. It nevertheless is true, that the objects which exist in heaven, exist as really as those in the world; and that the angels, who dwell there, possess every thing which can be of use, either for life, or for wisdom.

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OF THE WISDOM OF THE ANGELS OF HEAVEN.

265. Of what nature is the wisdom of the angels of heaven, can with difficulty be comprehended: because it so much transcends the wisdom of men as to preclude all comparison; and that which transcends the wisdom of men, appears to them to have no existence. To describe it, also, some unknown truths must be adduced; and things unknown, before they become known, appear in the understanding like shadows, and thus conceal the subject in question, as to its intrinsic nature. These unknown truths, however, are such as may be known, and, when known, be comprehended, provided the mind take delight in such knowledge; for delight carries light with it, because it proceeds from love; and on those who love such things as belong to Divine and heavenly wisdom, light shines from heaven, and they receive illumination.

266. A conclusion may be formed as to the nature of the wisdom of the angels, from the circumstance, that they dwell in the light of heaven, and the light of heaven, in its essence, is the Divine Truth, or Divine Wisdom; which light simultaneously enlightens their internal sight, which is that of the mind, and their external sight, which is that of the eyes. (That the light of heaven is the Divine Truth, or Divine Wisdom, may be seen above, nn. 126—133.) The angels dwell, also, in the heat of heaven, which, in its essence, is the Divine Good, or Divine Love; from which they derive the affection of being wise, and the desire to be so. (That the heat of heaven is the Divine Good, or Divine Love, may be seen above, nn. 133—140.)
That the angels are in the enjoyment of wisdom, to such a degree that they might be called Wisdoms, absolutely, may be concluded from this fact: that all their thoughts and affections flow according to the form of heaven, which is the form of the Divine Wisdom; and that their interiors, which receive wisdom, are framed after that form. (That the thoughts and affections of the angels flow according to the form of heaven, consequently, also, their intelligence and wisdom, may be seen above, nn. 201—212.) That the angels are in the enjoyment of super-eminent wisdom, may also be evident from this circumstance, that their speech is the speech of wisdom, since it flows immediately and spontaneously from their thought, as this does from their affection, so that their speech is thought and affection in an external form; whence there is nothing to withdraw them from the Divine influx, nothing extraneous being present, such as, with man, intrudes into his speech from thoughts not connected with the subject. (That the speech of the angels is that of their thought and affection, may be seen above, nn. 234—245.) To exalt the wisdom of the angels to such excellence, this circumstance, also, conspires: that all things which they see with their eyes, and perceive by their senses, are in concord with their wisdom, because they are correspondences; and thence the objects which they behold are forms representative of such things as belong to wisdom. (That all the objects which appear in heaven are correspondences to the interiors of the angels, and are representations of their wisdom, may be seen above, nn. 170—182.) Besides, the thoughts of the angels are not bounded and confined by ideas derived from space and time, as the thoughts of men are; for space and time are things proper to nature, and things proper to nature withdraw the mind from such as are spiritual, and deprive of extension the intellectual sight. (That the ideas of the angels derive nothing from space and time, and thus, compared with those of men, are free from limitation, may be seen above, nn. 163—169, and 191—199.) Neither are the thoughts of the angels drawn down to earthly and material subjects, nor interrupted by any cares about the necessaries of life; consequently, they are not withdrawn by such matters from the delightful contemplation of wisdom, as are the thoughts of men in the world; since they receive all things that they have need of gratis from the Lord: they are clothed gratis, they are fed gratis, and they are lodged gratis (see nn. 181, 190); and they are gifted, in addition, with whatever can conduce to their enjoyment and pleasure, according to their reception of wisdom from the Lord. These statements are made, that it may be known whence the angels derive such exalted wisdom.(1)

(1) Of the wisdom of the angels, and that it is incomprehensible and ineffable, nn. 2745, 2796, 2302, 3814, 3404, 3405, 9094, 9176.
267. The reason that the angels are capable of receiving such exalted wisdom, is, because their interiors are open; and wisdom, like every other perfection, increases in ascending towards the interiors, thus, in proportion to the degree in which the interiors are open. (3) There exist, with every angel, three degrees of life, corresponding to the three heavens (see nn. 29—40): those in whom the first degree is open, dwell in the first or ultimate heaven; those in whom the second degree is open, inhabit the second or middle heaven; and those in whom the third degree is open, reside in the third or inmost heaven. The wisdom of the angels in the heavens proceeds according to these degrees; consequently, the wisdom of the angels of the inmost heaven immensely transcends that of the angels of the middle heaven, and the wisdom of these no less transcends that of the angels of the ultimate heaven. (See above, nn. 209, 210; and respecting the nature of the degrees, n. 38.) The reason that such distinctions exist, is because those things which are in a superior degree are particular, and those in an inferior are general, and things general are the continents of things particular. Things particular, in respect to things general, are as thousands or myriads to one; and so is the wisdom of the angels of a superior heaven, respectively, to that of the angels of an inferior heaven. The wisdom, however, of these last, transcends that of man in the same proportion. For man exists in the corporeal nature and its sensual organs and apprehensions, and the corporeal sensual organs and apprehensions of man are stationed in the lowest degree of all. It may hence be evident, what sort of wisdom is possessed by those who think from the suggestions of their sensual organs and apprehensions, or of those who are called sensual men; and it will be seen, that they are not in the enjoyment of wisdom at all, but only of a superficial kind of knowledge. (4) It is different, however, with those men whose

(3) That so far as man is elevated from things external towards interior things, he comes into light, and thus into intelligence, nn. 6183, 6313. That there is an actual elevation, nn. 7816, 10,340. That elevation from things external to things interior is like elevation out of a mist into light, n. 4598. That exterior things are more remote from the Divine Being as dwelling in man, wherefore they are respectively obscure, n. 8451. And likewise respectively inordinate, n. 998, 9955. That interior things are more perfect, because nearer to the Divine Being, nn. 5146, 5147. That in what is internal there are thousands and thousands of things which appear as one general thing in what is external, n. 5707. That hence thought and perception are clearer in proportion as they are interior, n. 5930.

(4) That the sensual principle is the ultimate of the life of man, adhering to, and inhering in, his corporeal nature, nn. 5077, 5767, 9212, 9216, 6281, 9730. That he is called a sensual man who judges and concludes respecting all things from the senses of the body, and who believes nothing but what he can see with his eyes and touch with his hands, n. 5094, 7698. That such a man thinks in externals, and not interiorly in himself, nn. 5098, 5094, 6564, 7698. That his interiors are closed, so that he sees nothing therein of spiritual truth, nn. 6564, 6844, 6845. In a word, that he is in gross natural light, and thus perceives nothing which belongs to the light of heaven, nn. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That interiorly he is in contrariety to those things which relate to heaven and the church, nn. 6201, 6816, 6844, 6845, 6948, 6949. That those learned men become of such a character, who have confirmed themselves against the truths of the church, n. 6316. That sensual men are cunning and
thoughts are elevated above their sensual apprehensions; and still more so with those whose interiors are open to the actual light of heaven.

268. How great is the wisdom of the angels, may be evident from this circumstance; that, in the heavens, there is a universal communication, so that the intelligence and wisdom of one are communicated to another. Heaven, in short, is a communion of all things good. The reason is, because heavenly love is of such a nature, as to desire that whatever is its own should be another's: consequently, no one in heaven regards the good he possesses to be good in himself, unless it be also in others. This, likewise, is the origin of the happiness of heaven. The angels derive this tendency to impart whatever they possess to others, from the Lord, whose Divine Love is of this nature. That there exists such a communication in the heavens, is a truth which it has also been granted me to know by experience. Certain simple spirits were once taken up into heaven; and when they had entered, they entered, also, into the wisdom of the angels; they then understood such things as they before could not at all comprehend, and they said such things, as, in their former state, they could not possibly utter.

269. The nature of the wisdom of the angels cannot be described by words; it can only be illustrated by some general facts belonging to it. Angels can express in one word what man cannot do in a thousand; and besides this, there are comprised in one word of angelic language innumerable things, which cannot be expressed in the words of human language at all; for in every one of the words uttered by angels there are arcana of wisdom in continuous connection, beyond what human sciences can ever reach. Such things, also, as the angels do not fully express by the words of their discourse, they supply by the sound of it, in which is contained the affection belonging to the things spoken of in their proper order: for, as was observed above (nn. 236, 241), they express affections by the sounds, and the ideas of thought proceeding from those affections by the words; on which account it is, that the words heard in heaven are said to be unspeakable.* The angels can also recite, in a few words, the whole contents of any book, and they infuse into every word such contents, as elevate it to the expression of interior wisdom. For their speech is of such a nature, that its sounds harmonize with the affections, and every word with the ideas: the words, likewise, are varied in infinite ways, according to the series of the things which exist collectively in their thoughts. The interior angels, also, are able, from the tone of

* malitious more than others, nn. 769, 10, 236. That they reason sharply and cunningly, but from the corporeal memory; in doing which they make all intelligence to consist, nn. 195, 196, 5700, 10, 236. But that they reason from the fallacies of the senses, nn. 5684, 6948, 6949, 7693.

* 2 Cor. xii. 4.—N.
voice, coupled with a few words uttered by any one, to obtain a knowledge of the speaker’s whole life; for from the sound variegated by the ideas in the words, they perceive his ruling love, in which are contained, as if written thereon, all the particulars of his life. (4) From these facts it is evident, what is the nature of the wisdom of the angels. Their wisdom, in comparison with human wisdom, is as a myriad to one; much as the moving forces of the whole body, which are innumerable, are to the action which results from them, though, to human sense, they appear as one; or as the thousands of parts of an object viewed by a perfect microscope, to the single obscure thing which they form to the naked eye. I will also illustrate the subject by an example. A certain angel gave a description, from his wisdom, of regeneration: he enumerated some of the arcana belonging to it, in their proper order, to the amount of some hundreds, and he filled every arcanum with ideas, in which were still more interior arcana. This he did from beginning to end; for he explained how 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 multiply the number of arcana to several thousands; and that still those which he spoke of only related to the regeneration of the external man, and that those relating to the regeneration of the internal man would be innumerably more. From this and similar examples that I have heard from angels, it was made evident to me, how great is their wisdom, and how great, respectively, the ignorance of man; for he scarcely knows what regeneration is, and is not acquainted with any step of its progression while he is undergoing it.

270. The wisdom of the angels of the third or inmost heaven, and how far it exceeds the wisdom of the angels of the first heaven, shall now be treated of. The wisdom of the angels of the third or inmost heaven is incomprehensible, even to the inhabitants of the ultimate heaven: the reason is, because the interiors of the angels of the third heaven are open to the third degree, whereas the interiors of the angels of the first heaven are open only to the first degree; and all wisdom increases as it ascends towards the interiors, and is perfected according to the degree in which they are opened (nn. 208, 267). Since the interiors of the angels of the third or inmost heaven are open to

(4) That what governs, or has the universal dominion with man, exists in all the particulars of his life, thus in all the particulars of his affection and thought, nn. 4459, 5949, 6159, 6571, 7648, 8067, 8558—8558. That the quality of man is such as his governing love is, nn. 913, 1640, 8558; illustrated by examples, nn. 8554, 8557. That what reigns universally constitutes the life of the spirit of man, n. 7848. That it is his very will, his very love, and the end of his life; since what a man wills, he loves, and what he loves, he regards as an end, nn. 1317, 1568, 1571, 1909, 3796, 5949, 6938. That therefore man is of such a quality as his will is; or of such a quality as his governing love is; or of such a quality as the end of his life is, nn. 1568, 1571, 3570, 4054, 6571, 6934, 6938, 8556, 10,076, 10,193, 10,1119, 10,249.
the third degree, they have divine truths, as it were, inscribed on them. For the interiors of the third degree are disposed, more than the interiors of the second and first degree, in the form of heaven, and the form of heaven exists from the Divine Truth, consequently, according to the Divine Wisdom. It is from this cause that divine truths appear, to those angels, as if inscribed on their interiors, or as if inherent and innate. On this account, when they hear genuine divine truths, they immediately recognize and perceive them as such, and afterwards inwardly see them, as it were, in themselves. Since the angels of that heaven are of such a character, they never reason about divine truths, much less do they hold controversy about any truth, disputing whether it be so or not; nor do they know what is meant by believing or having faith; for they say, "What is faith? I perceive and see that the truth is so." They illustrate this by comparisons, such as these: To urge a person who sees the truth in himself to believe or have faith, would be, they say, as if a person who sees a house, with various objects in and around it, should tell his companion, that he must believe the house to be a house, and the other objects to be what he sees that they are: or as if, on seeing a garden, with trees and fruit in it, he should exhort the other to have faith that it is a garden, and that the trees and fruit are trees and fruit; although he sees them plainly with his eyes. On this account, those angels never mention faith, nor have the least idea of it; and therefore they never reason about divine truths, much less do they enter into controversy about any particular truth, disputing whether it be so or not. But the angels of the first or ultimate heaven have not divine truths thus inscribed on their interiors, by reason that, with them, only the first degree of life is open: they, consequently, reason about truths; and those who have recourse to reasoning, scarcely see anything beyond the immediate object about which they reason, or go beyond the subject in debate further than to confirm it by certain arguments; and when they have so confirmed it, they say, that it is a point of faith, and must be believed. I have conversed with the angels on these subjects; when they said, that the difference 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 lucid and what is obscure. They also compared the wisdom of the angels of the third heaven to an elegant palace, full of suitable furniture, standing in the midst of an extensive paradise, and sur-

(*) That the celestial angels are acquainted with innumerable things, and are immensely wiser than the spiritual angels, n. 2718. That the celestial angels do not think and speak from a principle of faith, like the spiritual angels, insomuch as they are in the enjoyment of a perception from the Lord of all things relating to faith, n. 202, 597, 607, 754, 1121, 1587, 1598, 1442, 1919, 7650, 7877, 8790, 9277, 10,836. That in regard to truths of faith, they say only, Yea, yea, or Nay, nay, but that the spiritual angels reason whether it be so, n. 2715, 3246, 4448, 9166, 10,786, where the Lord’s words are explained, “Let your discourse be Yea, yea, Nay, nay” (Matt. v. 37).
rounded with magnificent objects of various kinds; and they said that those angels, being grounded in truths of wisdom, are able to enter the palace and view its splendid contents, and also to walk about the paradises in every direction, and enjoy all their beauties. But it is different, they said, with those who reason about truths, and especially with those who dispute about them, and who, because they do not see truths by the light of truth, but either imbibe them from others, or from the literal sense of the Word not interiorly understood, insist that they must be believed, or that faith is to be had in them; after which they are unwilling to allow any interior view of them to be taken. Of these, the angels said, that they cannot approach the first threshold of the palace of wisdom, much less enter it, and walk about in its paradises, because they stand still at the first step of the way towards it; whereas they who are grounded in truths themselves, find no obstacle to their making progress without limit; for truths inwardly seen lead them wherever they go, and open wide fields before them; by reason that every truth is of infinite extent, and is in connection with numerous others. They said, further, that the wisdom of the angels of the inmost heaven chiefly consists in this, that they behold divine and heavenly things in every object they see, and, in a series of many objects together, such as are wonderful: for all the things that appear before their eyes have their proper correspondence. Hence, when they see, for example, palaces and gardens, their view does not terminate in the objects before their eyes, but they see, also, the interior things from which they originate, and to which, therefore, they correspond. These they behold, with all possible variety, according to the aspect which the objects present: consequently they see innumerable things, simultaneously, in their regular order and connection; and their minds derive such enjoyment from the view, that they seem to be carried out of themselves. (That all things which appear in the heavens correspond to the divine things which are present with the angels from the Lord, may be seen above, nn. 170—176.)

271. The reason that the angels of the third heaven are of such a character, is, because they are grounded in love to the Lord; and that love opens the interiors belonging to the mind to the third degree, and is the receptacle of all the elements of wisdom. It should be known, further, that the angels of the inmost heaven are, notwithstanding, being perfected in wisdom continually, and that this perfecting is differently effected with them, than it is with the angels of the ultimate heaven. The angels of the inmost heaven do not deposit divine truths in the memory, and, consequently, do not form of them any thing like a science, but, as soon as they hear them, they recognize them by perception, and commit them to life. This is the reason that
divine truths permanently abide with them, as if they were inscribed on their interiors; for what is committed to life, remains thus inherent. But it is different with the angels of the ultimate heaven. These first deposit divine truths in their memory and store them up among the things that they know: they afterwards bring them forth from this storehouse, and apply them to the perfecting of their understanding; and then, without any interior perception whether they are truths or not, they make them objects of their will, and commit them to life. Hence their state, respectively, is one of obscurity. It is worthy of mention, that the angels of the third heaven are perfected in wisdom by the way of hearing, not by that of sight. The truths which they hear by preaching do not enter their memory, but pass immediately into their perception and will, and are incorporated in their life; whereas the objects which these angels behold with their eyes, enter their memory, and on these they reason and converse. It was made manifest to me from these facts, that, with them, the way of hearing is the way of wisdom. This, also, is from correspondence; for the ear corresponds to obedience, and obedience belongs to the life; whereas the eye corresponds to intelligence, and intelligence has relation to doctrine. The state, also, of these angels, is described in the Word throughout; as in Jeremiah: "I will put my law in their inward parts, and write it in their hearts. They shall teach no more every man his neighbor, 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, saith Jehovah."—(Ch. xxxi. 33, 34.) And in Matthew: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil."—(Ch. v. 37.) It is said that what is more than these cometh of evil, because it is not from the Lord: for the truths which are in the angels of the third heaven are from the Lord, because those angels are grounded in love to Him. Love to the Lord, in that heaven, consists in willing and doing Divine Truth; for the Divine Truth is the Lord in heaven.

272. In addition to the reasons above adduced, why the angels are capable of receiving such exalted wisdom, another is to be mentioned, which, in heaven, is the chief of all; it is, that they are free from self-love; for just in proportion as any one is free from that love, he is capable of attaining wisdom in regard to divine things. That love is what closes the interiors.

(*) Of the correspondence of the ear and of hearing, nn. 4652—4660. That the ear corresponds to perception and obedience, and that hence it signifies those faculties, nn. 2549, 5949, 4658, 5017, 7916, 8861, 9311, 9397, 10,065. That it signifies the reception of truths, nn. 5471, 5475, 9926. Concerning the correspondence of the eye and of its sight, nn. 4408—4421, 4533—4534. That the sight of the eye, hence, signifies the intelligence which belongs to faith; and also signifies faith, nn. 2701, 4419, 4529, 9928, 9081, 10,069.
against the Lord and heaven, whilst it opens the exteriors, and
turns them towards self. On this account, all with whom that
love is dominant, are immersed in thick darkness in regard to
the things of heaven, whatever light they may enjoy in regard
to those of the world. The angels, on the contrary, being free
from that love, are in the light of wisdom: for the heavenly
loves in which they are grounded, which are love to the Lord
and love towards the neighbor, open the interiors; by reason
that those loves come from the Lord, and the Lord himself is in
them. (That those loves constitute heaven in general, and form
heaven with every one in particular, may be seen above, nn.
13—19.) Since heavenly loves open the interiors to the Lord,
all the angels, in consequence, turn their faces towards the
Lord (n. 142). For, in the spiritual world, the love turns the
interiors of every one towards itself, and in the same direction
as it turns the interiors, it also turns the face; for the face,
there, acts as one with the interiors, being the external form of
them. Since the love turns the interiors and the face towards
itself, it likewise conjoins itself with them, love being spiritual
conjunction; whence, also, it communicates with them all that
it possesses. It is from this turning, and consequent conjunc-
tion and communication, that the angels derive their wisdom.
(That all conjunction, in the spiritual world, depends upon the
direction in which the inhabitants turn themselves, may be seen
above, n. 255.)

273. The angels are being perfected in wisdom continually;(*)
but still they never can attain such perfection, as to cause there
to be any proportion between their wisdom and the Divine
Wisdom of the Lord; for the Lord’s Divine Wisdom is Infinite,
whilst that of the angels is finite; and between Infinite and
finite there can be no proportion.

274. Since wisdom perfects the angels, and constitutes their
life; and since heaven with all its goods enters by influx into
every one according to his wisdom—it follows that all the in-
habitants of heaven must desire wisdom, and feel an appetite
for it, much as a hungry man does for food. Knowledge, intel-
ligence, and wisdom, are, likewise, spiritual nourishment, as
food is natural nourishment; and they mutually correspond to
each other.

275. The angels in one heaven, and those in one society of
heaven, are not all in the enjoyment of similar degrees of wis-
dom. Those who are stationed in the centre are in the greatest
degree of wisdom, and those in the circumferences, to the last
boundary of all, are in less and less. The diminution of their
wisdom in proportion to their respective distances from the cen-
tre, is like that of light verging towards shade. (See above, nn.

(*) That the angels advance in perfection to eternity, nn. 4908, 5648.
43, 128.) They have light, also, in similar degrees; since the light of heaven is the Divine Wisdom, and every one dwells in light in proportion to his reception of that Wisdom. (Of the light of heaven, and its various reception, see above, nn. 126—132.)

OF THE STATE OF INNOCENCE OF THE ANGELS IN HEAVEN.

276. What innocence is and what its nature, is known to few in the world, and not at all to those who are immersed in evil. It appears, indeed, before men's eyes, displaying itself in the face, speech, and gestures, more especially of little children: but still what it consists in is not known, much less that it is the principle in which heaven in mostly abides with man. In order, therefore, that it may be understood, I will proceed regularly to treat, first of the innocence of infancy, next, of the innocence of wisdom, and finally, of the state of heaven, in regard to innocence.

277. The innocence of infancy, or of little children, is not genuine innocence, since it only exists in external form, and not in internal: and yet we may learn from it what the nature of innocence is; for it shines forth from their faces, from some of their gestures, and from their infantile prattle, and acts upon the affections of the observer. The reason is, because they have no internal thought; for they as yet do not know what either good and evil, or truth and falsity, are; and these are the elements from which thought exists. On this account, they have no prudence derived from proprium, no purpose and deliberate object, and, consequently, no end of an evil nature. They have no proprium acquired by the love of self and the world: they attribute nothing to themselves, and all things that they receive they refer to their parents: they are content and pleased with the few and trifling objects which are given them; they have no anxiety about food and clothing, and none about future events: they do not look to the world, and covet a multitude of its possessions: they love their parents, their nurses, and their infantile companions, with whom they innocently play: they suffer themselves to be led by those who have the care of them, whom they listen to, and obey. Such being their state, they receive all they are taught in the life; whence they acquire, without knowing how, becoming manners, speech, and the rudiment of memory and thought; for the reception and imbibing of all which, their state of innocence serves as a medium. This innocence, however, as observed above, is exter-
nal, being only of the body and not of the mind,(1) their mind being not yet formed: for the mind consists of understanding and will, with thought and affection thence proceeding. It has been told me from heaven, that little children are especially under the Lord’s auspices; and that there is an influx from the inmost heaven, where the state of innocence prevails, which passes through their interiors, affecting them, in its transit, with nothing but innocence; that it is from this source that innocence displays itself in their faces, and in some of their gestures, and becomes apparent: and that this is what so intimately affects their parents, and produces the peculiar emotion called parental love.

278. The innocence of wisdom is genuine innocence, since it is internal: for it belongs to the mind itself, consequently, to the will itself, and to the understanding thence derived: and when in these there is innocence, there also is wisdom, for they are its seat. On this account it is said in heaven, that innocence dwells in wisdom, and that an angel possesses wisdom in proportion as he possesses innocence. That such is the fact, they confirm by these considerations: That those who are in a state of innocence attribute nothing of good to themselves, but regard every thing of the kind as gifts received, ascribing them to the Lord: that they desire to be led by Him, and not by themselves: that they love every thing that is good, and are delighted with every thing that is true; because they know and perceive, that to love good, consequently to will and do it, is to love the Lord, and to love truth is to love their neighbor: that they live content with what is their own, whether little or much, because they know that all receive as much as is good for them, those for whom little is best receiving little, and those for whom much is best receiving much; and that they do not know, themselves, what is best for them, this being only known to the Lord, all whose providence regards things eternal. Of this account, also, they are not anxious about things future, and call all such anxiety care for the morrow, which they define to be grief for the loss, or for not receiving, of such things as are not necessary for the uses of life. They never, in dealing with their associates, have in view any end of an evil nature, but act from principles of goodness, justice, and sincerity: to act with an evil end in view they call cunning, which they shun as the poison of a serpent, because it is diametrically contrary to innocence. Loving nothing more than to be led by the Lord, and

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(1) That the innocence of infants is not true innocence, but that true innocence dwells in wisdom, nn. 1616, 3205, 2906, 3495, 4568, 4797, 5608, 2901, 10,021. That the good of infancy is not spiritual good, but that it becomes so by the implantation of truth, n. 3504. That, nevertheless, the good of infancy is a medium by which intelligence is implanted, nn. 1816, 3289, 9801, 10,116. That man, without the good of innocence infused in infancy, would be a wild beast, n. 9454. That whatsoever is imbibed in infancy, appears natural, n. 9464.
ascribing all that they enjoy to the Lord, as gifts received from him, they are removed from their proprium, and in proportion as any are removed from this, the Lord enters by influx; on which account it is, that whatever they hear from Him, whether through the medium of the Word or through that of preaching, they do not lay by in the memory, but immediately obey it, that is, will and do it, the will itself being their memory. These, for the most part, have the appearance of simplicity in their external form, but, in their internal, are wise and prudent; and it is these who are meant by the Lord, when he says, "Be ye wise as serpents, and harmless as doves."—(Matt. x. 16.)

Such is the character of the innocence which is called the innocence of wisdom. Since innocence attributes nothing of good to self, but ascribes it all to the Lord—and since, consequently, it loves to be led by the Lord, and, on that account, is the receptacle of all good and truth, which are the constituents of wisdom—therefore man was so created, as, when an infant, to exist in innocence, though such as is external, and, when an old man, to be grounded in internal innocence, that by the former he may proceed to the latter, and from the latter may return into the former. On this account, also, when a man grows old, he diminishes in size, and becomes, as it were, an infant anew; only he is now as a wise infant, consequently an angel; for an angel is a wise infant, using the terms in an eminent sense. This is the reason that, in the Word, an infant or little child signifies one who is innocent, and an old man, a wise man in whom there is innocence.

279. The like takes place with every one who becomes regenerate. Regeneration is re-birth as to the spiritual man. The person who undergoes it is first introduced into the innocence of infancy, which consists in the acknowledgment that man has no knowledge of truth, nor ability to do good, from himself, but only from the Lord, and in desiring and seeking after truth and goodness solely for their own sake. They also are given him by the Lord, as he advances in age. He is led first into the knowledge of them, then, from knowledge, into intelligence, and finally, from intelligence, into wisdom. Innocence accompanies him all the way; which consists, as just observed, in the acknowledgment, that man has no knowledge of truth, nor ability to do good, from himself, but only from the Lord. Without this belief, and a perception of its truth, no one can receive any heavenly gift; and it is in this that the innocence of wisdom chiefly consists.

(2) That by infants, in the Word, is signified innocence, n. 5908. And likewise by sucklings, n. 8188. That by an old man is signified a wise man, and, in the abstract sense, wisdom, nn. 8188, 6584. That man is so created, that in proportion as he verges to old age, he may become as an infant, and that then innocence may reside in wisdom, and that the man in that state may pass into heaven, and become an angel, un. 8188, 5608.
280. Since innocence consists in being led by the Lord, and not by self; all the inhabitants of heaven are in the enjoyment of innocence; for all who have a place in heaven love to be led by the Lord. For they know that to lead one’s self is to be led by one’s own proprium, and the proprium of man consists in loving himself, and he who loves himself does not submit to be led by another. On this account, so far as an angel is grounded in innocence, he is actually in heaven; that is, he is so far in the reception of the Divine Good and Divine Truth; for to be in the reception of these is to be in heaven. In consequence of this, the heavens are distinguished according to their innocence. Those who inhabit the first or ultimate heaven, are grounded in innocence of the first or ultimate degree; those who belong to the second or middle heaven, in innocence of the second or middle degree; but those who belong to the inmost or third heaven, in innocence of the third or inmost degree. These, therefore, may be said to be innocence itself, in relation to heaven at large; for, beyond all others, they love to be led by the Lord, as little children by their father; on which account, also, they receive the Divine Truth which they hear, whether it comes from the Lord immediately, or mediately by the Word and by preaching, directly in the will, enter on the practice of it, and thus commit it to the life. It is from this cause that their wisdom is so great, and so far exceeds that of the angels of the inferior heavens. (See nn. 270, 271.) Because these angels are of such a character, they dwell nearest to the Lord, from whom their innocence is derived: they also are separated from their proprium, so that they live, as it were, in the Lord. In outward form they appear simple, and, to the eyes of the angels of the inferior heavens, as little children, thus as of small stature. They also appear like such as do not possess much wisdom, though they are the wisest of the angels of heaven: for they know that they possess not an atom of wisdom from themselves, and that wisdom consists in the acknowledgment of this truth. They likewise are conscious, that what they know is as nothing in respect to what they do not know; and they affirm, that to know, acknowledge, and see this by perception, is the first step towards wisdom. Those angels, also, are naked, because nakedness corresponds to innocence. (3)

281. I have had much conversation with angels respecting innocence, and have been instructed by them that it is the esse of every thing good, and that, on this account, good is really good in proportion as there is innocence within it; consequently,

(3) That all in the inmost heaven are forms of innocence, nn. 154, 2736, 3887. And that therefore they appear to others as infants, n. 154. That they are also naked, nn. 165, 8875, 9960. That nakedness is a mark of innocence, nn. 165, 8875. That spirits have a custom of testifying their innocence by putting off their clothes, and presenting themselves naked, nn. 8875, 9999.
that wisdom is really wisdom in proportion as it partakes of innocence; and that it is the same with love, charity, and faith. (6) I have likewise been instructed by them, that this is the reason that no one can enter heaven without innocence; which is what is meant by the Lord, when he says, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein."—(Mark x. 14, 15; Luke xviii. 16, 17.) By little children in this passage, and in other parts of the Word, are meant such as are innocent. The state of innocence is also described by the Lord, but by pure correspondences, in Matt. vi. 25—34. The reason that good is really good in proportion as there is innocence within it, is, because all good is from the Lord, and innocence consists in being willing to be led by Him. I have been further instructed by the angels, that truth cannot be conjoined with good, nor good with truth, except by innocence as a medium. On this account, also, it is, that no angel can be an angel of heaven unless innocence be in him: for heaven does not reside in any one, until truth is conjoined in him with good; whence the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven itself. I have been instructed, in addition, that love truly conjugal derives its existence from innocence, because it derives its existence from the conjunction of the good and truth in which two minds,—those of the husband and wife,—are established, and when that conjunction descends into a lower sphere, it displays itself under the form of conjugal love; for the married partners mutually love each other, in the same manner as their minds do. On this account, in conjugal love there is a playfulness, like that of infancy, and like that of innocence. (5)

282. Since innocence is the very esse of good as abiding in 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 the inmost recesses of their minds, and disposes and fits them for the reception of every good of heaven.

(6) That every good of love and truth of faith ought to have innocence in it, that it may be good and true, nn. 2528, 2780, 3111, 3994, 6013, 7840, 9292, 10,134. That innocence is the essential of what is good and true, nn. 2780, 7840. That no one is admitted into heaven unless he has something of innocence, n. 4797.

(5) That love truly conjugal is innocence, n. 2736. That conjugal love consists in willing what the other wills, thus mutually and reciprocally, n. 2731. That those who are in the enjoyment of conjugal love dwell together in the inmost principles of their life, n. 2722. That there is a union of two minds, and thus that from love they are one, nn. 10,168, 10,169. That love truly conjugal derives its origin and essence from the marriage of good and truth, nn. 2728, 2730. Of certain angelic spirits, who have a perception whether there be a conjugal principle, from the idea of the conjunction of good and of truth, n. 10,756. That conjugal love is altogether circumstances like the conjunction of good and of truth, nn. 1984, 2173, 2429, 2508, 3108, 3122, 3153, 3179, 3139, 4386, 5407, 5935, 9206, 9207, 9485, 9687. That therefore, in the Word, by marriage is understood the marriage of good and truth, such as exists in heaven, and such as should exist in the church, nn. 3192, 4434, 4835.
It is similar with little children, whose interiors are not only formed by the transfux of innocence from the Lord, but are also continually fitted and disposed for the reception of the good of celestial love: for the good of innocence acts from the inmost ground of all, it being, as already observed, the esse of every thing good. From these facts it may be obvious, that all innocence is from the Lord; on which account it is, that the Lord, in the Word, is called a Lamb, a lamb signifying innocence. (6)
Since innocence is the inmost principle in every good of heaven, it has such a power of affecting the mind, that whoever is made sensible of it, as occurs on the approach of an angel of the inmost heaven, feels as if he were unable to contain himself; and seems, in consequence, to be seized and transported with such delight, that every delight belonging to this world appears as nothing in comparison. I speak this from experience.

283. All who are grounded in the good of innocence, are affected by innocence; and this in proportion to the degree in which it exists in themselves. But those who are not grounded in the good of innocence, are not affected by it. Consequently, all the inhabitants of hell are diametrically opposed to innocence: they do not even know what innocence is: nay, they are of such a nature, that in proportion as any one is innocent, they burn to do him injury; on which account, they cannot bear the sight of little children, and, as soon as they behold them, they are inflamed with a cruel desire to hurt them. It is manifest from these facts, that the *proprium* of man, and thence the love of self, is opposite to innocence; for all the inhabitants of hell are immersed in their *proprium*, and thence in the love of self. (7)

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OF THE STATE OF PEACE IN HEAVEN.

284. No one who has not been in the actual enjoyment of the peace of heaven, can have any perception of what the peace is in which the angels exist. For man, so long as he remains in the body, cannot receive the peace of heaven, consequently, cannot have a perception of it, because the seat of his perceptions is in his natural man. In order to his having a perception of the peace of heaven, it is necessary that his state should be such, as to admit of his being elevated and withdrawn, as to his thought, from the body, and kept in the spirit, and being, when in the spirit, in company with angels. Since I have had a perception,

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(6) That a lamb, in the Word, signifies innocence and its good, nn. 3994, 10,132.
(7) That the *proprium* of man consists in loving himself in preference to God, and the world in preference to heaven, and in making his neighbor of no account in respect to himself; thus that it consists in the love of self and of the world, nn. 694, 781, 4817, 5660. That the wicked are altogether opposed to innocence, so that they cannot endure its presence, n. 2126.
in this way, of the peace of heaven, I am enabled to describe it; not, however, as to its intrinsic nature, by words, because human words are not adequate to the subject; but only as to its nature in comparison with that composure of mind, which is enjoyed by those who are content in God.

285. The inmost elements of heaven are two; which are, innocence and peace. They are said to be the inmost, because they immediately proceed from the Lord. Innocence is that from which is derived every good of heaven; and peace is that from which is derived all the delight which good carries with it. All good has its delight; and each, both the good and the delight, is related to love; for what a man loves, he calls good, and feels as delightful. It hence follows, that those two inmost elements, innocence and peace, proceed from the Lord's Divine Love, and affect the angels from the inmost of their frame. That innocence is the inmost element of good, has been shown in the Section immediately preceding, which treats of the state of innocence of the angels of heaven; but that peace is the inmost element of the delight proceeding from the good of innocence, shall be now explained.

286. The origin of peace shall first be declared. Divine Peace exists in the Lord, resulting from the union, in Him, of the Essential Divinity and the Divine Humanity. The Divine Sphere of Peace that exists in heaven proceeds from the Lord, resulting 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. It may hence be seen, that peace in the heavens, is the Divine Sphere that proceeds from the Lord, immostly affecting with beatitude all the good which there exists: which beatitude, consequently, is the source of all the joy of heaven; and that this is, in its essence, the Divine Joy of the Lord's Divine Love, resulting from His conjunction with heaven, and with its every inhabitant. This joy, perceived by the Lord in the angels, and by the angels from the Lord, is peace. It is from this, by derivation, that the angels experience all that is blessed, delightful, and happy; or what is denominated heavenly joy. (1)

287. The origins of peace being from this source, the Lord is called the Prince of Peace, and says that peace is from Him, and is in Him: so, also, the angels are denominated angels of peace, and heaven the habitation of peace; as in these 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

(1) That by peace, in the supreme sense, is meant the Lord, because from Him is peace; and, in the internal sense, heaven, because the inhabitants are in a state of peace, nn. 3780, 4881. That peace, in the heavens, is the Divine Sphere immostly affecting with blessedness every good and truth there; and that it is incomprehensible to man, nn. 22, 3780, 5902, 8455, 8903. That divine peace resides in good, but not in truth without good, n. 6722.
called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—(Isa. ix. 6.) Jesus said, "Peace I leave with you: my peace I give unto you; not as the world giveth, give I unto you.—(John xiv. 27.) "These things have I spoken unto you, that in me ye might have peace."—(Ch. xvi. 33.)

"Jehovah lift up his countenance upon you, and give you peace,"
—(Num. vi. 26.) "The ambassadors"—more literally—"The angels of peace shall weep bitterly. The highways lie waste.
—(Isa. xxxiii. 7, 8.) "The work of righteousness shall be peace.

And my people shall dwell in a peaceable habitation"—more literally—"A habitation of peace."—(Ch. xxxii. 17, 18.)

That Divine and heavenly peace is the peace which is meant in the Word, may also appear from other places where it is named. (As Isa. lii. 7, liv. 10, lix. 8; Jer. xvi. 5, xxv. 37, xxix. 11; Hag. ii. 9; Zech. viii. 12; Ps. xxxvii. 37; and elsewhere.) Since peace signifies the Lord and heaven, and also heavenly joy and the delight that accompanies good, the salutations of ancient times, consisted in saying, "Peace be unto you;" as is also sometimes the case at the present day. This form, likewise, the Lord confirmed, who said to the disciples when he sent them 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.) The Lord Himself, likewise, when He appeared to the apostles, said to them, "Peace be unto you."—(John xx. 19, 21, 26.) A state of peace is also meant in the Word, when it is said that "Jehovah smelled an odor of rest?" (as in the original of Ex. xxix. 18, 25, 41; Lev. i. 9, 13, 17; ii. 2, 9; vi. 8, 14; xxiii. 12, 13, 18; Num. xv. 3, 7, 13; xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36): by an odor of rest, in the celestial sense, is signified, the perception of peace. (3) Since peace signifies the union of the Essential Divinity and the Divine Humanity in the Lord, and the conjunction of the Lord with heaven and with the church, and with all the inhabitants of heaven, together with all in the church who receive Him, therefore, in remembrance of these things, the sabbath was instituted, was named from rest or peace, and was the most holy representative of the church; and for the same reason, the Lord called Himself the Lord of the sabbath. (3)—(Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5.)

(1) That odor, in the Word, signifies the perceptivity of what is agreeable or disagreeable, according to the quality of the love and the faith, of which it is predicated, nn. 3577, 4626, 4628, 4748, 5621, 10,292. That an odor of rest, when applied to Jehovah, denotes a perception of peace, nn. 925, 10,084. That on this account, frankincense, incense, odors in oils and ointments, were made representative, nn. 925, 4748, 5621, 10,177.

(2) That the sabbath, in the supreme sense, signified the union of the Essential Divinity, and the Divine Humanity in the Lord; in the internal sense, the conjunction of the Divine Humanity of the Lord with heaven and with the church; in general, the conjunction of good and truth, thus the heavenly marriage, nn. 8495, 10,556, 10,780. Hence, that resting on the sabbath day signified the state of that union, because then the Lord has rest, and by it there is peace and salvation in the heavens and in the earth, and, in the respective sense, the conjunction of the Lord with man, because that he has peace and salvation, nn. 8494, 8510, 10,360, 10,367, 10,870, 10,874, 10,668, 10,780.
288. Since the peace of heaven is the Divine Sphere that proceeds from the Lord inmost affecting with beatitude the good which exists with the angels, it does not come manifestly to their perception, except by the delight of heart which they feel when in the enjoyment of the good of their life, and by the pleasure which they experience when they hear such truth as agrees with their good, together with the hilarity of mind of which they are sensible when they perceive the conjunction of such good and truth; nevertheless, it thence flows into all the acts and thoughts of their life, displaying itself under the form of joy, even in outward development. But peace differs in the heavens, with respect to its quality and quantity, according to the innocence of the inhabitants, since innocence and peace always go hand in hand; for, as observed above, innocence is that from which proceeds all the good of heaven, and peace is that from which proceeds all the delight which that good carries with it. It may hence be seen, that the same things as were stated in the preceding Section respecting the state of innocence in the heavens, may be repeated here respecting the state of peace; since innocence and peace are joined together, like good and the delight which attends it; for good is made sensible by the delight which attends it, and the nature of the delight is known by that of its good. Such being the case, it is evident, that the angels of the inmost or third heaven are in the enjoyment of the third or inmost degree of peace, because they are grounded in the third or inmost degree of innocence; and that the angels of the inferior heavens are in the enjoyment of a minor degree of peace, because grounded in a minor degree of innocence. (See above, n. 280.) That innocence and peace go together, like good and its attendant delight, is evident from the case of little children; who, being in the possession of innocence, are also in the enjoyment of peace; and being in the enjoyment of peace, all their thoughts and actions are full of playfulness. Peace, however, as existing with little children, is external; but internal peace, like internal innocence, is only to be found in wisdom; whence, also, it is found in the conjunction of good and truth, for it is from this origin that wisdom exists. Heavenly or angelic peace is also found in men, when they are in the enjoyment of wisdom derived from the conjunction of good and truth, and who thence feel themselves content in God: so long, however, as they live in the world, it lies concealed in their interiors; but when they leave the body, and enter heaven, it is revealed; for then the interiors are opened.

289. Since divine peace originates from the conjunction of the Lord with heaven, and, in every angel in particular, from the conjunction of good and truth, it follows, that when the angels are in a state of love, they are in a state of peace; for it is then that the conjunction of good with truth is effected in them.
(That the states of the angels undergo regular changes, may be seen above, nn. 154—160.) It is similar with man in the course of his regeneration: when the conjunction of good and truth takes place with him, which is chiefly effected after temptations, he comes into a state of delight originating in heavenly peace. This peace may be compared to the morning or dawn in the season of spring; at which time, the night being ended, and the sun rising, all the productions of the earth begin to live anew; the scent of the flowers, sprinkled with the dew which descends from heaven, is spread abroad; and, through the medium of the vernal temperature, fertility is imparted to the soil, and a serene pleasure is diffused through the human mind: all which effects take place, because the morning or dawn, in the season of spring, corresponds to the state of peace of the angels in heaven. (See n. 155.)

290. I have also conversed respecting peace with the angels; when I observed, that it is called peace in the world when wars and hostilities cease between kingdoms, and quarrels and dissensions between men; and that it is imagined that internal peace consists in repose of mind on the removal of cares, and especially in tranquillity and delight resulting from the success of our undertakings. But the angels said, that repose of mind, and tranquillity and delight, on the removal of cares and the success of our undertakings, appear like the offspring of peace, and yet are not, except with those who are grounded in heavenly good: for peace is never to be found except in that good; since peace flows from the Lord into the inmost part of their minds, whence it descends, and flows down into the lower parts, where it shows itself under the forms of repose of the rational mind, tranquillity of the natural mind, and joy thence resulting. But with those who are immersed in evil, no peace can exist. (6) It appears, indeed, when things go as they wish, as if they experienced rest, tranquillity, and delight: but all this is external, and not at all internal: internally they are burning, all the while, with enmity, hatred, revenge, cruelty, and many other evil lusts; into which their external mind, also, rushes, breaking out into violence if not restrained by fear, as soon as they see any one who is not favorable to them. This is the reason that their delight dwells in insanity; whereas the delight of those who are grounded in good dwells in wisdom. The difference is as wide as that between hell and heaven.

(6) That the conjunction of good and truth with the man who is regenerating, is effected in a state of peace, nn. 3696, 5817.
(6) That the state of peace, in the heavens, is like the state of day-dawn and of spring, on earth, nn. 1728, 3730, 5662.
(6) That the lusts which originate in the love of self and of the world, entirely take away peace, nn. 3170, 5662. That some make peace to consist in restlessness, and in such things as are contrary to peace, n. 5862. That there can be no peace, unless the lusts of evil are removed, n. 5662.
OF THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is known in the church, that all good is from God, and none at all from man, and that, consequently, no one ought to ascribe any thing good to himself as his own. It is also known, that evil is from the devil. They, therefore, who frame their language by the doctrine of the church, say, respecting persons who live well, and also respecting such as converse and preach piously, that they are led by God; and the contrary respecting persons who live ill and speak in an impious manner. None of these things could be so, had not man conjunction with heaven, and conjunction with hell; nor unless those conjunctions were formed with his will and with his understanding, since it is from these that the body acts, and the mouth speaks. The nature of that conjunction shall now be declared.

292. There are present with every man both good and evil spirits; by the good spirits his conjunction with heaven is effected, and by the evil, his conjunction with hell. Those spirits are inhabitants of the world of spirits, which is the intermediate region between heaven and hell, and which will be treated of specifically in the following pages. When those spirits come to a man, they enter into all his memory, and thence into all his thoughts; the evil spirits entering into those particulars of his memory and thoughts which are evil, but the good spirits into those which are good. The spirits are not at all aware that they are present with the man, but, while they are so, they imagine that all the particulars which belong to the man's memory and thoughts are their own: neither do they see the man, because the objects of our solar world do not fall within the sphere of their vision. The greatest care is exercised by the Lord to prevent the spirits from knowing that they are present with a man; for if they knew it, they would speak with him, and then the evil spirits would destroy him; for evil spirits, being in conjunction with hell, desire nothing more ardently than to destroy man, not only as to his soul, that is, as to his faith and love, but as to his body also. It is otherwise when they do not speak with the man: they do not then know that they draw from him the subjects on which they think, and also those on which they converse with each other; for they draw the subjects on which they converse with each other from the man, but believe all the while that they are their own, and every one esteems and loves what is his own; in consequence

(*) That angels and spirits are attendant on every man, and that, by them, man has communication with the spiritual world, nn. 697, 2796, 2889, 5887, 4047, 4046, 5846—5868, 5978—5993. That man without spirits attendant on him cannot live, n. 5928. That man does not appear to spirits, nor spirits to man, n. 5863. That spirits can see nothing which is in our solar world, that is present to a man, except to him with whom they speak, n. 1880.
of which the spirits are made to love and esteem the man, although they are not aware of it. That such a conjunction of spirits with man really exists, has been made so thoroughly known to me by the uninterrupted experience of many years, that there is nothing which I know more certainly.

293. The reason that spirits who communicate with hell are also adjoined to man, is, because man is born into evils of every kind, whence his first life is derived entirely from them; wherefore, unless spirits were adjoined to man of the same quality as himself, he could not live, nay, he could not be withdrawn from his evils and be reformed. On this account, he is held in his own life by evil spirits, and withheld from it by good spirits. Through the agency of the two, also, he is placed in equilibrium; and being in equilibrium, he has his liberty, and can be withdrawn from evils, and inclined to good, and good can also be implanted in him, which could not possibly be effected were he not in a state of liberty; nor could he be endowed with liberty, did not spirits from hell act on him on one side, and spirits from heaven on the other, the man standing in the middle. It has also been shown me, that man, so far as he partakes of his hereditary nature, and thus of self, would have no life, if it were not permitted him to be in evil; nor yet if he were not in a state of liberty; and further, that he cannot be driven to good by compulsion, and that what is infused by compulsion is not permanent; as also, that the good which man receives in a state of liberty is implanted in his will, and becomes as if it were his own; and that these are the reasons why man has communication both with hell and with heaven.

294. The nature of the communication of heaven with good spirits, and of hell with evil spirits; and thence, the nature of the conjunction of heaven and hell with man; shall also be declared. All the spirits who are stationed in the world of spirits, have communication either with heaven or with hell, the evil with hell, and the good with heaven; heaven is divided into distinct societies; and so is hell: and every spirit belongs to one of those societies, and also subsists by the influx thence proceeding; whence he acts in unity with that society. It hence results, that as man is conjoined with spirits, so is he, likewise, either with heaven or with hell, and, in reality, with that particular society in one or the other, which is the native

\(^{(2)}\) That all freedom is connected with love and affection, since what a man loves he does freely, n. 2870, 3159, 3987, 8990, 5855—5891. As freedom is an adjacent of love, that it is an adjacent of man's life, n. 2973. That nothing appears as man's own but what is from freedom, n. 2880. That man ought to have freedom, to be capable of being reformed, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4081, 8700. That, otherwise, the love of good and of truth cannot be implanted in man, and be appropriated apparently as his own, n. 2877, 2879, 2880, 2888, 8700. That nothing is conjoined to man which is the result of compulsion, n. 2875, 8700. That if man could be reformed by compulsion, all would be reformed, n. 2881. That what is of compulsion in reformation is hurtful, n. 4081. What states of compulsion are, n. 5392.
seat of his peculiar affection or of his peculiar love: for all the
societies of heaven have their distinctions according to the affec-
tions of good and of truth; and all the societies of hell according
to the distinctions of evil and falsity. (See above, nn. 41—45,
and 145—151.)

295. The spirits adjoined to a man are of such a quality, as
he is himself as to affection or as to love; only the good spirits
are adjoined to him by the Lord, but the evil ones are invited
by the man himself. The spirits present with man are, however,
changed, according to the changes of his affections. Spirits of
one class are with him in infancy, of another in childhood, of
another in youth and manhood, and of another in old age. In
infancy, those spirits are present with man who are distin-
guished for innocence, and who, consequently, communicate
with the heaven of innocence, which is the inmost or third
heaven: in childhood, those spirits are present who are charac-
terized by the affection of knowing, and who, in consequence,
communicate with the ultimate or first heaven: in youth and
manhood, those are present who eminently cherish the affection
of truth and good, and who thence are grounded in intelligence,
consequently, who communicate with the second or middle
heaven: but in old age, those spirits are present who are
eminently grounded in wisdom and innocence, and who, con-
sequently, communicate with the inmost or third heaven. This
adjunction, however, is effected by the Lord, where the parties
are such as are capable of being reformed and regenerated: but
it is different with those who are not. To these, also, good
spirits are adjoined, that they may be withheld from evil as much as possible: but their immediate conjunction is
with evil spirits who communicate with hell, so that the spirits
attached to them are of the same quality as are the men them-
selves. If they are lovers of themselves, or lovers of gain, or
lovers of revenge, or lovers of adultery, similar spirits are present
with them, and dwell, as it were, in their evil affections. These
spirits, so far as the man cannot be restrained from evil by the
good spirits, set him on fire, and, so far as their affection reigns
in him, they adhere to him, and never recede. Thus is a wicked
man conjoined with hell, and a good man with heaven.

296. The reason that man is governed by the Lord through
the instrumentality of spirits, is, because he does not stand in
the order of heaven. He is born into evils which are those of
hell, thus into a state which is diametrically opposite to divine
order; consequently he has to be brought back into order; and
this can only be effected mediately, through the instrumentality
of spirits. It would be different if man were born into good,
which is according to the order of heaven: he would not then
be governed by the Lord through spirits, but by order itself,
consequently, by the common influx. Man is governed by this.
influx as to those things which proceed from his thought and will into act, thus as to his speech and actions, for both the one and the other of these flow according to natural order: with these, therefore, the spirits that are adjoined to man have nothing in common. Animals, likewise, are governed by the common influx proceeding from the spiritual world; for animals exist in the order of their life, which they have not been able to pervert and destroy, because they have no rational faculty. (3) (What is the distinction between men and beasts, may be seen above, n. 39.)

297. As to what further concerns the conjunction of heaven with the human race, it is to be observed, that the Lord Himself enters by influx into every man according to the order of heaven; both into the inmost elements of his being, and into the last or ultimate, disposing him for the reception of heaven, and governing his ultimate powers from his inmost, and his inmost, at the same time, from the ultimate, and thus keeping all things belonging to him, to the minutest particulars, in connection. This influx of the Lord is called immediate influx; but the other, which is effected through spirits, is called mediate influx: the latter subsists through the former. The immediate influx, which is that of the Lord Himself, proceeds from his Divine Humanity, and flows into the will of man, and, through the will, into his understanding; thus it flows into the good existing in man, and, through his good, into his truth; or, what amounts to the same, into his love, and, through his love, into his faith: but it never proceeds in the reverse order; much less does it flow into faith that is without love, or into truth without good, or into an understanding that is not derived from the will. This Divine Influx is perpetual, and, by the good, is received in good, but not by the evil. By these, it is either rejected, or suffocated, or perverted; whence their life is an evil one; which, in a spiritual sense, is death.(4)

(3) That the distinction between men and beasts is, that men are capable of being elevated by the Lord to Himself, and of thinking about the Divine Being, of loving Him, thus of being conjoined to the Lord, whence they have eternal life; but it is otherwise with beasts, nn. 4525, 8828, 9391. That beasts are in the order of their life, and therefore they are born into things suitable to their nature; whereas man is not, who must therefore be introduced by things intellectual into the order of his life, nn. 637, 5550, 6823. That according to the common or general influx, thought, with man, falls into speech, and will into gestures, nn. 5892, 5990, 6192, 6211. Of the common or general influx of the spiritual world into the life of beasts, nn. 1085, 5846.

(4) That there is immediate influx from the Lord, and likewise mediate through the spiritual world, nn. 6068, 6097, 6479, 9898, 9683. That the immediate influx of the Lord is into the most particular of all things, nn. 6058, 6474—6478, 6717, 6728. That the Lord flows into the first elements, and at the same time into the last, in what manner, nn. 5147, 6100, 6478, 7004, 7007, 7270. That the influx of the Lord takes place into the good appertaining to man, and by or through good into truth; and not vice versa, nn. 5492, 5644, 6057, 5685, 8701, 10,153. That the life which flows in from the Lord varies according to the state of man and according to reception, nn. 2996, 6882, 6472, 7348. That, with the wicked, the good which flows in from the Lord is turned into evil, and the truth into what is false, from experience, nn. 3607, 4632. That the good and the truth thence derived, which continually flow from the Lord, are so far received, as evil and the falsity thence derived do not oppose, nn. 9411, 9142, 8147, 5882.
298. The spirits who are present with man, both those that are in conjunction with heaven and those that are in conjunction with hell, never enter into man with an influx from their own memory and the thought thence originating, for if they were to enter with an influx from their own thought, the man would not know but that their thoughts and reminiscences were his own. (See above, n. 256.) By their instrumentality, however, there enters into man, by influx, affection from heaven, which is that of the love of good and truth, and affection from hell, which is that of the love of evil and falsity. In proportion, therefore, as the affection of the man agrees with that which thus enters him by influx, it is received by him in his own thought, for the interior thought of man is in complete accord with his affection or love: but in proportion as it does not agree, it is not received by him. It hence is evident, since thought is not conveyed into man by the spirits, but only the affection of good and the affection of evil, that man has the power of choosing, because he has liberty; thus, that he has the power of receiving good in his thought, and of rejecting evil; for he knows what good and evil are, respectively, from the Word. What he receives in thought from affection, is, also, appropriated to him; but what he does not so receive, is not. From these observations, the nature of the influx into man of good from heaven, and of evil from hell, may evidently be seen.

299. It has also been granted me to know the origin of the anxiety, grief of mind, and interior sadness, called melancholy, with which man is afflicted. There are certain spirits who are not yet in conjunction with hell, being as yet in their first state, which will be described hereafter, when the world of spirits is treated of. They love undigested and malignant substances, such as those of food when it lies corrupting in the stomach. They consequently are present where such substances are to be found in man, because these are delightful to them; and they there converse with one another from their own evil affection. The affection contained in their discourse thence enters the man by influx; and if it is opposed to the man’s affection, he experiences melancholy, sadness, and anxiety; whereas if it agrees with his affection, he becomes gay and cheerful. Those spirits appear near the stomach, some to the left, some to the right, some below, and some above, with different degrees of proximity and remoteness; thus they take various stations, according to the affections which form their character. That such is the origin of anxiety of mind, has been granted me to know and be assured of by much experience: I have seen those spirits, I have heard them, I have felt the anxieties arising from them, and I have conversed with them: they were driven away; and my anxiety ceased; they returned, and it returned; and I was sensible of its increase and decrease according to their approxima-
tion and removal. Hence was made manifest to me the origin of the persuasion entertained by some, who do not know what conscience is by reason that they have none, when they attribute its pangs to a disordered state of the stomach.(4)

300. The conjunction of heaven with man is not like that of one man with another, but is a conjunction with the interiors which belong to his mind, thus with his spiritual or internal man. With his natural or external man, however, there is a conjunction by correspondences: the nature of which will be described in the next Section, in which the conjunction of heaven with man by means of the Word will be treated of.

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 Section.

302. Respecting the conjunction of heaven with the human race, I have conversed with angels: to whom I observed, that the members of the church say, indeed, that all good is from God, and that angels are present with man; but that still, few believe that they are conjoined to man, much less that they reside in his thought and affection. The angels replied, that they know that such want of belief, connected, nevertheless, with such a mode of speaking, prevails in the world, especially (at which they wondered) within the church, where, notwithstanding, the Word exists, which imparts instruction respecting heaven, and respecting its conjunction with man; but that the conjunction, nevertheless, is of such a nature, that man cannot think the least in the world without having spirits adjoined to him, and that his spiritual life depends upon that fact. They declared the cause of this ignorance to be, that man fancies he lives of himself, without connection with the First Esse of life, and does not know that that connection is maintained through the heavens; although, if that connection were dissolved, he would instantly fall down dead. If man would believe, what is really the truth, that all good is from the Lord and all evil from hell, he would not claim merit for the good attached to him, nor would evil be imputed to him; for then, in all the good which he thinks and does, he would look to the Lord, and all the evil which enters by influx would be rejected to hell.

(4) That those who have no conscience do not know what conscience is, n. 7490, 9131. That there are some who laugh at conscience when they hear what it is, n. 7217. That some believe that conscience is nothing; some, that it is something natural, which is sad and mournful, arising either from causes in the body, or from causes in the world; some, that it is something peculiar to the vulgar, and occasioned by religion, n. 950. That there is a true conscience, a spurious conscience, and a false conscience, n. 1088. That pang of conscience is an anxiety of mind on account of what is unjust, insincere, and in any respect evil, which man believes to be contrary to God, and to the good of his neighbor, n. 7217. That they have conscience who are principled in love to God and in charity towards their neighbor, but not they who are not so principled, nn. 831, 965, 2080, 7490.
from whence it comes. But as man does not believe that there is any influx from heaven and from hell, and supposes, in consequence, that whatever he thinks, and whatever he wills, is in himself, and thence is from himself; he appropriates to himself the evil, and defies the good which enters by influx with the notion of merit.

OF THE CONJUNCTION OF HEAVEN WITH MAN BY MEANS OF THE WORD.

303. Those who think from interior reason are able to see, that all things have a connection, by intermediate links, with the First Cause, and that whatever is not maintained in such connection, drops out of existence. For they know, when they reflect, that nothing can subsist from itself, but only from something prior to itself, and consequently, that all things subsist from a First Cause; and that the connection of any thing with something prior to itself, is like that of an effect with its efficient cause; for when the efficient cause is withdrawn from the effect, the effect is dissolved, and falls to nothing. Because the learned have thought in this manner, they have, consequently, seen and affirmed, that subsistence is perpetual existence; and thus, that since all things originally existed from the First Cause, they perpetually exist, that is, subsist, from the First Cause also. But what is the nature of the connection of every thing with that which is prior to it, and thus with the First Cause from Whom all things existed, cannot be stated in few words, because it includes much variety and diversity; further than that, in general, there is a connection of the natural world with the spiritual, and that this is the reason that there is a correspondence between all the objects that exist in the natural world and all that exist in the spiritual (respecting which correspondence, see nn. 103—115); and also, that there is a connection, and consequently a correspondence, between all things belonging to man and all things belonging to heaven (respecting which, see also above, nn. 87—102).

304. Man was so created, as to have both connection and conjunction with the Lord, but, with the angels of heaven, only consociation. The reason that he has not conjunction with the angels, but only consociation, is, because man, by creation, is like an angel as to the interiors, which belong to the mind: for man has a will similar to that of an angel, and an understanding similar to his; on which account, after death, man, if he has lived according to divine order, becomes an angel, and then enjoys a wisdom similar to that of the angels. When, therefore,
mention is made of the conjunction of man with heaven, what
is meant is, his conjunction with the Lord and consociation
with angels; for heaven is not heaven by virtue of any thing
proper to the angels, but by virtue of the Divine Sphere of the
Lord which constitutes it. (That the Divine Sphere of the Lord
constitutes heaven, may be seen above, nn. 7—22.) Man, how-
ever, has this besides, which the angels have not,—that he not
only exists in the spiritual world as to his interiors, but that he
also exists at the same time in the natural world as to his ex-
teriors. His exteriors, which exist in the natural world, are all
things belonging to his natural or external memory, and which
thence become the subjects of his thought and imagination; in
general, his knowledges and sciences, with their delights and
pleasures, so far as they savor of the world; together with many
pleasures that belong to the sensual organs and faculties of the
body; with which are to be reckoned, also, the senses, speech,
and actions, themselves. All these, likewise, are the ultimate
things, in which the Lord's divine influx terminates; for this
never stops in the middle, but always goes on to its ultimates.
From these facts it may evidently appear, that in man is placed
the ultimate of Divine order, and that, being its ultimate, he is
its basis and foundation. Since the Lord's Divine Influx does
not stop in the middle, but always goes on to its ultimates, as
just observed—and since the middle region through which it
passes is the angelic heaven, and the ultimate has place in man;
and since nothing unconnected can exist—it follows, that the
connection and conjunction of heaven with the human race are
of such a nature, that the one subsists from the other, and that
it would fare with the human race without heaven, as with a
chain on the removal of the staple from which it hangs; and
with heaven without the human race, as with a house without a
foundation. (1)

305. But since man has broken this connection with heaven,
by turning his interiors away from heaven towards the world
and himself, through the love of self and the world, and thus
has so withdrawn himself as no longer to serve as a base and
foundation for heaven, a medium has been provided by the Lord

(1) That nothing exists from itself, but from what is prior to itself, thus all things
from the First Cause; and that they also subsist from Him who gave them existence;
and that to subsist is perpetually to exist, nn. 2886, 2888, 3827, 3928, 3948, 4528, 4529,
6040, 6056. That divine order does not stop in the middle, but terminates in the ul-
timate, and the ultimate is man; thus that divine order terminates with man, nn. 634,
(2853), 3932, 5897, (6299), 6451, 6465, 9216, (9217), 9924, 9928, 9936, 9935, 10,044, 10,329,
10,355, 10,548. That interior things flow by successive order into external things,
even to the extreme or ultimate, and that there, also, they exist and subsist, nn. 634,
6239, 6465, 9216, (9217). That interior things exist and subsist in what is ultimate in
simultaneous order, concerning which, nn. 5937, 6651, 6008, 10,099. That hence, all
interior things are held together in connection from the First Cause by the last effect,
n. 9229. That hence the First and the Last signify all things generally and particu-
larly, thus, the whole, nn. 10,044, 10,329, 10,355. And that hence in ultimates there
is strength and power, n. 9886.
to fill the place of such base and foundation, and to maintain, at the same time, the conjunction of heaven with man. This medium is the Word. (How the Word serves as such a medium, is largely shown in the Arcana Celestia. The passages may be seen collected together in the little work On the White Horse mentioned in the Revelation, and also in the Appendix to the work On the New Jerusalem and its Heavenly Doctrine; whence some references are adduced in the Notes below.)

306. I have been instructed from heaven, that the most ancient natives of this globe enjoyed immediate revelation, because their interiors were turned towards heaven; and that there then existed, in consequence, a conjunction of the Lord with the human race. But that, after those times, such immediate revelation ceased, and there was given, instead of it, a mediate revelation by correspondences. For the divine worship of the people who then existed, consisted entirely of correspondent rites; whence the churches of those times are styled representative churches. For it was then known what correspondence and representation are, and that all the objects that exist on earth correspond to the spiritual existences belonging to heaven and the church; or, what amounts to the same, that they represent them; in consequence of which, the natural performances which composed their external worship served them as means for thinking spiritually, and thus in concert with the angels. After the science of correspondences and representations was obliterated, the Word was written, in which all the words, and the meanings of the words combined in sentences, are correspondences, and consequently contain a spiritual or internal sense, of which the angels have a perception. In consequence of this, when a man reads the Word, and understands it according to its literal or external sense, the angels understand it according to its spiritual or internal sense; for the

(*) That the Word in its literal sense is natural, n. 8783. By reason that what is natural is the ultimate, in which spiritual and celestial things, which are things interior, close, and on which they stand, as a house upon its foundation, nn. 9430, 9433, 9824, 10,044, 10,456. That the Word, in order to be of such a quality, is written by pure correspondences, nn. 1408, 1408, 1409, 1540, (1615, 1659, 1709, 1788, 8615, 10,887. That the Word, being of such a quality in the sense of the letter, contains a spiritual and celestial sense, n. 9407. And that it is accommodated both to men and angels at the same time, nn. 1767–1772, 1897, 2142, 2157, 2275, 2846, 2855, 2840, 2841, 2847, 2555, 7331, 8503, 10,522. And that it is the medium for uniting heaven and earth, nn. 2310, 2495, 9212, 9216, 9357, 9396, 10,375. That the conjunction of the Lord with man is effected by the Word, through the medium of the internal sense, n. 10,875. That by all things contained in the Word, to every particular, conjunction is effected; and that hence the Word is wonderful above all other writings, n. 10,602, 10,293, 10,624. That the Lord, since the Word has been written, speaks by it with men, n. 10,290. That the church, where the Word is, by which the Lord is known, is, in respect to those who are out of the church, where the Word is not, and the Lord is not known, as the heart and lungs in man in respect to the other parts of the body, which live from them as from the fountains of their life, nn. 687, 881, 2054, 2583. That the universal church on earth is, before the Lord, as one man, nn. 7996, 9276. Hence, unless there was a church where the Word is, and by it the Lord is known, in this earth, the human race would have perished, nn. 495, 687, 981, 4545, 10,452.
thoughts of angels are altogether spiritual, whereas those of men are natural; and though these two kinds of thoughts appear different, they nevertheless form a one, because they correspond to each other. Thus it is, that, after man removed himself from heaven, and broke the band which connected him therewith, a medium for the conjunction of heaven with man was provided by the Lord through the Word.

307. How conjunction between heaven and man is effected by means of the Word, I will illustrate by citing a few passages. In the Revelation, the New Jerusalem is described in these words: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.—And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven.—And the city lieth four-square, and the length is as large as the breadth. And he 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, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones.—And the twelve gates were twelve pearls:—and the street of the city was pure gold, as it were transparent glass."—(Rev. xxi. 1, 2, 16—19, 21.)

When a man reads these words, he only understands them in their literal sense; according to which the visible heaven and earth are to perish, a new heaven is to appear, and the holy city Jerusalem is to descend, and take its station upon a new earth; all the dimensions of which city will be such as are mentioned in the above description. But the angels present with the man understand the whole quite differently, apprehending spiritually what the man apprehends naturally. They, by a new heaven and new earth, understand a new church. By the city Jerusalem descending from God out of heaven, they understand the heavenly doctrine of that church, revealed by the Lord. By its length, breadth, and height, which are equal, each being twelve thousand furlongs, they understand all the goods and truths of that doctrine collectively. By its wall, they understand the truths which protect it. By the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of the angel, they understand all those protecting truths considered collectively, and their quality. By the twelve gates, which were twelve pearls, they understand the truths which introduce; pearls, also, signify such truths. By the foundations of the wall, which were composed of precious stones, they understand the knowledges upon which that doctrine is founded. By the gold like unto clear glass, of which both the city and its street were formed, they understand the good of love, which imparts clear-
ness to doctrine and its truths. It is thus that the angels apprehend all these statements, quite differently, as is evident, from man; and it is thus that the natural ideas of man pass into spiritual ideas when they reach the angels. This is effected, without the angels knowing any thing about the literal sense of the Word, or about the new heaven and the new earth, the new city of Jerusalem, its wall, the foundation of the wall, and its dimensions: and yet the thoughts of the angels form a one with the thoughts of man, because they correspond to them. They form a one, much like the words of a speaker and the sense of them as understood by the hearer, who does not attend to the words, but only to their meaning. From this example it may be seen, how a conjunction is effected between heaven and man by means of the Word.

Let us take another example: “In that day there shall be a highway out of Egypt to Assyria; and the Assyrians shall come into Egypt, and the Egyptians into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hand, and Israel mine inheritance.”—(Isa. xix. 23, 24, 25.) In what manner man thinks, and in what manner the angels, when these words are read, will be evident from the literal sense of the Word, and from its internal sense. From the literal sense, man thinks that the Egyptians and the Assyrians are to be converted to God, and accepted by Him, and to form one body with the Israelitish nation: but the angels think, according to the internal sense, of the man of the spiritual church, who in that sense is here described, and whose spiritual mind is Israel, whose natural mind is Egypt, and whose rational mind, which is the intermediate, is Assyria.(3) Both these senses, nevertheless, compose a one, because they correspond to each other; whence, when the angels think spiritually, as just stated, and man thinks naturally, also as just stated, there is a conjunction between them, almost like that of the soul and the body. The internal sense of the Word is, likewise, its soul, and the literal sense its body. Such is the nature of the Word throughout: whence it may be evident, that it is a medium of conjunction between heaven and man, and that its literal sense serves as a base and foundation.

308. A conjunction is also effected, by means of the Word, between heaven and the people who are beyond the limits of

(3) That Egypt and Egyptians in the Word, signify the natural principle, and the scientific thence derived, nn. 4967, 5079, 5080, 5085, 5160, 5799, 6015, 6147, 6252, 7255, 7645, 8991, 9340. That Assyria signifies the rational principle, nn. 119, 1186. That Israel signifies the spiritual principle, nn. 5414, 5801, 5805, 5806, 5812, 5817, 5818, 5826, 5863, 5879, 5951, 6226, 6637, 6992, 6966, 7085, 7062, 7126, 7201, 7215, 7225, 7397, 8294, 8305, 9340.
the church, inhabiting countries where the Word is not known. For the Lord’s church is universal, existing with all who acknowledge a Divine Being and live in charity; all of whom, likewise, are instructed by angels after their decease, and then receive divine truths. (Respecting which subject, see the Section below, which treats of the Gentiles.) The church universal on earth, is, in the sight of the Lord, as one man, just as heaven is (of which, see above, nn. 59–72): but the church in which the Word is read, and the Lord, in consequence, is known, is like the heart and lungs in that man. That all the viscera and members of the whole body draw their life, by various derivations, from the heart and lungs, is well known; so, also, do those portions of the human race, which live without the church that is in possession of the Word, and which constitute the members of that man. The conjunction effected by means of the Word between heaven and those who live in remote countries, may also be compared to light, which is propagated from its centre in every direction around. In the Word is Divine Light, in which the Lord, with heaven, is present; and in consequence of His being thus present, even those at a distance are in the enjoyment of light. It would be very different if no Word existed. (These truths may receive further elucidation from what was stated above respecting the form of heaven, according to which the consociations and communications of the inhabitants are arranged, nn. 200–212.) This, however, is an arcanum which is capable of being comprehended by those who are in the enjoyment of spiritual light, but not by those who are only in natural light: for by those who are in the enjoyment of spiritual light, innumerable things are seen clearly, which, by those who are only in natural light, are not seen at all, or, if seen, only appear as one obscure object.

309. Had not a Word of such a nature been given on this earth, its natives would have been separated from heaven, and had they been separated from heaven, they would no longer have been rational beings; for the rational faculty of man derives its existence from the influx of the light of heaven. The natives of this earth, also, are of such a character, that they are incapable of receiving immediate revelation, and being in that way instructed respecting divine truths, like the inhabitants of other earths, of whom I have treated in a work expressly on that subject; for the natives of this earth are more immersed than those of others in worldly things, and consequently in their

(4) That the church specifically exists where the Word is, by which the Lord is known; thus, where divine truths from heaven are revealed, nn. 8557, 10,761. That the church of the Lord exists with all in the universal terrestrial globe, who live in good according to the principles of their religion, nn. 3263, 6657, 10,765. That all in every country, who live in good according to the principles of their religion, and acknowledge a Divine Being, are accepted of the Lord, nn. 2589—2604, 2861, 2863, 3262, 4190, 4197, 6700, 9256. And, besides, all infants wheresoever they are born, nn. 2298—2309, 4792.
external faculties; whereas it is the internal faculties which receive revelation; were it received by the external ones, truth would not be understood. That such is the character of the natives of this earth, is manifestly evident from those who live within the limits of the church, who, though they possess knowledge from the Word respecting heaven, hell, and the life after death, yet in heart deny their existence; and amongst whom are some who have sought to obtain the reputation of superior learning, and of whom it might therefore be supposed, that they possessed superior wisdom.

310. I have sometimes conversed respecting the Word with angels; when I observed, that it is despised by some on account of the simplicity of its style; and that nothing whatever is known respecting its internal sense, on which account it is not believed to contain such exalted wisdom concealed in its bosom. The angels replied, that although the style of the Word appears simple in the literal sense, it nevertheless is of such a nature, that nothing whatever can be compared with it for excellence, because that divine wisdom is concealed in it, not only in the meaning of every sentence, but in every word; and that that wisdom, in heaven, shines or gives light. They meant to say that it is the light of heaven, because it is Divine Truth; for Divine Truth, in heaven, gives light. (See above, n.132.) They said, also, that without a Word of such a nature, no degree of the light of heaven would exist among the natives of our earth, nor could there be any conjunction between them and heaven; for it is in proportion as the light of heaven is present with man that such conjunction exists, and also, that revelation of Divine Truth is made to him by means of the Word. The reason that man is not aware that that conjunction is effected through the Word's having a spiritual sense corresponding to its natural sense, is, because the natives of this earth have no knowledge respecting the spiritual thought and speech of the angels, and are not aware that it differs from the natural thought and speech of men; and without knowing this, it is impossible to have any knowledge at all respecting what the internal sense of the Word is, nor, consequently, that such a conjunction is capable of being effected by means of that sense. The angels observed, further, that if man were aware of the existence of such a sense, and, when reading the Word, were to admit some knowledge of it to influence his thoughts, he would enter into interior wisdom, and into a still closer conjunction with heaven; because, by means of that sense, he would enter into ideas similar to those of the angels.
THAT ALL THE INHABITANTS OF HEAVEN AND OF HELL ARE I ERIVED FROM THE HUMAN RACE.

311. It is utterly unknown in the Christian world, that all the inhabitants of heaven and of hell are derived from the human race; for it is imagined, that the angels were created such from the beginning, and that this was the origin of heaven; and that the devil, or Satan, was an angel of light, but that, becoming a rebel, he was cast down with his crew; and that this was the origin of hell. The angels are exceedingly astonished that such a belief should exist in the Christian world; and still more, that nothing should be known respecting heaven, although the existence of heaven is a primary article in the doctrines of the church. As, however, such ignorance prevails, the angels rejoice in heart that it has pleased the Lord now to reveal to mankind many particulars respecting heaven and also respecting hell, and by such means, as far as possible, to dispel the darkness, which is continually increasing, by reason that the church has come to its end. They therefore desire me to state from their lips, that there does not exist, in the universal heaven, a single angel who was created such from the first, nor any devil in hell who was created an angel of light and afterwards cast down thither; but that all the inhabitants, both of heaven and of hell, are derived from the human race; the inhabitants of heaven consisting of those, who, when in the world, had lived in heavenly love and faith, and the inhabitants of hell of those who had lived in infernal love and faith: and further, that all hell, taken collectively, is what is called the devil and Satan, the hell which is at the back,* and is inhabited by those who are called evil genii, being termed the devil, and the hell which is in front,* and is inhabited by those who are called evil spirits, being termed Satan.(1) The nature, respectively, of both these hells, will be described in the following pages. The angels said, further, that the Christian world has formed such a belief respecting the inhabitants of heaven and hell, from certain passages of the Word only understood according to the literal sense, and not illustrated and explained by genuine doctrine drawn from the Word; although the literal sense of the Word, when not viewed by the light of genuine doctrine, draws

(1) That the hells, taken together, or the infernals, taken together, are called the devil and Satan, n. 694. That those who have been devils in the world, become devils after death, n. 988.

* Here the Author is to be understood as speaking of the situation of things and places as they appear to the spectator in the spiritual world, and which always have the same aspect with respect to his body, as to right and left, behind and before, above and beneath, &c., wheresoever he is, or which way soever he turns; see before, nn. 128, 129.—H.
the mind aside into various opinions, which circumstance gives birth to ignorance, heresies, and errors. (*)

312. Another reason for the existence of this belief among the members of the church may also be mentioned; which is this: that they believe that no man will be admitted into either heaven or hell till the time of the last judgment; respecting which they have imbibed the opinion, that all visible objects will then perish, and be replaced by new ones; and that the soul will then return into its body, by virtue of which reunion, man will then live again as a man. This belief implies the other respecting angels created such from the beginning; for it cannot be believed that the inhabitants of heaven and of hell are all derived from the human race, while it is imagined that no man will be admitted into either till the end of the world. But that men might be convinced that such is not the fact, it has been granted me to enjoy the society of angels, and also to converse with the inhabitants of hell. This privilege I have now enjoyed for many years, sometimes from morning to evening without cessation; and I have thus received information respecting both heaven and hell. This also has been granted me, in order that the members of the church might no longer adhere to their erroneous belief respecting the resurrection at the period of the last judgment, and the state of the soul in the mean time; as also, respecting angels and the devil. This faith, being a belief of what is false, involves the mind in darkness, and, with persons who think on those subjects from self-intelligence, occasions doubt, and, finally, denial. For they say in their heart, how can the visible heavens, with such myriads of stars, and the sun and moon, be destroyed and dissipated? And how can the stars, which are larger than the earth, then fall from heaven upon it? And how can our bodies, though eaten by worms, consumed by putrefaction, and dispersed to all the winds, be gathered together again, to be reunited with their souls? Where is the soul in the mean time? and what sort of thing can it be, when without the senses which it had in the body? With many similar questions, the points referred to in which, being incomprehensible, cannot be objects of belief, and, with many, destroy all belief in the life of the soul after death, and respecting heaven and hell, and, together with these, respecting the other points which belong to the faith of the church. That they have had this destructive effect, is evident from those who

(*) That the doctrine of the church must be derived from the Word, nn. 8464, 8402, 5432, 10,763, 10,764. That the Word without doctrine is not understood, nn. 9025, 9409, 9424, 9430, 10,824, 10,491, 10,682. That true doctrine is a lamp to those who read the Word, n. 10,400. That genuine doctrine must be had from those who are in illumination from the Lord, nn. 8510, 8518, 8618, 9424, 10,165. That those who abide in the sense of the letter, without doctrine, never attain any understanding respecting divine truths, nn. 9409, 9410, 10,682. And that they are led away into many errors, n. 10,431. What is the difference between those who teach and learn from the doctrine of the church derived from the Word, and those who teach and learn from the literal sense alone, n. 9029. 
say, Who has ever come to us from heaven, and assured us of its existence? What is hell? is there such a place? What can it be, for a man to be tormented in fire forever? What is the day of judgment? has it not been expected for ages past, and has not arrived yet? With similar observations, implying denial of the whole. Lest, therefore, those who think in this manner, as is customary with many who possess much worldly wisdom, and on that ground are accounted men of erudition and learning, should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness with respect to God, heaven, eternal life, and other subjects which depend on these, my interiors, which are of the spirit, have been opened by the Lord, and it has thus been given me to converse with all that ever I knew while they lived in the body, after their decease. With some of these I conversed for several days, with others for months, and with others for a year. I have also conversed with such multitudes of other deceased persons, that I should underrate their number were I to reckon them at a hundred thousand; of whom many were in the heavens, and many in the hells. I have conversed, too, with some, two days after their decease; whom I told, that their friends were now preparing for their funeral, and for the burial of their remains. They replied, that their friends did well to put out of the way what had served them for a body and its functions in the world; and they wished me to say, that they were not dead, but alive, being now as really men as before, having only migrated from one world into another; and that they were not conscious of having lost any thing, because they were living in a body, possessing the faculties of sense, the same as before, and were also in the enjoyment of understanding and will, as before; and that they had thoughts and affections, sensations and desires, similar to what they had in the world. Many of the newly deceased, when they see that they are living as men, as before, and are in a similar state (for the first state of every one’s life after death is such as he was in while in the world; but this is gradually changed with him, either into heaven or into hell), are affected with new joy at finding themselves alive, and declare that they could not have believed it: but they wonder exceedingly that they should have been in such ignorance and blindness respecting the state of their life after death; and still more, that the same should possess the members of the church, who, above all others in the whole terrestrial globe, might be in the possession of light on those subjects. (7)

(7) That in Christendom, at this day, few believe that man rises again immediately after death, Preface to chap. xvi. Gen., and nn. 4622, 10,758; but that he shall rise again at the day of the last judgment, when the visible world will perish, n. 10,585. The reason why it is so believed, nn. 10,595, 10,758. That, nevertheless, man rises again immediately after death, and that then he is a man in every respect, nn. 4527, 5004, 5072, 8939, 5991, 10,594, 10,758. That the soul which lives after death is the spirit of man, which, in man, while in the world, is the man himself, and which, in the other
They then first discovered the cause of such blindness and ignorance; which is, that external things, which are such as relate to the world and the body, have possessed and filled men’s minds to such a degree, that they cannot be elevated into the light of heaven, and view the things belonging to the church farther than as matters of doctrine; for when corporeal and worldly things are so loved as they are at the present day, mere darkness flows from them into the mind, as soon as any one advances a step beyond what he has learned from doctrine.

313. Great numbers of the learned men who come from the Christian world, when they see themselves, after their decease, possessed of a body, clothed with garments, and dwelling in houses, as when they were in the world, are seized with amazement; and when they recall to mind what they had thought respecting the life after death, respecting the soul, respecting spirits, and respecting heaven and hell, they feel ashamed, and confess that they had thought foolishly, and that the thoughts of those who held their faith in simplicity were much wiser than theirs. The state of the learned who had confirmed themselves in such notions, and who had ascribed every thing to nature, was investigated; and it was ascertained, that their interiors were completely closed, and only their exteriors open, so that they had not looked to heaven, but to the world, and thus, also, to hell. For so far as a person’s interiors are open, he looks to heaven; but so far as they are closed, and only his exteriors are open, he looks to hell; for man’s interiors are formed for the reception of all things belonging to heaven, and his exteriors for the reception of all things belonging to the world; and those who receive the world, and not heaven at the same time, receive hell.(

314. That the inhabitants of heaven are derived from the human race, may also be evident from the fact, that the minds of angels and those of men are similar to each other. Both enjoy the faculty of understanding, perceiving, and willing: both are formed for the reception of heaven. For the human mind is capable of wisdom equally with the angelic mind; but the reason that it does not enjoy wisdom in an equal degree in the world, is, because man is then invested with a terrestrial body, in which his spiritual mind thinks in a natural manner: whereas, when it is released from its connection with that body, it no longer thinks in a natural but in a spiritual manner; and when it thinks spir-
itually, it embraces things incomprehensible and ineffable to the
natural man, and thus enjoys the same wisdom as an angel.
From these observations it may be seen, that the internal
of man, which is called his spirit, is, in its essence, an angel(6)
(see above, n. 57); and, when released from the terrestrial body,
is in the human form, equally with an angel. (That an angel is
in a perfect human form, may be seen above nn. 73—77). But
when a man's internal is not open above, but only below, it is
still, after its separation from the body, in a human form, but in
such as is direful and diabolical; for it is unable to look upwards
to heaven, but only downwards to hell.

315. He who is instructed in the nature of Divine Order, may
also understand, that man was created to become an angel: for
in him is placed the ultimate of order (see above, n. 304), in
which may be formed a subject of heavenly and angelic wisdom,
that may afterwards be renewed and multiplied. Divine Order
never stops mid-way, and there forms a being without its ulte-
minate; for it is not, there, in its fulness and perfection: but it
goes on to the ultimate, and when it has arrived there, it com-
 mences the work of formation. It also, by means there brought
together, renews itself, and goes on to further productions; which
it accomplishes by the way of procreation. In the ultimate, con-
sequently, is the seminary of heaven.

316. The reason that the Lord rose again, not only as to His
spirit, but also as to His body, was, because, while He was in
the world, He glorified the whole of His Humanity,—that is,
made it Divine. For His soul, which He had from the Father,
was the Essential Divinity; and His body was made the likeness
of His soul, that is, of the Father; consequently, Divine, also.
Hence it was, that He, differently from any man, rose again as
to both.(6) This, also, He made manifest to the disciples, who
imagined, when they beheld Him, that they saw a spirit, by
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 he indicated, that
he was not only a Man as to His spirit, but as to His body also.

317. In order that it might be known that man lives after
death, and goes either to heaven or to hell according to his life
in the world, many things have been discovered to me respecting
the state of man after death. These will be delivered, in
order, in the following pages, when we treat of the World of
Spirits.

(6) That there are as many degrees of life in man, as there are heavens, and that they
are opened in man after death according to his life, nn. 8747, 8884. That heaven is in
man, n. 3884. That men who live a life of love and charity have in them angelic
wisdom, which at the time, is hidden, but that they come into it after death, n. 2484.
That a man who receives the good of love and of faith from the Lord, is called, in the
Word, an angel, n. 10,528.

(6) That man rises again only as to his spirit, nn. 10,593, 10,594. That the Lord alone
rose again as to the body also, nn. 1729, 2093, 5078, 10,825.
OF THE STATE, IN HEAVEN, OF THE GENTILES, OR NATIVES OF COUNTRIES NOT WITHIN THE LIMITS OF THE CHURCH.

318. It is a common opinion, that persons who are born out of the limits of the church, and who are called Gentiles or Heathens, cannot be saved, because they do not possess the Word, and thus are ignorant of the Lord; and it is certain that, without the Lord, there can be no salvation. Nevertheless, that salvation is open to these also, is a truth which might be inferred from these considerations alone: That the Lord’s mercy is universal, or extends to every individual; that they are born men, as really as those who are born within the church, who are but few in comparison; and that their being ignorant of the Lord is by no fault of their own. Every person who thinks from a rational faculty in any degree enlightened, may see clearly, that no man can be born designedly for hell; since the Lord is Love itself, and His Love consists in desiring the salvation of all. On this account He provides, that all should be attached to some religion, and should possess, by means of it, the acknowledgment of a Divine Being, and interior life; since to live according to a religious belief is to live interiorly; for a man then has respect to a Divine Being, and so far as he does this, he does not look to the world, but removes himself from the world, consequently, from the life of the world, which is exterior life. (*)

319. That Gentiles are saved as well as Christians, may be known to those who are aware what it is that constitutes heaven with man; for heaven is in man, and those who have heaven in themselves, go to heaven after death. It is heaven in man to acknowledge a Divine Being, and to be led by Him. The first and chief essential of all religion consists in acknowledging a Divine Being: and a religion which does not include this acknowledgment, is no religion at all. The precepts, also, of every religion have respect to worship, or teach how the Divine Being is to be worshipped, in order to render man acceptable to Him: and when this is implanted in a man’s mind, or in proportion as it is an object of his will or of his love, he is led by the Lord. It is known that the Gentiles live a moral life as well as Chris-

(*) That the Gentiles are saved, equally with Christians, nn. 392, 1082, 1089, 2934, 2539, 2590, 3778, 4190, 4197. Of the lot of the Gentiles and people who are out of the limits of the church in the other life, nn. 2589—2604. That the church is specifically where the Word exists, by which the Lord is known, nn. 3837, 10,761. Nevertheless, that those who are born where the Word exists, and where, by means of it, the Lord is known, are not on that account of the church, but those who live a life of charity and of faith, nn. 6687, 10,143, 10,153, 10,578, 10,645, 10,689. That the church of the Lord exists with all in the universe who live in good according to their religious principles, and acknowledge the Divine Being; and that they are accepted of the Lord, and go to heaven, nn. 2589—2604, 3351, 2513, 2536, 4190, 4197, 4700, 9298.
tians, and many of them better. Men live a moral life, either from regard to the Divine Being, or from regard to the opinion of the people in the world; and when a moral life is practised out of regard to the Divine Being, it is a spiritual life. Both appear alike in their outward form, but in their inward they are completely different: the one saves a man, but the other does not; for he that lives a moral life out of regard to the Divine Being, is led by Him; but he who does so from regard to the opinion of people in the world, is led by himself.

But this shall be illustrated by an example. A person who abstains from doing injury to his neighbor, because, to do so, would be contrary to religion, consequently, contrary to the will of the Divine Being, practises such abstinence from a spiritual ground: whereas a person who merely abstains from doing injury to another out of fear of the law, of the loss of reputation, honor, or gain, thus out of regard to self and the world, only practises such abstinence from a natural ground, and is led by himself. The life of this person is natural in its quality; but that of the former is spiritual. The man whose moral life is of a spiritual quality, has in himself heaven: but the man whose moral life is only of a natural quality, has not. The reason is, because heaven enters by influx from above, and opens man's interiors, and then, through his interiors, flows into his exteriors; whereas the world enters by influx from below, and opens man's exteriors, but not his interiors: for there cannot be any influx from the natural world into the spiritual, but only from the spiritual world into the natural; and consequently, if, when the world flows into the exteriors, heaven is not received at the same time, the interiors are closed. From these observations may be seen, who the persons are that receive heaven in themselves, and who they are that do not. Heaven, however, in one person, is not the same in quality as it is in another. It differs in every one according to his affection of good, and of truth thence derived. All who cherish the affection of good out of regard to the Divine Being, love Divine Truth; for good and truth mutually love each other, and desire to be in conjunction:({*}) on which account the Gentiles, although they are not possessed of genuine truths while in the world, receive them in the other life, by virtue of the love in which they are grounded.

320. There was a certain spirit from among the Gentiles, who, when in the world, had lived in the good of charity according to his religious persuasion, who happened to hear some Christian spirits disputing about points of belief: for spirits reason with one another much more fully and acutely than men do, especially

({*}) That between good and truth there is the resemblance of marriage, nn. 1904, 3173, 2508. That in good and truth there is a perpetual tendency to conjunction, and that good desires truth, and to be conjoined with it, nn. 9296, 9297, 9495. In what manner the conjunction of good and truth is effected, and in whom, nn. 3894, 3895, 4096, 4097, 4301, 4343, 4345, 4363, 4484. 4983. 5583, 7922—7927, 9258.
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on subjects relating to good and truth. He much wondered at
their contending so about them, observing, that he did not like
to hear such disputes, for they were reasoning from appearances
and fallacies. He instructed them by saying, If I am a good
man, I am able to determine what sentiments are true from good
itself: and such truths as I am not acquainted with, I have a
capacity for receiving.

321. I have been instructed, by many examples, that the Gen-
tiles who have passed a moral life, have lived in obedience and
subordination, and in mutual charity according to their religious
persuasion, and who thence have acquired some degree of con-
science, are accepted in the other life, and are there instructed
by the angels, with sedulous care, in the goods and truths of
faith: and that, while under instruction, they behave themselves
modestly, intelligently, and wisely, and easily receive truths, and
have them incorporated in their minds: for they have not formed
for themselves any principles of falsity opposed to the truths of
faith, which would need to be first removed; much less, any
scandalous notions against the Lord, as many Christians have,
who cherish no other idea of Him than that of a common man.
Not so the Gentiles; for when they hear that God was made
man, and thus was manifested in the world, they immediately
acknowledge it, and adore the Lord, observing, that God as-
suredly had manifested Himself, because He is the God of
heaven and earth, and the human race is His work.(1) It is,
indeed, a divine truth, that without the Lord there can be no
salvation: but the way in which that truth is to be understood,
is this: that there can be no salvation except from the Lord.
There are, in the universe, numerous earths, and all full of in-
habitants: scarcely any of them know that the Lord assumed
Humanity in our planet; but nevertheless, as they adore the
Divine Being under a Human Form, they are accepted and led
by the Lord. (On which subject, see the little work, On the
Earths in the Universe.)

322. Among Gentiles, as among Christians, there are both
wise and simple; and that I might be made acquainted with
the character of both, it was granted me to converse with both,
sometimes for hours and days together. There are, however,
no such wise men at the present day as existed in ancient times,

(1) The difference between the good in which the Gentiles are principled, and that
in which Christians are principled, nn. 4180, 4197. Of the truths appertaining to the
Gentiles, nn. 3263, 8778, 4190. That the interiors cannot be so closed with the Gentiles,
as with Christians, n. 9258. That neither can so thick a cloud exist with the Gentiles,
who live according to their religious principles in mutual charity, as with the Christians
who live in no charity, the reasons, nn. 1090, 9226. That the Gentiles cannot profane
the holy things of the church like Christians, because they are not acquainted with
them, nn. 1827, 1828, 2051. That they are afraid of Christians on account of their lives,
n. 2586, 2597. That those who have lived well, according to their religious principles,
are instructed by the angels, and easily receive the truths of faith, and acknowledge
the Lord, nn. 2049, 2956, 3958, 2960, 2961, 2960, 2961, 2963, 2988.

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more particularly in the Ancient Church, which extended over
a great part of the Asiatic world, whence religion emanated,
and was diffused through many Gentile nations. That I might
know of what quality they were, it was granted me to converse
with some of them familiarly.

I found myself in company with a person, who had formerly
been one of those, who possessed superior wisdom, and was also,
on that account, known in the literary world. I conversed with
him on various subjects; and it was given me to believe that
he was Cicero. As I knew that he had been a wise man, my
discourse with him was respecting wisdom, intelligence, order,
the Word, and finally, the Lord. Respecting wisdom, he ob-
erved, that there is no wisdom, but such as relates to life; and
that nothing else can deserve the name. Respecting intelli-
gence, that it proceeds from the former. Respecting order,
that it comes 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 a passage from the prophets, he was very much de-
lighted, especially on finding that every individual name and
word signified interior things; and he was exceedingly surprised,
that the learned of the present day should not take pleasure in
such a study. I manifestly perceived that the interiors of his
thought or mind were open. He said that he could not attend
longer, because he had a perception of something more holy
than he could bear,—so interiorly was he affected. Our con-
versation at length turned on the subject of the Lord; when I
remarked, that he was born a man, but was conceived of God:
that he put off the maternal humanity and put on the Divine
 Humanity; and that it is He who governs the universe. To
these observations he replied, that he knew many things respect-
ing the Lord, and that he apprehended, in his own way, that,
if the human race was to be saved, it was impossible but that
what I had stated must be the truth. Certain wicked Chris-
tians, however, injected various scandalous suggestions; but to
these he paid no attention, observing, that their conduct was
not to be wondered at, since, in the life of the body, they had
imbibed unbecoming notions on those subjects, and that, before
these were removed, they could not admit the considerations
which confirm the truth, as those can who are ignorant of it
altogether.

323. It has also been granted me to converse with some others
who lived in ancient times, and who then belonged to the class
of those who were eminent for wisdom. They at first ap-
peared in front at some distance. From that station they
were able to perceive the interiors of my thoughts, and thus
fully to discern many things belonging to them; and from
one idea of thought they were able to discern the whole series
to which it belonged, and to fill it with delightful conceptions

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of wisdom, combined with beautiful representations. I thence
perceived, that they were of the class of such as were eminent
for wisdom; and I was told, that they were some of the ancients.
They then drew nearer; and on my reading a passage of the
Word, they were exceedingly delighted. The nature of their
delight and pleasure was perceived by me, and it chiefly arose
from the circumstance, that all they heard from the Word, even
to the most minute particular, was representative and significative
of things celestial and spiritual. They stated, that in their
days, when they lived in the world, their mode of thinking and
speaking, and of writing, also, was of this kind, and that to ren-
der it such was the aim of their wisdom.

324. But as to the Gentiles of the present day, they are not
of this wise character, but many of them are simple-hearted per-
sons. Such of them, however, as have lived in mutual charity
receive wisdom in the other life; respecting whom it may be
proper to mention one or two instances.

Once when I was reading chapters xvii. and xviii. of Judges,
respecting Micah, whose graven image, teraphim, and Levite,
were taken from him by the sons of Dan, there was present a
spirit from among the Gentiles, who, when he lived in the body,
had worshipped a graven image. On listening attentively to
the relation of what was done to Micah, and of the grief that he
felt for the loss of his graven image, he, also, was seized with
grief, and was affected by it to such a degree, that he scarcely
knew, through the interior pain that he experienced, what he
was thinking of. His grief was perceived by me; and it was
perceived at the same time, that there was innocence in all his
affections. Some Christian spirits were present, who observed
the transaction, and wondered that the worshipper of a graven
image could be moved with so great an affection of compassion
and innocence. Certain good spirits afterwards entered into
conversation with him; who remarked, that a graven image
ought not to be worshipped, and that, as a human being, he was
able to understand that such is the truth; but that, independ-
ently of his graven image, he ought to think of God the Creator
and Governor of the universe, including both heaven and earth;
and that that God is the Lord. When this was said to him, I
was enabled to perceive the interior affection of his adoration,
which was communicated to me, and was of a far more holy
character than prevails among Christians. It may hence be
evident, that the Gentiles enter heaven far more easily than the
Christians of the present day: according to these words of the
Lord in Luke: "And they shall come from the east and from
the west, and from the north and from the south, and shall lie
down in the kingdom of God: and, behold, there are last who
shall be first, and there are first who shall be last."—(Ch. xiii.
29, 30.) For in the state in which he then was, he was in a

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capacity for imbibing all the doctrines of faith, and for receiv-
ing them with interior affection; he possessed the compassion
which is an attribute of love, and in his ignorance was included
innocence; and where these are present, all the doctrines of
faith are received as if spontaneously, and their reception is ac-
accompanied with joy. He was afterwards admitted among the
angels.

325. One morning there was heard at a distance a certain
company singing in concert, and from the attendant representa-
tions it was made known to me that they consisted of natives of
China; for they presented the figure of a he-goat clothed with
wool, and of a cake made of millet, and an ebony spoon, to-
gether with the idea of a floating city. They expressed a desire
to come nearer to me; and when they did so, they said that
they wished to be with me alone, that they might unboosm their
thoughts. But they were told that they were not alone, and
that others were present who were displeased at their wishing
to be alone, although they were strangers. On perceiving their
displeasure, they began to consider, whether they had trespassed
against their neighbor, and whether they had claimed any
thing for themselves which was the property of others (for all
thoughts in the other life are communicated to those around).
It was given me to perceive the agitation of their minds; it in-
cluded an acknowledgment that they might possibly have done
them injury, with shame on that account, combined with a mix-
ture of other commendable affections; whence it was known
that they were possessed of charity. I soon afterwards entered
into conversation with them, and at last spoke with them re-
specting the Lord. When I called him Christ, I perceived
in them a degree of repugnance; but the reason of this was
discovered, and it was found that they had brought it with
them out of the world, because they knew that Christians led
worse lives than they did, and that they were void of charity.
But when I simply called him the Lord, they exhibited an in-
terior emotion. They were afterwards informed by angels, that
the Christian doctrine insists on love and charity more than any
other in the world; but that those who live according to it are
few. There are some Gentiles, who, when they lived in the
world, knew, by conversation and report, that Christians lead
wicked lives, practising adultery, hatred, contention, drunken-
ness, and other crimes, which these Gentiles abhorred, as being
contrary to their religious principles. These, in the other life,
are more timid than others in receiving the truths of faith.
They are instructed, however, by the angels, that the Christian
document, and the true Christian faith, teach quite different con-
duct; but that the professors of Christianity live far less accord-
ing to their doctrine than is usual with Gentiles. When they
perceive the correctness of these statements, they receive the
truths of faith, and worship the Lord; but they are longer before they do so than others.

326. It is customary for the Gentiles who have adored some god under the form of an image or statue, or have worshipped a graven idol, to be introduced, on entering the other life, to certain spirits who are substituted in the place of their gods or idols; which is done for the purpose of divesting them of their phantasies; and when they have remained with those spirits for some days, they are withdrawn. Those, also, who have worshipped deceased men, are sometimes introduced to the objects of their veneration, or to others who personate them: thus many of the Jews are introduced to Abraham, Jacob, Moses, and David: but when they find that human nature, in them, is the same as in others, and that they can give them no help, they are ashamed, and are transferred to their own place according to their life. Of all the Gentiles, the Africans are most esteemed in heaven; for they receive the goods and truths of heaven more easily than others. They particularly desire 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 belonged to the Ancient Church, or the church which existed after the flood, and which then extended through many kingdoms, as Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia including Tyre and Sidon, and the Land of Canaan on both sides of Jordan. Those with whom I conversed, while in the world, had possessed knowledge respecting the Lord as being to come, and had been instructed in the goods of faith, but had nevertheless fallen away, and had become idolaters. They were in front towards the left, in a dark place, and in a state of misery. Their speech was in sound like a pipe having but one note, and was almost destitute of rational thought. They said that they had been in that place for many ages, and that they are occasionally taken out of it to act as servants to others for the performance of some uses of a mean description. From observing

(*) That the first and most ancient church on this earth was that which is described in the first chapters of Genesis; and that that church, above all others, was a celestial church, nn. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8991, 9842, 10,545. What is the quality of the members of that church in heaven, nn. 1114—1123. That there were various churches after the flood, which are called ancient churches, concerning which, nn. 1125, 1126, 1127, 1927, 10,395. What was the quality of the members of the ancient church, nn. 607, 896. That the ancient churches were representative churches, nn. 516, 521, 2896. That the ancient church had a Word, but that it is lost, n. 2897. What was the quality of the ancient church when it began to decline, n. 1123. The difference between the most ancient church and the ancient one, nn. 597, 907, 640, 641, 765, 784, 895, 4493. That the statutes, the judgments, and the laws, which were commanded in the Jewish church, were in part like those which were in the ancient church, nn. 4398, 4449, 10,149. That the Lord was the God of the most ancient church, and likewise of the ancient, and that He was called Jehovah, nn. 1843, 6846.

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the state of these, I was led to think of that of many Christians, who, though not idolaters outwardly, are such inwardly, being worshippers of self and the world, and denying the Lord in their hearts; and to consider what sort of lot awaits them in the other life.

328. That the Lord’s church is spread through the whole terrestrial globe, consequently, is universal, and that it includes all who have lived in the good of charity according to their religious belief; and also, that the church that is in possession of the Word, by means of which the Lord is known, is, to those who live beyond its limits, 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 combinations, may be seen above, n. 308.

OF INFANTS OR LITTLE CHILDREN IN HEAVEN.

329. It is the belief of some, that only those infants or little children that are born in the church go to heaven, but not those who are born out of it; and the reason which they assign is, that children born in the church are baptized, and are initiated by baptism into the faith of the church. But such persons are not aware, that heaven is not imparted to any one by baptism, nor faith either: for baptism is only instituted as a sign and memorial that man is to be regenerated, and that it is possible for those to be regenerated who are born in the church, since the church possesses the Word, in which are contained the divine truths by means of which regeneration is effected, and in the church the Lord is known, by whom it is accomplished.(1) Be it known, therefore, that every infant or little child, let him be born where he may, whether in the church or out of it, whether of pious or of wicked parents, is received when he dies by the Lord, and is educated in heaven; where he is instructed according to Divine Order, and is imbued with affections of good, and, through them, with knowledge of truth; and that afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every person who thinks from reason may be aware, that no one is born for hell, but all for heaven, and that if a man goes to hell the blame is his own, but that no blame can attach to infants or little children.

(1) That baptism signifies regeneration from the Lord by the truths of faith derived from the Word, nn. 4255, 5120, 9088, 10,289, 10,388, 10,387, 10,388, 10,892. That baptism is a sign that man belongs to the church where the Lord is acknowledged, from whom regeneration is derived; and where the Word exists, containing the truths of faith, by which regeneration is effected, nn. 10,386, 10,387, 10,898. That baptism does not confer faith nor salvation, but that it testifies that those who are regenerated will receive them, n. 10,891.
330. When infants depart this life, they are still infants in the other, having a similar infantile mind, a similar innocence in ignorance, and a similar tenderness in all respects. They are only in the first initiatory state for enabling them to become angels: for infants are not angels already, but become so. Every one who departs out of this world resuscitates in a state of life similar to that in which he was before, an infant in the state of infancy, a boy in the state of boyhood, and a youth, man, and old man, in the state of youth, manhood, and old age, respectively: but the state of every one is afterwards changed. The state of infants, however, excels that of the other ages in this respect, that they are in a state of innocence, and that evil is not yet rooted in them by actual life; and such is the nature of innocence, that all things belonging to heaven can be implanted in it; for innocence is the receptacle of the truth of faith and of the good of love.

331. The state of infants in the other life far surpasses that of infants in the world, because they are not invested with a terrestrial body, but with one like those of the angels. The terrestrial body in itself is heavy or dull. It does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural; on which account, infants in the world must learn to walk, to use their limbs, and to talk; and even the senses, as those of sight and hearing, must be opened in them by use. Not so in the other life. There, being spirits, they immediately begin to act according to their interiors. They walk without previous practice, and talk with the same readiness; only they speak, at first, from common or general affections, not yet perfectly distinguished into ideas of thought: but they are speedily initiated into these also; and the reason that this is so easily effected is, because their exteriors are homogeneous to their interiors. (That the speech of angels flows from affections variegated by ideas of thought, so that their discourse is in perfect conformity with their thoughts from affection, may be seen above, nn. 234—245.)

332. As soon as infants are resuscitated, which takes place immediately after their decease, they are carried up into heaven, and are committed to the care of angels of the female sex, who, in the life of the body, had been influenced by a tender love for little children, and, at the same time, by love for God. As these angels had, while in the world, loved all infants with a tenderness like that of their mothers, they receive the little ones committed to their charge as if they were their own; and the infants, on their part, from an inherent inclination, love them in return as their mothers. Every one has as many infants under her care, as, from spiritual maternal love, she desires. This heaven appears in front, over against the forehead, directly in the line or radius in which angels look to the Lord: it is there situated,
because all infants are under the immediate auspices of the Lord. They also receive an influx from the heaven of innocence, which is the third heaven.

333. Infants differ in their genius; some being of the genius by which the spiritual angels are distinguished, and some of the genius by which the celestial angels are distinguished. The infants who are of the celestial genius appear on the right in that heaven, and those who are of the spiritual genius on the left. In the Grand Man, which is heaven, all infants are in the province of the eyes, those who are of the spiritual genius being in the province of the left eye, and those who are of the celestial genius in the province of the right eye; the reason of which is, because the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye. (See above, n. 118.) From the circumstance, that, in the Grand Man or heaven, infants are in the province of the eyes, it also is evident, that they are under the immediate view and auspices of the Lord.

334. In what manner infants are educated in heaven, shall also be briefly stated. They learn of their governess to talk. Their first speech is only a sound expressive of affection; but this becomes by degrees more distinct, as ideas of thought enter into it; for ideas of thought derived from their affections constitute all the speech of angels. (On which subject, see its proper Section above, nn. 234—245.) Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are of a delightful nature; and as these are from a spiritual origin, such things as belong to heaven flow into them at the same time; by which the interiors of the children are opened, and they thus are continually advanced in perfection. After this first period is completed, they are transferred to another heaven, where they are instructed by masters. And so they advance.

335. Infants are chiefly instructed by representatives suited to their respective genius; and these are so beautiful, and at the same time so full of wisdom from an interior ground, as to surpass belief. Thus is intelligence insinuated into them by degrees, such as derives its life from good. Two representatives, which it was granted to me to behold, I am at liberty to mention; from which a conclusion may be drawn respecting the others. They first represented the Lord ascending out of the sepulchre, and at the same time the union of his Humanity with his Divinity; which was performed in so wise a manner as to surpass all the wisdom of men, though in a manner innocently infantile at the same time. They also presented an idea of a sepulchre, but not, simultaneously, an idea of the Lord, except so remotely, that it was scarcely to be perceived that it was the Lord, otherwise than, as it were, afar off; because the idea of a sepulchre

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includes something funereal, which they thus removed. They afterwards cautiously admitted into the sepulchre a sort of atmospheric production, but appearing like a subtile aqueous substance; by which they represented, still with a decent removal of every thing unbecoming, spiritual life in baptism. I afterwards saw represented by them the Lord’s descent to them that were in prison, and his ascent with them to heaven, all performed with incomparable prudence and piety. What was truly infantile, they let down soft, tender, and almost invisible threads, to lift up the Lord with in his ascent. Through all the operation, they were possessed by a holy fear, lest the least part of the representation should border upon any thing that did not include a spiritual and celestial essence. Not to mention other representatives in use among them, and by which, as by sports suited to the minds of little children, they are conducted into the knowledges of truth and the affections of good.

336. The nature of their tender intellect, has also been shown me. When I was praying in the words of the Lord’s Prayer, and they entered at the time into the ideas of my thought by an influx from their intellectual faculty, it was perceptible that their influx was so tender and soft as almost to be that of affection alone; and it was at the same time observable, that their intellectual faculty was open even from the Lord; for what flowed from them was as if it flowed through them. The Lord, also, flows most especially into the ideas of infants from inmost principles, for nothing has closed their ideas, as is the case with adults; no principles of falsity exist to shut their minds against the intelligence of truth, nor is there the life of evil to shut them against the reception of good, and thus against the reception of wisdom.

From these facts it may be evident, that infants do not enter upon the angelic state immediately after death, but that they are introduced into it successively by means of the knowledges of good and of truth; and that this is effected according to all heavenly order. For the most minute particulars of their genius are known to the Lord; wherefore, according to all, even the most particular, impulses of their inclination, they are led to receive the truths of good, and the goods of truth.

337. How all things are insinuated into them by such delightful and agreeable means as are suitable to their genius, was likewise shown me. It was granted to me to see little children most elegantly clothed, having about their breasts wreaths of flowers shining with the most agreeable and heavenly colors, and others about their tender arms. Once, also, I saw some little children with their governesses, in company with some maidens, in a paradisiacal garden most beautifully adorned, not so much by the trees that grew in it, as by espaliers as of laurel, and thus by porticoes, with paths leading towards its interior recesses.

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The children were clothed in the manner mentioned above; and upon their approach, the clusters of flowers that overshadowed the entrance beamed forth a cheerful brightness. It may hence appear what delights attend them; and also, that they are introduced, by means of objects and scenes most agreeable and delightful, into the goods of innocence and charity; which goods are continually insinuated by those delightful and agreeable objects by the Lord.

338. By a mode of communication usual in the other life, it has been shown me what sort of ideas little children have when they behold any objects. All, even to the most minute, were as if they were alive; whence, in all the minutiae of their ideas of thought, life is included. It was also perceived by me, that little children in the world have ideas nearly similar when engaged in their playful amusements; for they do not yet possess reflection, like that of adults, to show them what is inanimate.

339. It has been stated above, that infants are either of the celestial or of the spiritual genius. The distinction between them is very obvious. Those who are of the celestial genius think, speak, and act, with more softness than those of the spiritual genius, so that scarcely any thing appears but something of a flowing character, derived from the love of good directed to the Lord, and towards other little children. Those of the spiritual genius, on the other hand, do not think, speak, and act, with such softness, but something of a fluttering and vibratory character, so to speak, manifests itself in every thing that they say and do. It also is apparent from the indignation which they exhibit; and by other signs.

340. Many may imagine, that infants remain such in heaven, and exist as infants among the angels. Those who are ignorant what an angel is, may be confirmed in this opinion from the images sometimes seen in churches, in which angels are represented as little children. But the real fact is quite different. Intelligence and wisdom are the attributes which constitute an angel; and so long as infants are not yet possessed of these, they are, indeed, associated with angels, but they are not angels themselves. They first become angels, when they become intelligent and wise; and, what I was surprised at observing, they then no longer appear as children, but as adult persons; for they then are no longer of an infantile genius, but of the more adult genius belonging to angels. This maturity is inherent in intelligence and wisdom themselves. The reason that infants, as they are perfected in intelligence and wisdom, appear of more adult stature, thus as youths and young men, is, because intelligence and wisdom are real spiritual nourishment; thus, the

(*) That spiritual food is science, intelligence, and wisdom, thus the good and truth from which those things are derived, n. 8114, 4408, 4729, 5147, 5298, 5340, 5342, 5410, 5425, 5576, 5582, 5598, 5635, 5692, 9008. Hence, that food, in a spiritual sense, is every thing which comes forth from the mouth of the Lord, n. 881. That bread signifies all

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same things as nourish their minds, nourish also their bodies: which is the result of correspondence, the form of the body being nothing but the external form of the interiors. It is to be observed, that infants who grow up in heaven, do not advance beyond the first period of juvenile manhood, in which they remain to eternity. That I might know this fact with certainty, it has been granted to me to converse with some who had been educated as infants in heaven, and had there grown up: also, with some when they were infants, and afterwards with the same when they had become young men; and I heard from their own lips what had been the course of their life from one age to the other.

341. That innocence is the receptacle of all things constituent of heaven, and thus that the innocence of infants is a plane for all the affections of good and truth, may be evident from what has been stated above (nn. 276—283) respecting the innocence of the angels in heaven. It was there shown, that innocence consists in being willing to be led by the Lord and not by self; consequently, that man is in the enjoyment of innocence, just in proportion as he is removed from his proprium: and just in proportion as any one is removed from his own proprium, he is in the Lord's Proprium, which is what is called the Lord's righteousness and merit. But the innocence of infants is not genuine innocence, because, as yet, it is without wisdom. Genuine innocence is wisdom; for in proportion as a person is wise, he loves to be led by the Lord; or, what amounts to the same, in proportion as any person is led by the Lord, he truly is wise. Infants, therefore, are led from external innocence, which is what they possess at first, and which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom. This wisdom is the end of all their instruction and advancement; wherefore, when they arrive at the innocence of wisdom, the innocence of infancy, which had served them in the mean time as a plane, is conjoined to them. The nature of the innocence of infants was represented to me, by something that appeared as of wood, nearly destitute of life, but which is animated as the children are perfected by knowledges of truth and affections of good. The nature of genuine innocence was afterwards represented by a most beautiful infant, full of life, and naked. For those eminently innocent ones who inhabit the inmost heaven, and thus are nearest to the Lord, appear to the sight of the other angels just like infants, and some of them naked, because innocence is represented by the nakedness which does not inspire shame, as we read of the first man and his wife in paradise (Gen. ii. 25); wherefore, also, when they fall from their state of inno-

food in general, therefore it signifies every good, celestial and spiritual, nn. 276, 550, 2185, 2177, 8478, 6118, 8410. The reason is, because those things nourish the mind, which belongs to the internal man, nn. 4450, 5299, 5576, 6277, 8410.
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cence, they blushed for their nakedness, and hid themselves. (Ch. iii. 7, 10, 11.) In one word: the wiser angels are, the more innocent they are; and the more innocent they are, the more they appear to themselves as little children. It is on this account, that infancy, in the Word, signifies innocence. (See above, n. 278.)

342. I have conversed with angels respecting infants, inquiring whether they were pure from evils, because they have no actual evil, like adults. But I was informed, that they are equally the subjects of evil; but that they, like all the angels, are withheld from evil, and held in good, by the Lord; and that this is done so effectually, that it appears to them as if they were in good of themselves. Lest, therefore, infants who have grown up in heaven should entertain a false opinion of themselves, imagining that the good which attaches to them is self-derived, and is not communicated from the Lord, they sometimes are let into the evils which they have received hereditarily, and are left in them, till they know, acknowledge, and believe, the truth on the subject. There was a spirit, the son of a certain king, who had died when an infant, and had grown up in heaven, who entertained the opinion just mentioned. He was therefore let into the life of evils that was innate in him; when I perceived, by the sphere of his life, that he had a disposition to exercise command over others, and that he regarded adulteries as of no account; these being evils that he derived hereditarily from his parents: but after he was brought to the acknowledgment that he was of such a nature, he was again taken up among the angels with whom he was living before. No one, in the other life, ever suffers punishment for hereditary evil, because this is not his own, and thus it is by no fault of his own that he is of such a nature; but what he is punished for is actual evil, which is his own; thus he suffers punishment for so much of his hereditary evil as he has made his own by actual life. When infants who have grown up in heaven are let into the state of their hereditary evil, it is not that they may be punished for it, but that they may learn that, of themselves, they are nothing but evil, and that they are withdrawn from the hell which adheres to them, and taken to

(*) That all men whatsoever are born into evils of every kind, insomuch that their proprium is nothing but evil, nn. 210, 215, 731, 874, 875, 876, 897, 1047, 2307, 2308, 8513, 8701, 8812, 8480, 8550, 10,284, 10,285, 10,286, 10,732. That man, therefore, must be born, that is, regenerated, n. 8701. That the hereditary evil of man consists in loving himself above God, and the world above heaven, and in making no account of his neighbor in comparison with himself, except only for the sake of himself, thus in regarding himself alone; so that it consists in the love of self and of the world, nn. 694, 731, 4317, 5660. That from the love of self and of the world, when those loves predominate, come all evils, nn. 1207, 1306, 1521, 1584, 1591, 8413, 7355, 7376, (2450,) 7438, 8413, 8036, 8045, 10,085, 10,742. Which evils are contempt of others, enmity, hatred, revenge, cruelty, deceit, nn. 6667, 7372, 7373, 7374, 0348, 10,085, 10,742. And that from these evils comes all that is false, nn. 1047, 10,283, 10,284, 10,286. That those loves rush forward so far as the reins are given them, and that the love of self aspires even to the throne of God, nn. 7375, 8673.

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heaven, by the mercy of the Lord; and that they have a place in heaven, not by their own merit, but by the Lord's bounty; for which reason, they should not boast of themselves to others on account of the good which is attached to them, since to do so were as contrary to the good of mutual love as it is to the truth of faith.

343. Many times, when a number of infants have been present with me in choirs, whilst they were still in quite an infantile state, I heard from them a sound as of something tender and unarranged, so that they did not yet act as one, as they do afterwards when in a more adult state: and, what surprised me, the spirits present with me could not refrain from inciting them to speak. A desire of this kind is innate in spirits. But it was always observable, that the infants manifested repugnance, being not willing to speak when thus incited. I have often perceived their refusal and repugnance, which were attended with a certain species of indignation; and when some liberty of speaking was given them, they said no more than that it was not so. I was informed, that the temptation of little children is of this kind, and that it is permitted in order that they may learn, not only to resist what is false and evil, but also not to think, speak, and act, from another, and, consequently, not to allow themselves to be led by any other than the Lord alone.

344. From what has been adduced may be seen, the nature of the education of infants in heaven; namely, that they are introduced by the intelligence of truth and the wisdom of good into the angelic life, which consists in love to the Lord and mutual love, both including innocence. But how contrary is the education of children, as practised by many on earth, may appear from this example. Being in the streets of a great city, I saw some little boys fighting: a crowd gathered round, that enjoyed the sight with great pleasure; and I was informed that the parents themselves excited their little offspring to engage in such battles. The good spirits and angels who beheld the transaction through my eyes, were so shocked at it, that I could perceive their horror, especially at the circumstance, that parents should stir up their children to such practices. They said, that parents thus extinguish, in earliest years, all the mutual love, and all the innocence, which are infused into little children by the Lord, and initiate them into hatred and revenge; consequently, that they thus studiously exclude their children from heaven, where nothing prevails but mutual love. Let those parents, therefore, who wish well to their children, beware of such practices.

345. The nature of the difference between those who die when infants, and those who die in adult age, shall also be stated. They who die in adult age, have, and carry with them, a plane acquired from the terrestrial and material world. This plane
consists of their memory, and its corporeal-natural affection. This plane, after death, is fixed, and then remains quiescent; but it still serves as an ultimate plane for their thought, for the thought flows into it. It hence results, that according to the quality of that plane, and according to the manner in which the rational mind corresponds with its contents, is the quality of the man after death. But infants who have died such, and have been educated in heaven, have not such a plane, but instead of it, a spiritual-natural one; because they derive nothing from the material world and the terrestrial body, wherefore they cannot be in such gross affections and thence in such gross thoughts; for they derive all from heaven. Besides, infants are not aware that they were born in the world, but suppose themselves to have been born in heaven; consequently, they do not know what any birth is but the spiritual birth, which is effected by knowledges of good and truth, and by intelligence and wisdom, by virtue of which it is that a man is a man; and as these are from the Lord, they believe, and love to believe, that they are the children of the Lord Himself. But, notwithstanding, the state of men who grow up on earth may become equally perfect with the state of infants who grow up in heaven, provided they remove corporeal and earthly loves, which are those of self and the world, and receive spiritual loves in their place.

OF THE WISE AND THE SIMPLE IN HEAVEN.

346. It is generally believed, that the wise will enjoy glory and eminence in heaven beyond what falls to the lot of the simple, because it is said in Daniel, "They that are [wise, more literally] intelligent shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."—(Ch. xii. 3.) But few are aware who are here meant by the intelligent, and by those who turn many to righteousness. It is commonly supposed, that those who are called men of erudition and learning are the persons alluded to, especially such as have been teachers in the church, and have excelled others in doctrine and preaching; and, more especially still, those among them who have converted many to the faith. All such as these are believed, in the world, to be the intelligent: but the above words relate to those who are regarded as intelligent in heaven; and those just mentioned do not belong to the number, unless their intelligence be heavenly intelligence; the nature of which shall be here explained.

347. Heavenly intelligence is interior intelligence, arising from the love of truth, unconnected with any regard either to
glory in the world or to glory in heaven, but only to truth itself for its own sake, with which they are affected and delighted in their inmost soul. They who are affected and delighted with truth itself, are also affected and delighted with the light of heaven; and they who are affected and delighted with the light of heaven, are likewise affected and delighted with the Divine Truth, yea, with the Lord himself: for the light of heaven is the Divine Truth, and the Divine Truth is the Lord in heaven. (See above, nn. 126—140.) This light only enters into the interiors of the mind, which are formed for its reception; and as it enters, it also affects them, and imparts delight; for whatever enters by influx from heaven, and is received, carries in its bosom enjoyment and pleasure. From this source is the genuine affection of truth, which is the affection of truth for its own sake. Those who are in possession of this affection, or, what amounts to the same, of this love, are in the possession of heavenly intelligence, and shine, in heaven, as with the brightness of the firmament. The reason that they so shine is, because the Divine Truth, wherever it exists in heaven, shines or gives light (see above, n. 132); and the firmament of heaven signifies, by correspondence, that interior intellectual principle, as existing both with angels and with men, that is in the light of heaven. But those who cherish the affection of truth either with a view to glory in the world or to glory in heaven, cannot shine in heaven, because they are not delighted and affected with the light of heaven, but only with the light of the world, which, in heaven, is mere darkness: (1) for their own glory is what is predominant in their minds, this being the end which they have in view; and when his own glory is the end in view, the man has respect, in the first place, to himself, and only regards the truths which tend to promote his glory as means to that end, and as servants for his use. For whoever loves divine truths for the sake of his own glory, regards himself in them, and not the Lord; whence he turns away his eyes, or the sight of his understanding and faith, from heaven to the world, and from the Lord to himself. Such persons, consequently, are in the light of the world, but not in the light of heaven. These appear in external form, or in the sight of men, equally intelligent and learned with those who are in the light of heaven, by reason that they speak in a similar manner, and sometimes in external appearance with more wisdom, because they are ex-

(1) That the light of the world is for the external man, the light of heaven for the internal, nn. 3229, 3233, 3337. That the light of heaven flows into natural light, and that the natural man is so far wise, as he receives the light of heaven, nn. 4902, 4408. That from the light of the world, which is called natural light, the objects which are in the light of heaven cannot be seen, but visum cernes, n. 9755. Wherefore those who are in the light of the world alone do not perceive those things which are in the light of heaven, n. 3105. That the light of the world is thick darkness to the angels, nn. 1641, 1785, 1880.
cited by self-love, and have learned to make a feigned display of heavenly affections; but still in internal form, in which they appear in the sight of angels, they are totally different. From these observations may in some measure be seen, who they are that are meant by the intelligent that shall shine in heaven with the brightness of the firmament: but who are meant by those who turn many to righteousness, who shall shine as the stars, shall now be shown.

348. By those who turn many to righteousness are meant those who are wise; and, in heaven, those are called wise who are eminently grounded in good, and those are there eminently grounded in good, who admit divine truths immediately into the life. For when divine truth is incorporated in the life, it becomes good; for it becomes the object of the will and love, and whatever is the object of the will and love is called good. These, therefore, are denominated wise, for wisdom belongs to the life; but those are denominated intelligent, who do not immediately admit divine truths into the life, but first into the memory, whence they are afterwards drawn forth, and committed to life. In what manner, and to what extent, these two classes of persons differ in the heavens, may be seen in the Section which treats of the two kingdoms of heaven, the celestial kingdom and the spiritual kingdom (nn. 20—28); and in that which treats of the three heavens (nn. 29—40). Those who dwell in the Lord’s celestial kingdom, thus, those who dwell in the third or inmost heaven, are called the righteous, because they attribute nothing of righteousness to themselves, but all to the Lord. The Lord’s righteousness, in heaven, is the good which proceeds from Him. These, then, are the persons who are here meant by those who turn many to righteousness. They are the same as those of whom the Lord says, “The righteous shall shine as the sun in the kingdom of their Father” (Matt. xiii. 43): the reason of its being said that they shall shine as the sun, is, because they are grounded in love to the Lord derived from the Lord; and that that love is meant by the sun, has been shown above (nn. 116—125). The light, also, which shines around them, has a flaming appearance, and the ideas of their thought partake of a flaming quality, by reason that they receive the good of love immediately from the Lord as the Sun in heaven.

349. All who have procured for themselves intelligence and wisdom in the world, are accepted in heaven, and become

(2) That the merit and righteousness of the Lord are the good which rules in heaven, nn. 9408, 9593. That a righteous and justified person is one to whom the merit and righteousness of the Lord are ascribed; and that he is unrighteous who has his own righteousness and self-merit, nn. 5069, 9265. What is the quality of those in the other life, who claim righteousness to themselves, nn. 942, 9297. That justice or righteousness, in the Word, is predicated of good, and judgment of truth; hence to do justice and judgment, is to do what is good and true, nn. 9255, 9857.
angels, every one according to the quality and quantity of his intelligence and wisdom. For whatever a man has acquired to himself in the world, remains, and he carries it with him after death: it is then also increased, and filled up, but only within the degree of his affection and desire for good and truth, but not beyond that degree. Those who had but little of such affection and desire, receive but little, but still as much as they are able to receive within that degree; but those who had much affection and desire receive much. The actual degree of the affection and desire, serves as a measure, which is filled full; whence more is given to those whose measure is large, and less to those whose measure is small. The reason of this is, because love, to which belong affection and desire, receives all that agrees with itself; whence love and reception are co-extensive. This is meant by the Lord's words when he says, "Whosoever hath, to him shall be given, and he shall have more abundance."—(Matt. xiii. 12.) "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—(Luke vi. 38.)

350. All are received in heaven who have loved truth and good for their own sake. They, therefore, who have loved them much, are those who are called the wise; and they who have loved them but little, are those who are called the simple. In heaven, the wise dwell in much light; but the simple, in less; every one according to the degree of his love for good and truth. To love truth and good for their own sake, is, to will them and do them; for they who will them and do them are those that love them; but not they who will and do them not. The former, also, are those that love the Lord, and are loved by Him; for good and truth are from the Lord; and such being the case, He is in them; whence, also, He dwells with those who receive good and truth in their lives by willing and doing them. Man, likewise, regarded in himself, is nothing but his own good and truth, by reason that good is the object of his will, and truth of his understanding, and the quality of the man is such as is that of his will and understanding; from which fact it is evident, that man is loved by the Lord, just in proportion as his will is formed by good, and his understanding by truth. To be loved by the Lord also means, to love the Lord: for love is reciprocal, and to him who is loved, it is granted by the Lord to love in return.

351. It is supposed in the world, that they who possess much knowledge, whether relating to the doctrines of the church and to the Word, or to the sciences, see truths more interiorly and acutely than others, and thus are more intelligent and wise; and such persons imagine the same respecting themselves. But what true intelligence and wisdom are, what spurious, and what false, shall be here declared.
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. Every man possesses interiors and exteriors, or interior and exterior principles or faculties, his interiors being those which belong to the internal or spiritual man, and his exteriors those which belong to the external or natural man: and according as his interiors are formed, and act as one with his exteriors, is the man’s mental sight and perception. The interiors of man can only be formed in heaven; but his exteriors are formed in the world. When the interiors are formed in heaven, their contents then flow into the exteriors which are derived from the world, and form them to correspondence; that is, to act as one with themselves; and when this is accomplished, the man sees and perceives things from an interior ground. In order that the interiors may be formed, the only means are, that the man should look to the Divine Being and to heaven; for, as just observed, the interiors are formed in heaven: and man looks to the Divine Being when he believes in His existence, and likewise, that all truth and good, and consequently all intelligence and wisdom, come from that Source; and he believes in the Divine Being, when he is willing to be led by Him. It is in this way, and in no other, that the interiors of man are opened. The man who is grounded in that faith and in a life according to it, enjoys the power and capacity of becoming intelligent and wise; but in order to his becoming such actually, it is necessary for him to acquire a knowledge of many things, not only such as relate to heaven, but also such as relate to the world. Those relating to heaven are to be learned from the Word, and from the church; and those relating to the world, from the sciences. In proportion as a man makes such acquisitions, and applies them to life, he becomes intelligent and wise; for in the same proportion his interior sight, which is that of the understanding, and his interior affection, which is that of the will, are perfected. The simple of this class are they, whose interiors have been opened, but have not been much cultivated by spiritual, moral, civil, and natural truths; these have a perception of truths when they hear them, but they do not see them in themselves: but the wise of this class are they, whose interiors have not only been opened, but have also been cultivated: these both see truths in themselves, and have a perception of them. From these observations it may be evident, what true intelligence and wisdom are.

352. Spurious intelligence and wisdom consist in not seeing and perceiving what is true and good, and thence what is false and evil, from an interior ground, but in only believing that to be true and good, or false and evil, which is so pronounced by others, and in afterwards confirming it as such. They who do
not see what is true from truth itself, but from the dictate of another, may as easily embrace and believe falsity as truth, and may also afterwards confirm it so as to appear to be truth; for whatever is confirmed puts on the appearance of truth, and there is nothing whatever which may not be confirmed. The interiors of these persons are only open from below, but their exteriors are open to the extent of their confirmations: consequently, the light by which they see is not the light of heaven, but the light of the world, which is called natural light: for in this light falsities may appear lucid like truths, nay, when they are confirmed, may shine with brilliance; but not in the light of heaven. Of this class, the less intelligent and wise are those who have greatly confirmed themselves in their assumed opinions; but the more intelligent and wise are those who have done this but little. From these observations it may be evident what spurious intelligence and wisdom are. But in this class are not to be included those, who, in childhood, have supposed the sentiments to be true which they have heard from their masters, provided, when they grow up and think from their own understanding, they do not tenaciously adhere to those sentiments, but desire truth, and from such desire seek after it, and when they find it, are interiorly affected by it: such persons, because they are affected by truth for its own sake, see it to be truth before they confirm it as such.\(^{(5)}\) This shall be illustrated by an example. A conversation arose among certain spirits, as to whence it is that animals are born into all the knowledge suitable to their respective natures, whereas man is not: and it was observed, that the reason is, because animals exist in the order of their life, but man does not, wherefore he is to be brought into that order by means of knowledges and sciences; whereas, if man were born into the order of his life, which is to love God above all things and his neighbor as himself, he would be born into intelligence and wisdom, and thence, also, into a belief of every truth, so far as knowledges were present to make him acquainted with them. The good spirits saw this immediately, and perceived that it was so, solely by the light of truth: but the spirits who had confirmed themselves in faith alone, and had thence cast aside love and charity, could not understand it; because the light of confirmed falsity had obscured, with them, the light of truth.

353. False intelligence and wisdom are all such as do not include the acknowledgment of a Divine Being, for all those who do not acknowledge a Divine Being, but nature instead,

\(^{(5)}\) That wisdom consists in seeing and perceiving whether a thing be true before it is confirmed, but not in confirming what is said by others, nn. 1017, 4741, 7012, 7860, 7920. That to see and to perceive whether a thing be true before it is confirmed, is only possible for those who are affected with truth for the sake of truth, and for the sake of life, n. 8521. That the light of confirmation is natural light and not spiritual; and that it is sensual light, which has place even with the wicked, n. 8780. That all things, even falsities, may be confirmed, so as to appear like truths, nn. 2482, 2490, 5086, 6593, 8521.
think from the corporeal-sensual principle or nature, and are merely sensual men, how much soever they may be esteemed in the world as men of erudition and learning. Their erudition does not ascend beyond such objects as appear in the world before their eyes, which they retain in their memory, and contemplate in almost a material manner; although they are the same sciences as serve the truly intelligent for the formation of their understanding. By the sciences are meant the various kinds of experimental knowledge, such as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, history, both that of kingdoms or nations and of literature, criticism, and languages. Neither do those leaders in the church who deny a Divine Being, elevate their thoughts beyond the sensual apprehensions which belong to the external man. They regard the Word, and whatever relates to it, only as others do the sciences, not making them subjects of thought, or of any intuition, proceeding from an enlightened rational mind. The reason is, because their interiors are closed, as are also their exteriors that are nearest to the interiors. These are closed, because such persons have averted themselves from heaven, and have turned the faculties which were capable of looking in that direction, and which, as observed above, are the interiors of the human mind, the contrary way: the consequence of which is, that they are not able to see what is true and good, these being to them in darkness, while falsity and evil are in light. Nevertheless, sensual men are able to reason, and some of them more adroitly and acutely than other persons: but only from the fallacies of the senses confirmed by their scientific acquisitions; and because they possess this skill in reasoning, they also believe themselves to be wiser than others. The fire which inflames their reasonings with its affection, is the fire of the love of self and of the world. These are the characters who are the subjects of false intelligence and wisdom, and who are meant by the Lord when he says in Matthew, “They seeing see not, and hearing they

(*) That the sensual nature is the ultimate of the life of man, adhering to, and inhering in, his corporeal nature, nn. 5077, 5767, 9212, 9216, 9351, 9730. That he is called a sensual man, who judges and concludes all things from the senses of the body, and who believes nothing but what he sees with his eyes and touchess with his hands, nn. 5094, 7693. That such a man thinks in his outermost faculties, and not interiorly in himself, nn. 5089, 5094, 6644, 7693. That his interiors are closed, so that he sees nothing of divine truth, nn. 6644, 6645, 6645. In a word, that he is in gross natural light, and thus perceives nothing which is derived from the light of heaven, nn. 6601, 6610, 6644, 6644, 6645, 6608, 6612, 6614, 6622, 6634. That therefore he is inwardly opposed to all those things which belong to heaven and the church, nn. 6801, 6816, 6844, 6845, 6943, 6949. That the learned, who have confirmed themselves against the truths of the church, are sensual men, n. 6816. The quality of the sensual man is described, n. 10,286.

(*) That sensual men reason acutely and cunningly, since they make all intelligence to consist in speaking from the corporeal memory, nn. 183, 186, 5700, 10,538. But that they reason from the fallacies of the senses, nn. 5084, 6944, 6949, 7693. That sensual men are cunning and malicious more than others, nn. 7693, 10,286. That such were called by the ancients, serpents of the tree of knowledge, nn. 195, 196, 197, 6896, 6949, 10,318.

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heaven, neither do they understand."—(Ch. xiii. 13.) And in another place: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—(Ch. xi. 25.)

354. It has been granted me to converse with many of the learned after their departure out of the world, including some of the highest reputation, who are celebrated for their writings through the whole literary world; and some who are not so celebrated, but who, nevertheless, had their minds stored with hidden wisdom. Those of the former class, who in heart had denied a Divine Being, how much soever they had confessed him with their lips, were become so stupid, that they could scarcely understand any truth relating to civil affairs, much less any spiritual truth. I perceived, and saw too, that their interiors belonging to the mind were so closed as to appear black (in the spiritual world, such things are made objects of sight); and thus that they could not endure any ray of heavenly light, and, consequently, could not admit any influx from heaven. The blackness, with which their interiors appeared to be invested, was greatest, and extended farthest, in those who had confirmed themselves against the existence of a Divine Being by scientific considerations supplied by their erudition. In the other life, such persons receive every thing false with delight, imbibing it as a sponge does water; whilst they repel every thing true, as a bony elastic surface repels what falls on it. I have also been told, that the interiors of those who have confirmed themselves against a Divine Being, and in favor of mere nature, are actually ossified: their head, likewise, appears like a callous substance, as if made of ebony, which reaches even to the nose—a sign that they no longer possess any perception. Those who are of this character are immersed in whirlpools, which appear like bogs, where they are whirled about by the phantasies into which their false notions are turned. The infernal fire which torments them is their thirst for glory and renown; from which thirst they assault one another, and, from their infernal heat, torture those who do not worship them as deities; and thus, by turns, they torture each other. Into such insanities and horrors is turned all worldly erudition, when not made interiorly receptive of light from heaven, by the acknowledgment of a Divine Being.

355. That the learned of this class are of such a quality in the spiritual world, when they go thither after death, may be concluded from this circumstance alone: that then all things that are deposited in the natural memory, and are immediately in connection with the sensual organs and faculties of the body, as are such scientific acquirements as are mentioned above, are quiescent, and only the rational conclusions which had been deduced from them there serve for the materials of thought and speech. Man carries with him, indeed, all his natural memory, but the things contained in it are not, there, under his view, and
do not present themselves to his thoughts, as they did while he lived in the world. Nothing can he thence take out, and bring forth into spiritual light, because it contains nothing which belongs to that light. But the rational or intellectual conclusions or ideas which man has acquired for himself from the sciences while he lived in the body, agree with the light of the spiritual world; whence it results, that just in proportion as a man’s spirit has been made rational by means of knowledges and sciences in the world, is he rational when separated from the body: for then the man is a spirit; and the spirit is that which thinks while he lives in the body.(6)

356. Those, on the other hand, who, by means of knowledges and sciences, have procured for themselves intelligence and wisdom, being those who have applied them all to uses of life, and at the same time have acknowledged a Divine Being, have loved the Word, and have lived the spiritual-moral life described above (n. 319); to these the sciences have served for means of becoming wise, and also, of corroborating the principles of faith. The interiors belonging to the minds of these were perceived by me, and seen too, as if transparent with light, and of a white, flaming, or azure color, like that of pellucid diamonds, rubies, and sapphires; and that they had this appearance, according to the extent to which they had derived confirmations from the sciences in favor of the existence of a Divine Being, and in favor of divine truths. True intelligence and wisdom appear under such forms when exhibited to view in the spiritual world; and they derive the appearance from the light of heaven, which is the Divine Truth proceeding from the Lord, from which all intelligence and wisdom are derived. (See above, nn. 126—133.) The planes for the reception of that light, in which the variegations, like those of colors, exist, are the interiors of the mind; and confirmations of divine truths by means of such objects as exist in nature, thus such as are treated of in the sciences, produce those variegations.(7) For

(*) That matters of external knowledge, which may be called sciences, belong to the natural memory, which man possesses in the body, nn. 5219, 9922. That man carries with him after death all the natural memory, n. 2475: from experience, nn. 2481—2486. But that he cannot then bring any thing forth from that memory, as in the world, for several reasons, nn. 2476, 2477, 2749.

(7) That most beautiful colors appear in heaven, nn. 1058, 1624. That colors in heaven are derived from the light there, and that they are its modifications or variegations, nn. 1042, 1043, 1053, 1624, 3998, 4530, 4922, 4749. Thus that they are the appearances of truth derived from good, and signify such things as belong to intelligence and wisdom, nn. 4550, 4922, 4977, 9499.

Extracts from the Arcana Coelestia respecting the Sciences.

That man ought to be imbued with sciences and knowledges, since by them he learns to think, afterwards to understand what is true and good, and at length to grow wise, nn. 152, 1450, 1451, 1455, 1543, 1992. That sciences* are the first grounds on which

* For convenience, this word is retained, because, though not usual in the English language, there is no other single word that will express the Author’s meaning: and because, on this account, it has been generally adopted in the translation of the Arcana Coelestia, and of his other works. It is applied by the Author, not only to what are termed, in the customary use of the term as an adjective in English, sciences subject, but to all matters of knowledge of an external kind, such as abide in the memory as matters of fact, but are not seen in intellectual light, or viewed by rational intuition.—W.
the interior mind of man takes a view of the stores in his natural memory, and such things as it finds there that can be applied in confirmation, it sublimes, as it were, by the fire of heavenly love, separates them from gross appendages, and purifies them even into spiritual ideas. That such a process takes place, is

is built and founded the life of man, both civil, moral, and spiritual, and that they are learned for the sake of use as an end, nn. 1489, 3310. That knowledges open the way to the internal man, and afterwards conjoin that man with the external according to uses, nn. 1595, 1618. That the rational principle is born by means of sciences and knowledges, nn. 1395, 1900, 3086. Yet not by knowledges themselves, but by the affection of the uses derived from them, n. 1895.

That there are sciences which admit divine truths, and others which do not admit them, n. 2213. That empty sciences ought to be destroyed, nn. 1459, 1492, 1499, 1580. That empty sciences are those which have for their end, and which confirm, the loves of self and of the world, and which withdraw from love to God and love towards the neighbor; because such sciences close the internal man, so that man afterwards cannot receive any thing from heaven, nn. 1658, 1690. That sciences are the means of growing wise, and the means of becoming insane, and that by them the internal man is either opened or closed, and thus the rational principle is either cultivated or destroyed, nn. 4158, 6828, 6992.

That the internal man is opened and successively perfected by sciences, if man has good use for an end, especially a use which respects eternal life, n. 3086. That in this case, sciences, which reside in the natural man, are met by spiritual and celestial things from the spiritual man, which adopt such as are suitable, n. 1495. That the uses of heavenly life in this case are extracted, purified, and elevated, from the sciences which reside in the natural man, by the internal man from the Lord, nn. 1895, 1900, 1901, 1902, 5371, 5874, 5902. And that incongruous and opposing sciences are cast aside, and exterminated, nn. 5871, 5886, 6889.

That the sight of the internal man calls forth from the sciences of the external man no other things than what accord with its love, n. 9394. That beneath the sight of the internal man, those things which belong to the love are in the centre, and appear in clearness; but those things which do not belong to the love are at the sides, and appear in obscurity, nn. 6063, 6085. That suitable sciences are successively implanted in man's loves, and as it were dwell in them, n. 6829. That man would be born into intelligence, if he were born into love towards his neighbor; but as he is born into the love of self and of the world, he is born in total ignorance, nn. 6323, 6523. That science, intelligence, and wisdom, are offspring of love to God, and of love towards the neighbor, nn. 1398, 2049, 2114.

That it is one thing to be wise, another thing to understand, another to know, and another to do; but that still, with those who possess spiritual life, they follow in order, and exist together in doing, or in deed, n. 10,331. That also it is one thing to know, another to acknowledge, and another to have faith, n. 896.

That sciences, which belong to the external or natural man, reside in the light of the world; but that truths, which have been made truths of faith and of love, and have thus gained life, reside in the light of heaven, n. 5212. That the truths which have gained spiritual life, are comprehended by natural ideas, n. 5510. That spiritual influx proceeds from the internal or spiritual man into the sciences which are in the external or natural man, nn. 1490, 8065. That sciences are the receptacles, and as it were, the vessels, of the truth and good which belong to the internal man, nn. 1494, 1065, 1549, 5004, 6829, 6852, 6701, 5777, 7770, 9929. That sciences are, as it were, mirrors, in which the truths and goods of the internal man appear as in an image, n. 5691. That they there abide together as in their ultimate, nn. 5874, 5886, 5901, 6004, 6023, 6059, 6071.

That influx is spiritual and not physical, that is, that there is influx from the internal man into the external, thus into the sciences of the latter, but not from the external into the internal; thus not from the sciences of the former into the truths of faith, nn. 9219, 5119, 5356, 5427, 5489, 5478, 6322, 9110, 9111. That from the truths of the doctrine of the church, which are derived from the Word, the principle from which to set out is to be drawn, and those truths are first to be acknowledged, and that afterwards it is allowable to consult sciences, n. 6047. Thus that it is allowable for those who are grounded in an affirmative principle respecting the truths of faith, to confirm them intellectually by sciences, but not for those who are in a negative principle, nn. 5368, 5388, 4786, 6047. That he who refuses to believe divine truths unless he be persuaded by sciences, will never believe them, n. 2094, 2832. That to enter into the truths of faith from sciences is contrary to order, n. 10,236. That those who do so become infatuated as to those things which belong to heaven and the church, nn. 185.
unknown to man whilst he lives in the body, because he there thinks both spiritually and naturally at the same time, and what he thinks spiritually he is not conscious of, but only of what he thinks naturally; whereas, when he comes into the spiritual world, he is not conscious of anything that he thought naturally in the world, but only of what he thought spiritually: such is his change of state.

From these facts it is manifest, that man is made spiritual by means of knowledges and sciences, and that these are the medinns of becoming wise,—only, however, to those, who, both in faith and in life, have acknowledged the Divine Being. Such persons, also, are accepted in heaven more than others, and are among those who there dwell in the centre (see n. 43), as being

128, 129, 140. That they fall into falsities of evil, mm. 292, 288, 8047. And that in the other life, when they think on spiritual subjects, they become like persons intoxicated, n. 1072. What their further quality is, is n. 196. Examples illustrating that things spiritual cannot be comprehended, are gathered into by scientifics, mm. 298, 2994, 2196, 2208, 2209. That many of the learned are more mistaken in spiritual things than the simple, by reason that they are immersed in a negative principle, and confirm this by scientifics, which they have continually and in abundance before their view, mm. 4760, 8689.

That those who reason from scientifics against the truths of faith, reason sharply, because from the falsities of the senses, which are emerging and persuasive, since it is with difficulty that they can be dispersed, n. 5790. What and of what quality the falsities of the senses are, mm. 5084, 6094, 6400, 6943. That those who understand nothing of truth, and likewise those who are immersed in evil, can reason about the truths and goods of faith, and yet not understand them, n. 4514. That merely to confirm a dogma is not the part of an intelligent person, but to see whether it be true or not, before it is confirmed, mm. 4741, 8047.

That sciences are of no avail after death, but what a man has imbibed in his understanding and life by means of sciences, n. 2450. That still all scientifics remain after death, but that they are quiescent, mm. 2476—2479, 2481—2486.

That the same scientifics, with the evil, are falsities, because they are applied to evils, and with the good, are truths, because they are applied to good, n. 6917. That scientific truths, with the evil, are not truths, howsoever they may appear as truths when they are spoken, because inwardly in them there is evil, n. 10,533.

What is the quality of the desire of knowing, which spirits have, an example, n. 1978. That with the angels there is an immense desire of knowing and of growing wise, since science, intelligence, and wisdom are spiritual food, mm. 8114, 4439, 4792, 4976, 6047, 5840, 5842, 5410, 5429, 5576, 5562, 5599, 5575, 6277, 5552, 8008.

That the science of the ancients was the science of correspondences and representations, by which they introduced themselves into the knowledge of spiritual things; but that that science at this day is altogether obliterated, mm. 4844, 4749, 4964, 4965.

Spiritual truths cannot be comprehended, unless the following universals be known: I. That all things in the universe have reference to good and truth, and to the conjunction of both, in order to their possessing any real existence; thus, to love and faith, and their conjunction. II. That man possesses an understanding and will, and that the understanding is the receptacle of truth, and the will of good; and that all things have reference to those two faculties appertaining to man, and to their conjunction, as all things have reference to truth and good, and their conjunction. III. That there is an internal man and an external man, and that they are as distinct from each other as heaven and the world; and yet that they ought to make one, in order that man may be truly a man. IV. That the light of heaven is that in which the internal man is, and the light of the world that in which the external man is, and that the light of heaven is divine truth itself, which is the source of all intelligence. V. That there is a correspondence between the things which exist in the internal man and those which exist in the external, and that hence they appear in all cases under another aspect, insomuch that they are not discerned except by the science of correspondences. Unless these and several other things be known, no ideas can be conceived and formed of spiritual and celestial truths except such as are incongruous; and thus scientifics and knowledges, which belong to the natural man, without those universals, can be of little service to the rational man for understanding and improvement. Hence it is evident how necessary scientifics are.

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in the light more than others. These are the intelligent and wise in heaven, who shine with the brightness of the firmament, and who shine as the stars. But the simple, there, are those who have acknowledged the Divine Being, have loved the Word, and have lived a spiritual-moral life, but with whom the interiors belonging to the mind have not been much cultivated by knowledges and sciences. The human mind is like ground, which acquires a quality according to the pains bestowed on its cultivation.

OF THE RICH AND THE POOR IN HEAVEN.

357. Various opinions exist respecting the reception of people in heaven. Some imagine, that the poor are received there, but not the rich; others, that rich and poor are admitted alike; others, that the rich cannot be accepted, unless they relinquish their possessions, and put themselves on a level with the poor: and all confirm their respective opinions by the Word. But they who make any difference between the rich and the poor in regard to their capability of admission into heaven, do not understand the Word. The Word, in its inward recesses, is spiritual, but in its letter it is natural; whence they who only apprehend the Word as to its literal sense, and not, in any degree, as to its spiritual sense, cannot but fall into error on many subjects, and especially respecting the rich and the poor; as when they suppose, that it is as difficult for the rich to go to heaven as it is for a camel to go through the eye of a needle, and that it is easy to the poor merely because they are poor, it being said, "Blessed be ye poor; for yours is the kingdom of God."—(Luke vi. 20.) But they who know any thing of the spiritual sense of the Word, think differently, being aware that heaven is designed for all who live a life of faith and love, whether they be rich or poor. But who are meant in the Word by the rich, and who by the poor, will be shown in what follows. From much conversation with the angels, and from living in society with them, I have had opportunity of knowing with certainty, that the rich obtain admission into heaven as easily as the poor; and that no man is excluded from heaven merely because he abounded in this world's goods, and no man is received there merely because he was without them. There are in heaven both rich and poor; and there are many of the rich who are in stations of greater glory and happiness than the poor.

358. It is proper to mention by way of preface, that a man may acquire riches, and accumulate wealth, as far as opportunity is given him, provided it is not accomplished by the exercise of cunning and of wicked arts; that he may eat and drink daintily,
provided he does not make his life to consist in such enjoyments; that he may have a handsome house and furniture, so far as is suitable to his situation in life; that he may converse with others as others do, may frequent places of amusement, and talk about worldly affairs; and that he has no need always to wear an air of devotion, going with a sad and sorrowful countenance, and walking with his head bowing down, but may appear good-humored and cheerful; and that neither is he obliged to give his property to the poor, any further than affection leads him to do so; in one word, that he may live, in external form, just as a man of the world does: and that these things will not prevent his going to heaven, provided, in the inward recesses of his mind, he thinks respecting God in a becoming manner, and deals sincerely and justly with his neighbor. For man is such in quality as are his affection and thought, or his love and faith: all things that he does in externals thence derive their life, for to act is to will, and to speak is to think, because a man acts from his will and speaks from his thought. On this account, when it is said in the Word, that man will be judged according to his deeds and rewarded according to his works, the meaning is, that he will be judged and rewarded according to the thought and affection from which his deeds or works proceeded, or which were included in them; for without these, the actions are of no moment, and the character of the actions is precisely that of the thought and affection from which they are performed.(!) It hence is evident, that the external of man goes for nothing, but that the internal is all, from which the external proceeds. Let us take an illustration. Suppose a person to act sincerely, and to abstain from defrauding another, merely because he is afraid of the law, of the loss of character, and thence of honor and gain, but who, if that fear did not restrain him, would defraud others as much as he could; thus, in his thought and will is fraud, and yet his deeds, in their external form, appear sincere: such a person, being insincere and fraudulent interiorly, has hell within him. On the other hand, suppose a person to act sincerely, and to abstain from defrauding another, because to do otherwise would be to sin against God and against his neighbor: this person, if he had

(!) That it is very frequently said in the Word, that man shall be judged, and that he shall be recompensed, according to his deeds and his works, n. 3934. That by deeds and works, in such passages, are not meant deeds and works in the external form, but in the internal; since good works in the external form are done also by the wicked, but in the external and at the same time in the internal form, only by the good, n. 3954, 6073. That works, like all acts, derive their caus et essentia, and their quality, from the interiors of man, which are those of his thought and will, since they thence proceed; wherefore, such as the interiors are, such are the works, n. 3934, 8911, 10,531. Thus, such as the interiors are in regard to love and faith, n. 3934, 6073, 10,581, 10,833. That thus, works contain those principles, and are them in effect, n. 10,831. Wherefore, for a man to be judged and recompensed according to his deeds and works, denotes; according to those principles, n. 8147, 3934, 6073, 8911, 10,581, 10,833. That works, so far as they respect self and the world, are not good, but only so far as they respect the Lord and a man's neighbor, n. 9147.
opportunity to defraud another, still would not do it: his thought
and will are regulated by conscience; thus, he has heaven within
him. In external form, the deeds of both appear similar; but in
internal, they are totally different.

369. Since a man may live, in external form, as others do;
may acquire riches, keep a plentiful table, be elegantly lodged
and attired according to his condition and occupation, may en-
joy pleasurable and cheerful scenes and objects, and undertake
worldly engagements for the sake of occupation and business,
and in order that his life, both of mind and body, may be kept
in a sound state, provided he interiorly acknowledges the Divine
Being and cherishes good-will to his neighbor; it is evident,
that it is not so difficult to enter the way to heaven as many sup-
pose. The only difficulty is, to be able to resist the love of self
and of the world, and to prevent it from being predominant; for
this is the root of all evils.(*) That it is not so difficult as many
suppose, is taught by these words of the Lord: “Learn of Me;
for I am meek and lowly of heart; and ye shall find rest unto
your souls. For My yoke is easy, and My burden is light.”—
(Matt. xi. 29, 30.) The reason that the Lord’s yoke is easy, and
His burden light, is, because, so far as a man resists the evils
that spring from the love 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 conversed after death with some, who, while on
earth, renounced the world, and gave themselves up to an almost
solitary life, that by the abstraction of their thoughts from worldly
concerns, they might be incessantly engaged in pious medita-
tions; believing that this was the way to enter the path to heav-
en. But these, in the other life, are found to have acquired a
melancholy disposition: they despise others who are not like
themselves, and are indignant at not obtaining a happier lot than
others, believing that they have deserved it; neither have they
any concern about others; and they avert themselves from offices
of charity, though it is by these that conjunction is maintained
with heaven. They desire heaven more than others do; but
when they are raised to where the angels are, they cause anxie-
ties, which disturb the felicities of the angels; wherefore they
are separated from their society; after which they betake them-
selves to desert places, where they follow a similar life to that
which they led in the world. Man can only be formed for heav-
en by means of the world. It is there that ultimate effects have
their station, into which the affection of every one is to be deter-

(*) That all evils are derived from the love of self and of the world, nn. 1307, 1308,
1321, 1594, 1691, 8418, 7255, 7376, 7430, 7483, 8318, 9885, 9948, 10089, 10742. Which
are, contempt of others, enmity, hatred, revenge, cruelty, deceit, nn. 8697, 7372, 7386,
7394, 9348, 10089, 10742. That man is born into those loves, thus that in them are
his hereditary evils, nn. 694, 4517, 5968.
mined; for unless the affection puts itself forth, or effuses itself into acts, which is done in a numerous society, it is suffocated, and, at last, so completely, that the man has no longer any respect to his neighbor, but only to himself. It hence is manifest, that the life of charity towards the neighbor, which consists in doing what is just and right in all our dealings and occupations, leads to heaven; but not a life of piety without the former: consequently, that the exercises of charity, and the increase of the life of charity by their means, can only have existence so far as a man is engaged in occupations of business; and that they cannot have existence, so far as he removes himself from such occupations. Of those who have done so, I will now speak from experience. Many of those who had employed themselves in the world in trade and merchandise, and also had become rich by these pursuits, are in heaven; but fewer of those who attained rank and wealth by filling offices in the state; and the reason is, because the latter, by the gain they had made, and by the honors conferred upon them, for dispensing justice and equity, and also by conferring posts of profit and honor on others, were induced to love themselves and the world, and through this, to remove their thoughts and affections from heaven, and turn them to themselves. For so far as a man loves himself and the world, and respects himself and the world in every thing, he alienates himself from the Divine Being, and removes himself from heaven.

361. The lot of the rich who go to heaven is of such a nature, that they find themselves in the possession of opulence beyond others. Some of them dwell in palaces, all the interior and furniture of which shine as with gold and silver; and they have abundance of every thing that can promote the uses of life. They do not, however, in the smallest degree, place their hearts on these things, but on the uses themselves: these they behold in clearness, and as if in the light; but the gold and silver they see obscurely, and as if, respectively, in the shade. The reason is, because, in the world, they had loved uses, and gold and silver only as means, and instruments of service. Thus uses themselves are refugent in heaven; the good of use shining like gold, and truth of use like silver. (*) According to the quality, there

(*) That charity towards a man’s neighbor consists in doing what is good, just, and right, in all our dealings and in every employment, nn. 8128, 8121, 8122. Hence, that charity towards a man’s neighbor extends itself to all things, both general and particular, which he thinks, wills, and does, n. 8124. That a life of piety without a life of charity is of no avail, but with it is profitable for all things, nn. 8268, 8268.

(*) That all good has its delight from use, and according to use, nn. 3049, 4984, 7083; and also its quality; consequently, such as the use is, such is the good, n. 3049. That all the happiness and delight of life result from uses, n. 997. In general, that life is the life of uses, n. 1994. That angelic life consists in the goods of love and charity, thus in performing uses, n. 452. That the Lord, and from Him the angels, regard only the ends respected by man, which ends are uses, nn. 1817, 1845, 8244. That the kingdom of the Lord is a kingdom of uses, nn. 454, 698, 1108, 5645, 4054, 7098. That to
fore, of the uses which such persons had performed in the world, is that of their opulence in heaven, and of their enjoyment and happiness. Good uses consist in a man’s providing for himself and his family the necessaries of life; in desiring abundance for the sake of his country, and also of his neighbor, to whom a rich man can do good in many ways, which a poor man cannot; and because he is thus enabled to withdraw his mind from a life of idleness, which is a pernicious life, since, in idleness, man, from the evil inherent in him, is prone to indulge bad thoughts. These uses are good, so far as they have in them a Divine Principle; that is, so far as man looks in them to the Divine Being and to heaven, and places his own good in those uses, and only in wealth as a subordinate good, tending to promote the former.

362. But the lot of those rich men who have not believed in a Divine Being, and have rejected from their mind the things belonging to heaven and the church, is quite contrary. These are in hell, surrounded by filth, misery, and destitution. Such are the things into which riches are turned when they are loved as an end; and not only the riches are so changed, but also the uses to which they have been applied, and which were, either that their possessors might follow in every thing the bent of their inclinations, indulge in voluptuous enjoyments, and be able, more abundantly and freely, to give their mind to flagitious practices; or else, to exalt themselves over others, whom they despise. These riches, and these uses, seeing they have nothing in them of a spiritual, but only what is of an earthly nature, turn to filth. For a spiritual principle contained in riches and the uses of them, is like the soul in the body, and like the light of heaven in moist ground: without it, they rot, like a body without a soul, and like moist ground without the light of heaven. These are the persons whom riches seduce, and who are withdrawn by them from heaven.

363. The ruling affection or love of every man remains with him after death, and is not extirpated to eternity. The reason of this is, because the spirit of a man is altogether such as his love is; and, what is an arcanum, the body of every spirit and angel is the external form of his love, perfectly corresponding to its internal form, which is that of his natural and rational mind. Hence it is that spirits are known as to their quality by their countenance, their gestures, and their speech; and man would be known in the same manner, as to his spirit, while he lives in the world, had he not learned to put on, in his countenance, his gestures, and his speech, appearances which do not belong to him. From these facts it may be seen with certainty, that man remains to eternity, such as is his predominant affection or love.

serve the Lord is to perform uses, n. 7038. That all have a quality according to the quality of the uses which they perform, nn. 4034, 9316; illustrated, n. 7038.
It has been granted me to converse with some who lived seventeen centuries ago, and whose lives are known from the writings of that age; and it was ascertained, that they are still led by the love which prevailed in them then. It may hence also appear with certainty, that the love of riches, and of the uses to be performed by riches, remains with every one to eternity, and continues to be completely of the same quality as had been acquired in the world. There is, however, this difference; that riches, with those who had employed them for good uses, are turned into enjoyments according to those uses; whereas riches, with those who had employed them for bad uses, are turned into filth; with which also, they are then delighted; much as, in the world, they had been delighted with riches for the sake of the bad uses to which they applied them. The reason that they are then delighted with filth, is, because the foul voluptuous pleasures and flagitious practices, which were the uses to which they applied them,—and avarice likewise, which is the love of riches without regard to any use,—correspond to filth. Spiritual filth is nothing else.

364. As for the poor, they do not go to heaven on account of their poverty, but on account of their life. His life follows every one, whether he be rich or poor. There is no special grace for one any more than for another;(*) he is received who has lived well, and he is rejected who has lived ill. Besides, poverty seduces and withdraws a man from heaven, as much as wealth does. Among the poor are great numbers who are not content with their lot, who covet many things, and who believe riches to be real blessings;(*) on which account, not obtaining them, they are incensed, and form bad thoughts of the Divine Providence. They also envy others their advantages; and, besides, they are equally ready to defraud others when they find opportunity, and equally live in debasing voluptuous pleasures. Not so the poor who are content with their lot, who are industrious and diligent in their calling, who love work better than idleness, and who deal sincerely and faithfully; living, at the same time, a Christian life. I have sometimes conversed with some of those, who belonged to the class of peasants and common people, who, while they lived in the world, had believed in God, and had done what was just and right in their callings. Being grounded in an affection for knowing the truth, they asked what charity and faith are; because, in the world, they had heard much about faith,

(*) That there is no such thing as immediate mercy, but that mercy is mediate, that is, is shown to those who live according to the Lord's precepts; because, from a principle of mercy, He leads men continually in the world, and afterwards to eternity, nn. 8700, 10,659.

(*) That dignities and riches are not real blessings, wherefore they are given to the wicked as well as to the good, nn. 8999, 10,775, 10,776. That real blessing is the reception of love and of faith from the Lord, and thereby conjunction, for thence comes eternal happiness, nn. 1420, 1422, 2846, 3017, 3408, 3504, 3514, 3530, 3565, 3584, 4316, 4981, 8999, 10,495.

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and, in the other life, much about charity. It was, therefore, told them, that charity is every thing that relates to life, and faith is every thing that relates to doctrine; consequently, that charity consists in willing and doing what is just and right in all our dealings, and faith in thinking justly and rightly; and that faith and charity are mutually conjoined, like doctrine and a life according to it, or like thought and will; and that faith becomes charity, when a man also wills and does what he justly and rightly thinks; on the accomplishment of which, they are no longer two, but one. All this they well understood, and rejoiced at the information, observing that, when in the world, they could not comprehend, how believing could be any thing else than living.

365. From these facts it may appear with certainty, that both rich and poor go to heaven alike, and the one as easily as the other. The reason that it is imagined that the poor are admitted easily, and the rich with difficulty, is, because the Word has not been understood, where it makes mention of the rich and the poor. By the rich are there meant, in the spiritual sense, those who abound in the knowledges of good and truth, thus who belong to the church, which is in possession of the Word; and by the poor, those who are destitute of such knowledges, but yet desire them, thus, who live in countries beyond the limits of the church, where the Word does not exist. By the rich man who was clothed in purple and fine linen, and who was cast into hell, is meant the Jewish nation, which, as possessing the Word, and thence abounding in the knowledges of good and truth, is called a rich man. By garments of purple are also signified 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 fed with the crumbs which fell from the rich man's table, and who was carried by angels into Abraham’s bosom, are meant the Gentiles, who did not possess the knowledges of good and truth, but yet desired them.—(Luke xvi. 19—31.) By the rich men who were called to a great supper, and excused themselves, is also meant the Jewish nation; and by the poor men who were introduced in their place, are meant the nations that were not within the church.—(Luke xii. 16—24.) Who are meant by the rich man, of whom the Lord said, “It is more easy for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God?” (Matt. xix. 24), shall also be explained. By a rich man are there meant the rich in both senses, both the natural and the spiritual. In the natural sense, the rich are those who abound in wealth, and set their heart upon it: but, in the spiritual sense, they are those who abound in knowledges.

(?) That garments signify truths, thus knowledges, nn. 1073, 2878, 5319, 5954, 9212, 9218, 9952, 10,536. That purple signifies celestial good, n. 9467. That fine linen signifies truth from a celestial origin, nn. 5819, 9469, 9744.
and sciences, for these are spiritual riches, and who desire, by means of them, to introduce themselves, by self-derived intelligence, into the things belonging to heaven and the church. As this is contrary to divine order, it is said that it is easier for a camel to pass through the eye of a needle; for in the spiritual sense, by a camel is signified the principle of knowledge and science in general, and by the eye of a needle, spiritual truth. That such things are signified by a camel and the eye of a needle, is not known at the present day, because hitherto the science has not been disclosed, which teaches what is meant, in the spiritual sense of the Word, by the expressions employed in its literal sense. In every particular of the Word there is contained a spiritual sense; and a natural sense also; for, in order that conjunction might be effected between heaven and the world, or between angels and men, after immediate conjunction had ceased, the Word was written by pure correspondences, according to the relation between natural things and spiritual. It hence is evident, who are specifically meant by the rich man in the above cited passage. (That by the rich are meant in the Word, in its spiritual sense, those who possess the knowledges of good and truth, and, by riches, those knowledges themselves, which also are real spiritual riches, may be seen from various passages: as Isaiah x. 12—14, xxx. 6, 7, xliv. 3; Jerem. xvii. 3, xlvii. 7, l. 36, 37, li. 13; Dan. v. 2, 3, 4; Ezek. xxi. 7, 12, xxvii. 1—end; Zech. ix. 3, 4; Ps. xl. 13; Hos. xii. 9; Rev. iii. 17, 18; Luke xiv. 33; and elsewhere. And that by the poor in the spiritual sense, are signified those who do not possess the knowledges of good and truth, and yet desire them, may be seen from Matt. xi. 5; Luke vi. 20, 21, xiv. 21; Isa. xiv. 20, xxix. 19, xli. 17, 18; Zeph. iii. 12, 18. All these texts may be seen explained in the Arcana Coelestia, n. 10,227.)

OF MARRIAGES IN HEAVEN.

366. Since the inhabitants of heaven are from the human race, whence consequently the angels who occupy it are of both sexes;

(*) That a camel, in the Word, signifies the principle of knowledge and of science in general, nn. 8048, 8071, 8143, 8145. What is meant by needle-work, and working with a needle; and hence, what by a needle, n. 9953. That to enter into the truths of faith from sciences is contrary to divine order, n. 10,206. That those who do so become infatuated as to those things which belong to heaven and to the church, n. 128, 129, 130, 282, 283, 6047. And that in the other life, when they think about spiritual things, they become like persons intoxicated, n. 1072. What further is their quality, n. 196. Examples to illustrate that spiritual things cannot be comprehended, if entrance to them be made by sciences, nn. 285, 2894, 2738, 2208, 2209. That from spiritual truth it is allowable to enter into the sciences which belong to the natural man; but not vice versa, because spiritual influx into the natural principle takes place, but not natural influx into the spiritual principle, nn. 3219, 5119, 5569, 5427, 5428, 5478, 6022, 9110, 9111. That the truths of the Word and of the church ought first to be acknowledged, and afterwards it is allowable to consult sciences, but not vice versa, n. 6047.
and since it was ordained from creation that the woman should be for the man, and the man for the woman, thus that the one should be the other's; and since the love that it should be so is innate in both; it follows, that there are marriages in the heavens as well as on earth. Marriages in the heavens, however, greatly differ from marriages on earth. What, therefore, is the nature of marriages in the heavens, in what they differ from marriages on earth, and in what they agree, shall here be shown.

367. In the heavens, marriage is the conjunction of two into one mind; the nature of which conjunction shall be first explained. The mind consists of two parts, one of which is called the understanding, and the other the will. When those two parts act in unity, they are then called one mind. In heaven, the husband acts as that part which is called the understanding, and the wife as that which is called the will. When this conjunction, which exists in the interiors, descends into the inferior parts that belong to the body, it is perceived and felt as love; and the love thus felt is conjugal love. From these truths it is evident, that conjugal love derives its origin from the conjunction of two individuals into one mind. This is termed, in heaven, dwelling together; and it is said of such, that they are not two, but one. Therefore, in heaven, two married partners are not called two, but one angel.

368. That there should exist such a conjunction of the husband and wife in their inmost parts, which belong to their minds, results from creation itself. For the man is born to be under the influence of intellect, thus, to think from the understanding; but the woman to be under the influence of will, thus, to think from the will. This also is evident from the inclination, or conate (1)

(1) That it is unknown at this day what and whence conjugal love is, n. 2727. That conjugal love consists in willing what the other wills, thus mutually and reciprocally, n. 2731. That those who are grounded in conjugal love dwell together in their inmost principles of life, n. 2732. That there is a union of two minds, and thus that from love they become one, n. 10,148, 10,149. For the love of minds, which is spiritual love, is union, nn. 1894, 3257, 3298, 4018, 5607, 6195, 7981—7986, 7501, 10,180.

* This word, conjugal, is not in common use in the English language, which has adopted conjugal instead. Both are originally Latin, in which language they are written conjugalis, and conjugialis. Though both the Latin words are equally classical, our Author, when speaking of what he denominates "conjugal love," has confined himself to the use of the former. Only a very few instances of the use of the latter occur in all his works; and then, as generally appears most probable, by error of the press. The reason of his preference is doubtless to be found in their etymology. Conjugal is derived, through conjugium (marriage, and conjux,—a married partner), from conjungo, which signifies to conjoin; whereas conjugialis is from conjugo, which signifies to yoke together. Now as a yoke carries with it the idea of compulsion and domination, which is abhorrent from all that our Author teaches of the genuine nature of marriage love; whilst the idea of conjunction is in perfect harmony with it; it can be no matter of surprise that he preferred the term conjugalis to conjugialis. As, also, the original radical ideas remain in the words when anglicized by topping off their termination, most of our Author's translators have preferred to adopt the appropriate, though unusual word, conjugal, instead of the less appropriate, though common word, conjugal.

The superior softness of the former in sound, also, renders it more suitable in application to such a subject as Conjugal Love. For these reasons, the word conjugal is retained in the present translation.—N.
disposition, of each; and likewise from their form. From their disposition, it is seen, that the man acts from reason; but the woman from affection: and from their form, that the face of the man is more rough and less beautiful, his speech of deeper tone, and his body more robust; whilst the face of the woman is smoother and fairer, her tone of voice more tender, and her body more delicate. There is a similar difference between the understanding and the will, or between thought and affection; and also between truth and good, and between faith and love; for truth and faith have relation to the understanding, and good and love to the will. It is on this account, that, in the Word, by a youth and man, in the spiritual sense, is meant the understanding of truth, and by a virgin and woman, the affection of good; and also, that the church, by virtue of her affection for good and truth, is called a woman and a virgin; and further, that all who are grounded in the affection of good are called virgins; as in Rev. xiv. 4. (*)

369. Every one, whether man or woman, enjoys understanding and will; but still, in the man, the understanding predominates, and in the woman, the will; and the character of the human being is determined by the predominating faculty. In marriages in the heavens, however, there is not any domination exercised by one party over the other; for the will of the wise is also that of the husband, and the understanding of the husband is also that of the wife; because the one loves to will and to think as the other does, and thus, to do so mutually and reciprocally; the result of which is, their conjunction into one. This conjunction is actual; for the will of the wise enters into the understanding of the husband, and the understanding of the husband into the will of the wise, more especially when they look each other in the face: for, as has often been stated above, in the heavens there is a communication of thoughts and affections; and more especially does this exist between married partners, because they mutually love each other. From these statements may be seen, what is the nature of that conjunction of minds which constitutes marriage, and produces conjugal love, in the heavens; namely, that it consists in the one partner's willing or desiring that whatever is his or hers should be the other's, and in the reciprocal existence of such will or desire.

370. It has been told me by the angels, that just in proportion as two married partners are united in such conjunction, they are

(*) That young men, in the Word, signify the understanding of truth, or one that is intelligent, n. 7863. That men (æirı) have a like signification, nn. 108, 285, 749, 915, 1007, 2517, 8184, 8286, 4838, 9007. That a woman signifies the affection of good and of truth, nn. 568, 8160, 6014, 7387, 8984: also the church, nn. 252, 253, 749, 770: and that a wife also signifies the same, nn. 238, 233, 409, 749, 770; with what difference, nn. 915, 9517, 2506, 4810, 4822. That husband and wife, in the supreme sense, are predicated of the Lord and of his conjunction with heaven and the church, n. 7023. That a virgin signifies the affection of good, nn. 3067, 5110, 8179, 8182, 6781, 6742: and also the church, nn. 2562, 2081, 3968, 4658, 6729, 6775, 6778.
in the enjoyment of conjugal love, and at the same time, and in the same proportion, of intelligence, wisdom, and happiness. The reason of this is, because the Divine Truth and the Divine Good, which are the sources of all intelligence, wisdom, and happiness, principally flow into conjugal love, and consequently, conjugal love is the actual plane for receiving the divine influx, for this reason, that it is, at the same time, the marriage of truth and good. For as it is a conjunction of understanding and will, it is also a conjunction of truth and good; since the understanding receives the Divine Truth, and also is formed by truths, and the will receives the Divine Good, and is also formed by goods: for what a man wills, is, to him, good, and what he understands, is, to him, truth: whence it amounts to the same thing, whether we say, the conjunction of understanding and will, or whether we say, the conjunction of truth and good. The conjunction of truth and good constitutes an angel, together with his intelligence, wisdom, and happiness; for an angel is such, in proportion as good is conjoined in him with truth, and truth with good; or, what amounts to the same, an angel is such, in proportion as love is conjoined in him with faith, and faith with love.

371. The reason that the Divine Sphere proceeding from the Lord flows principally into conjugal love, is, because that love descends from the conjunction of good and truth; for, as just observed, whether we say, the conjunction of the understanding and the will, or, the conjunction of good and truth, it amounts to the same thing. The conjunction of good and truth derives its origin from the Lord's Divine Love towards all the inhabitants of heaven and earth. From the Divine Love proceeds the Divine Good; and the Divine Good is received by angels and by men in divine truths. The only receptacle of good is truth; on which account, nothing that proceeds from the Lord and from heaven can be received by any one who is not in possession of truths. In proportion, therefore, as truths are conjoined in man with good, the man himself is conjoined with the Lord in heaven. Here, then, is the actual origin of conjugal love; consequently, that love is the actual plane of the Divine Influx. This is the reason that, in heaven, the conjunction of good and truth is called the heavenly marriage, and that, in the Word, heaven is compared to a marriage, and is actually so called; and that the Lord is termed the bridegroom and husband, and heaven, together with the church, the bride and wife.(3)

(3) That love truly conjugal derives its origin, cause, and essence, from the marriage of good and truth; thus, that it is from heaven, nn. 2738, 2739. Of the angelic spirits, who have a perception whether there be a conjugal principle, from the idea of the conjunction of good and truth, n. 10,766. That conjugal love is circumstanced altogether like the conjunction of good and truth, nn. 1994, 2183, 9489, 9508, 9101, 3102, 3155, 3179, 3180, 4858, 5407, 5585, 9206, 9495, 9687. In what manner the conjunction of good and truth is effected, and with whom, nn. 3884, 4096, 4097, 4301, 4345, 4358, 4364, 4968, 5863, 7639—7647, 9265. That it is not known what love truly conjugal is, except by those who are established in good and truth from the Lord, n. 10,171. That in the
372. Good and truth conjoined in an angel or a man are not two but one; since good, then, belongs to truth, and truth to good. This conjunction is like that which exists, when a man thinks what he wills, and wills what he thinks; for then the thought and the will constitute a one, thus one mind; for the thought forms, or presents in a form, that which the will desires, and the will infuses into it delight. This, also, is the reason, that two married partners are not, in heaven, called two, but one angel. It is this, likewise, which is meant by these words of the Lord: "Have ye not read, that He who made them from the beginning made them a male and a female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. What, therefore, God hath joined together, let not man put asunder."—All men cannot receive this saying, save they to whom it is given."—(Matt. xix. 4, 5, 6, 11; Mark x. 6-9; Gen. ii. 24.) What is here described, is the heavenly marriage in which the angels live, and, at the same time, the marriage of good and truth; and by man’s being forbidden to put asunder what God hath joined together, is meant, that good is not to be separated from truth.

373. From these truths may now be seen, whence love truly conjugal proceeds; namely, that in those who are united in marriage, it is first formed in the mind, and that it descends thence, and is derived 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 part, since it proceeds from his understanding and will. These constitute the spiritual man; and whatever descends from the spiritual man into the body, there shows itself under another form, but still remaining similar and unanimous; as is the case with the soul and the body, and with the cause and the effect. (As may be manifest from what was stated and shown in the two Sections on Correspondence.)

374. I once heard an angel describing love truly conjugal, and its heavenly delights, to this effect: That it is the Divine Sphere of the Lord in heaven, which is the Divine Good and the Divine Truth, united in two individuals, but in such a manner, as not to be two, but 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 with respect to his mind and his body; for the body is the effigy of the mind, being formed after its likeness. He inferred from this, that the Divine Being is effigied in two individuals who are united in love truly conjugal; and, since the Divine Being is effigied in them, that heaven is so likewise, since the universal heaven is the Divine Good and Divine Truth.
proceeding from the Lord; whence it is that all the elements of heaven are inscribed on that love, with beatitudes and enjoyments beyond the power of computation. He expressed the number by a word which involved myriads of myriads. He wondered that the members of the church should know nothing of this subject, although the church is the Lord's heaven upon earth, and heaven is the marriage of good and truth. He said that he was astounded at the thought, that adultery is practised within the church more than out of it, and is even confirmed as allowable, although the delight of it, in the spiritual sense, and thence in the spiritual world, is, in itself, nothing but the delight of the love of falsity conjoined with evil; which is infernal delight; being diametrically opposite to the delight of heaven, which is that of the love of truth conjoined with good.

375. Every one knows, that two married partners, who love each other, are interiorly united, and that the essential thing in marriage is the union of minds. From this truth it may be known, that such as is, inherently, the character of their minds, such is that of their union, and, also, such is that of the love existing between them. The mind is solely formed by truths and goods: for all things that exist in the universe have reference to good and truth, and also to their conjunction: whence it results, that the union of minds is altogether such in quality as are the goods and truths by which they are formed: consequently, that the union of minds that are formed by genuine truths and goods is the most perfect. It is to be observed, that no two things mutually love each other more than truth and good; on which account, from that love descends the love truly conjugal.(6) Falsity and evil also love each other; but this love is changed into hell.

376. From what has now been stated respecting the origin of conjugal love, a conclusion may be drawn as to who are in the enjoyment of it, and who are not. It may be seen, that those are in the enjoyment of conjugal love, who, by the reception of divine truths, are grounded in Divine Good; and that conjugal love is more genuine, so far as the truths, which are conjoined with good, are more genuine. It also follows, since all the good which is conjoined with truths is from the Lord, that no one can be in the enjoyment of the love truly conjugal, unless he acknowledges the Lord and his Divinity; for without that acknowledgment, the Lord cannot enter by influx, and be conjoined with the truths that are possessed by man.

377. From these remarks it is evident, that those are not in the

(6) That all things in the universe, both in heaven and in the world, have reference to good and truth, ad, 2451, 8165, 4580, 4409, 5225, 7356, 10,122. And to the conjunction of both, n. 30,555. That between good and truth there is a marriage, ad, 1694, 2178, 2593. That good loves, and from love desires, truth, and its conjunction with itself, and that hence they are in a perpetual tendency to conjunction, ad, 9265, 9307, 9435. That the life of truth is from good, ad, 1589, 1997, 2579, 4070, 4096, 4097, 4786, 4775, 4884, 5147, 9667. That truth is the form of good, ad, 3049, 8150, 4374, 9134. That truth is to good as water to bread, n. 4976.
enjoyment of conjugal love who are immersed in falsities, and not at all those who are immersed in falsities grounded in evil. With those, also, who are immersed in evil and thence in falsities, the interiors, which belong to the mind, are closed, wherefore there cannot exist any origin of conjugal love there; but below those interiors, in the external or natural man separate from the internal, there exists a conjunction of falsity and evil, which is called the infernal marriage. It has been granted me to see the nature of the marriage that exists between persons who are immersed in falsities of evil, and which is called the infernal marriage. They talk with each other, and also are connected from an impulse of lasciviousness; but they inwardly burn against each other with deadly hatred, which is so great as to surpass all description.

378. Neither can conjugal love exist between two persons of different religions, because the truth of the one does not agree with the good of the other, and two dissimilar and discordant elements cannot make one mind out of two; on which account, the origin of their love does not partake of any thing of a spiritual nature. If they live together in concord, it is only from natural causes.\(^5\) On this account, in the heavens, marriages are contracted between parties who belong to the same society, because these are grounded in similar good and truth; but not between parties who belong to different societies. (That all in heaven who are in the same society are grounded in similar good and truth, and differ from those who are in other societies, may be seen above, nn. 41, \textit{et seq.}) This, also, was represented among the Israelites by their contracting marriages within their own tribes, and, specifically, within their own families, and not out of them.

379. Neither can love truly conjugal 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 the interior conjunction, which is that of good and truth, from which the very essence of conjugal love is derived. The marriage of a man with more, than one wife, is like an understanding divided among several wills; and like a man who is attached, not to one church, but to several; in which case his faith is drawn different ways, till it becomes none at all. The angels affirm, that to have a plurality of wives is utterly contrary to Divine Order; and that they know this from several causes, among which, this is one: That as soon as they entertain the thought of marriage with more than one wife, they lose all sense of infernal beatitude and heavenly happiness, and immediately become like persons intoxicated, because good is then disjoined in them from its own truth: and as the interiors that belong to their minds fall

\(^5\) That marriages between those who are of different religions are unlawful, on account of the non-conjunction of similar good and truth in the interiors, n. 8998.

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into such a state on the mere thought of such a thing with any intention, they perceive clearly, that marriage with more than one wife would shut their internal, and, in place of conjugal love, would introduce the love of lasciviousness, which is a love that withdraws from heaven. (c) They say, further, that man with difficulty comprehends this, because there are few who are grounded in genuine conjugal love; and they who are not, know nothing whatever of the interior delight which is inherent in that love, but only of the delight of lasciviousness, which is turned into what is undelightful after persons of this character have lived a little time together; whereas the delight of love truly conjugal not only lasts till old age in the world, but also becomes the delight of heaven after death, and is then filled with interior enjoyment, which is perfected to eternity. They stated, also, that the beatitudes of the love truly conjugal might be enumerated to the extent of several thousands, not one of which is known to man, nor can be comprehended by any individual who is not grounded in the marriage of good and truth derived from the Lord.

380. The love of domination to be exercised by one party over the other completely banishes conjugal love and its heavenly delight: for, as observed above, conjugal love, and the delight belonging to it, consist in the circumstance, that the will of one is that of the other, and that such is their state mutually and reciprocally. The love of domination destroys this; for the ruling party would have his or her will alone to be in the other, and none of the other's reciprocally in him or her; whence there is nothing mutual between them, no communication of any love and its delight with the other, and no reciprocal interchange; although such communication and interchange, with the conjunction thence resulting, are what constitute that interior delight, called beatitude, which exists in real marriage. The love of domination utterly extinguishes this beatitude, and with it, every thing celestial and spiritual belonging to that love, even to the abolishing of all knowledge of its existence; and if such persons were told of it, they would regard it as so contemptible, that on the mere mention of beatitude from such a source, they would either laugh or fly in a passion. When one party wills or loves what the other does, both enjoy liberty, for all liberty is the offspring of love: but where domination is assumed, neither enjoys liberty: one party is confessedly a slave; and so is the

(c) As husband and wife ought to be one, and to dwell together in the inmost ground of their life; and as they together constitute one angel in heaven; therefore love truly conjugal cannot exist between one husband and several wives, n. 1907, 2740. That to marry more wives than one at the same time is contrary to divine order, n. 10,337. That no marriage can exist but between one husband and one wife, is clearly perceived by those who dwell in the Lord's celestial kingdom, n. 885, 8246, 9961, 10,172. The reason is, because the angels there are in the marriage of good and truth, n. 8246. That the Israelitish nation were permitted to marry several wives, and to adjoin concubines to wives, but Christians are not so permitted; the reason was, because that nation were in externals without internals, but Christians may be in internals, thus in the marriage of good and of truth, n. 8246, 4397, 8999.
ruling party too, because led as a slave by the lust of domination. This, however, he cannot at all conceive, because he does not know what the liberty of heavenly love is. From what has been advanced above respecting the origin and essence of conjugal love, however, it may be known, that just in proportion as domination enters, the minds of the parties are not united, but divided. Domination subjugates; and the mind that is subjugated has afterwards no will at all, or else a contrary will: if there is no will, there is also no love; if a contrary will, instead of love, there is hatred. The interiors of those who live in such a marriage, are in such mutual collision and combat, as ever exists between two opposites, however their exteriors may be restrained and kept quiet for the sake of peace. The collision and combat of their interiors display themselves openly after death. Then, for the most part, they meet; when they fight like hostile champions, mutually inflicting injuries as if they would tear each other to pieces: for they then act according to the state of their interiors. It has sometimes been granted me to behold their battles and mutual injuries; when I saw that, in some, they were full of revenge and cruelty. For, in the other life, the interiors of every one are set at liberty, and are no longer held under restraint by external considerations, connected with reasons that operate in the world: for every one is then seen to be such in quality as he interiorly is.

381. There exists, with some, a certain resemblance of conjugal love, which, nevertheless, is not conjugal love, where the parties are not grounded in the love of good and truth, but is a love appearing like it, grounded in various causes; as, for instance, that they may be waited upon in the house; that they may live in security, or in tranquillity, or in idleness; or that they may be nursed in sickness and old age; or to have their children, whom they love, taken care of. With some, it is a state of constraint, occasioned by fear of the other party, or for their reputation, or of injuries: and with some it is induced by lasciviousness. Conjugal love differs, also, in the two married partners themselves: it may exist, more or less, in one, and little, or not at all, in the other; and as it may differ so widely, heaven may await the one, and hell the other.

382. Genuine conjugal love prevails in the inmost heaven, because the angels of that heaven are eminently grounded in the marriage of good and truth; and also, are eminently in the enjoyment of innocence. The angels of the inferior heavens are also in the enjoyment of conjugal love, but only so far as they are grounded in innocence: for conjugal love, regarded in itself, is a state of innocence; wherefore, between married partners who are grounded in conjugal love, there exist heavenly delights, which, as presented before their minds, are almost similar to such sports of innocence as are practised among little children;
for there is nothing which does not impart delight to their minds; since heaven, with its joy, flows into all the minutiae of their life. On this account, conjugal love is represented in heaven by the most beautiful objects. I have seen it represented by a virgin of inexpressible beauty, encompassed by a bright cloud. It has been told me, that all the beauty that adorns the angels in heaven is derived from conjugal love. The affections and thoughts which proceed from it are represented by auras or atmospheres of the brightness of diamonds, and sparkling as with carbuncles and rubies; all attended with delightful sensations affecting the interiors of the angels' minds. In one word, heaven represents itself in conjugal love; because heaven, with the angels, consists in the conjunction of good and truth; and this conjunction constitutes conjugal love.

382.* Marriages in heaven differ from marriages on earth in this respect. Besides their other uses, marriages on earth are ordained for the procreation of offspring; but not in heaven; but there, in lieu of the procreation of offspring, there is a procreation of good and truth. The reason that this procreation there takes the place of the former, is, because marriage, in heaven, is the marriage of good and truth, as has been shown above; in which marriage, the supreme objects of love are good and truth, and their conjunction; wherefore these are what are propagated by marriages in heaven. It is on this account, that by nativities and generations, in the Word, are signified spiritual nativities and generations, which are those of good and truth; by mother and father being signified the truth conjoined with good which procreates; by sons and daughters, the truths and goods which are procreated; and by sons-in-law and daughters-in-law, the conjunctions of these; and so in other instances. (*) From these facts it is evident, that marriages in heaven are not like marriages on earth. In the heavens, nuptials are spiritual, and are not to be called nuptials, but conjunctions of minds originating in the marriage of good and truth; but on earth they are nuptials, because they are not only of the spirit, but also of the flesh: and as there are no nuptials in heaven, the two married partners are not there called husband and wife, but, from the idea which the angels have of the conjunction of two minds into one, each is called by a word which signifies, what is each other's mutually

(*) That conceptions, births, nativities, and generations, signify spiritual conceptions, &c., which are those of good and truth, or of love and faith, nn. 613, 1145, 1156, 2020, 2554, 3860, 3859, 4079, 4698, 6289, 8042, 9895. (10,177.) That hence, generation and nativity signify regeneration and re-birth by faith and love, nn. 5160, 8568, 9642, 9845. That a mother signifies the church as to truth, thus also the truth of the church; a father, the church as to good, thus also the good of the church, nn. 2691, 2717, 3703, 5589, 8897. That sons signify the affections of truth, thus truths, nn. 499, 491, 538, 2628, 3873, 4357, 8649, 9097. That daughters signify the affections of good, thus goods, nn. 489, 469, 491, 2562, 3963, 6729, 6775, 6775, 9056. That a son-in-law signifies truth associated to the affection of good, n. 2889. That a daughter-in-law signifies good associated to its truth, n. 4815.

* This number is repeated in the original.
and reciprocally. From these observations may be known, how the Lord’s words respecting nuptials (Luke xx. 35, 36) are to be understood.*

383. In what manner marriages are entered into in the heavens, it has also been granted me to see. Throughout heaven, those whose characters are similar are connected together in society, and those whose characters are dissimilar are parted asunder. Every heavenly society consists of angels of similar dispositions: like are drawn to like, not of themselves, but of the Lord. (See above, nn. 41, 43, et seq.) In the same manner, conjugal partners, whose minds are capable of being conjoined into one, are drawn to each other; whence, at first sight, they love each other from their inmost soul, see themselves to be each other’s conjugal partner, and engage in marriage. Hence all marriages in heaven are made by the Lord alone. They also hold a sacred festival on the occasion, which is celebrated in a numerous assembly; the festivities differing in different societies.

384. Marriages on earth, because they are the seminaries of the human race, and of the angels of heaven also (for, as has been shown in its proper Section, the inhabitants of heaven are from the human race); because, likewise, they proceed from a spiritual origin, that is, from the marriage of good and truth; and since, in addition, the Lord’s Divine Proceeding principally flows into conjugal love; are most holy in the estimation of the angels of heaven: and, on the other hand, adulteries, as being contrary to conjugal love, are regarded by them as profane. For as, in marriages, the angels behold the marriage of good and truth, which constitutes heaven, so, in adulteries, they behold the

* The Author here makes a distinction between marriage and nuptials, which cannot easily be made in English. We have no word in English to express the entering into the state that he calls nuptials, but that which also expresses the entering into the state that he denominates marriage. Thus the expressions used in the English version of the passage of Luke to which he refers, and which, he intimates, relate to the state of nuptials, not that of real marriage, are “nabut,” and “trading in nuptias.” The last word is that from which we have our nuptials. As, then, in the passage of Luke, and the corresponding passages of Matthew and Mark, only carnal unions are spoken of, our Author here applies the Latin word there used to express them, and which is anglicized into nuptials, to carnal unions only; of which, as he observes, there can be none in heaven. (The word nuptials, however, in English, is commonly applied only to the marriage-solemnities, not to the marriage-date; and its Latin original is so used by our Author, in other parts of his works.) In Latin, there are three other words which signify the marriage-date—matrimonium, connubium, and conjugiwm; the last of which is the term almost everywhere used by our Author,—doubtless because, including in its etymological signification the idea of conjunction, which the others do not, it is best adapted to convey the spiritual ideas which he always has in view.

For the further elucidation of this subject, including ample proofs that such marriages as are meant by our Author do exist in heaven, and that the Lord’s answer to the Sadducees, contained in the passage above referred to in Luke, and the corresponding passages in Matthew and Mark, only relates to merely carnal connections, which, of course, cannot have place in heaven, it perhaps may be allowable, because useful, to refer to the work, by the writer of this note, entitled, “An Appeal in behalf of the Vener of the Eternal World and State, and the Doctrines of Faith and Life, held by the New Church,” &c.; in Sect. VI. of which, all the objections that have been raised upon this subject, and against our Author’s representations of heaven and hell in general, are fully considered.—N.
marriage of falsity and evil, which constitutes hell. On this account, when they only hear adultery mentioned, they turn themselves away; which also is the reason, that when man commits adultery with delight, heaven is shut against him; and when heaven is closed to him, he no longer acknowledges the Divine Being, nor any thing belonging to the faith of the church. (*) That all the inhabitants of hell are in opposition to conjugal love, was given me to perceive from the sphere thence exhaling, which was like a perpetual effort to dissolve and violate marriages; from which it was made evident, that the delight which reigns in hell is the delight of adultery, and that the delight of adultery is also the delight of destroying the conjunction of good and truth, which is what constitutes heaven. It hence follows, that the delight of adultery is an infernal delight completely opposite to the delight of marriage, which is a heavenly delight.

385. There were certain spirits, who, from habit acquired in the life of the body, infested me with peculiar ingenuity. They affected it by a gentle, and, as it were, undulatory kind of influx, such as is usually that of well-disposed spirits; but I perceived that it included cunning and similar vices, to captivate and deceive. At length I entered into conversation with one of them, who, I was informed, when he lived in the world, had been a general officer; and as I perceived that a lascivious tendency lurked in his ideas of thought, I conversed with him on the subject of marriage. I used the spiritual sort of speech accompanied by representatives, which fully express the sense intended, with many accompaniments, in a moment. He said, that when he lived in the body, he had accounted adulteries as nothing. But it was given me to reply, that adulteries are wicked, although they appear to such as himself, from the delight that they took in them, and from the persuasion thence inspired, not to be of such a nature—in fact, to be allowable. I observed, that he might be convinced of their wickedness by the consideration, that marriages are the seminaries of the human race, and thence, also, of the kingdom of heaven, and therefore on no account to be violated, but to be esteemed holy; as also, from the consideration, which he ought to be aware of, as being in the other life, and in a state of perception, that conjugal love descends from the Lord through heaven, and that from this love, as its parent, is derived mutual love, which is the strengthening bond of heaven; and, in addition, from the fact, that when adulterers only approach to the

(*) That adulteries are profane, nn. 2661, 10,174. That heaven is closed against adulterers, n. 2750. That those who have perceived delight in adulteries, cannot enter into heaven, nn. 539, 2733, 2747, 2748, 2749, 2751, 10,175. That adulterers are unmerciful, and without a religious principle, nn. 524, 2747, 2748. That the ideas of adulterers are filthy, nn. 2747, 2748. That in the other life they love filthy, and are in such hells, nn. 2753, 5094, 5722. That by adulteries, in the Word, are signified the adulterations of good, and by whoredoms the perversions of truth, nn. 2406, 2729, 3359, 4965, 8984, 10,649.
vicinity of heavenly societies, they are made sensible of their own stench, and cast themselves headlong down towards hell. I further observed, that at least he might know, that to violate marriages is contrary to the divine laws, and to the civil laws of all states, as well as contrary to the genuine light of reason, because it is contrary to all order, both divine and human: with more to the same effect. But he replied, that he had no such thoughts, while in the life of the body. He wished to reason as to whether it was so. But he was told, that truth does not admit of reasonings, for they favor the delights of the reasoner, thus his evils and falsities; and that he ought first to think of the considerations that had been advanced, because they were true: It was also urged upon him, from that principle so well known in the world,—that no one ought to do to another what he would not like another to do to him,—to consider, if any one had deceived in that manner his own wife, whom he loved, as every man loves his wife in the beginning of their marriage, whether, speaking while he was incensed with anger on the occasion, he would not himself have expressed detestation of adultery, and, being a man of strong mind, would not have confirmed himself more than others in the belief of its criminality, even to the extent of condemning it to hell.

386. It has been shown me, in what manner the delights of conjugal love advance in their progress towards heaven, and the delights of adultery in their progress towards hell. The progression of the delights of conjugal love towards heaven, was effected by entering into beatitudes and felicities continually more numerous till they become innumerable and ineffable; and the more interiorly they advanced, into still more innumerable and ineffable ones, till they reached the very beatitudes and felicities of the inmost heaven, or the heaven of innocence; and all with the most perfect freedom: for all freedom proceeds from love, and thus the most perfect freedom from conjugal love, that being heavenly love itself. But the progression of adultery was towards hell, and, by degrees, to the lowest of all, where nothing exists but what is direful and horrible. Such is the lot which awaits adulterers after their life in the world. By adulterers are meant those who find what is delightful in adulteries, and what is not delightful in marriage.

OF THE OCCUPATIONS OF THE ANGELS IN HEAVEN.

387. The occupations that exist in the heavens cannot be enumerated, nor specifically described, but only admit of something being stated respecting them of a general nature; for they are innumerable, and vary, also, according to the offices of the
various societies. Every society discharges its peculiar office: for as the societies are distinctly arranged according to the goods by which they are distinguished (see above, n. 41), they are also arranged according to the uses which they perform; since the goods which prevail with all the inhabitants of heaven are goods in act, which are uses. Every one, there, performs some use; for the Lord’s kingdom is a kingdom of uses.(f)

388. There are in heaven, as on earth, various administrations: for there exist there ecclesiastical affairs, civil affairs, and domestic ones. That there exist there ecclesiastical affairs, is manifest from what was stated and shown above respecting Divine Worship, nn. 221—227. That there exist there civil affairs, is plain from what was advanced respecting Governments in Heaven, nn. 213—220. And that there exist there domestic affairs, from what has been detailed respecting the Habitations and Mansions of the Angels, nn. 183—190; and respecting Marriages in Heaven, nn. 366—380. It hence follows, that many occupations and administrations exist within every heavenly society.

389. All things in heaven are instituted according to Divine Order, which is everywhere maintained by administrations discharged by angels; such affairs as relate to the general good or use being administered by the wiser angels, and such as relate to any particular good or use by those less wise; and so progressively. Those who discharge them are arranged in subordination, exactly as the uses themselves are subordinated in the arrangements of Divine Order. It hence results, that dignity is attached to every occupation according to the dignity of its use. No angel, however, arrogates the dignity to himself, but ascribes it all to the use; and as the use is the good which he performs, and all good is from the Lord, he gives it all to the Lord. He, therefore, who thinks of honor as due to himself and thence to the use performed by him, and not to the use performed by him and thence to himself, cannot fill any office in heaven; because he looks away from the Lord, regarding himself in the first place and use in the second. When use is mentioned, the Lord is meant, also; since, as just observed, use is good, and good is from the Lord.

390. From these observations may be inferred what is the nature of the subordinations that exist in heaven; namely; that in proportion as any one loves, esteems, and honors, any use, he also loves, esteems, and honors, the person to whom that use is adjoined: and also, that the person is loved, esteemed, and honored, in proportion as he does not arrogate the use to him-

(f) That the kingdom of the Lord is a kingdom of uses, nn. 454, 696, 1103, 3845, 4054, 7038. That to serve the Lord is to perform uses, n. 7088. That, in the other life, all must perform uses, n. 1103. Even the wicked and infernal; but in what manner, n. 696. That all are such as are the uses which they perform, nn. 4054, 3845; illustrated, n. 7088. That angelic blessedness consists in the goods of charity, thus in performing uses, n. 454.
Self, but ascribes it to the Lord; for it is in this proportion that he is wise, and that the uses which he performs are performed from a good principle. Spiritual love, esteem, and honor, are nothing but love, esteem, and honor for use in the person who performs it; and the honor of the person is derived from the use, and not that of the use from the person. He, also, who looks at men under the influence of spiritual truth, regards them in no other manner: for he sees that one man is like another, whether stationed in great dignity or in little, the difference being solely in their wisdom; and wisdom consists in loving use, consequently, in loving the good of our fellow-citizens, of the society to which we belong, of our country, and of the church. Love to the Lord, also, consists in the same, since all the good which constitutes the good of use is from Him: and so, likewise, does love towards our neighbor, since the good that is to be loved in our fellow-citizen, in our society, in our country, and in the church, and which is to be done to them, is our neighbor.(8)

391. All the societies in the heavens are distinctly arranged according to the uses which they minister, since they are distinctly arranged according to the various kinds of good in which they are grounded (as stated above, nn. 41, et seq.); and those goods are goods in act, or goods of charity, which are uses. There are societies, whose occupations consist in having the care of infants. There are other societies whose occupation it is to instruct and educate them as they grow up. There are others, that, in like manner, instruct and educate boys and girls that have acquired a good disposition from the education they had received in the world, and who thence go to heaven. There are others, that teach the simple good who come from the Christian world, and lead them into the way to heaven. There are others, that discharge the same office to the various classes of Gentiles. There are others, that protect novitiate spirits, who are such as are newly arrived from the world, from the infestations proceeding from evil spirits. There are some angels, also, who attend upon those who are in the lower earth; and there are some who are present with those in hell, who so restrain their violence, as to prevent them from torturing each other beyond the prescribed limits. There likewise are some who attend upon those who are being resuscitated from the dead. In general, the angels of

(8) That to love one’s neighbor is not to love his person, but to love that which appertains to him, and which constitutes him, nn. 5025, 10,336. That those who love the person, and not what appertains to the man, and which constitutes him, love equally an evil man and a good man, n. 8890: and that they do good alike to the evil and to the good, when yet to do good to the evil is to do evil to the good, which is not to love the neighbor, nn. 8890, 6706, 8120. The judge who punishes the evil that they may be amended, and to prevent the good being contaminated and injured by them, loves his neighbor, nn. 8890, 8120, 8121. That every man and society, also a man’s country and the church, and, in a universal sense, the kingdom of the Lord, are one’s neighbor; and that to do good to them from the love of good according to the quality of their state, is to love one’s neighbor; thus their good, which is to be consulted, is one’s neighbor, nn. 8816—884, 8124.
every society are sent on missions to men, to guard them, and
to withdraw them from evil affections and the thoughts thence
originating, and to inspire them with good affections, so far as
they will freely receive them; and by means of such good affec-
tions, they also govern the deeds or works of men, removing, as
far as possible, evil intentions. When the angels are present
with men, they dwell, as it were, in their affections, and are near
to the man, in proportion as he is grounded in good derived from
truths; but are more remote, in proportion as he is remote from
good in his life. (*) But all these occupations of the angels are
functions performed by the Lord through them as instruments;
for the angels do not discharge them of themselves, but from the
Lord. It is on this account, that by angels in the Word, in its
internal sense, are not meant angels, but some attribute or func-
tion of the Lord; and it is from the same cause that angels, in
the Word, are called gods. (*)

392. These occupations of the angels are their general ones;
but to every angel is assigned his own in particular. For every
general use is composed of innumerable others, that are called
mediate, ministering, and subservient uses. All and each of
these are co-ordinated and subordinated according to Divine
Order, and, taken together, they constitute and perfect the gen-
eral use, which is the common good.

393. Those are appointed to ecclesiastical offices in heaven,
who, while in the world, had loved the Word, and, from desire,
had sought in it for truths, not with a view to honor and gain,
but with a view to the uses of life, both of themselves and of
others. These, according to their love and desire of use, are
there in the enjoyment of illumination, and of the light of wis-
dom; which, also, they acquire from the Word as it exists in
heaven, where it is not natural in its form, as in the world, but
spiritual. (See above, n. 259.) These discharge the office of
preachers; and in heaven, according to Divine Order, those fill
the superior stations, who excel the others in wisdom derived
from illumination. Those fill civil offices, who, while in the
world, had loved their country and the common good more than
their private advantage, and had done what was just and right
from the love of justice and rectitude. So far as these, from
the desire of their love, had inquired into the laws of justice,

(*) Of the angels attendant on infants, and afterwards on children, and thus succes-
sively, n. 2503. That man is raised from the dead by the ministry of angels, from ex-
erience, nn. 188—189. That angels are sent to those who are in the hells, to prevent
their tormenting each other beyond measure, n. 967. Of the kind offices performed by
angels to men who come into the other life, n. 2181. That spirits and angels are at-
tendant on all men, and that man is led by spirits and angels from the Lord, n.n. 80,
697, 2790, 2887, 2888, 5947—5966, 5972—5973, 6209. That the angels have dominion
over evil spirits, n. 1755.

(*) That by angels, in the Word, is signified something divine from the Lord, nn.
1925, 2891, 3039, 4055, 6289, 8192. That angels, in the Word, are called gods, from the
reception of divine truth and good from the Lord, nn. 4295, 4402, 8192, 8001.
and had become intelligent in consequence, they possess a capacity for administering offices in heaven; and they administer, accordingly, such offices as belong to that station or degree which corresponds with their intelligence, which is then in the same degree as their love for the common good. There are, moreover, in heaven, so many offices and administrations, and so many kinds of employment also, that they cannot be enumerated on account of their abundance, those in the world being but few respectively. All the inhabitants, how numerous soever, feel delight in their works and labors derived from the love of use, and no one performs them from the love of self or of gain. Neither is any one influenced by the love of gain for the sake of his living, since all the necessaries of life are given them gratis: they are lodged gratis, they are clothed gratis, and they are fed gratis. From all these facts it is evident, that they who have loved themselves and the world more than they have loved to be of use, have no inheritance in heaven: for his own love or affection remains with every one after his life in the world, nor is it extirpated to eternity. (See above, n. 363.)

394. Every one in heaven has his proper work to perform according to correspondence, the correspondence not being with the work, but with the use of any one’s work (see above, n. 112); and all things that exist have their correspondence. (See n. 106.) When any one in heaven is engaged in his occupation, or in some work corresponding to the use of his occupation, he is in a state of life altogether similar to that in which he was, when so engaged, in the world; for what is spiritual and what is natural act as one by correspondences. There is, however, this difference; that the delight which he now feels is of a more interior kind, because he is in a spiritual state of life, which is an interior kind of life, and is therefore more receptive of heavenly beatitude.

OF HEAVENLY JOY AND HAPPINESS.

395. What heaven and heavenly joy are, is scarcely known to any one at the present day. They who have reflected either on the one or on the other, have conceived so general and gross an idea of them, as hardly amounts to any idea at all. I have had excellent opportunities of knowing what notions are entertained on these subjects, from the spirits who pass from the world into the other life; for when left to themselves, as if they were still in the world, they think in the same manner. The reason that men do not know what heavenly joy is, is founded in the circumstance, that they who have reflected on it, have formed their conclusions respecting it from the external joys that are proper 210
to the natural man, and have been ignorant of what the internal or spiritual man is, and, consequently, of what constitutes the enjoyment and beatitude thereto belonging; wherefore, should they be told, by such as are in the enjoyment of spiritual and internal delight, what, and of what nature, heavenly joy is, they would not comprehend it. The information, to be understood, would require the presence of ideas which to them are unknown, and would, consequently, rank among the things which the natural man would reject. Nevertheless, every one may be aware, that when a person leaves the external or natural man, he comes into the internal or spiritual man; from which circumstance it may be known, that heavenly delight is an internal and spiritual delight, not an external and natural one; and that, as being internal and spiritual, it is of a more pure and exquisite nature, and has a power of affecting the interiors of man, which are those of his soul or spirit. From these considerations alone, every one may conclude, that a man experiences such delight in the other life, as had been that of his spirit in this; and that the delight of the body, which is called carnal pleasure, is, respectively, not heavenly. For that which exists in the spirit of man, when he leaves the body, remains with him after death; for man then lives as a spirit.

396. All delights flow from love; for what a man loves, he feels delightful; and no one can experience delight from any other origin. The delights of the body or the flesh all flow from the love of self and the love of the world, which also are the sources of concupiscences and of their pleasures: but the delights of the soul or of the spirit all flow from love to the Lord and love towards the neighbor, which also are the sources of the affections of good and truth, and of interior enjoyments. These loves, with their delights, enter by influx from the Lord and from heaven by an internal way, and thus come from above, and affect the interiors; but the former loves, with their delights, enter by influx from the flesh and from the world by an external way, and thus come from beneath, and affect the exteriors. In proportion, therefore, as those two loves of heaven are received, and their affecting influence is experienced, the interiors, which belong to the soul or spirit, are opened, and their aspect is turned away from the world towards heaven; but in proportion as those two loves of the world are received, and their affecting influence is experienced, the exteriors are opened, which are those of the body and the flesh, and their aspect is turned from heaven towards the world. As these loves, of either kind, enter by influx and are received, their delights enter at the same time, the delights of heaven flowing into the interiors, and the delights of the world into the exteriors; for, as just observed, all delight is the offspring of love.

397. Heaven, in itself, is of such a nature, as to be full of de-
lights, so completely, that, viewed in itself, it is nothing but beatitude and delight. For the Divine Good proceeding from the Lord’s Divine Love constitutes heaven, both in general, and in particular, with every inhabitant; and the Divine Love consists in willing the well-being and happiness of all, from inmost grounds, and in full perfection. On this account, whether you mention heaven, or heavenly joy, it is all one.

398. The delights of heaven are ineffable, and they are also innumerable: but innumerable as they are, not one of them can be either known or believed by a person who only has a relish for the delights of the body or of the flesh; because, as just observed, the aspect of the interiors of such a person is turned away from heaven towards the world, and thus they look backwards. For a person who is wholly immersed in bodily or carnal pleasures, or, what amounts to the same, in the love of self and of the world, feels no delight but in honor, in gain, and in the voluptuous pleasures of the body and the senses; and these so extinguish and suffocate interior delights, which are those of heaven, as to destroy all belief in their existence. Such a person, therefore, would be exceedingly astonished, were he only told that any delights can exist when those of honor and gain are removed; and still more, were he informed, that the delights of heaven, which succeed in place of the former, are innumerable, and of such a nature, that the delights of the body and the flesh, which are chiefly those of honor and gain, cannot be compared to them. The reason 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 who are there to communicate their enjoyments and beatitudes to each other; and all the inhabitants of heaven being of this character, it is plain how immense the delight of heaven must be: for there exists, in the heavens, a communication of all with every individual, and of every individual with all (as is shown above, n. 268). Such communication flows from the two loves of heaven, which, as has been stated, are love to the Lord and love towards the neighbor; and it is the nature of these loves to communicate their delights to others. The reason that love to the Lord is of such a nature, is, because the Lord’s love is the love of communicating all that He has to all His creatures; for He desires the happiness of all; and a similar love prevails in the individuals who love Him, because the Lord is in them. It is from this ground that the angels mutually communicate their delights to each other. That love towards the neighbor is of such a nature also, will be seen in what follows. From these observations it may appear, that it is the nature of those loves to communicate their delights. Not so the loves of self and of the world. The love of self abstracts and takes away all their delight from others.
and appropriates it to self; for it entertains good will to self alone; and, under the influence of the love of the world, men would have their neighbor's possessions to be their own. Thus it is the nature of these loves to destroy the delights enjoyed by others: when those who are under their influence communicate, it is for the sake of themselves, not of others; and thus, as regards others, except so far as the delights of those others are present with, or resident in, themselves, they do not communicate, but destroy. That the loves of self and of the world, when they have the supremacy, are of such a nature, it has often been granted me to perceive by actual experience. Whenever any spirits, who had been immersed in these loves while they lived as men in the world, came near me, my sense of delight receded and vanished; and it has also been told me, that if such spirits only approach any heavenly society, the delight of those who compose it is diminished, precisely according to the degree of their presence: and, what is wonderful, the evil spirits are then in the enjoyment of their delight. The nature of the state of the spirit of such a man while in the body, was thence made evident to me; for it is then similar to what it is after his separation from the body; namely, that he longs for, or covets, the enjoyments or goods of others, and that, so far as he obtains them, he feels delight himself. From these facts may be seen, that it is the nature of the loves of self and of the world to destroy the joys of heaven; consequently, that they are diametrically opposite to the heavenly loves, the nature of which is, to communicate their joys.

400. It is, however, to be observed, that the delight experienced by those who are immersed in the loves of self and of the world, when they approach to any heavenly society, is the delight of their own lust; and is, consequently, diametrically opposite to the delight of heaven. They come into the delight of their own lust on the privation and removal of heavenly delight among those in the heavenly society. Not so when such privation and removal do not take place: then they cannot approach, because, so far as they do, they are seized with distress and pain; on which account, they seldom venture to go near. This, also, it has been granted me to know by many experimental observations, of which I will mention a few particulars.

The spirits who have recently passed from the world into the other life desire nothing more earnestly than to be admitted into heaven. This is the wish of almost all, supposing that, to enjoy heaven, nothing more is necessary than to be admitted and received within its precincts. Desiring it so earnestly, they are led, in consequence, to some society of the ultimate heaven. On approaching the first threshold of that heaven, those who are immersed in the love of self and of the world begin to be distressed, and to be so inwardly tortured, that they feel hell in
themselves rather than heaven; wherefore they cast themselves headlong down, and find no rest till they are in hell among their like. It has also frequently happened, that such spirits desired to know what heavenly joy is, and, when they heard that it is seated in the interiors of the angels, wished to have it communicated to themselves. This was done accordingly; for whatever a spirit who is not yet either in heaven or in hell desires, is granted him, if conducive to any good purpose. On the communication being made, however, they began to feel torture, which prevailed to such a degree, that they did not know into what posture to squeeze their bodies through the violence of the pain: I saw them thrust their heads down to their feet, and cast themselves on the ground, where they writhed about in orbicular convolutions after the manner of a serpent; the whole being produced by their interior anguish. Such was the effect of the delight of heaven upon those who cherish the delights proceeding from the love of self and of the world: the reason is, because those loves and the loves of heaven are perfect opposites; and when one opposite acts upon the other, such pain is the result. Since, also, the delight of heaven enters by an internal way, and flows into a delight which is the reverse of itself, it violently bends the interiors, which are the seat of the latter delight, the contrary way, thus into a direction opposite to their own; and this is what produces such torments. The ground of the contrariety is, that, as stated above, love to the Lord and love towards the neighbor desire to communicate all they possess to others, for this constitutes their delight; whereas the love of self and the love of the world desire to abstract what they possess from others, and to appropriate it to themselves; and so far as they succeed in doing so, they are in the enjoyment of their delight.

From these facts may also be known, what is the cause of the separation between hell and heaven. All the inhabitants of hell, when they lived in the world, had been immersed in the mere delights of the body and the flesh, derived from the love of self and of the world; whereas all the inhabitants of heaven, when they lived in the world, had been attached to the delights of the soul and the spirit, derived from love to the Lord and love towards the neighbor. These loves being contraries, heaven and hell are, consequently, in complete separation from each other; and to such an extent is the separation carried, that a spirit in hell dares not so much as put forth thence a finger, nor raise out of it the top of his head; for on his doing either the one or the other ever so little, he feels torture and anguish. This, likewise, I have often witnessed.

401. A man who is immersed in the love of self and of the world, feels, so long as he lives in the body, the delight proceeding from them, and finds enjoyment, also, in all the pleasures
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which thence derive their origin. But a man who is grounded in love to God and in love towards his neighbor, does not, so long as he lives in the body, manifestly feel the delight proceeding from them, and from the good affections which thence derive their origin, but only a sense of beatitude that is almost imperceptible, because it lies hidden and stored up in his interiors, and is veiled over by the exteriors that belong to the body; whilst it is deadened, also, by the cares of the world. But the states of the two classes are completely changed after death. Then, the delights of the love of self and of the world are turned into painful and direful sensations, being such as are called hellfire; and, occasionally, into filthy and vile objects corresponding to those pleasures; which, however, (wonderful to relate!) are then delightful to them. But the obscure delight, and almost imperceptible sense of beatitude, which abode in those in the world who were grounded in love to God and in love towards their neighbor, are then turned into the delight of heaven, which is rendered perceptible and sensible in all manner of ways. For that beatitude which lay hidden and stored up in their interiors while they lived in the world, is then revealed, and is brought forth to manifest sensation; for they are then in the spirit, and that delight was the delight of their spirit.

402. All the delights of heaven are conjoined with uses, and are inherent in them, because uses are the good works of love and charity, in the practice of which the angels live; on which account, every one enjoys delights of such a nature as are the uses he performs, and in a degree proportioned to his affection for use. That all the delights of heaven are delights of use, may also appear with certainty from a comparison drawn from the five bodily senses in man. To every sense is given a delight according to its use: the sight has its proper delight, and the hearing its proper delight; and so have the smell, the taste, and the touch. The sight draws its delight from the beauties of color and form; the hearing, from harmonious sounds; the smell, from agreeable odors; and the taste, from savory viands. The uses which all the senses, respectively, perform, are known to those who investigate the subject, and more fully to those who are acquainted with their correspondences. The sight has such a delight attached to it, on account of the use which it performs to the understanding, which is the internal sight. The hearing is attended by such a delight, on account of the use which it administers both to the understanding and to the will, by affording the means of hearkening and attention. The smell has such a delight connected with it, on account of the use which it contributes both to the brain and to the lungs. The taste is united with such a delight, on account of the use which it renders to the stomach, and thence to the whole body, by disposing it to take nourishment. The conjugal delight, which is a purer and more
exquisite delight of touch, surpasses all the others on account of
its use, which is the procreation of the human race, and thence of
the angels of heaven. These delights are rendered inherent in
those organs of sense by an influx from heaven, where every
delight is the delight of use, and exists according to it.

403. There were some spirits who imagined, from having im-
bibed such an opinion in the world, that heavenly happiness
consists in a life without occupation, and in being waited on,
while taking their ease, by others. But they were told, that
happiness could not possibly consist in resting, unoccupied; for
if it did, every one would desire to take away the happiness of
others to promote his own; and when all desired to do so, none
could obtain their desire. It was observed to them further, that
such a life would not be an active but an idle one, the subjects of
which would fall into a state of torpor; whereas, as they might
easily know, without activity of life there cannot be happiness
of life, and that, in an active life, rest from occupation is only
resorted to for the sake of recreation, that the person might return,
with fresh vigor, to the activity of his life. It was afterwards
shown them by numerous evidences, that the angelic life consists
in performing the good works of charity, which are uses, and that
the angels find all their happiness in use, from use, and according
to it. In order that they who had the idea that heavenly joy
consists in living without occupation, inhaling eternal joy in a
state of idleness, might be made ashamed of such notions, it was
given them to perceive what the nature of such a life is; when
they were convinced that it is of a most melancholy description,
and that, all joy thus perishing, they would feel for it, in a little
time, only disgust and loathing.

404. Some spirits who thought themselves better informed
than others, observed, that their belief, in the world, had been
that heavenly joy consists in nothing else but praising and glori-
fying God, and that such was the active life of heaven. But
they were told, that praising and glorifying God, is not such an
active life as is meant by that expression; and, besides, that God
has no need of being praised and glorified; but that His will is,
that His subjects should perform uses, and thus do the good
works which are called the goods of charity. Those spirits,
however, could not conceive any idea of heavenly joy, but of
slavery instead, as connected with the good works of charity.
But the angels testified, that the performance of those works is
attended with the most perfect freedom, being done from interior
affection, and conjoined with unspeakable enjoyment.

405. Nearly all who enter the other life imagine, that a similar
hell, or a similar heaven, awaits every one who goes to either;
when, nevertheless, the truth is, that there are infinite varieties
and diversities in each, and that neither a hell nor a heaven alto-
gether similar is ever allotted to one person as to another; just
as there never is found one man, spirit, or angel, exactly like another, not even in the face. When I only thought of two being exactly similar or equal to each other, the angels were shocked at the idea, observing, that every thing that is a one, or a whole, is formed by the harmonious accordance of various parts, and that the one or whole is such in quality as that accordance is: and that it is in this manner that every society of heaven forms one whole, and that all the societies of heaven form one whole collectively; which effect is produced by the Lord alone, through love as the medium. (1) Uses in the heavens exist, in like manner, with all possible variety and diversity, and the use of one angel is never exactly similar and the same as the use of another; consequently, neither is his capacity of enjoyment. Much more are the delights of every one's use innumerable, all which are similarly various, but still joined together in such an order as mutually to regard each other; just as do the uses of every member, organ, and viscus, in the body, and, still more, those of every vessel and fibre in each member, organ, and viscus; all of which, both collectively and individually, are so connected together, as to regard their own good in another, and, consequently, the good of each in all, and of all in each. From this universal and individual mutual regard, they act as one.

406. I have often conversed with spirits who had newly come from the world respecting the state of eternal life. I observed, that it was important for them to know, who is the Lord of the kingdom into which they had entered, what is the nature of His government, and what its form; for as nothing is more necessary for travellers in the world, on passing into another kingdom, than to know who and of what character is the king, what the nature of his government, and other particulars relating to that kingdom; much more was it necessary to possess such knowledge in the kingdom in which they now were, in which they were to live to eternity. They ought, therefore, to know, that the Lord is the king who governs heaven, and the whole universe, since He who governs the one, governs the other; thus that the kingdom in which they now were is the Lord's, and that the laws of this kingdom are eternal truths, all which are founded in that primary law, that its subjects are to love the Lord above all things, and their neighbor as themselves; and in fact, that now, if they wished to be like the angels, they ought to go still farther; and love their

(1) That every whole consists of various things, and hence receives form, and quality, and perfection, according to the quality of their harmony and agreement, nn. 457, 3241, 3063. That there is an infinite variety, and in no case is any one thing the same with another, nn. 7936, 9002. In like manner, in the heavens, nn. 5734, 4065, 7365, 7863, 7866, 9002. That hence, all the societies in the heavens, and every angel in a society, are distinct from each other, because in various good and use, nn. 690, 3241, 8519, 3894, 3863, 4067, 4149, 4963, 7236, 7863, 7966. That the divine love of the Lord arranges all into a heavenly form, and conjoins them so that they are as one man, nn. 457, 3956, 5598.
neighbor more than themselves. On hearing these observations, they could make no answer, because they had heard something to the same effect in the life of the body, but did not believe it. They wondered that such love should exist in heaven, and how it could be possible for any one to love his neighbor better than himself. But they were informed, that all things good increase immensely in the other life: and that man's life, while in the body, is of such a nature that he cannot advance farther than to love his neighbor as himself, being immersed in corporeal impediments; but when these are removed, such love becomes purer, and at length like that of the angels, which consists in loving their neighbor more than themselves. For, in heaven, it is delightful to do good to another, and is not delightful to do good to one's self, unless with a view to its becoming another's, consequently, for the sake of another; and this is what is meant by loving one's neighbor more than one's self. It was told them, that the possible existence of such love may be concluded with certainty in the world, from the fact, that some, under the influence of conjugal love, have preferred death, rather than suffer their conjugal partner to be injured; and from the love of parents towards their children, which is such, that a mother would rather encounter starvation herself, than see her infant want food. The same, it was also observed, may be inferred from the existence of sincere friendship, under the influence of which, there are persons who encounter dangers for their friends; and even from the friendship of civility and pretence, which endeavors to emulate such as is sincere, and which induces men to offer the best they have to those for whom they profess a regard, and to make profession of such regard with their lips, though they do not feel it in their heart. Finally, the possible existence of such love was urged from the nature of love itself, its very nature being such, as to find its joy in serving others, not for one's own benefit, but for theirs. But these observations could not be comprehended by those, who loved themselves more than others, and who, in the life of the body, had been greedy after lucre. Least of all could they be understood by misers.

407. A certain spirit, who, in the life of the body, had been in a station of superior power, retained the desire to exercise authority in the other life. But he was told that he was now in another kingdom, which is eternal, and that his authority had died in the world; and that where he was now, no one is esteemed except according to the good and truth, and to the share of the Lord's mercy, of which he is in the enjoyment by virtue of his life in the world. It was observed to him, further, that this kingdom is like those on earth, where people are esteemed for their wealth, and for the favor which they possess with the prince; only the wealth, here, is good and truth, and favor with the prince is the Lord's mercy, which every man experiences according to the character
of his life in the world: and that if he wished to exercise authority in any other manner, he was a rebel, being now in the kingdom of another Sovereign. On hearing these remarks, he was ashamed.

408. I have conversed with some spirits, who imagined heaven and heavenly joy to consist in being great. But they were told, that the greatest in heaven is he who is the least; for he is called the least who possesses no power or wisdom, and is willing to possess no power or wisdom from himself, but from the Lord. He who in this way is the least, has the greatest happiness; and since he has the greatest happiness, it follows that he is the greatest; for he thus has, from the Lord, power to do all things, and wisdom above all others. What is being the greatest except being the happiest? for to be happiest is what the powerful seek through power, and the rich through riches. It was further told them, that heaven does not consist in desiring to be the least with a view of being the greatest, for he who does this, pants and lusts to be greatest all the while; but it consists in desiring, from the heart, good for others more than for one’s self, and in serving them with a view to their happiness, not from any selfish aim of obtaining remuneration, but out of love.

409. Real heavenly joy, such as it is in its essence, cannot be described, because it resides in the inmost recesses of the life of the angels, and thence in all the minutiae of their thought and affection, and by derivation from these, in all the minutiae of their speech, and in all the minutiae of their actions. It is as if their interiors were completely unbound, and set open for the reception of delight and beatitude, which are diffused through every fibre, and thus through the whole frame; whence the perception and sensation of them is such as cannot be described: for that which begins in the inmost recesses of all, flows into all the parts, even to the most minute, which thence take their rise, and propagates itself, with continual augmentation, towards the exteriors. Good spirits who are not yet in the perception of that delight, because they are not yet taken up to heaven, on perceiving it flowing from an angel by the sphere of his love, are filled with such delight, that they fall, as it were, into a delicious swoon. This has often occurred to those, who desired to know what heavenly joy is.

410. There also were certain spirits who desired to know what heavenly joy is, and to whom, therefore, it was granted to have a perception of it to that degree, beyond which they were unable to bear any more. What they perceived, however, was not the joy of angels: it scarcely amounted to the smallest degree of angelic joy; as was granted me to perceive by its being communicated to me. It was so slight as almost to partake of something rather frigid; and yet they called it most heavenly, it being the inmost joy of which they were receptive. It was proved to
me by this circumstance, not only that there are various degrees of the joys of heaven, but also, that the inmost joy of one degree scarcely approaches to the last or middle of another, and further, that when any one receives that which is the inmost to him, he is in the enjoyment of his proper heavenly joy; and that he cannot bear any more interior degree of it, but would find it painful.

411. Certain spirits, not evil ones, fell into a state of repose like that of sleep, and were thus translated, as to the interiors that belonged to their minds, into heaven: for spirits, before their interiors are opened, may be translated into heaven, and instructed respecting the felicity of its inhabitants. I saw them in this state of repose for about half an hour; after which they relapsed into their exteriors in which they had been before, retaining, however, the recollection of what they had seen. They related, that they had been among the angels in heaven, and that they had there seen and perceived amazing objects, all shining as with gold, silver, and precious stones, presenting admirable forms, which were varied in a wonderful manner. They added, that the angels did not take delight in the external things themselves, but in those that they represented, which were things divine, unspeakable, and of infinite wisdom: and that these were the source of their joys; not to mention other things innumerable, not a ten thousandth part of which can be expressed by human languages, nor fall into ideas which partake, in any degree, of materiality.

412. Nearly all who enter the other life are ignorant of what heavenly beatitude and happiness are, because they have no knowledge respecting what, and of what nature, internal joy is, forming their conceptions of it solely from corporeal and worldly gayeties and joys. What they are ignorant of, therefore, they regard as nothing; although corporeal and worldly joys are of no account, respectively. In order, therefore, that the well-disposed, who know not what heavenly joy is, may know and understand it, they are first led to paradisiacal scenes that surpass every idea that imagination could form. They now suppose that they have come into the heavenly paradise; but they are instructed, that this is not, in reality, heavenly happiness. It is therefore granted them to experience interior states of joy, to the inmost of their capacity for perceiving them. They are afterwards led into a state of peace, to the inmost degree that is capable of being opened in them: when they confess, that nothing of its nature can be expressed by words, nor conceived in imagination. Finally, they are brought into a state of innocence, also to the inmost sense of it of which they are capable. Hence it is granted them to know, what spiritual and celestial good truly is.

413. But in order that I might know what, and of what nature, heaven and heavenly joys are, it has frequently, and for a long time together, been granted me by the Lord to have a perception...
of the delights of heavenly joys: I thus am able, indeed, to say, that I know what they are, because I have had actual experience of them; but I am totally unable to describe them. Merely, however, that some idea of them may be formed, a few observations shall be offered.

Heavenly joy is an affection of delights and joys innumerable, which compose together a certain common whole, in which common whole, or common affection, are included the harmonies of innumerable affections, which do not come distinctly, but only obscurely, to the perception, because the perception is of the most common or general kind. It nevertheless was granted me to perceive, that innumerable things were included in it, so arranged that they cannot possibly be described. Those innumerable things are such as flow from the order of heaven. Such is the order that prevails in all the individual and most minute particulars of the affection, which are only presented to the mind, and come to the perception, as one most common or general whole, according to the capacity of the person who is their subject. In a word, infinite things, in a form of most perfect order, are contained in every common whole; and there is nothing among them which does not live, and exert an affecting influence; all, in fact, doing so from the inmost recesses: for it is from the inmost recesses that all heavenly joys proceed. I perceived, also, that the joy and delight came as it were from the heart, diffusing themselves most gently through all the inmost fibres, and thence into the collections of fibres, with such an inmost sense of enjoyment, that every fibre felt as if it were nothing but joy and delight, and every thing capable of perception and sensation thence felt, in like manner, all alive with happiness. The joy that belongs to the pleasures of the body, compared with these joys, is like a gross and pungent clot of matter, compared with a pure and most gentle breath of refined air, or aura.* I observed, that when I wished to transfer all my delight into another person, there followed a new influx of delight, more interior and more full than the former; and that in proportion to the amount that I desired to impart, was the amount of that which flowed in: and I perceived that this was from the Lord.

414. They who dwell in heaven, are continually advancing towards the vernal season of life, and the more thousands of years they live there, the more delightful and happy is the state of spring to which they attain; and this goes on to eternity, with continual increments, according to the progressions and degrees of their love, charity, and faith. Those of the female sex who

* Aura is a term employed by the Author throughout his writings, to express an atmosphere of the third or highest degree of purity. For he considers the atmospheres, both in the spiritual and in the natural world, to consist of three degrees, to the lowest of which, being the only one perceptible to the senses, he gives the name of air (air), to the middle, that of ether (ether), and to the third or supreme, that of aura.—N.
had died old women, quite worn out with age, but who had lived
in faith in the Lord, in charity towards their neighbor, and in
happy conjugal love with their husband, come more and more,
in the course of years, into the flower of youth, accompanied with
such beauty, as surpasses every idea of beauty ever perceptible
to the sight. Goodness and charity are what model their form,
presenting in it the likeness of themselves, and causing the de-
light and beauty of charity to shine forth from every individual
feature of their face, so as to make them the very forms of charity.
They have been beheld by some, who were overwhelmed with
amazement at the sight. The form of charity, which is seen to
the life in heaven, is of such a nature, that charity itself is both
that which produces it, and that which is effigied in it; and, in
fact, so completely is this the case, that the whole angel, but
especially his face, is as it were charity, which both manifestly
appears, and is perceived. The form, when viewed, is that of
beauty unspeakable, affecting with charity the very inmost life
of the mind. In one word, in heaven, to grow old is to grow
young. They who have lived in love to the Lord and in charity
towards their neighbor, become, in the other life, such forms, and
such beauties. All the angels are such forms, in inexhaustible
variety: and of these is heaven composed.

OF THE IMMENSITY OF HEAVEN.

415. That the Lord's heaven is immense, may appear from
many things which have been stated and shown in the preceding
sections; especially from the fact, that the inhabitants of heaven
are derived from the human race (see above, nn. 311—317), and
not only from that portion of the human race who are born within
the limits of the church, but also from that portion of mankind
who are born beyond those limits (see nn. 318—328); thus, that
it is composed of all who have lived in good from the first origin
of this earth. How great a multitude of men exists in the whole
of this terrestrial globe, may be concluded by any one who knows
any thing about the quarters, countries, and kingdoms of this
earth. He who makes the calculation will find, that men die,
in this earth, to the number of several thousands every day, and
thus, in a year, to the amount of some myriads or millions; and
that this has been going on from the first ages, since which there
have intervened some thousands of years; and that they all, on
their decease, have passed, and are still continually passing, into
the spiritual world. How many, however, of these, have become,
and now become, angels, it is impossible to say: but I have been
told that, in ancient times, there were very many, because men
then thought more interiorly and more spiritually, and thence were in the enjoyment of heavenly affection; but not so many in the succeeding ages, because man, in progress of time, became more external, and began to think more in a natural manner, and thence to be immersed in earthly affection. From these facts it may appear, in the first place, that the extent of heaven, as filled with natives of this earth alone, must be great.

416. That the Lord's heaven is immense, may appear from this fact alone; that all infants or little children, whether born in the church or out of it, are adopted by the Lord, and become angels; the number of whom amounts to a fourth or fifth part of the whole of the human race on this earth. That every infant or little child, wheresoever born, whether in the church or out of it, and whether of pious or of wicked parents, is received, if he dies, by the Lord, is educated in heaven, is instructed according to divine order, and imbued with affections of good, and, through them, with knowledge of truth, and afterwards, as he is perfected in intelligence and wisdom, is introduced into heaven and becomes an angel; may be seen above (nn. 329—345). It may easily, therefore, be concluded, how great a multitude of angels of heaven has existed from them alone, from the beginning of creation to the present time.

417. How immense is the Lord's heaven, may appear with certainty from the fact, that all the planets that are visible to the sight in our solar system, are so many earths; and that, besides these, there are innumerable others in the universe, all full of inhabitants. I have treated of these in a particular work, On the Earths in the Universe; from which I will make the following extract:

"That there are numerous earths, with men upon them, who after death become spirits and angels, is a fact well known in the other life; for it is there granted to every one who desires it from the love of truth and thence of use, to converse with the spirits of other earths, and thus to be assured of the existence of a plurality of worlds, and to be instructed, that the human race is not the offspring of one earth alone, but of earths innumerable. I have often conversed on this subject with spirits from our earth, and have observed, that a man of intellectual capacity may learn, from many things with which he is acquainted, that there are numerous earths, and men upon them. He may infer from reason, that such great bodies as are the planets, some of which surpass this earth in magnitude, are not empty masses, only created to be whirled along and to travel round the sun, and to shed their little ray of light upon a single earth; but that they must be designed for uses far more excellent than this. Whoever believes, as every one ought to believe, that the Divine Being created the universe for no other end than to give existence to the human race, and thence to heaven, the
human race being the seminary of heaven, cannot but believe also, that there are men wherever there is an earth. That the planets which, as being within the limits of our solar system, are visible before our eyes, are earths, may manifestly be inferred from the fact, that they are bodies of earthy matter, as is evident from their reflecting the light of the sun, and, when viewed through a telescope, not appearing like stars glowing with flame, but like earths variegated with lights and shadows; and also from this, that, in the same manner as our earth, they are carried round the sun, and travel through the path of the zodiac, whence they have their years, and the seasons of the year, spring, summer, autumn, and winter; and that, besides, in the same manner as our earth, they revolve about their axis, whence they have their days, and the times of the day, morning, noon, evening, and night; in addition to which, some of them have moons, which are called their satellites, which move around them in stated periods, as the moon does round our earth; and the planet Saturn, because his distance from the sun is very great, is encompassed by a great luminous ring, which gives much though reflected light to that earth. Who that is acquainted with these facts, and thinks under the influence of reason, will pretend to say, that these are empty bodies? I have observed, moreover, when in conversation with spirits, that man may readily believe that there are more earths in the universe than one, when he considers that the starry heaven is so immense, and the stars in it so innumerable, every one of which, in its place, or in its system, is a sun, and like the sun of our world, but varying in magnitude. Whoever rightly considers this, must conclude, that all that immense apparatus cannot but be a means provided for the existence of a certain end, and that end the final end of creation; which is, the existence of a heavenly kingdom, in which the Divine Being may dwell with angels and men. For the visible universe, or the sky above us, lighted up with stars so innumerable, which are so many suns, is only a means provided for the existence of earths, and that men might exist upon them, out of whom might be formed a heavenly kingdom. From these facts the rational man cannot do otherwise than think, that so immense a means, provided for so great an end, was not created with a view to the production of the human race from one earth alone. What would this be for the Divine Being, who is Infinite, to whom thousands, yea, myriads of earths, all full of inhabitants, would be but little, indeed, scarcely any thing? There are certain spirits whose sole study is to acquire knowledge, because in these alone they feel delight, and to whom, therefore, for that object, it is permitted to travel about, and even to pass beyond the bounds of this solar system into the systems belonging to other suns. These have informed me, that there not only are earths, inhabited by men, in this solar system, but beyond it
also, in the starry heavens, in immense numbers. These spirits are from the planet Mercury. It has been calculated, that if there were a million of earths in the universe, and in every earth three hundred millions of men; and if two hundred generations existed in the period of six thousand years; and if a space of three cubic ells were allotted to every man or spirit—all of that number, men or spirits, collected into one body, would not fill the space that this earth does, and indeed, little more than the space occupied by a satellite of one of the planets. This would be a space in the universe so small as to be almost invisible; for it is with difficulty that a satellite is distinguished by the naked eye. What would this be for the Creator of the universe, to whom the whole universe, filled in this manner, would not be sufficient? for He is Infinite. I have conversed on these subjects with the angels, who observed, that they had a similar idea of the paucity of the human race in respect to the Infinity of the Creator; but that, nevertheless, they do not think from spaces, but from states; and that, according to their ideas, earths to the number of as many myriads as can possibly be conceived, would still be absolutely nothing to the Lord."

Respecting the earths in the universe, with their inhabitants, and the spirits and angels who come from them, the work above named may be consulted. The facts it relates were revealed and shown to me, in order that it might be known, that the Lord's heaven is immense, and that the whole of it is peopled from the human race; and also, that our Lord is everywhere acknowledged as the God of heaven and earth.

418. That the Lord's heaven is immense, may also be evident from this consideration: That heaven, viewed collectively, is in form as one man, and actually corresponds to all the parts, even to the most particular, that exist in man; and that this correspondence can never be completely filled up, since it is not only a correspondence with all the individual members, organs, and viscera of the body in general, but also, particularly and individually, with all and each of the minute viscera and organs included within the former, yea, with the individual vessels and fibres; and not with these only, but also with the organic substances which interiorly receive the influx of heaven, whence man possesses interior activities subservient and conducive to the activities of his mind. For whatever exists interiorly in man, exists in forms, which are substances; and whatever does not exist in substances as its subjects, is nothing at all. All these have correspondence with heaven (as may be seen in the Section on the Correspondence between all things of Heaven and all things of Man, nn. 87—102). This correspondence can never be filled up entirely, since the more angelic societies there are, corresponding to one member, the more perfect does heaven become; for, in the heavens, all perfection increases as the num-
heaven. The reason that, in the heavens, perfection increases as the numbers do, is, because all have one end in view, and all unanimously look to that end. That end is, the common good; and when this is the governing object, every individual derives good from the common good, and, from the good of every individual, good is derived to the community. This takes place, because the Lord turns all who dwell in heaven towards Himself (see above, n. 123); and thus causes them to be one in Himself. That the unanimity and concord of many, especially when derived from such an origin, and combined in such a bond, must be productive of perfection, every one may discover, if he views the subject from some measure of enlightened reason.

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

420. That heaven, instead of being so immense, is of little extent, is an opinion entertained by some from certain passages of the Word understood according to their literal sense; as from those in which it is said, that only the poor are received in heaven; that none but the elect can be accepted; that only those belonging to the church can be admitted, and not those without it; that it is only for those for whom the Lord intercedes; that it will be closed when full, and that the time for this is predetermined. Such persons are not aware, that heaven will never be closed; that there is not any time for such closing predetermined, nor are its inhabitants limited to any definite number; that those are called the elect who are grounded in the life of good and truth; and those the poor who are not possessed of the knowledges of good and truth, and yet desire them; who also, by virtue of that desire, are called them that hunger. Those who have conceived the opinion of the small extent of heaven through not having understood the Word, have no other idea, than that heaven is confined to one spot, where all its inhabitants compose one assembly; when, nevertheless, heaven consists of innumerable societies. (See above, nn. 41—50.) They also have no other

(1) That those are the elect who are established in the life of good and truth, nn. 8755, 8900. That there is not any election nor reception into heaven of mere mercy, as is generally understood, but according to life, nn. 5037, 5038. That the Lord's mercy is not immediate, but mediate, that is, is shown to those who live according to His precepts, whom, from a principle of mercy, He leads continually in the world, and afterwards to eternity, nn. 8700, 10,652.

(2) That by the poor, in the Word, are understood those who are spiritually poor, that is, who are in ignorance of truth, but still desire to be instructed, nn. 9936, 9955, 10,287. That they are said to hunger and thirst, which is to desire the knowledges of good and of truth, by which there is introduction into the church and heaven, nn. 4956, 10,287.
idea, than that heaven is bestowed on every one by immediate mercy, and thus that nothing more is required for its enjoyment, than to be let in, and received, of mere favor. They do not understand, that the Lord, of His mercy, leads every one who receives Him, and that those receive Him who live according to the laws of Divine Order, which are the precepts of love and faith; and that to be thus led by the Lord, from infancy to the end of a man's life in the world, and afterwards to eternity, is the mercy which is meant by that mode of speaking. Be it known, therefore, to such, that every man is born for heaven; and that he is received in heaven who receives heaven in himself while in the world, and he is excluded who does not.