OF THE WORLD OF SPIRITS,

AND

OF THE STATE OF MAN AFTER DEATH.

WHAT THE WORLD OF SPIRITS IS.

421. The world of spirits is not heaven, nor yet hell, but is a place or state intermediate between the two. Thither man first goes after death; and having completed the period of his stay there, according to his life in the world, he is either elevated into heaven, or cast into hell.

422. The world of spirits is a place intermediate between heaven and hell; and it also is the intermediate state of man after death. That it is an intermediate place, was made evident to me by the fact, that the hells are beneath it, and the heavens above it; and that it is an intermediate state, by the fact, that a man, so long as he is there, is not, as yet, either in heaven or in hell. The state of heaven, as existing with man, is the conjunction, in him, of good and truth; and the state of hell is the conjunction, in him, of evil and falsity. When, in the man, now a spirit,* good is conjoined with truth, he passes into heaven, because, as just remarked, that conjunction is heaven, as existing with him. But when, in the man, now a spirit, evil is conjoined with falsity, he passes into hell, because that conjunction is hell as existing with him. These conjunctions are effected in the world of spirits, since man is then in an intermediate state. It is much the same, whether we say, the conjunction of the understanding and the will, or, the conjunction of truth and good.

423. Something shall here be first premised respecting the conjunction of the understanding and the will, and its resemblance to the conjunction of good and truth; since that con-

* The Author here uses the expression homo-spiritus,—"man-spirit," as one word. It is applied by him to the spirit of a man who has newly entered the spiritual world, when he is, as yet, in his externe, much of what belonged to him as a man in the world, adhering to him still. But as the expression "man-spirit," sounds very harsh in English, and the Latin words, thus combined, are used by the Author but a very few times, they are in every instance, in this translation, rendered as above,—"man, now a spirit," except at n. 552, where, for the reason stated in a note at that place, a somewhat different rendering was unavoidable.—N.
OF THE WORLD OF SPIRITS, ETC. 424, 425

Junction is effected in the world of spirits. Man possesses an understanding, and he possesses a will. The understanding receives truths, and is formed from them; and the will receives goods, and is formed from them; on which account, whatever a man concludes in his understanding, and thence thinks, he calls true, and whatever he wills, and thence thinks, he calls good. Man is able to think from his understanding, and thence to apprehend, what is true, and also what is good; but still he does not so think from his will, unless he both wills it to be so, and acts accordingly. When he makes it an object of will, and acts, in consequence, according to it, it resides both in his understanding and in his will, consequently, in the man himself. For the understanding alone does not constitute the man, neither does the will alone, but the understanding and the will together: what, therefore, is in both, is in the man himself, and is appropriated to him. What is only in the understanding, is indeed present with the man, but is not in him. It is only an object of his memory, and a matter with which he is acquainted therein deposited,—a thing of which he is able to think when he is not retired within himself, but is drawn out of himself in company with others; consequently, he is able to speak and reason respecting it, and can assume feigned affections and gestures according to it.

424. It is provided that man should be able to think from the understanding, without thinking at the same time from the will, in order that he might be capable of being reformed. For man is reformed by means of truths, and truths, as just observed, are objects of the understanding. Man is born into all evil as to his will, whence, of himself, he wills good to none but to himself alone: and whoever wills good to himself alone, takes pleasure in the misfortunes that befall others, especially when they tend to his own advantage: for he desires to appropriate to himself the goods of all others, whether consisting in honors or in wealth, and, so far as he accomplishes it, he is inwardly pleased. In order that this state of the will may be amended and reformed, it is given to man to be able to understand truths, and by means of them to subdue the affections of evil which spring from the will. It is on this account that man is enabled to think truths from the understanding, and also to speak them, and to do them; but still he cannot think them from the will, before he is such in quality, as to will and do them from himself, that is, from his heart. When man is such in quality, the truths which he thinks from his understanding are objects of his faith, and the truths which he thinks from his will are objects of his love; wherefore faith and love then enter into conjunction in him, as his understanding and will do.

425. In proportion, therefore, as truths, as being objects of the understanding, are conjoined with goods, as being objects
of the will; thus, in proportion as a man wills truths and thence does them; he has in himself heaven; since, as stated above, the conjunction of good and truth is heaven. But in proportion as falsities, as being objects of the understanding, are conjoined with evils, as being objects of the will, a man has in himself hell; since the conjunction of falsity and evil is hell. In proportion, however, as truths, as being objects of the understanding, are not conjoined with goods, as being objects of the will, the man is in an intermediate state. Almost every man, at the present day, is in such a state, as to be acquainted with truths, and from such acquaintance, and also from the understanding, to think them, and either to do much of what they require, or little, or nothing; or else, to act in opposition to them from the love of evil, and thence from the belief of falsity. In order, therefore, that such a man may be fitted either for heaven or for hell, he, after death, is first translated into the world of spirits, where the conjunction of good and truth is effected for those who are to be elevated into heaven, and the conjunction of evil and falsity for those who are to be cast into hell. For it is not allowable for any one in heaven, nor for any one in hell, to have a divided mind, that is, to make one thing the object of his understanding, and another the object of his will; but that which is the object of any one's will must also be that of his understanding, and that which is the object of his understanding must also be that of his will. In heaven, therefore, every one, the object of whose will is good, must have truth as the object of his understanding: and in hell, every one, the object of whose will is evil, must have falsity as the object of his understanding. On this account, in the world of spirits, falsities, with the good, are removed, and truths are given them suitable and conformable to their good: and truths are removed with the evil, and falsities are given them suitable and conformable to their evil. From these statements may be evident, what the world of spirits is.

426. The world of spirits contains a great number of inhabitants, because it is the region in which all first assemble, and where all are examined, and are prepared for their final abode. Their stay there is not limited to any fixed period: some do but just enter it, and are presently either taken up to heaven or cast down to hell: some remain there only a few weeks; and some for several years, but never more than thirty. The varieties in the length of their stay depend upon the correspondence, or non-correspondence, between their interiors and their exteriors. But in what way a man, in that world, is led from one state into another, and is prepared for his final abode, will be stated in the following Sections.

427. As soon as men, after their decease, enter the world of spirits, they are accurately distinguished by the Lord into classes.
The wicked are immediately connected by invisible bonds with
the society of hell, in which they had been, as to their governing
love, while in the world: and the good are immediately connected,
in a similar way, with the society of heaven, in which they had
been, while in the world, as to their love, charity, and faith. But
notwithstanding they are thus distinctly classed, all meet in that
world, and converse together, when they desire it, who had been
friends and acquaintances in the life of the body; especially wives
and husbands, brothers and sisters. I saw a father conversing
with his six sons, all of whom he recognized; and many others
conversing with their relations and friends: but as they were
different in disposition, resulting from their course of life in the
world, after a short time they were parted. But those who go
from the world of spirits to heaven, and those who thence go to
hell, afterwards neither see nor know each other any more, unless
they are similar in disposition, and similar in love. The reason
that all who had been acquainted see one another in the world of
spirits, and not in heaven nor in hell, is, because, while they in-
habit the world of spirits, they are brought into states similar to
those which they experienced in the life of the body, passing from
one into another; but afterwards, all are brought into a permanent
state, similar to that of the governing love; and then, one indi-
vidual only knows another from the similitude of his love; for
similitude conjoins, and dissimilitude parts asunder (as shown
above, nn. 41—50).

428. As the world of spirits is an intermediate state between
heaven and hell, as these exist in man, so is it also an intermediate
place. Beneath are the hells, and above are the heavens. All
the hells are closed in the direction of that world, the only open-
ings being through holes and clefts like those of rocks, and through
chasms of wide extent; all which are guarded, lest any one should
come out except by permission; which, however, is sometimes
granted, when any urgent necessity requires it; as will be ex-
plained hereafter. Heaven, likewise, is securely shut in on all
sides, nor is any approach open to any heavenly society, except
by a narrow way, the entrance of which is also guarded. Those
outlets and these entrances are what are called, in the Word, the
gates and doors of hell and of heaven.

429. The world of spirits appears like a valley lying between
mountains and rocks, here and there sinking and rising. The
doors and gates leading to the heavenly societies do not appear,
except to those who are prepared for heaven; nor can they be
found by any others. To every society there is one entrance from
the world of spirits, beyond which there is one path, but which,
as it ascends, is parted into several branches. Neither do the
gates and doors leading to the hells appear to any but those who
are about to enter them. To such, they then are opened; when
there appear dusky and seemingly sooty caverns, tending ob-
liquely downwards to a great depth, where, again, there are sev-
eral doors. Through those caverns are exhaled horrible stenches
and foul smells; which good spirits shun, because they excite in
them aversion, but evil spirits seek, because they yield them
delight; for as every one, in the world, takes delight in his own
evil, so, after death, is he delighted with the stench to which
his evil corresponds. Such persons may be compared, in this
respect, to birds and beasts of prey, such as ravens, wolves, and
swine, which, on scenting the stench proceeding from carrion
and dung, fly or run eagerly to the spot. I once heard a certain
spirit uttering a loud cry as if seized with inward torture, when
he caught the scent of an exhalation that emanated from heaven;
and I saw the same spirit rendered composed and joyful, by the
stench of an exhalation that emanated from hell.

430. There also exist with every man two gates, one of which
opens towards hell, and is opened to the evils and falsities thence
proceeding; and the other opens towards heaven, and is opened
to the goods and truths which flow from thence. In those who
are immersed in evil and thence in falsity, the gate of hell is
open, and only a few rays of light from heaven enter by influx
through chinks, as it were, above: through which influx, man
receives the ability to think, to reason, and to converse. But in
those who are grounded in good and thence in truth, the gate of
heaven is open. For there are two ways which lead to man’s
rational mind; a superior or internal way, by which enter good
and truth from the Lord; and an inferior or external way, by
which enter evil and falsity from hell. The rational mind of
man is stationed in the centre, to which the two ways tend:
whence, in proportion as light is admitted into it from heaven,
the man is rational; but in proportion as that light is not ad-
mitted, he is not rational, how much soever he may appear to
himself to be so. These facts are stated, that the nature of the
correspondence of man with heaven and with hell, may also be
known. His rational mind, while in the course of its formation,
corresponds to the world of spirits; whatever is above it corre-
sponds to heaven, and whatever is below it to hell. The parts
above it are opened, and those below it are shut against the
influx of evil and falsity, with those who are prepared for heaven:
but the parts below it are opened, and those above it are shut
against the influx of good and truth, with those who are prepared
for hell. The latter, in consequence, cannot do otherwise than
look beneath them, that is, to hell; and the former cannot do
otherwise than look above them, that is, to heaven. To look
above is to look to the Lord, He being the common centre to
which all things belonging to heaven look; but to look beneath
is to look away from the Lord to the opposite centre, to which
all things belonging to hell look and tend. (See above, nn.
123, 124.)

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431. By spirits, when mentioned in the preceding pages, are meant the sojourners in the world of spirits; but by angels, the inhabitants of heaven.

THAT, AS TO HIS INTERIORS, EVERY MAN IS A SPIRIT.

432. Whoever rightly considers the subject, may be aware, that the body does not think, because it is material; but that the soul does think, because it is spiritual. The soul of man, respecting the immortality of which so much has been written, is his spirit; for this is immortal as to every thing that belongs to it; and this it is that thinks in the body. For the spirit is a spiritual existence, and that which is spiritual receives that which is spiritual, and lives in a spiritual manner; and to live in a spiritual manner is to exercise thought and will. All the rational life, therefore, which appears in the body, belongs to the spirit, and nothing whatever of it to the body. For the body, as just observed, is material, and materiality, which is what is proper to the body, is a thing added, and almost, as it were, adjoined, to the spirit, in order that the spirit of man might live, and perform uses, in the natural world; all the objects of which are material, and, in themselves, void of life. Now, since that which is material does not live, but only that which is spiritual, it may appear with certainty, that whatever lives in man, is his spirit, and that the body only serves it mechanically, just as an instrument serves a living motive force. It is usual to say, indeed, respecting an instrument, that it acts, moves, or strikes; but to suppose that these powers belong to the instrument, and not to him who acts, moves, or strikes, by it, is a fallacy.

433. Since every thing that lives in the body, and, by virtue of such life, acts and feels, is solely of the spirit, and nothing of it whatever is of the body; it follows, that the spirit is the real man; or, what is much the same, that man, regarded in himself, is a spirit. It also follows, that the spirit exists in a form similar to that of the body: for whatever lives and feels in man belongs to his spirit; and there is nothing in him whatever, from the crown of his head to the sole of his foot, which does not live and feel; wherefore, when the body is separated from his spirit, which is called dying, the man continues to be a man, and lives still. I have heard from heaven, that some who die, while they lie upon the bier, before they are resuscitated, actually think in their cold body, and are not conscious but what they are alive still, except with the difference, that they cannot move a single material particle, all these belonging to the body alone.

434. Man cannot exercise thought and will at all, unless there be a subject, which is a substance, from and in which he exerts
those faculties. Whatever is imagined to exist, and yet to be destitute of a substantial subject, is nothing. This may be known from the circumstance, that man cannot see, without an organ which is the subject of his sight, nor hear, without an organ which is the subject of his hearing. Without these, sight and hearing are nothing whatever, and can have no existence. It is the same with thought, which is internal sight; and with apprehension, which is internal hearing; unless these existed in, and from, substances, which are organic forms, and are the subjects of those faculties, they could not exist at all. From these truths it may appear with certainty, that the spirit of a man is equally in a form, and that the human form; and that it equally possesses senses, and organs of sense, when it is separate from the body, as when it was in it; and that the whole of the life of the eye, and the whole of the life of the ear,—in one word, the whole of the sensitive life that man enjoys, does not belong to his body, but to his spirit; for his spirit dwells in them, and in the most minute particulars that enter into their composition. It is from this cause, that spirits see, hear, and feel, as well as men do; only, after their separation from the body, they do not exercise those senses in the natural world, but in the spiritual. The reason that the spirit exercises sensation in a natural manner while in the body, is, because it then acts through the material nature which is added to it; but even then it enjoys sensation, at the same time, in a spiritual manner, by the exercise of thought and will.

435. These truths are mentioned, in order that the rational man may be convinced, that man, viewed in himself, is a spirit, and that the corporeal frame, which is added to him for the sake of the functions he has to exercise in the natural and material world, is not the man, but only an instrument that is wielded by his spirit. But confirmations of an experimental kind are preferable, because rational arguments transcend the capacity of many, and, by those who have confirmed themselves in the opposite opinion, are made to appear doubtful by reasonings drawn from the fallacies of the senses. It is usual for those who have confirmed themselves in the contrary opinion to think, that beasts, also, have life and sensation, and thus, that they too have a spiritual nature, similar to that of men; which nevertheless, with them, dies with the body. The spiritual nature, however, of beasts, is not of the same kind as the spiritual nature of man. For man has (what beasts have not) an inmost degree or region of the soul, into which the Divine Being enters by influx, elevates it to Himself, and thus conjoins it with Himself. It is from this cause that man, differently from beasts, is able to think of God, and of the divine things that belong to heaven and the church, and to love God from and in those things, and thus to be conjoined to Him; and whatever is capable of being
conjoined to the Divine Being, is incapable of being dissipated; whereas, whatever is not capable of being conjoined to the Divine Being, is dissipated unavoidably. That inmost degree or region of the soul, which man has, and which beasts are without, was treated of above (n. 39); and I will here repeat what was there stated, because, it is of importance that the fallacies that have been embraced through ignorance of the difference between man and beasts, should be dispersed; and those fallacies prevail with many, who, through the want of knowledges on the subject, and through not having their understanding opened, are incapable of forming rational conclusions respecting it for themselves. The passage alluded to is as follows: "I will here mention a certain arcanum 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. (On which see n. 38.) 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 man is 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 mind, 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."

436. That, as to his interiors, man is a spirit, has been granted me to know by much experience, the whole of which, were I to adduce it, would fill many sheets. I have conversed with spirits as a spirit, and I have conversed with them as a man in the body; and when I conversed with them as a spirit, they were not aware but that I was a spirit myself; and they saw that I was in human form, as they were. It was thus that my interiors appeared before them; for, when I conversed with them as a spirit, my material body did not appear.

437. That, as to his interiors, man is a spirit, may appear with certainty from the fact, that after his body is separated
from him, as occurs when he dies, he still continues to live a man as before. That I might be fully convinced of this truth, it has been granted me to converse with almost all whom I ever knew when they lived in the body, with some for a few hours, with some for weeks and months, and with some for years. This was granted me, chiefly to the end, that I might be assured of the truth myself, and that I might testify it to others.

438. To what has already been stated, may be added, that every man, even while he lives in the body, is, as to his spirit, in society with spirits, although he is not conscious of it; a good man being, through them as mediums, in an angelic society, and a bad man in an infernal society; and that he passes into the same society after death. This has often been declared and shown to those, who, after death, came among spirits. The man does not indeed appear in that society as a spirit, while he lives in the world, by reason that he then thinks in a natural manner; but persons who think abstractedly from the body, being then in the spirit, do sometimes appear in their own society. On those occasions, however, they are accurately distinguished by the spirits who dwell there from the others; for they walk about in meditation, do not speak, and do not look at the other spirits, behaving as if they did not see them; and as soon as any spirit accosts them, they vanish.

439. To illustrate the truth, that, as to his interiors, man is a spirit, I will relate, from experience, what it is for a man to be withdrawn from the body, and what it is to be carried of the spirit into another place.

440. With respect to the first, that is, being withdrawn from the body, it is effected thus: The person is brought into a certain state, which is intermediate between sleeping and waking. When he is in this state, he cannot possibly know but that he is wide awake. All the senses are as active as when the body is perfectly awake, not only the senses of sight and hearing, but (what is wonderful) that of touch also, which is then more exquisite than it ever can be when the body is awake. In this state, likewise, spirits and angels are seen in complete reality; they also are heard to speak, and (what is wonderful) are felt by touch, scarcely any thing of the body being then interposed between them and the person who beholds them. This is the state, of which it is said, by those who have experienced it, that they were absent from the body, and that whether they were in the body or out of the body they could not tell.* I have only been let into this state three or four times, merely that I might know the nature of it, and might be assured, likewise, that spirits and angels enjoy all the senses, and that man, as to his spirit, does so too, when he is withdrawn from the body.

* As the Apostle Paul, 2 Cor. xii. 2, 8.—N.
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441. As to the other state,—that of being carried of the spirit into another place,—it has been shown me, by actual experience, but only twice or thrice, what is its nature, and how it is effected. I will mention a single instance. Walking through the streets of a city, and through fields, and being at the time in conversation with spirits, I was not aware but that I was awake, and in the use of my sight, as at other times. I thus walked on without mistaking the way, being, at the same time, in vision, beholding groves, rivers, palaces, houses, men, and other objects. But after walking thus for hours, I suddenly returned into my bodily sight, and discovered that I was in a different place. Being exceedingly astonished at this, I perceived that I had been in the state experienced by those, of whom it is said, that they were carried of the spirit to another place.* While it continues, the length of the way is not reflected on, though it were many miles; nor the time occupied in the journey, though it were many hours or days; nor is there any sense of fatigue. The person is also led, without mistaking the road, through ways that he did not know, to the place of his destination.

442. But these two states of man, which are states belonging to him when he is in his interiors, or, what amounts to the same, when he is in the spirit, are extraordinary ones, and were only shown me that I might know the nature of them, the existence of such states being known in the church. But to converse with spirits, and to be among them as one of themselves, has been granted me when fully awake as to the body; and the privilege has now been continued to me for many years.

443. That, as to his interiors, man is a spirit, may be further confirmed from the facts advanced and explained above, where it was shown that the inhabitants of heaven and hell are all from the human race (nn. 311–317).

444. By the proposition, that, as to his interiors, man is a spirit, is meant, that he is a spirit as to every thing belonging to his thought and will; for these are actually the interior things which cause a man to be a man; and which make him such a man, in quality, as he is as to those faculties.

OF MAN'S RESUSCITATION FROM THE DEAD, AND ENTRANCE INTO ETERNAL LIFE.

445. When the body is no longer capable of discharging its functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the spiritual world, the man is said to die. This occurs, when the respiratory motions of the lungs, and the systolic motions of the heart, cease.

* As was experienced by Philip (Acts viii. 9), and was common with the prophets, (1 Kings xviii. 12; 2 Kings ii. 16).—N.
Nevertheless, the man does not die, but is only separated from the corporeal frame which was of use to him in the world: the man himself lives. It is affirmed, that the man himself lives, because a man is not such by virtue of his body, but by virtue of his spirit; since it is the spirit in man that thinks, and thought, together with affection, is what makes him a man. It hence is evident, that man, when he dies, only passes out of one world into another. On this account, death, in the Word, in its internal sense, signifies resurrection, and the continuation of life. (1)

446. The inmost communication of the spirit with the body takes place with the respiration, and with the motion of the heart, the thought communicating with the respiration, and the affection that belongs to love with the heart; (2) wherefore, when those two motions cease in the body, the separation immediately ensues. Those two motions,—the respiratory motion of the lungs and the systolic motion of the heart,—form the bonds, on the rupture of which the spirit is left by itself; and the body, being now destitute of the life of its spirit, grows cold, and putrefies. The reason that the inmost communication of the spirit of man with his body takes place with the respiration and with the heart, is, because all the vital motions depend on these, not only in the body generally, but in every part. (3)

447. Man's spirit, after the separation, remains a little time in the body, but not longer than till the total cessation of the motion of the heart; which takes place sooner or later according to the nature of the disease of which the man dies. With some, the motion of the heart continues a long while after the body is apparently dead, but with others, not so long. As soon as this motion ceases, the man is resuscitated: but this is effected by the Lord alone. By resuscitation is meant, the withdrawing of the spirit of man from his body, and its introduction into the spiritual world; which is commonly called resurrection. The reason that a man's spirit is not separated from his body before the motion of the heart has ceased, is, because the heart corresponds to the affection that belongs to the love, which is the very life of man; for it is from love that every one derives the vital heat; (4) wherefore so long as this motion continues, that corre-

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(1) That death, in the Word, signifies resurrection, since, when man dies, his life is still continued, nn. 3428, 3505, 4618, 4691, 6096, 6222.

(2) That the heart corresponds to the will, thus likewise to the affection which belongs to the love; and that the respiration of the lungs corresponds to the understanding, thus to the thought, n. 8888. That the heart, in the Word, hence signifies the will and love, nn. 7548, 9050, 10,838. And that the soul signifies understanding, faith, and truth; hence, from the soul and from the heart, signifies, from the understanding, faith, and truth, and from the will, love, and good, nn. 2930, 9050. Of the correspondence of the heart and lungs with the Grand Man or heaven, nn. 8883—8899.

(3) That the pulse of the heart and the respiration of the lungs prevail in the body throughout, and flow mutually into every part, nn. 8887, 8888, 8890.

(4) That love is the cause of man's life, n. 5002. That love is spiritual heat, and that hence originates the actual vitality of man, nn. 1582, 2146, 4506, 7081—7086, 9954, 10,740. That affection is the continuous derivation of love, n. 8898.

* The word in the original is here conjunctio; but that this has been written or printed by mistake for the very different word mutus, appears evident from the whole
spondence continues, and, consequently, the life of the spirit in the body.

448. In what manner resuscitation is effected, has not only been related to me, but has also been shown me by actual experience. I was myself made the subject of that experience, in order that I might fully know how the great change is accomplished.

449. I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons; the interior life, nevertheless, remaining entire, together with the faculty of thought, that I might observe, and retain in my memory, the particulars of the process that I was about to undergo, being such as are experienced by those who are being resuscitated from the dead. I perceived that the respiration of the body was almost taken away, the interior respiration, which is that of the spirit, remaining conjoined with a slight and tacit respiration of the body. There was opened, in the first place a communication with the Lord’s celestial kingdom as to the pulsation of the heart, because that kingdom corresponds to the heart in man. Angels belonging to that kingdom were also seen, some at a distance, and two sitting near my head. By their means, all affection proper to myself was taken away; but thought and perception still continued. I was in this state for some hours. The spirits who were around me then withdrew, supposing that I was dead. There was also perceived an aromatic odor, like that of an embalmed corpse; for when celestial angels are present, the effluvium of the corpse is perceived as an aromatic perfume, on smelling which, spirits are unable to approach. By this means, also, evil spirits are driven away from the spirit of a man, when he is first introduced into eternal life. The angels who sat at my head did not speak, but only communicated their thoughts with mine. When their thoughts, thus communicated, are received, the angels know that the man’s spirit is in such a state, as to be capable of being drawn out of the body. The communication of their thoughts was effected by directing the aspect of their countenances on mine; for it is by this means that communications of thoughts are produced in heaven. As thought and perception remained with me, in order that I might know and remember how resuscitation is

context. It is not the cessation of the conjunction between the spirit and the body that the Author is immediately treating of, but the cause of the cessation of that conjunction; which he affirms to be, by the termination of the correspondence between them, through the cessation of the motion of the heart. N

(*) That the heart corresponds to the Lord’s celestial kingdom, and the lungs to His spiritual kingdom, nn. 863, 886, 887.

* This may serve to explain what many readers have met with, as related by authors of good credit, concerning certain persons of eminent piety, who are said to have died in the odor of sanctity, from the fragrancy that issued (in appearance) from their bodies after death. N.—To this the author of the present translation can add, that he has himself known at least one undeniable instance of the kind.—N.
accomplished, I perceived that those angels first examined what my thoughts were, to see if they were similar to those of dying persons, which are usually engaged about eternal life; and that they wished to keep my mind occupied with such thoughts. It was told me afterwards, that a man’s spirit is kept in the last thoughts that he had when his body was expiring, till he returns to the thoughts that flow from the general or governing affection that possessed him in the world. It was particularly given me to perceive, and to feel, also, that there was a drawing, and, as it were, a pulling out, of the interiors belonging to my mind, thus of my spirit, from the body; and it was told me, that this proceeded from the Lord, and that it is this which effects the resurrection.

450. The celestial angels who thus minister to the resuscitated person, do not leave him, because they love every one; but if the spirit is such in quality that he cannot longer continue in the company of celestial angels, he feels a desire to depart from them. When he does so, angels of the Lord’s spiritual kingdom come to him, by whom the use of light is given; for, previously, he saw nothing, but only exercised his thoughts. It was also shown me how this is done. Those angels seemed to unroll, as it were, the coat of the left eye towards the nose, that the eye might be opened, and the faculty of sight imparted. It appears to the spirit as if such an operation were actually performed; but it is only an appearance. After the coat of the eye has seemed to be thus drawn off, a lucid but indistinct appearance is observed, like that which, on first awaking from sleep, a man sees through his eye-lids before he opens them. This indistinct lucid appearance, as seen by me, was of a sky-blue color: but I was afterwards informed, that there are varieties in the color, as seen by different persons. After this, there is a sensation as if something were gently drawn off the face; and when this operation is completed, the resuscitated person is introduced into a state of spiritual thought. That drawing off of something from the face, is likewise, however, only an appearance; and by it is represented the passing from the state of natural thought into the state of spiritual thought. The angels use the utmost caution lest any idea should proceed from the resuscitated person but such as partakes of love. All this being done, they tell him, that he is now a spirit. After the spiritual angels have imparted to the new-born spirit the use of light, they render him all the kind offices which, in that state, he can possibly desire, and instruct him respecting the things that exist in the other life, as far as he is capable of comprehending them. But if the resuscitated person is not of such a character as to be willing to receive instruction, he desires to withdraw from the company of those angels. The angels, notwithstanding, do not leave him, but he separates himself from
their society: for the angels love every one, and desire nothing more than to perform kind offices to all, to give them instruction, and to take them to heaven; in which consists their supreme delight. When the spirit has thus separated himself from the society of the angels, he is taken charge of by good spirits, who, while he remains in their company, also do him all sorts of kind offices. If, however, his life in the world had been of such a nature that he cannot abide in the company of the good, he likewise desires to be away from them. This conduct he repeats during a shorter or longer period of time, and in fewer or more instances, till he becomes associated with such spirits as completely agree with his life in the world: in their company, he finds his own life; and, what is wonderful, he then pursues a similar course of life to that which he had led in the world.

451. But this commencing state of man’s life after death does not continue more than a few days: but how he is afterwards led on from one state to another, and at last either into heaven or into hell, will be related in the following Sections; for with this process, also, I have been made acquainted by abundant experience.

452. I have conversed with some on the third day after their decease; when the process had been completed that is described just above, nn. 449, 450. Three of these had been known to me in the world; to whom I related, that preparations were now being made for the burial of their body. I happened to say, for their burial; on hearing which, they were struck with a sort of stupor, and declared, that they were alive, but that their friends might commit to the grave what had served them for a body in the world. They afterwards wondered exceedingly, that, when they lived in the body, they did not believe there was such a life after death; and they were especially astonished that, within the church, almost all are possessed by a similar incredulity. Those who, while in the world, had not believed in any life of the soul after the life of the body, on finding themselves to be living after death, are exceedingly ashamed: but those who had confirmed themselves in the denial of it, are connected in society with their like, and are separated from those who had maintained the belief of it. For the most part, they are attached, by an invisible bond, to some infernal society; for such characters have also denied the Divine Being, and have held in contempt the truths of the church. For just in proportion as any one confirms himself against the eternal life of his own soul, he also confirms himself against all things that belong to heaven and to the church.
453. That the form of man's spirit is the human form; or that the spirit is a man even with respect to form; may be evident from what has been offered in several Sections above, especially from those in which it was shown, that every angel is in a perfect human form (nn. 73—77); that, as to his interiors, every man is a spirit (nn. 432—444); and that the angels in heaven are from the human race (nn. 311—317). This may be seen still more clearly from the fact, that a man is a man by virtue of his spirit, and not by virtue of his body; and that the corporeal form is added to the spirit according to the form of the latter, and not conversely: for the spirit is clothed with a body according to its own form. It is owing to this circumstance, that the spirit of a man acts on all the parts, even to the most minute, of the body, and this so universally, that any part which is not acted upon by the spirit, or in which the spirit is not active, does not live. That such is the fact, every one may be aware of from this circumstance alone, that the thought and will actuate all the parts of the body, both collectively and individually, so completely at their pleasure, that there is nothing which does not respond to their behests; and if there should be any thing which does not so respond, it is no part of the body, and, as being void of a living principle, is cast out from it. Now thought and will belong to the spirit of man, not to his body. The reason that the spirit, in human form, does not appear to men after its separation from the body, nor yet the spirit that is in another man, is, because the organ of sight belonging to the body, or the bodily eye, so far as the sphere of its vision is in the world, is material, and what is material can see nothing but what is material, whilst what is spiritual sees what is spiritual; wherefore, when the material substance of the eye is shut out from, and deprived of its correspondence with, its spiritual substance, spirits appear in their own form, which is the human; and not only such spirits as are in the spiritual world, but also the spirit that is in another person while he is yet in his body.

454. The reason that the form of the spirit is the human, is, because man, as to his spirit, was created according to the form of heaven; for all things belonging to heaven, and to its order, are collated into those belonging to the mind of man; (1) from which circumstance it is, that he possesses the faculty of receiv-

(1) That man is the being into whom are collated all things of divine order, and that, from creation, he is divine order in form, nn. 4218, 4220, 4229, 4230, 4234, 4314, 5849, 6018, 6037, 6805, 6829, 7708, 10,116, 10,472. That so far as man lives according to divine order, in the other life he appears as a man, perfect and beautiful, nn. 4889, 6805, 6826.

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ing intelligence and wisdom. Whether you say, the faculty of receiving intelligence and wisdom, or, the faculty of receiving heaven, it amounts to the same thing. All this may evidently appear from what has been shown above respecting the light and heat of heaven (nn. 136—140); respecting the form of heaven (nn. 200—212); and respecting the wisdom of the angels (nn. 265—275); and in the Sections in which it is shown, that heaven, as to its form, is, both in the whole and in its parts, as a man (nn. 59—77); and this by derivation from the Lord's Divine Humanity, from which proceeds both heaven and its form (nn. 78—83).

455. All the statements that have now been advanced, a rational man will be able to understand, for he is able to view things from the chain of causes, and from truths flowing in their own order; but a person who is not a rational man will not understand them. For this, there are several reasons: the chief of which is, that he is not willing to understand them, because they contradict his false notions, which he has made his truths: and he who, on this account, is not willing to understand them, has closed the way against the influx of heaven into his rational faculty. Still, however, that way is capable of being opened, provided the will do not resist. (See above, n. 424.) That a man is capable of understanding truths, and becoming truly rational, provided he be but willing, has been demonstrated to me by much experience. Often have I beheld evil spirits, who had become irrational through having, when in the world, denied the Divine Being and the truths of the church, and having confirmed themselves in such denial, turned, by a divine force, towards those who were in the enjoyment of the light of truth. They then comprehended those truths, as the angels do, confessed them to be truths, and acknowledged that they comprehended them all. But as soon as they relapsed into themselves, and turned to the love which was that of their own will, they comprehended nothing, and affirmed the direct contrary. I have also heard some infernal spirits say, that they knew and perceived that what they did was evil, and that what they thought was false, but that they could not resist the delight of their love, or could not act against their will, and that this was what directed their thoughts, causing them to see evil as good, and falsity as truth. It was thus made evident, that those who are immersed in falsities derived from evil, are capable of understanding truths, and thus of being rational, but that they are not willing; and that the reason why they are not willing is, because they have loved falsities in preference to truths, since falsities agreed with the evils in which they were sunk. Loving and willing amount to the same thing; since what a man wills, he loves, and what he loves, he wills. Since the state of men is such, that they are capable of understanding truths provided
they be but willing, it has been permitted me to confirm spiritual truths, which are those belonging to heaven and to the church, by rational considerations. This has been granted, to the end that the false notions, which, with many, have closed the rational faculty, might, by such rational considerations, be dispersed, and thus, in some little measure, their eyes be opened. For it is permitted to all who are grounded in truths, to confirm spiritual truths by rational considerations. Who could ever understand the Word, from reading it in its literal sense, unless he viewed the truths contained in it from an enlightened rational faculty? From what cause, but the want of so viewing it, have so many heresies arisen from the same Word? (*)

456. That the spirit of a man, after its separation from the body, is itself a man, and similar in form, has been proved to me by the daily experience of many years. I have seen them, I have heard them speak, and I have talked with them, thousands of times: and our conversation has sometimes been on this very subject,—that men in the world do not believe spirits to be men also, and that those who do believe it are accounted by the learned as simpletons. The spirits were grieved at heart that such ignorance should still continue in the world, and especially in the church. They said that this negative belief had emanated principally from the learned, who had thought respecting the soul from their corporeal-sensual apprehensions, from which they had conceived no other idea of it than as a mere thinking principle, which, when regarded as destitute of any subject, in and by virtue of which it could have an actual existence, is like a sort of volatile breath of pure ether, which cannot but be dissipated when the body dies. As, however, the church, on the authority of the Word, believes in the immortality of the soul, they could not but ascribe it to some vital faculty, like that of thought, though they deny it any sensible faculty, such as is enjoyed by man, till it should again be united to the body. On this opinion is founded the common doctrine of the resurrection, and the belief that such reunion will take place on the arrival of the last judgment. To this it is owing, that, when any one thinks about the soul from the common doctrine, and, at the same time, from the above-named hypothesis respecting its nature, he does not at all comprehend that the soul is the spirit, and that this is in the human form. In addition to which, scarcely any one, at the present day, is aware

(*) That we ought to begin with the truths of doctrine of the church, which are derived from the Word, and first acknowledge those truths; and that afterwards it is allowed to consult scientifics, n. 6047. Thus it is allowed those who are in an affirmative principle concerning the truths of faith, to confirm them rationally by scientifics, but it is not allowable for those who are in a negative principle, nn. 2658, 2659, 4780, 6047. That it is according to divine order from spiritual truths to enter rationally into scientifics, which are natural truths, and not from the latter into the former; because spiritual influx into natural things takes place, but not natural or physical influx into things spiritual, nn. 8219, 5110, 5359, 5427, 5428, 5478, 6822, 9110, 9111.
of the state of man after death.

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of what the spiritual nature is, and still less that any human form can belong to spiritual existences, as all spirits and angels are. To this it is owing, that almost all who pass out of this world into the other, wonder exceedingly to find themselves alive, and that they are men equally as before; that they can see, hear, and speak; that their body possesses the sense of feeling as before; and that there is no discernible difference whatever. (See above, n. 74.) But when they cease to wonder at themselves, they begin to wonder that the church should possess no knowledge whatever about the state of men, as being such, after death, nor, consequently, respecting heaven and hell; although, notwithstanding, all persons who have ever lived in the world, have passed into the other life, and are there living as men. As likewise, they wondered that this was not made manifest to man by means of visions, it being an essential article in the faith of the church, they were informed from heaven, that this might indeed have been done, for nothing is more easy, when the Lord sees good; but that, nevertheless, those who have confirmed themselves in false notions contrary to these truths, would not believe them, even were they themselves to be made the subjects of such ocular demonstration. They were informed, further, that it is dangerous to confirm any thing by visions to persons who are grounded in falsities; for they would, in consequence, first believe what was so confirmed to them, and would afterwards deny it, and thus would profane the truth itself; for first to believe truths, and afterwards to deny them, is to commit profanation; of which those who are guilty, are thrust down into the deepest and most grievous of all the hells.(5) The danger of this is what is meant by the Lord's words: "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—(John xii. 40.) And that those who are confirmed in falsities would still not believe, is taught in these words: "Abraham saith unto the rich man in hell, They have Moses and the prophets;

(5) That profanation consists in the commixing of good and evil, also of what is true and what is false, with man, n. 8348. That none can profane truth and good, or the holy things of the Word and the church, but those who first acknowledge them, and especially if they live according to them, and afterwards recede from the faith, deny them, and live to themselves and the world, nn. 993, 1003, 1010, 1059, 3998, 3999, 8996, 4289, 4401, 10,284, 10,287. If man, after repentance of heart, relapses into his former evils, that he is guilty of profanation, and that in such case his latter state is worse than his former, n. 8994. That those cannot profane holy things, who have not acknowledged them; still less those who do not know them, nn. 1008, 1010, 1059, 9188, 10,284. That the Gentiles, who are out of the church, and have not the Word, cannot profane it, nn. 1827, 1828, 2051, 2081. That, on this account, interior truths were not discovered to the Jews, since if they had been discovered and acknowledged, that people would have profaned them, nn. 8996, 8997, 8998. That the lot of profaners in the other life is the worst of all, because the good and truth, which they have acknowledged, remain, and likewise the evil and falsity, and, because they cohere, the life is rent asunder, nn. 571, 582, 6543. That therefore the utmost provision is made by the Lord to prevent profanation, nn. 2426, 10,384.

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let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they would repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

—(Luke xvi. 29, 30, 31.)

457. The spirit of a man, when first he enters the world of spirits, which takes place soon after his resuscitation, described in the last Section, is similar in countenance, and in the tone of his voice, to what he was in the world. The reason is, because he is then in the state of his exteriors, and his interiors are not yet laid open. This is the first state of man after death. But afterwards his countenance is changed, and becomes quite different; being rendered similar to his governing affection or love, which is that in which the interiors belonging to his mind had been grounded while in the world, and which had reigned in his spirit while this was in the body. For the face of a man's spirit differs exceedingly from that of his body; the face of his body being derived from his parents, but that of his spirit from his affection, of which it is the image. Into this his spirit comes, after his life in the body, when his exteriors are removed, and his interiors are revealed. This is the third state of man after death. I have seen some who were recently come from the world, whom I knew by their face and tone of voice; but I did not know them when I saw them afterwards. Those who had been grounded in good affections were then seen with beautiful faces; but those who had been immersed in evil affections, with ugly ones: for the spirit of man, regarded in itself, is nothing but his affection; of which the external form is the face. Another reason of the change of countenance is, because it is not allowable for any one, in the other life, to feign affections that are not his own, nor, by consequence, to put on looks that are contrary to his love. All persons, be they who they may, are there brought into such a state, as to speak as they think, and to show, in their countenance and gestures, what are the inclinations of their will. From these causes it results, that the faces of all become the forms and images of their affections; whence it also happens, that all who knew each other in the world, know each other, likewise, in the world of spirits; but not in heaven, nor in hell. (*) (As was observed above, n. 427.)

458. The faces of hypocrites are changed more tardily than those of others, by reason that, through practice, they have con-

(*) That the face is formed to correspondence with the interiors, nn. 4791-4805, 5695. Concerning the correspondence of the face and its looks with the affections of the mind, nn. 1568, 2988, 2989, 3631, 4795, 4797, 4800, 5165, 5166, 5695, 5806. That, with the angels of heaven, the face makes one with the interiors which belong to the mind, nn. 4796-4799, 5695, 5820. That on this account, the face, in the Word, signifies the interiors which belong to the mind, that is, which belong to the affection and thought, nn. 1999, 2434, 3227, 4066, 4796, 5102, 9306, 9546. In what manner the influx from the brain into the face has been changed in a successive course of time, and with it the face itself, as to correspondence with the interiors, nn. 4898, 8250.
tracted a habit of settling their interiors so as to imitate good affections; whence, for a long time, they appear not unbeautiful; but since they are gradually divested of that assumed imitation, and the interiors belonging to their minds are settled according to the form of their own affections, they afterwards become more ugly than others. Hypocrites are such persons as talked like angels, but interiorly acknowledged nothing but nature, and thus denied the Divine Being, and, consequently, the things belonging to heaven and the church.

459. It is to be observed, that the human form of every one after death is more beautiful, in proportion as he had more interiorly loved divine truths, and had lived according to them: for the interiors of every one are both opened and formed according to that love and life; on which account, the more interior is the affection, so much the more conformable to heaven, and, consequently, so much the more handsome, is the countenance. It is owing to this, that the angels who dwell in the inmost heaven are so exceedingly beautiful; they being forms of celestial love. But those who had loved divine truths more externally, and thus had more externally lived according to them, are less beautiful; for only their exteriors shine forth from their face, and interior heavenly love is not transluent through them, consequently, not the form of heaven such as it intrinsically is. There appears something respectively obscure emanating from their countenance, not animated by the translucence of interior life. In a word; all perfection increases as it ascends towards the interiors, and decreases as it descends towards the exteriors; and beauty does the same. I have seen faces of angels of the third heaven, which were so beautiful, that no painter, with all the resources of his art, could impart such brightness to his colors, as should equal a thousandth part of the light and life which appeared in those countenances. But the faces of angels of the ultimate heaven, may, in some degree, be equalled by a painter.

460. I will, in the last place, communicate a certain arcanum, which has hitherto been known to none. It is this: that every thing good and true that proceeds from the Lord, and constitutes heaven, is in the human form; and that it is so, not only in the whole, and on the greatest scale, but in every part, and in the smallest: and that this form exercises an affecting influence on every one who receives good and truth from the Lord, and imparts the human form to every inhabitant of heaven, according to the degree of his reception. It is owing to this, that heaven is similar to itself both in general and in particular; and that the human form is that of the whole, of every society, and of every angel; as shown in four Sections above. (From n. 59 to n. 86.) To which may be made this addition: that the human form exists also in the angels, in every minutia of thought, that
is derived from celestial love. But this arcanum can with difficulty come within the comprehension of any man; though it enters with clearness into the understanding of angels, because they dwell in the light of heaven.

THAT MAN, AFTER DEATH, IS POSSESSED OF EVERY SENSE, AND OF ALL THE MEMORY, THOUGHT, AND AFFECTION, THAT HE HAD IN THE WORLD; AND THAT HE LEAVES NOTHING BEHIND HIM BUT HIS TERRESTRIAL BODY.

461. That when a man passes from the natural into the spiritual world, as he does when he dies, he takes with him all things belonging to him as a man except his terrestrial body, has been proved to me by manifold experience. For when he enters the spiritual world, or the life after death, he is in a body, as he was in the world: to all appearance, there is no difference whatever, because there is none that he can discover either by touch or by sight. But his body is now spiritual in its nature, and thus is separated or purified from the terrestrial particles; and when what is spiritual touches and sees what is spiritual, the effect to the sense is exactly the same, as when what is natural touches and sees what is natural. On this account, when man has become a spirit, he does not know, by consciousness, that he is not still in the body in which he was when in the world; consequently, he does not know by consciousness, that he has died. The man, now a spirit, enjoys every sense, both internal and external, that he possessed in the world. He sees, as before; he hears and speaks, as before; he smells, likewise, and tastes, and feels when he is touched, as before; he longs, also, he desires, he wishes, he thinks, he reflects, he is affected, he loves, he wills, as before; and a person who takes pleasure in study, reads and writes, as before. In a word, a man's transit from one life into the other, or from one world into the other, is like a journey from one place into another; and he takes with him all things that he possesses in himself as a man; so that it cannot be said that a man after death, his death being only that of his terrestrial body, has lost any thing that belonged to himself. He also carries with him his natural memory: for every thing that he ever heard, saw, read, learned, or thought, from his earliest infancy to the last day of his life, he still retains. The natural objects, however, which are contained in his memory, not being capable of being reproduced in a spiritual world, remain quiescent, just as they do with a man in the world when he does not think of them: but, notwithstanding, they are reproduced when the Lord sees good. But respecting this memory, and its state after death, more will be
related presently. A sensual man cannot at all believe that the state of man after death is of such a nature, because he does not comprehend how it can be: for a sensual man cannot do otherwise than think in a natural manner, even on spiritual subjects; wherefore, whatever he does not perceive by the senses, or does not see with the eyes, and feel with the hands, of his body, he affirms to have no existence; as we read of Thomas, in John xx. 25, 27, 29. (What is the character of the sensual man, may be seen above, n. 267, and in the references there made.)

462. Still, however, the difference between the life of a man in the spiritual world, and his life in the natural world, is great, both with respect to the external senses and their affections, and to the internal senses and their affections. The inhabitants of heaven have much more exquisite senses,—that is, they see and hear much more exquisitely,—and they also think with much more wisdom, than they did when they were in the world. For they see by the light of heaven, which exceeds, by many degrees, the light of the world (see above, n. 126); and they hear through a spiritual atmosphere, which also, in purity, by many degrees, excels the atmosphere of the earth (see n. 235). The difference between these external senses, as they exist in angels and in men, is like the difference, in the world, between a clear sky and a dark mist; or like that between noon-day light and evening shade. For the light of heaven, being the Divine Truth, enables the sight of the angels to perceive and to distinguish the minutest objects. Their external sight, also, corresponds to their internal sight, or that of their understanding; for, with the angels, the one species of sight flows into the other, so as to cause them to act as one; to which is owing their great keenness of sight. In the same manner, likewise, their hearing corresponds to their perception, which is a faculty belonging to the understanding and the will in combination; in consequence of which, they distinguish, both in the tone of voice and in the words of a person speaking, the most minute particulars of his affection and thought, perceiving in the tone all relating to his affection, and in the words all relating to his thought. (See above, nn. 234—245.) But the other senses, in the angels, are not so exquisite as are those of sight and hearing; by reason that these are conducive to their advancement in intelligence and wisdom, which the others are not. Were the other senses as exquisite as these, they would take away the light and delight of their wisdom, and would introduce the delight of the pleasures connected with the body and the various appetites, which, so far as they prevail, obscure and debilitate the understanding; as actually takes place with men in the world, who become dull and stupid in regard to spiritual truths, in proportion as they indulge in the pleasures of taste, and in the blandishments connected
with the sense of touch which soothe the body. That the interior senses of the angels of heaven, which are those of their thought and affection, are more exquisite and perfect than they were in the world, may also appear from what was stated and shown in the Section on the wisdom of the angels of heaven (nn. 265—275). As to the difference between the state of the inhabitants of hell and their state in the world, this, also, is great: for in proportion to the greatness of the perfection and excellence of the external and internal senses in the angels of heaven, is that of their imperfection in the inhabitants of hell. But the state of these will be treated of hereafter.

462.* That man takes with him from the world all his memory, has been shown me by many proofs; on which subject numerous things worthy of being mentioned have been seen and heard by me; some of which I will relate. There were some who denied the crimes and enormities which they had committed in the world; wherefore, lest they should be supposed to be innocent, these were all laid open, and were recited in order, from their own memory, from the first period of their life to the last: they consisted, chiefly, of adulteries and whoresdoms. There were some who had practised deception upon others by wicked arts, and who had committed robberies: their tricks and thefts were also enumerated in their order, though scarcely any of them had been known in the world, except to themselves alone. They also acknowledged them, because they were made manifest as if in broad daylight, together with all the thoughts, intentions, pleasures, and fears, which occupied their minds on the several occasions. There were some who had taken bribes, and made a trade of their judicial functions: these crimes were in like manner brought to light from their own memory, from which they were all recited, from the first day of their entering on their office to the last. All the particulars appeared, both as to the amount of the bribe and its nature, with the time, and the state of their mind and intention at the moment: all rushed to their recollection, and were displayed to the view of those present. The several transactions were many hundreds in number. This was done with several, and (what was wonderful) their memorandum books, in which they had noted down the particulars, were opened and read before them, page by page. Some were brought to a similar judgment who had enticed virgins to submit to be dishonored, or had violated the chastity either of maids or of matrons; when all the circumstances were brought forth and recited from their memory: the very faces of the virgins and women were also exhibited, as if they were present, together with the places, the words that passed between them, and the state of the.
minds: and all was displayed as suddenly, as when a scene is unfolded to the view. Such exposures sometimes were continued for several hours. There was a certain spirit who had accounted as nothing the evil of backbiting others. I heard his backbitings and defamations, with the very words he employed, recited in order; the persons respecting whom, and those to whom, he had uttered them, being discovered at the same time: all were brought forth, and vividly exhibited, together; and yet, in every instance, his practices had been carefully concealed by him while he lived in the world. There was one who had deprived a relation of his inheritance by a fraudulent pretext: he, too, was similarly convicted and judged; and, what was wonderful, the letters and papers which had passed between them were read in my hearing, and I was informed that not a word was wanting. The same person, also, not long before his death, had clandestinely murdered his neighbor by poison; which was brought to light in this manner: He was seen to dig a hole under ground, out of which, when dug, a man came forth, like one coming out of a grave, who cried out to him, “What hast thou done to me?” All the particulars were then revealed; how the poisoner had conversed with him in a friendly manner, and had then given him the fatal cup; together with what he had thought previously, and what happened afterwards: all which being brought to light, he was condemned to hell. In a word, all the criminal practices, the wicked deeds, the robberies, the deceptions, the artifices, of which he had been guilty in the world, are laid open to every evil spirit, being brought forth from his own memory; and thus he is convicted; nor is there any room for denial, since all the circumstances appear together. I also heard the particulars, when, from the memory of a certain spirit inspected and examined by the angels, every thing that he had thought for a month, day after day, was recited, all without the least mistake; the particulars being recalled, just as he was engaged in them, on those days. From these examples it may evidently appear, that man carries all his memory with him into the other world, and that nothing is so concealed in this world, as not to be made manifest after death; and that, too, in the presence of many witnesses; according to these words of the Lord: “There is nothing covered that shall not be revealed: neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.”—(Luke xii. 2, 3.)

463. When a man’s actions are brought before him after death, the angels to whom the duty of making the inquiry is assigned, look into his face; and then the examination proceeds through his whole body, beginning from the fingers of both hands. As I wondered what this could be for, it was discovered...
to me. All the particulars of a man’s thought and will are inscribed on his brain; for there they exist in their first principles. Thence, also, they are inscribed on his whole body; because all things belonging to his thought and will proceed thither from their first principles, and are there terminated, as being there in their ultimates. This is the reason, that whatever things proceeding from a man’s will and thence from his thought are inscribed on his memory, are not only inscribed on the brain, but also on the whole man, and there exist in order, according to the order of the parts of the body. It was hence made evident to me, that man is such in the whole, as he is in his will and in his thought thence derived, so that a bad man is his own evil, and a good man is his own good.(1) From these facts may also be evident, what is to be understood by man’s book of life, which is spoken of in the Word: the meaning of it is, that all things belonging to every one, both his actions and his thoughts, are inscribed on the whole man, and that they appear as if read out of a book, when they are called forth from his memory, and as if seen in effigy, when the spirit is viewed in the light of heaven.

To these statements I will add a certain memorable circumstance respecting the memory of man as remaining after death; by which I was assured, that not only general things, but also the most particular, which have once entered the memory, abide there, and are never obliterated. I saw some books, with writing in them, such as exist in the world; and I was informed, that they were taken from the memory of their authors, and that not a single word was wanting; that was contained in the books as written by those persons in the world: I was told at the same time, that, in this manner, the most minute particulars of all, contained in another person’s memory, could be called forth from it, even such as he, in the world, had forgotten. The reason was discovered also; which is, that man has both an external memory and an internal one, the external memory being that of his natural man, and the internal memory that of his spiritual man; and that every individual thing that a man has thought, willed, spoken, or done, together with every thing that he has heard or seen, is inscribed on his internal or spiritual memory;(2) and further, that whatever is there written is never

(1) That a good man, spirit, and angel, is his own good and his own truth; that is, that he is wholly such as his good and truth are, nn. 10,388, 10,387. The reason is, because good forms the will, and truth the understanding, and the will and understanding form the all of the life appertaining to a man, to a spirit, and to an angel, nn. 3882, 3828, 6065. In like manner it may be said, that every man, spirit, and angel, is his own love, nn. 6878, 10,177, 10,384.

(2) That man has two memories, an exterior one and an interior one, or a natural one and a spiritual, nn. 2469—2494. That man does not know that he has an interior memory, nn. 2470, 2471. How much the interior memory exceeds the exterior n. 2473. That the things contained in the exterior memory are in the light of the world, but the things contained in the interior are in the light of heaven, n. 5212. That it is from the interior memory that man is enabled to think and speak intellectually and rationally,
erased, because it is inscribed, at the same time, on the spirit itself, and on the members of his body, as stated just above; and thus that the spirit has acquired a form according to the thoughts and acts of his will. I am aware that these facts will appear like paradoxes, and will, therefore, with difficulty be believed; but, nevertheless, they are true. Let not, therefore, any man imagine, that there is anything which he has thought in his own breast, or has done in secret, that can be hidden after death; but let him be assured, that all and each will then be manifest as in open day.

464. Although man has his external or natural memory in him after death, the merely natural things contained in it are not reproduced in the other life, but, instead, such spiritual things as are adjoined to those natural things by correspondences. These, however, when exhibited to view, appear in a form precisely similar to that which the natural things had in the natural world: for all objects that appear in the heavens appear similar to those in the world, although, in their essence, they are not natural, but spiritual. (As is shown in the Section on Representatives and Appearances in Heaven, nn. 170—176.) But the external or natural memory, so far as its contents partake of materiality, of time and space, and of whatever else is proper to nature, does not serve the spirit for the same use as it had done in the world. For man in the world, when he thinks from the external sensual part of his mind, and not at the same time from the internal sensual or intellectual part, thinks naturally and not spiritually; but in the other life, being then a spirit in a spiritual world, he thinks spiritually and not naturally. To think spiritually, is to think intellectually or rationally. It is owing to this, that the external or natural memory, as to the material part of its contents, is then quiescent, and those parts of its contents only come into use, which man has acquired by means of the former, and has invested with a rational character. The reason that the external memory, as to such part of its contents as are of a material nature, is quiescent, is, because such things cannot be reproduced; for spirits and angels speak from the affections, and from the thought thence originating, belonging to their minds; on which account, they cannot give utterance to any thing that does not agree with these. (As may appear from what is stated respecting the speech of the angels, both among themselves and with man, in two Sec-

n. 9894. That all the things, including every particular, which a man has thought, has spoken, has done, and which he has seen and heard, are inscribed on the interior memory, nn. 2474, 7386. That that memory is the book of his life, nn. 2474, 9886, 9841, 10,006. That in the interior memory are the truths which have been made truths of faith, and the goods which have been made goods of love, nn. 5912, 8067. That those things which have acquired habit, and have been made things of the life, and thereby obliterated in the exterior memory, are in the interior memory, nn. 9894, 9728, 9841. That spirits and angels speak from the interior memory, and hence that they have a universal language, nn. 2472, 2476, 2490, 2498. That languages in the world belong to the exterior memory, nn. 2472, 2476.
tions above, nn. 234—257.) From this cause, in proportion as a man has become rational in the world by means of an acquaintance with languages and sciences, he is rational after death; but not at all in proportion to the mere extent of his acquaintance with those languages and sciences. I have conversed in the other life with many, who, in the world, were regarded as men of learning, on account of their knowledge of the ancient languages, such as Hebrew, Greek, and Latin, but who had not cultivated their rational faculty by the information contained in the books written in those languages; and some of them were found to be as simple as those who were acquainted with no language but their own; whilst others were absolutely stupid; and yet a conceited persuasion remained with them, as if they were wiser than others. I have conversed with some who imagined in the world, that a man's wisdom is in proportion to the stores in his memory, and who had therefore crammed their memory with a great number of things, and conversed almost solely from it, and thus not from themselves, but from others, without having at all improved their rational faculty by what their memory contained. Some of these were quite stupid; others were mere idiots, not at all comprehending any truth so as to see whether it was a truth or not, and eagerly embracing any falsities that were propounded as truths by such as call themselves men of learning: for such persons are not able to see, for themselves, whether any thing propounded as true be so or not, and, consequently, can apprehend nothing rationally that they hear from others. I have also conversed with some, who, in the world, had written a great deal, embracing scientific matters of all kinds, and who had thus acquired a reputation for learning through a great part of the world. Some of these could, indeed, reason about truths, debating whether they were such or not; and some, when turned towards those who enjoyed the light of truth, could understand that they were truths; but still they were not willing to understand them; wherefore they denied them again, when they sunk into their own falsities and thus into themselves. There were others who were as ignorant as the unlettered vulgar. Thus they differed one from another, according as, by the scientific works which they had written or copied, they had cultivated their rational faculty. But those who had been opposed to the truths of the church, and had occupied their thoughts with mere matters of science, by means of which they had confirmed themselves in falsities, had not cultivated their rational faculty, but only the faculty of reasoning. This, in the world, is supposed to be rationality; but it is a faculty with which rationality has no connection, being a mere talent for confirming as true whatever a man pleases, and, from preconceived principles and from fallacies, seeing falsities as truths, but not truths themselves. Such persons can never be brought to
recognize truths as being such; because truths cannot be seen, as to their real nature, from falsities, though falsities may be so seen from truths. The rational faculty of man is like a garden and flower-bed, or like a fallow field: the memory is the ground: scientific truths and knowledges are the seeds. As the light and heat of the sun are what make the natural earth and seeds productive, and without these there can be no germination: so, unless the light of heaven, which is Divine Truth, and the heat of heaven, which is Divine Love, be admitted into the mind, there can be no growth there: it is to these, alone, that the rational faculty owes its existence. The angels grieve exceedingly that so great a proportion of the learned ascribe all things to nature, and have thence so closed the interiors belonging to their minds, as not to be able to see any thing of truth by the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of reasoning, that they may not, by reasonings, diffuse falsities among the simple good, and so seduce them. They also are banished into desert places.

465. There was a certain spirit who was angry at not remembering many things with which he was acquainted in the life of the body, grieving over the pleasure that he had lost, with which he used to be greatly delighted. But he was told that he had not lost anything, but still was acquainted with all that ever he knew, including every particular; but that, in the world in which he now was, he was not allowed to bring such matters forward, and that he ought to be satisfied with being able to think and speak much better and more perfectly than before, without immersing his rational faculty, as he used to do, in gross, obscure, material, and corporeal things, which were of no use in the kingdom into which he had now entered. It was also told him, that he now possessed every thing that could promote the uses of eternal life, and thus that he could not enjoy beatitude and happiness in any other manner; consequently, that it was mere ignorance to imagine, that, in the kingdom in which he now was, intelligence was lost with the removal and quiescence of the material contents of the memory; the fact in reality being, that in proportion as the mind is capable of being withdrawn from the sensual things that belong to the external man or to the body, it is elevated to things spiritual and celestial.

466. Of what quality are the two memories, is sometimes, in the other life, exhibited to view, in such forms as are only there to be seen; for many things are there rendered objects of sight, which, among men, can only be conceived in idea. The exterior memory is there presented, in appearance, like a callus, and the interior like a medullary substance, such as exists in the human brain; and from the appearance of them both is communicated a knowledge of the character of the parties to whom they belong. With those who, in the life of the body, had solely labored to store
the memory, and thus had not cultivated the rational faculty, the
callosity appears hard, and as if inwardly interspersed with ten-
dons. With those who had filled the memory with falsities, it
appears hairy and rough; which appearance is occasioned by the
things contained in the memory being such an unarranged mass.
With those who had labored in storing the memory for the grati-
fication of self-love and the love of the world, it appears as if the
fibres were glued together and ossified. With those who wished
to penetrate into divine arcana by scientific attainments, especially
by what is called in the schools philosophy, and would not believe
them till they should be persuaded by such means, the memory
appears dark; the darkness being of such a nature as to absorb
the rays of light, and to turn them into darkness. With those
who had practised deceit and hypocrisy, it appears of a hard
bony nature, like ebony, which reflects the rays of light. But
with those who had been grounded in the good of love and in
the truths of faith, such a callus does not appear, because their
interior memory transmits the rays of light into their exterior, in
the objects or ideas of which, as in their basis or ground, the rays
are terminated, and find in them delightful receptacles. For the
exterior memory is the last thing in order; in which, therefore,
things spiritual and celestial gently terminate and dwell, when
they find in it such contents as are good and true.

467. Men while living in the world, if grounded in love to the
Lord and in charity towards their neighbor, have attached to
them, and within them, intelligence and wisdom. These, how-
ever, are stored up in the inmost recesses of their interior memory,
and can never appear, even to themselves, till they put off the
corporeal elements. Then their natural memory is laid asleep,
and they awake into their interior memory, and finally, by de-
grees, into such as belongs to the angels.

468. How the rational faculty may be cultivated, shall also
be briefly declared. Genuine rationality consists of truths, and
not of falsities; that which consists of falsities is not rationality.
Truths are of three kinds: there are civil truths, moral truths,
and spiritual truths. Civil truths relate to matters of law, and
such as concern the forms of government in states; in general, to
what belongs there to justice and equity. Moral truths relate
to such matters as belong to the life of every one with respect to
society and his intercourse with others; in general, to sincerity
and uprightness, and specifically, to the virtues of every kind.
But spiritual truths relate to such matters as belong to heaven
and the church; and, in general, to good, which is the object of
love, and to truth, which is the object of faith. There are, in
every man, three degrees of life (see above, n. 267): and the ra-
tional faculty is opened to the first degree by means of civil truths,
to the second degree by means of moral truths, and to the third
by means of spiritual truths. But it is to be observed, that the

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rational faculty is not formed and opened merely by a man’s being acquainted with those truths, but by his living according to them: by living according to them is meant, his loving them from a spiritual affection; and by loving them from a spiritual affection is meant, loving what is just and equitable because it is just and equitable; what is sincere and upright because it is sincere and upright; and what is good and true because it is good and true: whereas to live according to them and love them from corporeal affection, is to love them for the sake of one’s self, of one’s own reputation, honor, or gain. In proportion, consequently, as a man loves those truths from corporeal affection, he does not become rational: for then, the truths are not what he loves, but himself, to whom they are serviceable, as servants are to their masters: and when truths are used merely as servants, they do not enter into the man, and open any degree of his life, not so much as the first; but they only reside in his memory, as matters of external knowledge under a material form; where they conjoin themselves with the love of self, which is corporeal love. From these facts it may appear, how man becomes rational; and that he is made rational to the third degree by the spiritual love of good and truth, which are the constituents of heaven and of the church; to the second degree, by the love of sincerity and uprightness; and to the first degree, by the love of justice and equity. These two latter loves are also rendered spiritual, by the spiritual love of good and truth; for this enters into them by influx, joins itself with them, and forms in them, as it were, its own countenance.

469. Spirits and angels possess memory, equally with men. Whatever they hear, see, think, will, or do, remains with them, and their rational faculty is continually cultivated by these means; a process which goes on to eternity. It is owing to this, that spirits and angels are perfected in intelligence and wisdom, by means of the knowledges of truth and good, equally with men. That spirits and angels have memory, is a fact that it has also been granted me to know by much experience. I have seen, when they have been in company with other spirits, that all the things that they had thought or done, whether in public or in private, were called forth from their memory: and I have seen, also, that those who have been grounded in any degree of truth, in consequence of having lived in simple good, were imbued with knowledges, and through them with intelligence, and were afterwards taken up into heaven. But it is to be observed, that none are imbued with knowledges and through them with intelligence, except to the extent of the degree of affection for good and truth which had been opened in them in the world, but not beyond it. For with every spirit and angel remains the same affection, both as to quantity and to quality, as he had possessed in the world. This is afterwards perfected by impletion or filling up, a process which goes on to eternity; for there is nothing which cannot be filled
OF THE WORLD OF SPIRITS, AND

up to eternity; since every thing admits of being infinitely varied, and thus of being enriched, consequently, multiplied and rendered fruitful, by various means. No end can be assigned to any thing that is good, because it proceeds from Him who is Infinite. (That spirits and angels are continually perfected in intelligence and wisdom by knowledges of truth and good, may be seen in the Sections on the Wisdom of the Angels of Heaven, nn. 265—275; on the State in Heaven of the Gentiles, or Natives of Countries not within the limits of the Church, nn. 318—328; and on Infants or Little Children in Heaven, nn. 329—345. And that this is accomplished to the extent of the degree of affection for good and truth which had been opened in them in the world, but not beyond it, n. 349.)

THAT MAN AFTER DEATH IS, IN QUALITY, SUCH AS HIS LIFE HAD BEEN IN THE WORLD.

470. That his own life remains with every one after death, is known to every Christian from the Word; for it is therein declared, in many places, that man shall be judged and rewarded according to his deeds and according to his works. Every one, also, who thinks under the influence of good, and of real truth, has no other idea, than that he who has lived well will go to heaven, and he who has lived ill will go to hell. Those, however, who are immersed in evil, are unwilling to believe that their state after death will be according to their life in the world; but they think, especially when on a sick bed, that heaven is awarded to every one of the pure mercy of the Lord, let his life have been what it may; and that it is given to men according to their faith; which such persons separate from life.

471. That man will be judged and rewarded according to his deeds and according to his works, is declared in the Word in many places, of which I will here adduce some. “The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.”—(Matt. xvi. 27.) “Blessed are the dead that die in the Lord, from henceforth: Yea, saith the Spirit; that they may rest from their labors; and their works do follow them.”—(Rev. xiv. 13.) “I will give unto every one of you according to your works.”—(Rev. ii. 23.) “I saw the dead, small and great, stand before God; and the books were opened:—and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them; and they were judged every man according to their works.”—(Rev. xx. 12, 13.) “Behold, I come quickly; and my reward is with me, to give
every man according as his work shall be.”—(Rev. xxii. 12.)

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, that built his house upon a rock.—And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand.”—(Matt. vii. 24, 26.) “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”—(Matt. vii. 21, 22, 23.) “Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I know you not whence ye are; depart from me, all ye workers of iniquity.”—(Luke xiii. 26, 27.) “I will recompense them according to their deeds, and according to the works of their own hands.”—(Jerem. xxv. 14.) “Thine eyes are upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.”—(Jerem. xxxii. 19.) “I will punish them for their ways, and reward them their doings.”—(Hos. iv. 9.) “Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.”—(Zech. i. 6.) Whenever the Lord foretells the last judgment, he mentions nothing but works, and declares that those who have done good works shall enter into life eternal, and those who have done evil works into damnation. (See Matt. xxv. 32—46: not to mention many other places, in which the subject treated of is man’s salvation or condemnation.) That the works and deeds constitute man’s external life, and that by them is made manifest what is the quality of his internal life, is evident.

472. But by deeds and works are not merely meant deeds and works as they appear in their external form, but as they appear internally. Every one knows, that every deed or work proceeds from the will and thought of the doer; for otherwise they would be mere motions, such as are performed by automatons and images. The deed or work, then, viewed in itself, is nothing but an effect, which derives its soul and life from the will and thought from which it is performed; and so completely is this the case, that the deed or work is the will and thought in their effect, and is, consequently, the will and thought in their external form. It hence follows, that such as are, in quality, the will and thought which produce the deed or work, such, also, is the deed or work itself; and that if the thought and will are good, the deeds or works are good; and if the thought and will are evil, the deeds and works are evil, notwithstanding, in their external form, they may appear like the former. A thousand men may act in a
similar manner, or perform similar deeds,—so similar, in fact, that, as to their external form, it shall scarcely be possible to distinguish one from the others,—and yet, viewed in themselves, every one of them is dissimilar, because proceeding from a dissimilar will. Let us take, as an example, a man's acting sincerely and justly with his neighbor. One person may act sincerely and justly with his neighbor, with the view of appearing to be a sincere and just man, out of regard to himself and his own honor: another may do the same, out of regard to the world and to gain; a third, for the sake of obtaining reward, and to set up a claim of merit; a fourth, from motives of friendship; a fifth, out of fear of the law, and of the loss of reputation, and, consequently, of office or business; a sixth, to draw over another to his own side, though his cause may be a bad one; a seventh, in order to deceive; and others may do it from other motives still. Now the deeds of all these, though good in appearance, since it is good to act sincerely and justly with our neighbor, are nevertheless, evil; because they are not done out of regard to sincerity and justice, or because the doers love these virtues, but out of regard to self and the world, these being what the doers love; and to the love of these, sincerity and justice are made to act as servants, like domestic servants to their master, whom the master despises and dismisses when they are serviceable to him no longer. Those, also, act sincerely and justly with their neighbor, in a manner which, in external form, presents a similar appearance, who do it from the love of sincerity and justice. Of these, some act from the truth of faith, or out of obedience, because it is so commanded in the Word; some from the good of faith, or under the influence of conscience, because from a principle of religion; some from the good of charity towards their neighbor, because his good ought to be consulted; some from the good of love to the Lord, because good ought to be done for its own sake, consequently, sincerity and justice ought to be practised for their own sake likewise; and such persons love these principles because they come from the Lord, and because the Divine Sphere proceeding from the Lord has in them a residence, in consequence of which, those goods, viewed in their absolute essence, are divine. The deeds or works of all these persons are interiorly good; on which account, they are exteriorly good, also: for, as just observed, deeds or works are precisely such in quality, as are the thought and will from which they proceed, and, independently of these, they are not deeds and works at all, but mere inanimate motions. From these truths may evidently appear, what is meant by deeds and works in the Word.

473. Since deeds and works are the products of will and thought, they also are the products of love and faith, and, consequently, are such in quality as the love and faith are: for whether you speak of man's love, or of his will, it amounts to
the same thing; and so it does whether you speak of his faith or of his deliberate thought; since what a man loves, he also wills, and what he believes, he also thinks. If a man loves what he believes, he wills it too, and, as far as he is able, he does it. Every one may know, that love and faith reside in man's will and thought, and do not exist out of them; since the will is that which is enkindled by love, and the thought is that which is enlightened in matters relating to faith; on which account, none but those who are able to think wisely are enlightened, and they, according to such illumination, both think truths, and will them; or, what amounts to the same, both believe truths, and love them.({)}

474. But it is to be observed, that it is the will that constitutes the man, and only the thought so far as it proceeds from the will; and that the deeds or works proceed from both. Or, what amounts to the same, that it is love that constitutes the man, and only faith so far as it proceeds from love; and that the deeds or works proceed from both. It follows, that the will or love is the man himself; since every thing that proceeds, belongs to that from which it proceeds. To proceed, is to be brought forth and presented in a suitable form, in order that it may appear and be apprehended.({)} From these truths may evidently be seen, what faith is separate from love; that, in reality, it is not faith at all, but only a matter of superficial knowledge, possessing within it no spiritual life. It may equally be seen, what a deed or work is without love; that, in reality, it is not a living deed or work, but a dead one, having in it an appearance of life imparted by the love of evil and a faith in what is false. This appearance of life is what is called spiritual death.

({)} That as all things in the universe, which exist according to order, have reference to good and truth, so, with man, they have reference to will and understanding, n. 808, 10,123. The reason is, because the will is recipient of good, and the understanding is recipient of truth, n. 8522, 8523, 8522, 8651, 8035, 7508, 3900, 99945. It amounts to the same thing, whether we speak of truth or faith, because faith is of truth and truth is of faith; and it amounts to the same thing, whether we speak of good or of love, because love is of good and good is of love, n. 4348, 4597, 7178, 10,152, 10,367. Hence it follows, that the understanding is recipient of faith, and the will of love, n. 7179, 10,129, 10,367. And since the understanding of man is capable of receiving faith in God, and the will capable of receiving love to God, it follows that man is capable of being conjoined with God in faith and love, and he who is capable of being conjoined with God in love and faith can never die, n. 8210, 8236, 8251.

({)} That the will of man is the very esse of his life, because it is the receptacle of love or good; and that the understanding is the scientia of life thence derived, because it is the receptacle of faith or truth, n. 8619, 5002, 9292. Thns that the life of the will is the principal life of man, and that the life of the understanding thence derived, n. 858, 890, 8619, 7343, 8885, 8889, 8999, 10,075, 10,109, 10,110. In like manner as light from fire or flame, n. 6083, 6314. Hence it follows that man is man by virtue of his will, and of his understanding thence derived, n. 8911, 9059, 9071, 10,076, 10,109, 10,110. Every man is loved and esteemed by others according to the good of his will, and of his understanding thence derived; for he is loved and esteemed who wills well and understands well, and he is rejected and despised who understands well and does not will well, n. 8911, 10,076. That man, also, after death, remains such as he was in life, and his understanding thence derived, n. 9059, 9071, 9086, 10,153. Consequently, that man, after death, remains such as his love is and his faith thence derived, and that the things which belong to faith, and not at the same time to his love, then vanish, because they are not in the man, and thus are not the man's, n. 553, 8854, 10,153.

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475. It is to be observed, further, that in the deeds or works the whole man is included, and that his will and thought, or his love and faith, which constitute his interiors, are not complete, till they exist in deeds or works, which constitute his exteriors; for these are the ultimates in which the former terminate, and without which the former are things not terminated, which as yet, do not exist, and thus, as yet, are not in the man. To think and to will, without doing when there is opportunity, are like a flaming substance shut up in a close vessel, by which it is extinguished; or like seed cast on the sand, which does not germinate, but perishes with all its prolific nature: whereas to think and to will, when they result in doing, are like a flaming substance in the open air, which diffuses heat and light all around; or like seed sown in the ground, which grows into a tree or flower, and continues to exist. Every one may know, that to will, and not to do, when there is opportunity, is in reality not to will; and that for a man to love good, and not to do it, when the means are afforded, is in reality not to love it; consequently, that it is only thinking that he wills and loves, and thus is only thought separate from will or love; which soon vanishes, and comes to nothing. Love and will are the very soul of deeds and works; and this forms itself a body in the sincere and just actions that the man performs. The spiritual body, or the body of a man’s spirit, has no other origin; that is, it is formed of no other things than those which the man performs from his love or will. (See above, n. 463.) In one word, all things that belong to a man and to his spirit are included in his deeds or works. (*)

476. From these statements may now appear with certainty, what is meant, by the life which remains with man after death; that, in reality, it is his love and his faith thence derived, not only as existing potentially, but also as existing in act: consequently, that it consists of his deeds or works; since these contain within them all things belonging to the man’s love and faith.

477. What remains with man after death, is his governing love; nor is this ever changed to eternity. Every man is the subject of many loves; but still, they all have reference to his governing love, and make with it a one, or, taken altogether, compose it. All things belonging to the will which agree with the governing love, are called loves, because they are loved.

(*) That interior things successively flow into exterior, even into the extreme or ultimate, and that there they exist and subsist, nn. 684, 6461, 6465, 9216. That they not only flow-in, but also form in the ultimate what is simultaneous, in what order, nn. 8697, 6461, 9208, 10,062. That hence all interior things are held together in connection, and subsist, n. 5992. That deeds or works are the ultimates, containing interior things, n. 10,381. Wherefore to be recompensed and judged according to deeds and works is to be recompensed and judged according to all things belonging to the love and faith, or to the man’s will and thought, because these are the interior things contained in them, nn. 5167, 9954, 9078, 5911, 10,331, 10,382.
These loves are both interior and exterior: there are some which are in immediate connection with the governing love, and some whose connection is of the mediate kind: there are some which are nearer to it, and some which are more remote: but all serve its purposes in various ways. Taken collectively, they constitute, as it were, a kingdom, and are arranged with man in such order; although the man is totally ignorant of their possessing such an arrangement. It is, however, in some degree made manifest to him, in the other life; for it is according to their arrangement that the diffusion of his thought and affection around him is there regulated, that diffusion being directed into heavenly societies, if his governing love is composed of the loves of heaven, but into infernal societies, if his governing love is composed of the loves of hell. (That all the thought and affection of spirits and angels have diffusion into the societies around, may be seen above, in the Section on the Wisdom of the Angels of Heaven; and in that on the Form of Heaven, according to which the Consociations and Communications of the Inhabitants are arranged.)

478. But the truths which have hitherto been advanced, only affect the thought of the rational man: that they may also be rendered apprehensible to the senses, I will adduce some experimental facts, by which the same truths may be illustrated and confirmed. I will show then, First: That Man, after Death, is his own Love, or his own Will: Secondly: That, in quality, Man remains to eternity such as he is with respect to his will or governing Love: Thirdly: that the Man whose Love is celestial and spiritual, goes to Heaven: but that the Man whose Love is corporeal and worldly, destitute of such as is celestial and spiritual, goes to Hell: Fourthly: That Faith does not remain with Man, if not grounded in heavenly Love: Fifthly: That what remains with Man is Love in Act; consequently, his Life.

479. I. That Man, after Death, is his own Love, or his own Will. This has been testified to me by abundant experimental evidence. The whole of heaven is divided into societies according to the differences of the love of good; and every spirit who is elevated to heaven and becomes an angel, is led to the society in which his love prevails, and when he comes thither, he is as if he were at home, or as if living in the house in which he was born. Of this the angel has a perception; and he there is connected in society with other angels that are similar to himself. When he goes thence, and comes to some other place, he always is sensible of a certain inward resistance, and he is affected with a desire to return to his like, and thus to his own governing love. It is thus that the inhabitants are connected together in societies in heaven. The like occurs in hell; where, also, the inhabitants are connected together in societies accord.
ing to the loves that are the opposites of heavenly ones. (That heaven is constituted of innumerable societies; and hell, like-
wise; and that they all are distinctly arranged according to the
differences of their love, may be seen above, nn. 41—50, and nn.
200—212.) That man, after death, is his own love, may also
appear evidently from the fact, that then those things are re-
moved, and in a manner taken away from him, which do not
make one with his governing love. If he is good, all things
that are discordant, or that disagree with his good, are removed,
and in a manner taken away, and he is thus let into his own
love. The like is done if he is evil. The difference is, that
truths are taken away from the wicked, and falsities from the
good; a process which does not terminate, till every one is
made his own love. This is effected, when a man, now a spirit,
is brought to his third state, which will be treated of in a subse-
quent Section. When this is accomplished, the spirit constantly
turns his face to his own love, which he has perpetually before
his eyes, let him turn himself about as he may. (See above, nn.
123, 124.) All spirits may be led wherever it is wished, pro-
vided they be held fast in their governing love; nor are they
able to resist the attraction, how perfectly soever they may know
that it is exercised upon them, and how firmly soever they may
think that they will resist it. The experiment has often been
tried, whether they could do any thing in opposition to it; and
it was found, that to attempt it was in vain. Their love is like
a chain or a cord, bound, as it were, around them, by which
they may be drawn along, and to extricate themselves from
which is out of their power. The like occurs in the world;
their own love leads men also, and by means of it they are
led by others: much more is this the case when they become
spirits; for then it is not allowable for any one to make a show,
in appearance, of any different love, and to assume, in pretence,
what is not his own. That a man's spirit is his governing love,
is made evident, in the other life, in every company: for so far
as any one acts or speaks in agreement with the love of another,
the latter appears wholly present, wearing an expanded, cheerful,
lively countenance: but so far as any one acts or speaks in oppo-
sition to another's love, his countenance begins to change, to be-
come obscure, and not to appear; and at length he disappears
wholly, as if he had not been there. I have often wondered at
this phenomenon, because nothing of the kind can take place in
the world: but it was told me, that a similar phenomenon does
occur with the spirit that is within a man; for when this turns
itself away from another, it no longer remains in his sight. That
the spirit is his own governing love, was also made evident by
this circumstance: that every spirit eagerly seizes, and approp-
riates to himself, all things that agree with his love: and re-
jects, and separates from himself, all things that do not so agree.
The love of every one is like the spongy and porous wood of a tree, which imbibes such fluids as promote its vegetation, and rejects all others. It is also like animals of every kind, which know their proper aliments, and seek after such as agree with their nature, while they show aversion for such as do not. For every love desires to be nourished by its own aliments,—evil love by falsities, and good love by truths. It has sometimes been given me to observe, that certain simple good spirits wished to instruct evil ones in truths and goods, but that the latter fled far away from the proffered instruction, and when they came to their proper companions, embraced with great pleasure such falsities as were suitable to their love. I have also had opportunities given me for observing, that when good spirits were conversing among themselves respecting truths, other good spirits that were present listened with desire for information; whereas some evil spirits that were present also, paid no attention whatever to the conversation, and behaved as if they did not hear it. There appear, in the world of spirits, various ways, some of which lead to heaven, and some to hell, each conducting to some particular society. The good spirits enter no other ways than those which lead to heaven, and to the society in which the good of their own love prevails; nor do they see the ways which tend in any other direction: whereas evil spirits enter no other ways than those which lead to hell, and to that society of hell in which the evil of their own love prevails; nor do they see the ways that tend in any other direction; and if they do, they still are not willing to walk in them. Such ways, in the spiritual world, are real appearances, which correspond either to truths or to falsities; wherefore this is the signification of ways, when mentioned in the Word.(*) By these experimental evidences are confirmed the truths before advanced from reason; that every man, after death, is his own love, and his own will. The will is mentioned, because the actual will of every one is his love.

480. II. That, in quality, Man remains to Eternity, such as he is with respect to his Will, or governing Love. This, also, has been confirmed to me by much experimental evidence. It has been granted to me to converse with some who lived two thousand years ago, whose life was known to me, because described in history: and it was ascertained, that they are still like what they then were, and are exactly of the character assigned to them in the description, being similar with respect to their love, from and according to which their life had been

(*) That a way, a path, a road, a street, a broad street, signify truths which lead to good; and also, falsities which lead to evil, n. 697, 2683, 10,492. That to sweep a way denotes to prepare for the reception of truths, n. 3142. That to make a way known, when concerning the Lord, denotes to instruct in truths which lead to good, n. 10,565.
framed. There were others with whom it was granted me to converse, who lived seventeen centuries ago, who also were known to me from history; others who lived four centuries ago; others who lived three; and so on downwards: and it was discovered, that a similar affection to that which governed them in the world, reigned in them still; there being no other difference, than that their delights were turned into such things as are correspondent. It has been told me by the angels, that the life of the governing love is never changed with any one to eternity, since every one is his own love; on which account, to change it in a spirit, were to deprive him of his life, or to extinguish him altogether. They also stated what is the cause of this; which is, that man, after death, is no longer capable of being reformed by means of instruction, as he is in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and is incapable of being opened, as not being spiritual (see above, n. 464); and that the interiors, which belong to the internal and external mind, rest upon that plane, like a house upon its foundation; on which account it is, that man remains to eternity such as the life of his love had been in the world. The angels wonder exceedingly that man should not be aware, that every one is such in quality as his governing love is; and that many should believe, that they may be saved by immediate mercy, and by faith alone, of whatever character they may have been as to life; also, that they are not aware that the Divine Mercy operates by means, consisting in being led by the Lord, both in the world, and afterwards to eternity; and that those are led by mercy who do not live in evil. They also are surprised that men should not be aware, that faith is the affection of truth proceeding from heavenly love, the Author of which is the Lord.

481. III. That the Man whose Love is celestial and spiritual goes to Heaven; but that the Man whose Love is corporeal and worldly, destitute of such as is celestial and spiritual, goes to Hell. Respecting this, I was enabled to arrive at certainty, from all whom I have seen taken up into heaven, on the one hand, and cast into hell, on the other. Those who were taken up into heaven were in the enjoyment of a life grounded in celestial and spiritual love; whereas those who were cast into hell were sunk in a life grounded in love corporeal and worldly. Heavenly love consists in a man's loving good, sincerity, and justice, for their own sakes, and, from such love, in doing them: whence such persons are in the enjoyment of the life of good, sincerity, and justice, which is the heavenly life. Those who love those principles for their own sakes, and who practise them, or realize them in their life, also love the Lord above all things, because those excellences proceed from Him: they likewise love their neighbor, because those excellences are the neighbor.
whom we are required to love. But corporeal love consists in a man's loving good, sincerity, and justice, not for their own sakes, but out of regard to himself, because by them as means, he seeks after reputation, rank, and gain. Such persons, in good, sincerity, and justice, do not regard the Lord and their neighbor, but themselves and the world, and feel delight in fraud; and good, sincerity, and justice, when practised with fraudulent motives, are evil, insincerity, and injustice; which are the things that such persons love in the former. Since his loves are what, in this manner, determine the quality of the life of every one, all, as soon as they enter the spiritual world after death, are examined as to what quality they are of, and are connected, by invisible bonds, with those who are grounded in similar love; those who are grounded in heavenly love being in this manner connected with the inhabitants of heaven, and those who are immersed in corporeal love with the inhabitants of hell. After having completed their first and second states, the two classes are separated, so as neither to see nor know each other any more: for every one becomes his own love, not only as to his interiors, which belong to the mind, but also as to his exteriors, which are those of his face, body, and speech. Thus every one becomes the image of his own love, even in external appearance. Those who are forms of corporeal love, appear dull, dusky, black, and ugly: whereas those who are forms of heavenly love, appear lively, bright, fair, and beautiful: for the two classes are utterly unlike each other in their minds and thoughts. Those who are forms of heavenly love, are, also, intelligent and wise: whereas those who are forms of corporeal love, are stupid and like idiots. When an inspection is granted of the interiors and exteriors of the thought and affection of those who are in the enjoyment of heavenly love, their interiors appear to wear the resemblance of light, and those of some, the resemblance of flaming light; while their exteriors exhibit various beautiful colors, like those of the rainbow; whereas the interiors of those who are sunk in corporeal love, appear like

(*) That the Lord, in the supreme sense, is our neighbor, because He ought to be loved above all things; but that to love the Lord is to love that which is from Him, because He Himself is in every thing which is from Himself; thus, it is to love what is good and true, 

Note: The page number 481 seems to be a typographical error, as the text starts from page 267.
something black, because they are closed; and those of some
have a dusky fiery appearance, this being the appearance of
the interiors of those who interiorly cherish malignant deceit;
whilst their exteriors exhibit frightful colors, melancholy to be-
hold. It is to be borne in mind, that the interiors and the ex-
terior belonging both to the internal and the external mind, are,
in the spiritual world, when the Lord sees good, rendered objects
of sight.* Those who are immersed in corporeal love, see noth-
ing in the light of heaven, that light being to them thick dark-
ness; whereas the light of hell, which is like that proceeding
from ignited charcoal, is to them like clear light. In the light
of heaven, also, their interior sight is darkened, to an ex-
treme, that they become insane; wherefore they flee from it, and
hide themselves in dens and caverns, of a depth proportioned to
the falsities grounded in evil that possess their minds; whilst, on
the contrary, those who are grounded in heavenly love, the more
interiorly or eminently they enter into the light of heaven, the
more clearly do they see all things, and the more beautiful do
the objects appear to them; whilst they apprehend truths more
intelligently and wisely in the same proportion. Those who are
immersed in corporeal love, cannot possibly live in the heat of
heaven, the heat of heaven being heavenly love; but only in the
heat of hell, which is the love of exercising cruelty upon those
who do not favor them. Contempt of others, enmity, hatred,
revenge, are the delights of that love; and when they are in the
exercise of these, they are in the enjoyment of their life; being
utterly ignorant of what it is to do good to others from good
itself, and for the sake of good itself; but only knowing what it
is to do good from evil, and for the sake of evil. Neither can
those who are sunk in corporeal love so much as breathe in
heaven. As soon as any evil spirit is taken thither, he pants for
breath, like a person in the agonies of death. On the other hand,
those who are grounded in heavenly love, breathe the more freely,
and live more fully, in proportion as they are more interiorly in
heaven. From these facts it may be evident, that celestial and
spiritual love constitutes heaven with man, because, on that love,
all the constituents of heaven are inscribed: whereas corporeal
and worldly love, destitute of such as is celestial and spiritual,
constitutes hell with man, because, on those loves are inscribed
all the constituents of hell. It manifestly follows, that the man
whose love is celestial and spiritual, goes to heaven; but that
the man whose love is corporeal and worldly, destitute of such as
is celestial and spiritual, goes to hell.

482. IV. That Faith does not remain in Man, if not grounded
in heavenly Love. This has been made manifest to me by so
much experimental evidence, that if I were to recite all that I

* See above, n. 485.—N.
have seen and heard relating to this subject, it would fill a volume. This I can testify, that no faith whatever exists, nor can any be imparted, with those who are immersed in corporeal and worldly love destitute of such as is celestial and spiritual; and that what passes for such is a mere superficial knowledge, or persuasion, that the faith professed is truth, because it serves to promote the objects of their love. Many, also, of those who imagined themselves to have been possessed of faith, were brought to those who really were so; and when a communication with them was opened, the former perceived that they had no faith at all. They also confessed, afterwards, that merely believing the truth, and the Word, does not constitute faith, but loving truth from heavenly love, and willing and doing it from interior affection. It was also shown, that their persuasion, which they called faith, was only like the light of winter, during which season, there being no heat in the light, all the objects on earth lie torpid, locked up in frost, and buried in snow; on which account, no sooner is the light of their persuasive faith, as existing with them, stricken by the rays of the light of heaven, than it is not only extinguished, but actually becomes like thick darkness, in which no one can see himself: whilst their interiors are so darkened at the same time, that they cannot understand any thing whatever, and at last become insane with falsities. For this reason, all the truths which such persons had been acquainted with, derived from the Word and from the doctrine of the church, and had called the truths of their faith, are taken away from them, and they are imbued, instead, with every falsity that agrees with the evil of their life; for all are let into their own loves, and, at the same time, into the falsities that agree with those loves. After this, they hate truths, hold them in aversion, and thus reject them, because truths are repugnant to the falsities of evil in which they are immersed. This I am able to testify, from all the experience I have had respecting the concerns of heaven and of hell, that all those who have made profession of faith alone as their doctrine, and have been immersed in evil as to life, are in hell. I have seen them cast thither to the number of many thousands. (On which subject, see the treatise On the Last Judgment, and the Destruction of Babylon.)

483. V. That what remains with Man, is Love in act; consequently, his Life. This follows as a conclusion from all the experimental evidence that has now been adduced, and from the truths advanced above respecting deeds and works. Love in act, is work and deed.

484. It is to be observed, that all works and deeds are matters belonging to the moral and civil life, and, consequently, that they have respect to sincerity and uprightness, and to justice and equity. Sincerity and uprightness are virtues belonging to the moral life; and justice and equity are virtues belonging to
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the civil life. The love from which they are practised is either heavenly or infernal. The works and deeds of moral and civil life are heavenly, if they are performed from heavenly love; for whatever is done from heavenly love is done from the Lord, and whatever is done from the Lord, is good. Whereas the deeds and works of moral and civil life are infernal, if they are performed from infernal love; for whatever is done from this love, which is the love of self and the world, is done from man himself, and whatever is done from man himself, is, in itself, evil; for man regarded in himself, or as to his proprium, is nothing but evil. (6)

THAT THE DELIGHTS OF THE LIFE OF EVERY ONE ARE TURNED, AFTER DEATH, INTO CORRESPONDENT ONES.

485. That the governing affection or dominant love remains with every one to eternity, has been shown in the preceding Section: that the delights of that affection or love are turned into correspondent ones, is to be shown now. By being turned into correspondent ones, is meant, into such spiritual delights as correspond to the natural ones. That they are turned into spiritual delights, may evidently appear from the fact, that man, so long as he lives in his terrestrial body, exists in the natural world; but after he has left that body, he enters the spiritual world, and puts on a spiritual body. (That the angels exist in perfect human form, as do men, also, after death; and that the bodies with which they are then invested are spiritual ones, may be seen above, nn. 73—77, and 458—460. And for what is meant by the correspondence between spiritual things and such as are natural, see nn. 87—115.)

486. All the delights which man enjoys are those of his governing love: for man feels nothing as delightful but what he loves; consequently, what he feels as most delightful is what he loves most of all. Whether you say, his governing love, or, what he loves most of all, it amounts to the same thing. Those delights are various; in general, there are as many as there are

(6) That the proprium of man consists in loving himself in preference to God, and the world in preference to heaven, and in making light of his neighbor in comparison with himself; thus that it consists in the love of self and of the world, nn. 694, 731, 4317. That it is this proprium into which man is born, and that it is dense evil, nn. 210, 215, 731, 874, 875, 876, 877, 1047, 2307, 2308, 8318, 8701, 8812, 8480, 8550, 10,288, 10,384, 10,286, 10,782. That from the proprium of man cometh not only all that is evil, but likewise all that is false, nn. 1047, 10,283, 10,284, 10,288. That the evils, which come from the proprium of man, are contempt of others, enmity, hatred, revenge, cruelty, deceit, nn. 665, 7270, 7273, 7274, 9443, 10,088, 10,742. That so far as the proprium of man bears rule, the goodness of love and the truth of faith are either rejected, or suffocated, or perverted, nn. 2041, 7491, 7492, 7648, 8497, 10,465, 10,742. That the proprium of man is hell with him, nn. 694, 8480. That the good which man does from the proprium, is not good, but is in itself evil, n. 5450.

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governing loves; consequently, there are as many delights as there are men, spirits, and angels: for the governing love of one is never in all respects similar to that of another. It is owing to this, that the face of one person is never exactly similar to that of another; for the face, in every one, is the image of his mind, and, in the spiritual world, is the image of his governing love. The delights of every one in particular are also of infinite variety; nor is one delight of any individual, ever in all respects similar to, or the same with, another; and this is true, both in regard to those delights which occur in succession one after another, and to those which exist together, one simultaneously with another. No one delight that is the same as another can ever exist. Nevertheless, these delights that exist specifically with every individual, have reference to the one love belonging to him, which is, his governing love; for they compose it, and, consequently, make one with it. In the same manner, all delights in general have reference to one universally governing love; which, in heaven, is the love of the Lord; and, in hell, the love of self.

487. What, and of what nature, are the spiritual delights, into which the natural delights of every one are turned after death, can only be known from the science of correspondences. This teaches in general, that no natural thing can exist, which has not its corresponding spiritual one; and it also teaches, in particular, what, and of what nature, the corresponding thing is. On this account, a person skilled in that science, may know, and become acquainted with, his own state after death, provided he is acquainted with his own love, and knows what station it occupies in that universally governing love, to which all loves have reference; as observed just now. But it is impossible for those who are immersed in the love of self to be acquainted with their governing love; because they love whatever is their own, and call their evils goods, denominating, at the same time, the falsities which favor their evils, and by the help of which they confirm them, truths. Nevertheless, if they please, they may learn it from others who are wise; for such persons see things which they themselves do not see. Those, however, refuse to be taught, who are so wholly engrossed by the love of self, as to reject all admonition proffered by the wise. But those who are grounded in heavenly love, accept instruction, and on being brought into the evils into which they were born, see them to be such by the truths which they have learned; for these make evils manifest. Every one may, from such truth as originates in good, see evil and its falsity; but no one can, from evil, see good and truth: the reason is, because falsities grounded in evil are darkness, and actually correspond to darkness; on which account, those who are immersed in falsities grounded in evil are like blind men, who cannot see objects placed in the light; and they ac-
tually flee from such objects, as owls do. On the other hand, truths from good are light, and actually correspond to light (see above, nn. 126—134): on which account, those who are grounded in truths originating in good, are persons who see, and who have their eyes open; and they distinguish between the things that belong to the light, and those that belong to the shade. In regard to these truths, also, it has been granted me to receive confirmation by experimental evidence. The angels in heaven both see and perceive the evils and falsities which sometimes rise up in themselves; as well as the evils and falsities in which those spirits are immersed, who, while yet in the world of spirits, are connected by invisible bonds with the hells: whereas those spirits themselves are unable to see their own evils and falsities. What the good of heavenly love is, what conscience, what sincerity and justice (unless as practised for self-advantage), what it is to be led by the Lord; those spirits cannot conceive: they affirm that such things have no existence, and thus that they are not worth attending to. These statements are made to induce man to examine himself, and learn from his delights what his love is, and, in consequence, so far as he understands the science of correspondences, what will be the state of his life after death.

488. In what manner the delights of every one’s life are turned after death into correspondent ones, may indeed be known from the science of correspondences; but as that science has not yet been made public, I will throw some degree of light on the subject by a few facts of experience. All who are immersed in evil, and who have confirmed themselves in falsities against the truths of the church,—especially those who have rejected the Word—shun the light of heaven, and betake themselves to places under ground, which, viewed at their apertures, appear very dark, and to the holes of rocks; and there conceal themselves: the reason of which is, because they have loved falsities, and have hated truths; for such places under ground, and the holes of rocks, correspond to falsities; as does darkness likewise; whereas light corresponds to truth. It is agreeable to them to dwell in such places, and disagreeable to reside in the open fields. The like is done by those, who took delight in laying snares clandestinely, and in secretly contriving deceitful machinations. These also abide in those underground places, and enter into chambers so

(1) That darkness, in the Word, from correspondence signifies falsities, and thick darkness, the falsities of evil, nn. 1889, 1860, 7658, 7711. That the light of heaven is thick darkness to the evil, nn. 1861, 4881, 8197. That the inhabitants of the hells are said to be in darkness, because in the falsities of evil, concerning whom, nn. 3240, 4418, 4881. That the blind, in the Word, signify those who are in falsities, and are not willing to be instructed, nn. 3838, 9990.

(2) That a hole and cleft of a rock, in the Word, signifies an obscure and false principle of faith, n. 10,588. Because a rock signifies faith from the Lord, nn. 8891, 10,580; and a stone the truth of faith, n. 114, 463, 1298, 3730, 6496, 8609, 10,376.

* That the above is the sense intended, is obvious; but, in the Latin original, tum falsi, tenebris, is erroneously printed, for tum tenebras, falsi. The mistake was not corrected in either of the former translations.—N.
dark, that they cannot so much as see each other; in the corners of which they whisper into one another's ears. This is what the delight of their love is turned into. Those who have studied the sciences, with no other end in view than to be esteemed men of learning, and have not cultivated their rational faculty by means of them, but who took delight in storing their memory, out of the self-conceit which possessed them on account of such attainments, love sandy places, preferring them to fields and gardens; the reason of which is, that sandy places correspond to such studies. Those who have possessed an acquaintance with the doctrines of their own and other churches, without having applied any thing that they knew to life, choose for their residence rocky situations, and dwell among heaps of stones; shunning cultivated regions, because they regard such places with aversion. Those who have ascribed every thing to nature, and those who have attributed all to their own prudence, and who, by various artifices, have raised themselves to honors and have gained wealth, devote themselves, in the other life, to magical arts, which are abuses of Divine Order; and find, in these, the greatest delight of their life. Those who have applied divine truths to promote their own loves, and thus have falsified them, love urinous substances and places, because these correspond to the delights of such love. Those who have been sordid misers, dwell in cellars, and love the filth of swine, and such nidorous exhalations as proceed from indisgested substances in the stomach. Those who have passed their life in mere pleasures, have lived delicately, and have indulged their palate and appetite, loving such enjoyments as the chief good of life, love, in the other life, dunghills and privies, which then become delightful to them; the reason of which is, because such pleasures are spiritual filth. They shun places that are clean, and free from filth, because these are disagreeable to them. Those who have taken delight in adulteries, reside in brothels, all the objects in which wear the aspect of mean and squalid wretchedness. These places they love, and shun chaste houses, on coming near to which they faint away. Nothing is more delightful to them than to cause breaches of the marriage-union. Those who have lusted for revenge, and who have thence acquired a savage and cruel nature, love cadaverous substances, or the places where they exist; and they also dwell in hells of that description. And so in other cases.

489. But the delights of the life of those, who, in the world, have lived in heavenly love, are turned into corresponding objects, such as are seen in the heavens, which derive their existence from the sun of heaven, and from the light thence proceeding. That light exhibits to view such objects, as inwardly include things divine. The objects that are rendered apparent from this source, affect the interiors which belong to the minds of the angels, and

(*) That the defilements of truth correspond to urine, n. 5890.
the exteriors which belong to their bodies at the same time. As the Divine Light, which is the Divine Truth proceeding from the Lord, flows into their minds, which are opened by heavenly love, it also exhibits, in externals, such objects to view, as correspond to the delights of their love. (That the objects which appear to the sight in heaven, correspond to the interiors of the angels, or to those which belong to their faith and love, and thence to their intelligence and wisdom, has been shown in the Section which treats of Representatives and Appearances in Heaven, nn. 170—176; and in that on the Wisdom of the Angels of Heaven, nn. 265—275.) Since we have entered on the confirmation of this matter from experimental evidence, to illustrate the truths, drawn from the causes of things, previously advanced respecting it, I will also mention some facts respecting the heavenly delights, into which natural delights, as existing with those who, in the world, live in heavenly love, are turned. Those who have loved divine truths, and the Word, from interior affection, or from an affection for truth itself, in the other world dwell in the light, in elevated situations, which appear like mountains, where they are continually surrounded by the light of heaven: they do not know what darkness is, such as prevails at night in the world: and they also live in the temperature of spring. When they look around, they behold fields and crops of corn; together with vineyards. In their houses, all the objects shine as if set with precious stones. To look through the windows is like looking through pure pieces of crystal. These are the delightful things presented to their sight: but these same things are interiorly delightful, in consequence of their correspondence with heavenly divine things; for the truths derived from the Word, which they have loved, correspond to crops of corn, vineyards, precious stones, windows, and crystals. (*) Those who have immediately applied the doctrinal truths of the church, drawn from the Word, to life, dwell in the inmost heaven, where they are in the enjoyment, beyond others, of the delight of wisdom. These, in all the objects around them, behold things divine: they do, indeed, see the objects, but the divine things corresponding to them flow immediately into their minds, filling them with a beatitude which runs through all their sensations. From this cause, all the objects before their eyes, as it were laugh, sport, and are alive. (Respecting these, see above, n. 270.) Those who have loved the sciences, and who, by means of them, have cultivated their rational faculty, whence they have procured for themselves intelligence, and who, at the same time, have acknowledged the Divine Being, find the pleasure that they

(*) That a crop of corn, in the Word, signifies a state of reception and of increase of truth derived from good, n. 9294. That a standing crop signifies truth in conception, n. 9146. That vineyards signify the spiritual church, and the truths of that church, nn. 1069, 9139. That precious stones signify the truths of heaven and the church transparent from good, nn. 114, 9255, 9255, 9256, 9257, 9905. That a window signifies the intellectual principle, which belongs to the internal sight, nn. 555, 558, 3897.
took in sciences, and their rational delight, turned, in the other
life, into a spiritual delight, which is that of the knowledges of
good and truth. They dwell in gardens, in which appear flower-
beds and lawns divided into beautiful compartments, and sur-
rrounded by rows of trees forming piazzas and walks. The trees
and flowers are varied every day. The view of the whole imparts
delight to their minds in general, which the varieties in partic-
ular continually renew: and as the objects correspond to things
divine, and those who behold them are grounded in the science
of correspondences, they are perpetually replenished with new
knowledges, by which is perfected their spiritual-rational faculty.
They experience these delights, because gardens, flowers, lawns,
and trees, correspond to sciences and knowledges, and to the
intelligence thence procured. Those who have ascribed every-
thing to the Divine Being, and have regarded nature as being
respectively dead, merely subserving spiritual ends, and who
have confirmed themselves in that belief, dwell in heavenly light;
and all the objects which appear before their eyes, derive, from
that light, the property of being transparent. In that trans-
parency, they behold innumerable variegations of light, which
their internal sight, in a manner, immediately imbibes: and they
derive from them perceptions of interior delight. The objects
which appear in their houses, are as if made of diamonds, in
which similar variegations of light are displayed. It has been
told me, that the walls of their houses are as if built with crystal,
consequently, are transparent also, and that there appear in them
floating forms representative of heavenly things; which likewise
are attended with similar variety. The reason of all this is,
because such transparency corresponds to an understanding en-
lightened by the Lord, the shades being removed which result
from faith of a natural kind and from the love of natural things.
Such are the things, with an infinity of others, respecting which
it has been said, by those who had been in heaven, that they
had seen things that eye never saw; and, from a perception
communicated to them of the divine things that flow forth from
the former, that they had heard things that ear never heard.
Those who have not acted in a clandestine manner, but have
been willing that all their thoughts should be open, so far as the
forms of life in civil society would permit, appear, in heaven,
because they had thought nothing but what was sincere and just
from a Divine Source, with countenances that shine with light,
and in consequence of that light, all their affections and thoughts
appear in their countenances, as in their proper form; and their
speech and actions are, in a manner, the eunuch of their affection.
These are, in consequence, loved more than others. When they speak, their face is somewhat obscured; but when they have ended, the same things as they spoke appear all together in their face, fully presented to view. All the objects, likewise, which exist around them, since they correspond to their interiors, have such an appearance, that it is clearly perceived by others what they represent and signify. Such spirits as have taken delight in acting clandestinely, on seeing these ingenuous ones at a distance, shun their presence, and appear to themselves to glide away from them, like serpents. Those who have accounted adulteries as horribly wicked, and have lived in the chaste love of marriage, are, more than others, in the order and form of heaven, and thence possess consummate beauty, and remain perpetually in the flower of their age. The delights of their love are ineffable, and go on increasing to eternity. For all the delights and joys of heaven flow into that love, because it descends from the conjunction of the Lord with heaven and the church, and, in general, from the conjunction of good and truth; which conjunction constitutes heaven itself, both as existing in the grand whole, and with every angel in particular. (See above, nn. 366—386.) Their external delights are such as cannot be described in the words of any human language. But the facts that have now been related respecting the correspondences of delights, as existing with those who are grounded in heavenly love, are, respectively, but few.

490. From these statements may be known, that the delights of all are turned, after death, into correspondent ones, the love itself remaining, nevertheless, to eternity; such as conjugal love, the love of justice, of sincerity, of good, and of truth, the love of sciences and knowledges, the love of intelligence and wisdom, and the rest. Delights are the results which flow from the love, like streams from their fountain. These, also, are permanent: but they are elevated to a superior degree, when, from natural ones, they pass into such as are spiritual.

OF THE FIRST STATE OF MAN AFTER DEATH.

491. There are three states which man undergoes after death, before he passes either into heaven or into hell. The first state is one in which he is yet in his exteriors: the second state is that in which he is in his interiors: and the third state is that of his preparation. These states are undergone by him in the world of spirits. There are some, however, who do not pass through these states, but who, immediately after death, are at once either carried up into heaven or cast down into hell. Those who are immediately carried up into heaven, are such as have
been regenerated, and so prepared for heaven, in the world. Those who have been so regenerated and prepared, as to have nothing to do but to cast off the mere defilements of nature with the body, are carried by angels into heaven at once: I have seen some translated in this manner directly after the hour of death. But those who, interiorly, have been ill-intentioned, though exteriorly, in appearance, good, thus, who have filled their malignity with deceit, and have employed goodness as a means of deception, are immediately cast into hell. I have seen some of this character cast into hell immediately after death: one, who was a most deceitful person, went with his head downwards and his feet upwards; and others in different ways. There also are some, who, immediately after death, are banished into caverns, and are thus separated from those who tarry in the world of spirits: they are afterwards taken out of those caverns, and are again sent into them, alternately: they consist of such persons as, under a cover of civility, had dealt maliciously with their neighbor. But both these and the former are but few, in respect to those who are detained in the world of spirits, and who are there prepared, according to Divine Order, for heaven, or for hell.

492. With respect to the first state, which is a state in which the party is still in his exteriors: it is that into which man comes immediately after death. Every man possesses, as to his spirit, both exteriors and interiors. The exteriors of his spirit are those, by means of which he adapts his body, while in the world, especially his face, his speech, and his behavior, for living in society with others. But the interiors of his spirit are those which are proper to his will, and to his thought thence proceeding: which seldom are suffered to appear in his face, his speech, and his behavior. For man is accustomed, from his infancy, to put on the appearance of friendship, benevolence, and sincerity, and to conceal the thoughts of his proper will; whence he acquires the habits of moral and civil life in his externals, whatever may be his character in his internals. In consequence of this habit, a man scarcely has any acquaintance with his own interiors, and does not reflect upon them.

493. The first state of a man after death is similar to what it had been in the world; because he is then still in his externals. His countenance is similar, his speech is similar, and his disposition is similar; with, consequently, his moral and civil life. In consequence of this, he is not aware but that he is still in the world, if he does not advert to the things which occur to him, and to what was told him by the angels when he was first resuscitated; who then informed him that he was now a spirit. (See n. 450.) Thus the one life passes into the other; and death is only the actual transit.

494. Since the spirit of a man who has recently entered the
other life after the conclusion of his life in the world, is of this
description, it follows that he is then recognized by his friends,
and by all whom he knew when they and he were in the world;
for other spirits recognize him, not only by his countenance and
speech, but also by the sphere of his life, on coming near him.
Whenever, in the other life, any one thinks of another, he also,
in thought, sets his countenance before him, with many of the
circumstances of his life; and when he does this, the person he
is thinking of appears present before him, as if he had been sent
for, and called. This phenomenon occurs in the spiritual world,
because there exists in that world, a communication of thoughts,
and there are no spaces there, such as those in the natural
world. (See above, nn. 191—199.) It is owing to this, that all,
on their first entering the other life, are recognized by their
friends, relations, and all to whom they were in any way known,
and that they enter into conversation, and afterwards are con-
ected together in society, according to the intimacy of their
friendship or acquaintance in the world. I have frequently
heard those who came from the world rejoice on seeing their
friends again; whilst these rejoiced, on their part, that their
friends had come to them. This is a common occurrence; that
one married partner meets the other; when they congratulate
each other on the occasion. They also remain together, for a
longer or shorter time, according to the delight that had attended
their dwelling together in the world; but nevertheless, if the
bond of their connection had not been love truly conjugal,
which consists in the conjunction of minds under the influence
of heavenly love, after remaining together for some time they
are separated. But if the minds of the two parties had been
mutually discordant, and interiorly felt aversion for each other,
they break out into open enmity, and sometimes actually fight:
notwithstanding which, they are not separated, before they enter
on the second state, to be treated of in the next Section.

495. As the life of recently separated spirits is not unlike their
life in the natural world, and they have brought with them no
knowledge respecting what their state of life would be after
death, nor respecting heaven and hell, except what they had
learned from the literal sense of the Word, and from sermons
founded on that sense; the consequence is, that, after wonder-
ing at finding themselves in a body, and in the enjoyment of all
the senses that they had in the world, and at beholding similar
objects, they are seized with a desire to know what is the nature
of heaven, and what the nature of hell, and where they are sit-
uated. They are therefore instructed, by friends, respecting the
state of eternal life: they are also conducted about to various
places, and to various companies: some are taken into cities,
and into gardens and paradies, usually, to magnificent scenes:
because such things are pleasing to their externals, in which they
at present are. They are also, by turns, led to remember the thoughts which they entertained, in the life of the body, respecting the state of their soul after death, respecting heaven, and respecting hell, till they feel indignant that they should have been in such complete ignorance on these subjects, and that such ignorance should exist respecting them in the church. Almost all are anxious to know whether they shall go to heaven: and most believe that they shall, because, when in the world, they had led a moral and civil life; not reflecting, that both the bad and the good lead a similar life in externals, each doing good to others in a similar manner, going to church, listening to sermons, and uttering prayers; and not being at all aware, that external actions, and the externals of worship, avail nothing, but only the internal principles from which the external performances proceed. Out of some thousands, scarcely one is to be found who knows what internal things are, and that it is in these that man possesses heaven and the church; still less, that external actions are such in quality, as are the intentions and thoughts, inclusive of the love and faith, from which they proceed: and when they are instructed on these subjects, they do not comprehend how thinking and willing can be of any consequence, but regard as every thing, the speaking and doing. Of this description are most of those, who at this day enter the other life from the Christian world.

496. They are examined, however, by good spirits, as to their quality; which is done in various ways; since, in this first state, the bad utter truths, and do good deeds, as well as the good. This they do from the cause explained above; which is, that they have equally led a moral life in external form, because they had lived under regular governments, and had been subject to the laws there established; and because, by such a course of life, they had sought after the reputation of justice and sincerity, and to conciliate the favor of others, and had thus been raised to honor, and had gained wealth. Evil spirits, however, are distinguished from good ones by this circumstance especially; that they eagerly attend to what is said on external subjects, and but little to what is said on internal ones, which are the truths and goods of heaven and the church. They hear, indeed, what is addressed to them on these subjects, but not with attention and joy. They are also distinguished by this; that they frequently turn themselves towards certain quarters, and, when left to themselves, walk in the ways which tend in those directions. By their turning towards certain quarters, and walking in certain ways, is known the nature of the love which leads them.

497. All the spirits who arrive from the world, are, indeed, attached, by invisible bonds, to some specific society in heaven, or to some specific society in hell. This attachment, however, only affects their interiors; and no one's interiors are open so
long as he is in his exteriors, these covering and hiding them, especially with such as are the subjects of interior evil. Afterwards, however, when they come into the second state, the interiors manifestly appear; for their interiors are then laid open, and their exteriors are laid asleep.

498. This first state of man after death lasts, with some, for some days, with others, for some months, and with others, for a year; but it seldom continues for more than a year with any one: the duration is longer or shorter, in each instance, according to the agreement or disagreement of the party's interiors with his exteriors. For, with every one, the interiors and the exteriors must act as one, and must correspond to each other. It is not allowable for any one, in the spiritual world, to think and will in one way, and to speak and act in another. Every one must have their express image of his own affection, or of his own love; consequently, such as he is in his interiors, such must be in his exteriors also: wherefore the exteriors of a spirit are first stripped off, and reduced to such order as to serve as a corresponding plane to his interiors.

OF THE SECOND STATE OF MAN AFTER DEATH.

499. The second state of man after death is called the state of his interiors, because he is then let into the interiors which belong to his mind, or to his will and thought, and his exteriors, in which he was in his first state, are laid asleep. Any person who pays attention to the life of man, and to his conversation and actions, may be aware, that every one possesses exteriors and interiors, or exterior and interior thoughts and intentions. He may be aware of this from these circumstances: every one who lives in civil society, thinks of others according to what he has heard and understood respecting them either from report or conversation; still he does not speak with them according to his thoughts, but treats them with civility; though they may be bad characters. That this is practised, is especially obvious from the case of pretenders and flatterers, who speak and act quite differently from what they think and will; and from that a hypocrites, who talk about God, about heaven, about the salvation of souls, about the truths of the church, about the good of their country, and about their neighbor, as if they spoke under the influence of faith and love; although, in their heart, they believe nothing of what they say, and love none but themselves. From these facts it may be evident, that there exist two classes of thought, the one exterior and the other interior, and that people speak from their exterior thought, while, in their interior, their sentiments are different; and that those two classes of
OF THE STATE OF MAN AFTER DEATH. 500, 501

tought are separate from one another; for special care is taken that the interior should not flow into the exterior, and in any way appear. Man is so formed by creation, as that his interior thought should act as one with his exterior by correspondence; and it actually does so in those who are grounded in good; for they think nothing but what is good, and they speak accordingly. But with those who are immersed in evil, the interior thought does not form a one with the exterior; for they think what is evil, and say what is good. With these, there is an inversion of order; for good, as existing with them, is without, and evil is within; on which account, evil rules over good, and subjects the latter to itself like a slave, that it may serve it as an instrument for obtaining its ends, which are such as are regarded by their love. Such an end being contained within the good that they say and do, it is evident, that, in them, good is not good, but is infected with evil, how much soever, in its external form, it may appear as good before those who are not acquainted with the interiors of the doers of it. Not so with those who are grounded in good. With these, there is no inversion of order but, from their interior thought, good flows into their exterior, and thence into their speech and their actions. This is the order into which man was created: for when men are in this order, their interiors are in heaven, and in the light which there shines; and as the light of heaven is the Divine Truth proceeding from the Lord, it is, consequently, the Lord in heaven (see nn. 126—140); whence those who dwell in it are led by the Lord. These truths are advanced, that it may be known that every man has interior thought and exterior thought, and that these are distinct from each other. When thought is mentioned, the will also is meant, thought being derived from will; for without will, it is impossible to think. From these observations it is evident, what is the state of the exteriors, and what the state of the interiors, belonging to man.

500. When mention is made of the will and the thought, by the will is also meant affection and love, with all the enjoyment and pleasure which are connected with them; because affection and love have reference to the will as their subject, since what a man wills, he also loves, and feels delightful and pleasurable; and, conversely, what a man loves, and feels delightful and pleasurable, he also wills. But by the thought is then meant, also, every thing by which he confirms his affection or love: for thought is nothing but the form of the will, and is provided in order that what a man wills may appear in the light. This form is produced by various rational analyses, which derive their origin from the spiritual world, and properly belong to man's spirit.

501. It is to be observed, that man is entirely such in quality as he is with respect to his interiors, and not such as he is with respect to his exteriors separately from the former. The reason
of this is, because the interiors belong to his spirit, and the life of man is the life of his spirit, it being thence that the body lives; on which account, also, such as man is, in quality, as to his interiors, such he remains to eternity. But the exteriors, since they appertain also to the body, are separated from him after death, and those things derived from them which adhere to the spirit, are laid asleep, and only serve as a plane for the interiors; as was shown above, when treating of the memory of man that remains after death. Hence it is evident, what things are a man's own, or properly belong to him, and what things are not his own, or do not properly belong to him. With the evil, all such things as belong to their exterior thought, from which they speak, and to their exterior will, from which they act, are not their own, or do not properly belong to them; but only such as belong to their interior thought and will.

502. After the completion of the first state, treated of in the preceding Section, which is that of the exteriors, the man, now a spirit, is let into the state of his interiors, or into the state of his interior will and of the thought thence proceeding, in which he had been in the world, when, being left to himself, he thought freely and without restraint. He lapses into this state unconsciously; much as he does in the world, when he draws in the thought next to his speech, or that from which speech proceeds, towards his interior thought, and abides in the latter. When therefore the man, now a spirit, is in this state, he is at home in himself; and is in his very life: for to think freely from the affection properly belonging to him, is the very life of man, and is the man himself.

503. A spirit, in this state, thinks from his actual will, consequently from his actual affection, or from his actual love; and then his thought forms a one with his will, so completely, that he scarcely appears to be thinking, but only willing. It is nearly the same when he speaks; but there is this difference, that he speaks with a degree of fear lest the thoughts of his will should go forth naked: for this reserve has become a habit of his will, acquired by living in civil society in the world.

504. All men whatsoever are let into this state after death, because it is the proper state of their spirit. The former state is such as that of the man was, as to his spirit, when he was in company; and his state, then, is not properly his own. That this state, or the state of his exteriors, in which man first exists after death, and which was treated of in the preceding Section, is not properly his own, may evidently appear from many circumstances: such as this: that spirits not only think, but also speak, from their own affection; for it is from this that their speech proceeds. (As may be evident from what was stated and shown in the Section on the Speech of the Angels, nn. 234—245.) The man thought in a similar manner when in the world, when he
thought within himself; for he did not then think from the speech of his body, but only saw the things which the body uttered; and many more, within a minute of time, than he could afterwards deliver by speech in half an hour. That the state in which man is in his exteriors is not properly his own, or that of his spirit, is also evident from this circumstance; that when, during his life in the world, he is in company, he speaks according to the laws of moral and civil life, and his interior thought governs his exterior, as one person governs another, to prevent it from transgressing the limits of decorum and propriety. It is also evident from this circumstance; that when a man thinks within himself, he also considers how he must speak and act so as to please, and to obtain friendship, good-will, and favor; and this he does by modes foreign to what is natural to him; and, consequently, he speaks differently from what he would do, if he spoke from the immediate dictates of his own will. From these facts it is evident, that the state of his exteriors into which the spirit is let, is the state properly belonging to him; and thus, also, is the state which properly belonged to him, while he lived as a man in the world.

505. When a spirit is in the state of his exteriors, it manifestly appears of what quality the man was, in himself, when in the world; for he then acts from his proprium, or from what is properly his own, whether bad or good. He who, when he lived in the world, was interiorly grounded in good, then acts rationally and wisely, in fact, more wisely than he did in the world, because he is released from his connection with the body, and thus, from his connection with earthly things, which obscured, and, in a manner, cast a cloud over the wisdom that he interiorly possessed. But he who, when he lived in the world, was grounded in evil, then acts foolishly and insanely, in fact, more insanely than he did in the world, because he is now in a state of freedom, and under no restraint. For when he lived in the world he was sane in externals, and, by their means, assumed the feigned character of a rational man; wherefore, when his externals are stripped off from him, his insane phantasies are exposed. A bad man, who, in externals, puts on the semblance of a good man, may be compared to a vase exteriorly bright and polished, and covered with a lid, within which are concealed filthy matters of every kind; according to the Lord's declaration: “Ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.” —(Matt. xxiii. 27.)

506. All who, in the world, have lived in a state of good, and have acted under the influence of conscience,—who are those who have acknowledged the Divine Being and have loved divine truths, and especially those who have applied them to life,—appear to themselves, when let into the state of their interiors,
like persons who, after having been asleep, become broad awake; and like persons who pass out of the shade into the light. They also think from the light of heaven, and thus from interior wisdom; and they act from a principle of good, and thus from interior affection. Heaven, likewise, flows into their thoughts and affections with a sense of interior beatitude and delight, such as, previously, they had no idea of: for they now have communication with the angels of heaven. They now, also, acknowledge the Lord, and worship Him from, their very life; for they are in their own proper life, when they are in the state of their interiors; as stated just above (n. 505). They likewise acknowledge and worship Him from freedom, for freedom is attendant on interior affection. They thus, also, recede from the state of external sanctity, and come into that of internal sanctity, in which real worship truly consists. Such is the state of those, who have led a Christian life according to the commandments delivered in the Word. But the state of those, who, in the world, have lived in evil, and who have had no conscience, and have thence denied the Divine Being, is the diametrical contrary. For all who live in evil, in their own interior selves deny the Divine Being, how much soever they may imagine, when in their externals, that they do not deny but acknowledge Him: for to acknowledge the Divine Being, and to live in evil, are incompatible opposites. In the other life, those who are of such a character, when they come into the state of their interiors, appear, to those who hear their conversation and observe their actions, like persons infatuated: for, under the influence of their evil lusts, they break out into nefarious excesses, such as contempt of others, mockery, railing, hatred, revenge, and the contriving of deceitful devices, which some of them plot with such cunning and malice, that it can scarcely be believed that any thing like it can interiorly exist in any man. For in the state in which they then are, they are free to act according to the thoughts of their will, being separated from their exteriors, which, in the world, coerced and restrained them. In one word, they are destitute of rationality; because the rational faculty which they exercised in the world, had not had its seat in their interiors, but only in their exteriors; and yet they then appear to themselves to be wise beyond all others. Being such in quality, therefore, when they are in this second state, they are occasionally remitted, for a short time, into the state of their exteriors, with a remembrance of what their actions had been while they were in the state of their interiors. Some are then ashamed of themselves, and confess that they had been insane: some are not ashamed: and some are angry that they are not allowed to remain continually in the state of their exteriors. But to these it is shown, what sort of persons they would be if they could remain continually in this state; for they would then endeavor to perform similar
nefarious deeds in a clandestine manner, and, by appearances of
goodness, of sincerity, and of justice, would seduce the simple in
heart and faith, and would also destroy themselves totally; for
the conflagration which raged in their interiors would at length
seize their exteriors also, and would consume the whole of their
life.

507. When spirits are in this second state, they openly and
completely show what sort of persons they had inwardly been
in the world, and they actually make public what they then had
done and said in secret: for, external considerations no longer
restraining them, they openly say similar things, and also en-
deavor to perform similar actions, without any fear, as in the
world, for their reputation. They also are then led into many
states belonging to their former evils; that it may appear to
angels and good spirits what sort of beings they are. Thus,
things hidden are laid open, and things secret are uncovered;
according to the words of the Lord: "There is nothing covered,
that shall not be revealed; neither hid, that shall not be known.
Therefore, whatsoever ye have spoken in darkness, shall be heard
in the light; and that which ye have spoken in the ear in closets,
shall be proclaimed upon the house-tops."—(Luke xii. 2, 3.) And
again: "I say unto you, That every idle word that men shall
speak, they shall give an account thereof in the day of judg-
ment."—(Matt. xii. 36.)

508. What sort of beings the wicked are, in this state, cannot
be described in a few words, because every one is then insane
according to his own lusts, and these are various; wherefore I
will only adduce some specific instances, from which a judgment
may be formed as to the rest. Those who have supremely loved
themselves, and, in the offices and occupations they have dis-
charged, have only regarded their own honor, having performed
uses, not for the sake of the uses themselves, and because they
took delight in them, but with a view to their own reputation,
and that they, for doing them, might be more highly esteemed
than others, and thus might receive delight from the fame of
their honor; these, when in this second state, are more stupid
than others; for in proportion as any one loves himself, he is
removed from heaven; and in proportion as he is removed from
heaven, he is also removed from wisdom. But those who have
been immersed in self-love, and have been cunning at the same
time, and had raised themselves to honors by artful practices,
connect themselves in society with the worst of all, and learn
magical arts, which are abuses of Divine Order, by which they
injure and infest all who do not pay them honor. They contrive
snares, they cherish hatred, they burn with revenge, and they lust
to exercise cruelty upon all who do not submit to them. They
rush into the perpetration of all these crimes, so far as the malign-
ant crew favors their endeavors; and at last they meditate how
they can climb up to heaven, and destroy it, or be worshipped there as gods. To such excesses is their madness carried. Those of this class who had been of the Roman Catholic religion, are more insane than the rest: for they are possessed with the notion, that heaven and hell are subject to their power, and that they are able to remit people’s sins at pleasure. They arrogate to themselves every divine attribute, and call themselves Christ. The persuasion which possesses them that all this is true, is so strong, that, where the influx of it enters, it disturbs people’s minds, and induces darkness that even causes pain. These spirits are much alike, in both states, but in the second they are destitute of rationality. (Respecting their insanities, and their lot after they have passed through this state, some particulars are related in the work on the Last Judgment and the Destruction of Babylon.) Those who have ascribed the creation to nature, and, as the result, have denied the Divine Being in their heart, though not with their lips, and, consequently, all things belonging to heaven and the church, connect themselves, in this state, in society with those who are like themselves, and call any one God who excels the others in cunning, actually worshipping him with divine honors. I have seen a number of such spirits collected in a meeting, worshipping a magician, debating about nature, and conducting themselves so insanely, that they might be taken for beasts under the human form: yet there were some among them who, in the world, had occupied stations of high rank; and some who had possessed the reputation of being learned and wise men. And so with other classes. From these few examples a judgment may be formed, as to what sort of persons those are, in whom the interiors, which belong to the mind, are shut in the direction of heaven, as they are in all who have not received any influx from heaven through the acknowledgment of the Divine Being, and through the life of faith. Every one may judge from himself what sort of person he would be, if of this character, were he at liberty to act without any fear of the law or of the loss of his life, and in freedom from external bonds, such as fear lest he should suffer in his reputation, and lest he should be deprived of honor, gain, and the pleasures derived from them. Nevertheless, the insanity of such spirits is restrained by the Lord, to prevent it from rushing beyond the limits of use; for use is performed even by every one of this description. In them, good spirits see what evil is, and what is its nature, and what sort of a being man would be were he not led by the Lord. It is also a use, that similar evil spirits should by them be gathered together, and separated from the good; and also, that the truths and goods which the evil have made a show of, and have falsely assumed in externals, should be taken from them, and that they should be led into the evils of their own life, and into the falsities of their evil, and so be prepared for hell. For no one goes to hell, until
he is both immersed in his own evil and in the falsities proper to it; since it is not allowable, there, for any one to have a divided mind, or to think and speak one thing and to will another. Every evil spirit must there think what is false derived from evil, and must speak from such falsity, doing both from his will, consequently, from his own proper love, and its delight and pleasure; as he did in the world, when he thought in his spirit; that is, as he thought within himself, when he thought from his interior affection. The reason of this is, because the will is the man himself, and not the thought, except in proportion as it is derived from the will; and the will is man's absolute nature or disposition, so that to be let into his will is to be let into his own nature or disposition, and into his own life also, for man acquires a nature according to his life: and man remains, after death, of such a nature as he has procured for himself by his life in the world; which, with the evil, can then no longer be amended and changed by means of the thought or understanding of truth.

509. As evil spirits, when they are in this second state, rush into crimes of every kind, it happens that they are frequently and severely punished. In the world of spirits, there are punishments of many kinds: nor is any respect there had to persons, whether the individual to be punished had been in the world a king or a servant. All evil carries with it punishment: they are combined together; in consequence of which, whoever is in the commission of evil, is also immersed in the punishment of evil. Nevertheless, no one there suffers punishment for crimes which he had committed in the world, but only for the crimes which he commits there. It amounts, however, to the same thing, whether it be said that the wicked are punished for their crimes committed in the world, or for the crimes which they commit in the other life; since every one, after death, returns into his own life, and thus into similar evils; because man is then such in quality as he had been in the life of his body. (See above, nn. 470—484.) The reason that they are punished is, because the fear of punishment is, in this state, the only means by which their evils can be subdued: neither exhortation, instruction, nor yet fear of the law and for their reputation, are any longer of any avail; because the party now acts from his nature, which cannot be coerced, or broken, except by punishments. On the other hand, good spirits are never punished, notwithstanding their having committed evils in the world: for their evils do not return; and it has also been given me to know, that their evils were of a different kind or nature from those of the wicked: because they did not, in committing them, act of set purpose in opposition to truth, nor from a bad heart, any further than what adhered to them from the hereditary nature derived from their parents, into which they had been carried by the influence of blind pleasure, when they were in their externals separate from their internals.
510. Every one goes to his own society, in which his spirit was while he was in the world: for every man, as to his spirit, is conjoined to some society, either of hell or of heaven; a bad man being conjoined to a society of hell, and a good man to a society of heaven. (That every one returns, after death, to his own society, may be seen above, n. 438.) To this society the spirit is led by successive steps, till, at last, he enters into it. An evil spirit, when he is brought into the state of his interiors, is turned by degrees towards his own society, and at length he looks directly to it, before this state is completed; and when it is, the evil spirit casts himself, of his own accord, into the hell, where such as are like himself have their abode. When actually casting himself down, he appears at a distance like a person falling perpendicularly, with his head downwards and his feet upwards: the reason of which appearance is, because he is in inverted order, having loved infernal things and rejected heavenly ones. Some of the evil, while in this second state, occasionally enter their hells, and come out again; but they do not, at such times, appear to fall headlong, as they do when fully divested of every thing tending to keep them out. The very society in which they were as to their spirit while in the world, is also shown to them, while they are in the state of their exteriors, that they may know that they were in hell even while in the life of the body; although they were not then in a similar state with those who are in hell itself, but in a similar state with those who are in the world of spirits; the state of whom, respectively to that of those who are in hell, will be explained in the following Sections.

511. The separation of evil spirits from good spirits is effected in this second state. For in the first state they remain together; because, while a spirit is in his externals, he behaves much as he did in the world, in which the bad have intercourse with the good, and the good with the bad. Not so when the spirit is brought into his interiors, and is left to his own nature or will. The separation of the good from the evil is effected in various ways. They are usually carried round to those societies, with which they had had communication by good thoughts and affections in their first state, and, consequently, to such as they had induced to believe, by external appearances, that they were not evil. For the most part, they are carried round in an extensive circle, and it is everywhere shown to the good spirits of what quality they are in themselves. On seeing this, the good spirits turn themselves away; and as they do so, the evil spirits also, who are being carried round, have their faces turned away from them, and directed towards the quarter where the infernal society is located, into which they are about to enter. Not to mention other modes of effecting the separation, of which there are many.
OF THE THIRD STATE OF MAN AFTER DEATH:

Which is the State of Instruction provided for those who go to Heaven.

512. The third state of man, or of his spirit, after death, is the state of instruction. This state is provided for those who go to heaven and become angels; but is not experienced by those who go to hell, because these cannot be instructed. The second state of the latter, is, therefore, the third also; which ends in their being turned completely towards their own love, and, of course, towards the society in hell whose love is similar. When this is effected, they will and think from that love; and as that love is an infernal one, they then will nothing but what is evil, and think nothing but what is false, these being delightful to them, because they are the objects of their love; and they reject, in consequence, every thing good and true, which, because such things were serviceable to their love as means for obtaining its ends, they had previously adopted. But the good are led on from the second state to a third, which is that of their preparation for heaven by means of instruction: for no one can be prepared for heaven, except by the knowledges of good and truth, consequently, not without instruction; since no one can know what spiritual good and truth are, nor what evil and falsity, which are their opposites, are, except by instruction. What civil and moral good and truth are, which are called justice and sincerity, may be known in the world; for, in the world, there are civil laws, which teach what justice is, and there are social intercourses, in which man learns to live according to moral laws, all which have reference to sincerity and uprightness: but spiritual good and truth are not learned from the world, but from heaven. What they are, may indeed be known from the Word, and from the doctrines of the church as drawn from the Word; but still they cannot enter into the life, unless the man, as to the interiors which belong to his mind, be in heaven. Man is in heaven, when he acknowledges the Divine Being, and at the same time acts with justice and sincerity, on the ground that he ought to do so because it is commanded in the Word; for he then practises justice and sincerity out of regard to the Divine Being, and not with regard to himself and the world as ends. But no one can act thus, without having first been instructed in such truths as these: That there is a God; that there are a heaven and a hell; that there is a life after death; that God is to be loved by man above all things, and his neighbor as himself; and that the things revealed in the Word are to be believed, because the Word is divine. Without the knowledge and acknowledgment of these truths, man cannot think spiritually; and without thought re-
speculating them, he does not will them: for what a man is not acquainted with, he cannot think of, and what he does not think of, he cannot will. When, therefore, these truths are objects of a man’s will, heaven, by influx, enters into him; that is, the Lord, through heaven, flows into his life; for He flows into his will, and through this into his thought, and through both into his life; for all the life of man is from his will and thought. From these observations it is evident, that spiritual good and truth are not learned from the world, but from heaven: and that none can be prepared for heaven except by means of instruction. In proportion, also, as the Lord enters by influx into any one’s life, He instructs him; for He so far enkindles his will with the love of knowing truths, and so enlightens his thought as to enable him to know them; and in proportion as these effects are produced, the man’s interiors are opened, and heaven is implanted in them; and, still further, a divine and heavenly principle flows into the sincere actions that belong to his moral life, and into the just actions that belong to his civil life, and imparts to them a spiritual nature: since he then does them from a Divine Source, because out of regard to the Divine Being. The sincere and just actions, being those of the moral and civil life, which a man does from such an origin, are themselves effects of spiritual life; and the effect derives all that is in it from its efficient cause; since such as the cause is, such is the effect also.

513. The instructions are administered by the angels of many societies, especially those that are stationed in the northern and southern quarters, those angelic societies being eminently grounded in intelligence and wisdom derived from the knowledges of good and truth. The places of instruction are situated towards the north, and are of various descriptions, being arranged and distinguished according to the genera and species of heavenly goods, in order that every individual may have instruction imparted to him according to his own genius and his faculty of reception. These places extend in all directions there, to a considerable distance; and the good spirits who are to be instructed, are guided to them by the Lord, after the completion of their second state in the world of spirits. All, however, do not go to them: for such as have received instruction in the world, were also there prepared for heaven, and are taken to heaven by another route. Some of these go to heaven, immediately after death; some, after a short stay in the company of good spirits, among whom the grosser things connected with their thoughts and affections, which they had derived from the possession of honor and riches in the world, are removed, and their purification is thereby effected: some first undergo a divesting process, for the removal of such things adhering to them as are uncongenial with heaven. This process is accomplished in places under
the soles of the feet, which are called the lower earth: where some undergo severe sufferings. These are such as have confirmed themselves in falsities, and yet have lived a good life: for falsities, when confirmed, inhere tenaciously; and yet, till they are dispersed, truths cannot be seen, and, consequently, cannot be received.*

514. All who are received into the places of instruction dwell in distinct classes; for, individually, they are all connected, by invisible bonds, with the societies of heaven to which they will go: consequently, as the heavenly societies are arranged according to the form of heaven (see above, nn. 200—212), so, also, are the places where the instructions are administered: on which account, when those places are viewed from heaven, they appear like a heaven on a smaller scale. They extend, lengthwise, from east to west, and, breadthwise, from south to north: but the breadth is less, in appearance, than the length. The general arrangement of them is this. In front are those who died when infants or little children, and had been educated to the period of early youth in heaven; who, after having passed their infantile state under their governesses, are brought here by the Lord, and receive instruction. Behind these are the places where those are instructed who died at an adult age, and who had been grounded in an affection for truth derived from good in the world. Be-

* The divesting processes, usually termed, in other translations of the Author's works, visitations, and the modes in which they are performed, are treated of in the Arcana Coelostia, in various passages, references to which may be seen below. (1)

(1) That divesting processes are accomplished in the other life; that is, that those who go thither from the world undergo such processes, nn. 698, 7122, 7474, 9738. That the well-disposed undergo a divesting process as to falsities, and the ill-disposed as to truths, nn. 7474, 7541, 7542. That, with the well-disposed, such processes are also undergone for the putting off of the earthly and worldly delusions, which they had contracted whilst they lived in the world, nn. 7516, 7563. And that evils and falsities may be removed, and thus place may be given for the influx of goods and truths out of heaven from the Lord, together with the faculty of receiving them, nn. 7122, 9381. That they cannot be elevated into heaven until such things are removed, because they oppose and do not agree with heavenly things, nn. 8926, 7122, 7126, 737, 7542, 9763. That thus, likewise, those are prepared, who are to be elevated into heaven, nn. 4728, 7090. That it is dangerous for any to be admitted into heaven, before they are prepared, nn. 587, 588. Of the state of illustration, and of joy, experienced by those who come out of the divesting process, and are elevated into heaven; and of their reception there, nn. 2699, 2701, 2704. That the region where these processes are undergone is called the lower earth, nn. 4728, 7090. That that region is under the soles of the feet, surrounded by the hell; its quality is described, nn. 4940—4951, 7090. From experience, n. 699. 'What the hells are, which infest and induce the divesting process more than the rest, nn. 7517, 7592, 7645. That those who have infested the well-disposed, and brought them under the divesting processes, are afterwards afraid of them, shun them, and hold them in abhorrence, n. 7765. That those infestations and divesting processes are accomplished in different manners, according to the adherence of evils and falsities; and that they continue according to their quality and quantity, nn. 1106—1118. That some are willing to undergo the divesting process, n. 1107. That some have it induced on them by fears, n. 4942. Some, by infestations from their own evils which they have done in the world, and from their own falsities which they have thought in the world, whence arises anxiety and pangs of conscience, n. 1106. Some, by spiritual captivity; which is ignorance and interposition of truth conjoined with the desire of knowing truths, nn. 1109, 2694. Some, by sleep; some, by a middle state between wakefulness and sleep, n. 1108. That those who have placed merit in works, appear to themselves to cut wood, n. 1110. Others in other ways, with much variety, n. 899.
hind these, again, are such as had professed the Mahomedan religion, and who, while in the world, had led a moral life, and had acknowledged one Divine Being, and the Lord, as the Great Prophet. These, when they withdraw from Mahomed, on finding that he can render them no help, approach to the Lord, worship Him, and acknowledge His Divinity; and are then instructed in the Christian religion. Behind these, more to the north, are the places of instruction for the various classes of Gentiles, who, when in the world, had led a good life, in conformity with their religion, and who had thus acquired a species of conscience, and had practised justice and uprightness, not so much out of obedience to the laws of their country, as to the laws of their religion, in the belief that these ought to be sacredly observed, and in no way to be violated by their actions. All these, on being instructed, are easily brought to acknowledge the Lord, because they have it impressed upon their heart, that God is not invisible, but is visible under a Human Form. These surpass the others in number. The best of them are from Africa.

515. But all are not instructed in the same manner, nor by angels of similar heavenly societies. Those who had been educated from their infancy in heaven, are instructed by angels of the interior heavens, because they had not imbibed falsities from false principles of religion, nor defiled their spiritual life by gross adhesions derived from a regard to honors and riches in the world. Those who had died at an adult period of life, are, for the most part, instructed by angels of the ultimate heaven, these angels being more adapted to their state than the angels of the interior heavens, since the latter are grounded in interior wisdom, which such spirits have not, as yet, a capacity for receiving. But the Mahomedans are instructed by angels who had originally been of that religion, but had been converted to Christianity. The various classes of Gentiles, also, are instructed by angels who had been such as themselves.

516. All instruction is there administered from doctrine drawn from the Word, and not from the Word independently of doctrine. Christians are instructed from the doctrine received in heaven, which agrees in every particular with the internal sense of the Word. The others, or the Mahomedans and the Gentiles, are instructed from doctrines adapted to their comprehension, which only differ from the doctrine of heaven in the circumstance, that, in them, the spiritual life is taught through the medium of a moral life, in harmony with the good tenets of their religion, from which they had formed their life in the world.

517. The modes of imparting instruction in the heavens differ from those practised on earth in this respect, that the knowledges are not impressed on the memory, but on the life; for the memory of the spirits resides in their life, since they receive and
imbibe every thing that agrees with their life, but do not receive, much less imbibe, any thing that does not; the reason of which is, because spirits are affections, and exist in a human form such as that of their affections. Such being their nature, the affection for truth, with a view to the uses of life, is inspired into them continually. For the Lord provides that every one should love the uses which are suited to his genius: this love is also rendered more intense by the hope of becoming an angel: and since all the uses regarded in heaven have reference to the common use, which is the good of the Lord's kingdom, which in that world is their country; and since all particular and private uses are excellent just in proportion as they more nearly and fully have respect to that common use; it follows, that all the particular and private uses, which are innumerable, are good and heavenly. On this account, the affection of truth is conjoined in every one with the affection for use, so completely, as to act as one: by means of which, truth is implanted in use, so that the truths which they learn are truths of use. It is thus that angelic spirits are instructed, and are prepared for heaven. The affection for truth suitable to the use which they are to perform, is insinuated into them by various means, most of which are unknown in the world; especially by representatives of uses, which are produced in the spiritual world in a thousand ways, accompanied with such delightful and pleasant sensations, as to penetrate the spirit, from his interiors, which belong to his mind, to his exteriors, which belong to his body, and thus to affect the whole of him. A spirit is thus rendered, in a manner, his own use: in consequence of which, when he enters his own society, into which he is initiated by this course of instruction, he is in the enjoyment of his life when he is in the performance of his use. (*) From these observations it may be evident, that knowledges, which are external truths, do not cause any one to go to heaven, but the life, which is the life of uses, implanted by means of those knowledges.

518. There were some spirits, who, from the thoughts they had entertained in the world, had persuaded themselves, that they should go to heaven, and be admitted in preference to others, because they had been men of learning, and had possessed a large stock of knowledge derived from the Word, and from the doctrines of their churches; on which ground they fancied that they were wise, and were meant by those of whom it is said,

(*) That every good has its delight from uses, and according to uses, and likewise its quality; whence such as the use is, such is the good, nn. 3049, 4984, 7038. That the angelic life consists in the goods of love and charity, thus in performing uses, n. 454. That nothing appertaining to man is regarded by the Lord and hence by the angels, but ends, which are uses, nn. 1917, 1945, 3049. That the kingdom of the Lord is a kingdom of uses, nn. 454, 698, 1108, 3645, 4054, 7038. That to serve the Lord is to perform uses, n. 7038. That man has a quality according to the quality of the uses appertaining to him, nn. 1568, 3570, 4054, 6771, 6935, 6988, 10,234.
that "they shall shine like the brightness of the firmament, and as the stars."—(Dan. xii. 3.) They were examined, to ascertain whether their knowledges were seated in their memory, or in their life. Those who had been grounded in a genuine affection for truth,—or for truth regarded with a view to uses unconnected with corporeal and worldly considerations, which are, intrinsically, spiritual uses,—were, after they had been instructed, received into heaven. It was then given them to know, what it is that shines in heaven, and that, in fact, it is the Divine Truth, which is the light of heaven, embodied in use, which is the plane that receives the rays of that light, and turns them into splendors of various colors. But as for those in whom the knowledges which they possessed only resided in the memory, and who had only acquired by them a faculty of reasoning about truths, and of confirming the notions that they had assumed as first principles, and which, though false, after having been confirmed, were seen by them as truths; these persons, not having been in any degree of the light of heaven, entertain the persuasion, grounded in the self-conceit which for the most part adheres to such sort of intelligence, that they were more learned than others, and should therefore go to heaven, where they should be waited upon by angels as their servants. On this account, in order that they might be withdrawn from their infatuated persuasion, they were taken up to the first or ultimate heaven, to be introduced into some angelic society. But when they were only in the entrance, on receiving the influx of the light of heaven, their eyes began to be darkened, and their understanding to be confused, and they began to pant for breath like persons at the point of death: and when they perceived the heat of heaven, which is heavenly love, they began to feel inward torture. They were, consequently, cast down; after which they were instructed, that knowledges are not what constitute an angel, but the life acquired by means of them; since knowledges, regarded in themselves, are extraneous to heaven; but the life acquired by them is within it.

519. After the spirits, by means of instructions imparted in the places above mentioned, have been prepared for heaven,—which is effected in a short time, because they are in the enjoyment of spiritual ideas, which embrace many things at once,—they are clothed with angelic garments, which for the most part are white, as if made of fine linen. They are then guided to a way which leads upwards to heaven, and are put under the care of the angels who guard it; after which they are taken in charge by other angels, and are introduced into various societies, where they meet with many delightful things: and, finally, every one is guided to his own society by the Lord. This also is done by leading them through various ways, and occasionally through some that wind about greatly. No angel is acquainted with the
of the state of man after death. 520, 521

ways through which they are led, these being known only to the Lord. When they arrive in their own society, their interiors are opened; and as these are constituted like those of the angels who live in that society, they are immediately recognized, and are received with joy.

520. To these statements I will add a remarkable particular respecting the ways which lead from those places to heaven, and by which the novitiate angels are introduced. They are eight in number, two leading from each place of instruction, one of which ascends in an easterly direction, and the other towards the west. Those who go to the Lord’s celestial kingdom, are introduced by the eastern way; but those who go to His spiritual kingdom, by the western. The four ways which lead to the Lord’s celestial kingdom, appear as if ornamented with olive-trees and fruit-trees of various kinds; but those which lead to His spiritual kingdom, appear as if ornamented with vines and laurels. This originates in correspondence; because vines and laurels correspond to the affection for truth, and its uses; whilst olive-trees and fruit correspond to the affection for good, and its uses.

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that no one attains heaven by an act of immediate mercy.

521. Those who have no accurate information respecting heaven and the way thither, and respecting the life of heaven as it exists with man, are of opinion, that reception in heaven depends solely upon an act of mercy, which is performed for those who have faith, and for whom the Lord makes intercession; or, that it is nothing but admission out of grace or favor; consequently, that all men, without exception, might be saved if it were the Lord’s pleasure; and some imagine, that all the inhabitants of hell might be saved also. But such persons are entirely unacquainted with the nature of man, being not aware that, in quality, he is wholly such as his life is, and that his life is such as his love is, not only as to his interiors, which belong to his will and his understanding, but as to his exteriors also, which belong to his body; and that his corporeal frame is only the external form in which his interiors produce themselves in effect; the result of which is, that the whole man is his own love. (See above, n. 363.) They likewise are not aware, that the body does not live of itself, but from its spirit, and that the spirit of a man is actually his affection, and his spiritual body is nothing else than the affection of the man in a human form, such as he also appears in after death. (See above, nn. 453—460.) So long as these truths

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are unknown, a man may be induced to believe, that salvation is nothing but an act of the Divine Good-pleasure, which is called mercy, and grace.

522. But it shall first be declared what the Divine Mercy is. Divine Mercy is the pure mercy of the Lord, displayed towards all the human race for their salvation. It is also continually present with every man, and never recedes from any one; so that every one who possibly can be saved, is saved. But no one can possibly be saved, except by divine means; which are those revealed by the Lord in the Word. Divine means are what are called divine truths. These teach how man must live, in order that he may be saved. The Lord, by them as means, leads man to heaven; and, by them as means, implants in him the life of heaven. This the Lord does for all. But He cannot implant the life of heaven in any one, unless he abstain from evil; for evil is an obstacle in the way. In proportion, therefore, as man abstains from evil, the Lord leads him, by divine means, out of pure mercy; and this He does from his infancy to the end of his life in the world, and afterwards to eternity. This is the Divine Mercy which is meant. From these observations it is evident, that the Lord’s mercy is pure mercy, but not immediate mercy, or mercy unconnected with means; by which is meant, a mercy that saves all of mere good-pleasure, let them have lived how they may.

523. The Lord never does any thing contrary to order, because He is Order Itself. The Divine Truth proceeding from the Lord is what constitutes order; and divine truths are the laws of order, according to which it is that the Lord leads man. To save man, then, by immediate mercy, or mercy without means, is contrary to Divine Order; and what is contrary to Divine Order, is contrary to the Divine Being Himself. Divine Order is heaven as existing with man: this man has perverted in himself by a life contrary to the laws of order, which are divine truths: he is brought back into that order by the Lord, out of pure mercy, by means of the laws of order: and in proportion to the degree of his restoration, he receives heaven within him; and he who has heaven within him, goes to heaven after death. Hence it is again evident, that the divine mercy of the Lord is pure mercy, but not immediate mercy.\(^1\)

\(^{1}\) That the Divine Truth proceeding from the Lord is the source of order, and that the Divine Good is the essential of order, nn. 1728, 2258, 8700, 8988. That hence the Lord is order, nn. 1919, 2011, 5110, 5708, 10,586, 10,619. That divine truths are the laws of order, nn. 2447, 7995. That the universal heaven is arranged by the Lord according to His divine order, nn. 3058, 7211, 9128, 8988, 10,125, 10,161, 10,157. That hence the form of heaven is a form according to divine order, nn. 4040—4048, 8807, 9877. That so far as man lives according to order, thus so far as he is principled in good according to divine truths, he receives heaven in himself, n. 4889. That man is the being into whom are collated all things of divine order, and that from creation he is divine order in form, because he is its recipient, nn. 4219, 4220, 4223, 4523, 4524, 5114, 5985, 6018, 6307, 6603, 6826, 9706, 10,156, 10,472. That man is not born into what is 296
524. If man could be saved by immediate mercy, all would be saved, including even the inhabitants of hell: nay, there would not be any such place as hell. For the Lord is Mercy Itself, Love Itself, and Good Itself: wherefore, to say that He can immediately save all, and does not, is to speak against His Divine Nature. It is known from the Word, that the Lord wills the salvation of all, and the damnation of no one.

525. Most of those who enter the other life from the Christian world, carry with them the belief, that they are to be saved by immediate mercy: for this is the object of their supplications. But when such have been examined, it was discovered, that they believed, that, to attain heaven, nothing more was necessary than mere admission, and that all who were once let in, enter on the full fruition of heavenly joy: being utterly ignorant of what heaven is, and what heavenly joy. It was therefore told them, that the Lord refuses heaven to no one, and that they might be admitted, if they wished it, and might also stay there as long as they pleased. Those who wished it were admitted accordingly: but as soon as they arrived at the first threshold, and felt the heat of heaven breathe upon them,—such heat being the love in which the angels are grounded, and received the influx of the light of heaven, which is the Divine Truth,—they were seized with such anguish of heart, that they experienced infernal torment rather than heavenly joy; horror-struck by which, they cast themselves headlong down. They thus were convinced, by lively experience, that heaven cannot be bestowed upon any one of immediate mercy.

526. I have sometimes conversed on this subject with angels; to whom I observed, that most persons in the world who live in evil, when talking with others respecting heaven and eternal life, constantly affirm, that entrance into heaven consists in nothing but being admitted out of mercy alone: and that those more especially believe this, who make faith the only medium of salvation. For these, from the first principle of their religion, pay no regard to the life, and to the deeds of the love which compose the life, nor, consequently, to any other means by which the Lord implants heaven in man, and renders him receptive of heavenly joy: and as they thus reject every actual medium as requisite for the purpose, they, as the necessary consequence of their first
principle, lay it down as an axiom, that man goes to heaven of mercy alone,—God the Father, as they believe, being moved to such mercy by the intercession of the Son. To this the angels replied, that they knew that such a dogma necessarily follows from the assumed principle of salvation by faith alone; and as that dogma is the head of the rest, and, it not being true, no light from heaven can flow into it, that it is the source of the ignorance in which the church at this day is immersed respecting the Lord, respecting heaven, respecting the life after death, respecting heavenly joy, respecting the essence of love and charity, and, in general, respecting good, and its conjunction with truth; and consequently respecting the life of man, what is its origin, and what its nature; although no one possesses life from thought alone, but from his will and the deeds thence performed, and only so far from the thought as the thought partakes of the will; and consequently no one possesses life by his faith, except so far as his faith partakes of love. The angels grieve that those parties should not know that faith alone cannot exist with any one, because faith, independent of its origin, which is love, is only superficial knowledge, and, with some, a sort of confident persuasion, which puts on the semblance of faith (see above, n. 482); though this persuasion is not seated in the man's life, but is extrinsic to his life, being separated from the man if it does not cohere with his love. They said, further, that those who hold such a principle respecting the essential medium of salvation with man, cannot do otherwise than believe in immediate mercy; since they perceive by natural light, and also by ocular evidence, that separate faith does not constitute man's life, because they who lead a bad life can think in the same manner, and induce on themselves the same persuasion: which is the reason that it is believed, that the bad may be saved as well as the good, provided they only, at the hour of death, speak with confidence of the Lord's intercession, and of mercy as procured by that intercession. The angels declared, that they had never yet seen any one, who had lived wickedly, received into heaven by an act of immediate mercy, how much soever, when in the world, he might have spoken from such trust or confidence; as in a more eminent sense is meant by faith. On being asked whether Abraham, Isaac, Jacob, and David, with the apostles, had not been received into heaven of immediate mercy, they replied, Not one of them; and they affirmed, that every one of them had been received according to his life in the world; and that they knew where they were; and that they were not there held in more esteem than others. They observed, that the reason why they are mentioned with honor in the Word, is, because, in the internal sense, by them was meant the Lord; by Abraham, Isaac, and Jacob, the Lord as to His Divinity and His Divine Humanity; by David, the Lord as to His Divine
Royalty; and by the apostles, the Lord as to divine truths. They said, further, that they do not at all think about those persons when the Word is read by man, because their names do not enter into heaven; but instead of them, they have a perception of the Lord; as just stated; and that, consequently, in the Word, as it exists in heaven (respecting which, see above, n. 259), those individuals are nowhere mentioned; because that Word is the internal sense of the Word which exists in the world.(4)

527. That it is impossible to implant the life of heaven in those who have led an opposite life in the world, I am able to testify from much experience. There were some who imagined that they should easily receive divine truths after death, on hearing them from angels, and should believe them, and, in consequence, should live in a different manner, and thus be capable of being received in heaven. But the experiment was tried on great numbers; only, however, on such as had held that opinion; to whom the trial was permitted, in order that they might be convinced, that there can be no repentance after death. Some of those on whom the trial was made, understood the truths they heard, and seemed to receive them; but no sooner did they turn towards the life of their love, than they rejected them, and even spoke against them. Some rejected them instantly, being unwilling so much as to hear them. Some were desirous that the life of the love contracted by them in the world should be taken from them, and the angelic life, or the life of heaven, infused in its place. This, also, by permission, was done for them: but when the life of their love was taken away, they lay as if dead, no longer possessing the use of any of their faculties. From these and other modes of experiment, the simple good were instructed, that no one's life can possibly be changed after death, and that to transmute an evil life into a good one, or the life of an infernal into that of an angel, is utterly impracticable; since every spirit is, from head to foot, such in quality as his love is, consequently, such as his life is; and to metamorphose this into an opposite one, were to destroy the spirit altogether. The angels declare, that it were easier to change a bat into a dove, or an owl into a bird of paradise, than

(4) That by Abraham, Isaac, and Jacob, in the internal sense of the Word, is meant the Lord, as to the Essential Divinity and the Divine Humanity, nn. 1893, 4815, 9098, 6156, 6278, 6994, 6847. That Abraham is unknown in heaven, nn. 1894, 1876, 6929. That by David is meant the Lord as to His Divine Humanity, nn. 1884, 9904. That the twelve apostles represented the Lord as to all things belonging to the church, thus belonging to faith and love, nn. 2129, 3854, 8488, 3858, 6597. That Peter represented the Lord as to faith, James as to charity, and John as to the works of charity, nn. 3750, 10087. That by the twelve apostles sitting on twelve thrones, and judging the twelve tribes of Israel, is signified, that the Lord will judge according to the truths and goods of faith and love, nn. 2129, 8587. That the names of the persons and the places mentioned in the Word do not enter heaven, but are turned into things and states; and that neither, in heaven, can the names be uttered, nn. 1876, 5285, 6516, 10216, 10288, 10492. That the angels also think abstractedly from persons, nn. 8543, 8655, 9007.
to change an infernal spirit into an angel of heaven. (That man, in quality, remains after death, such as his life had been in the world, may be seen above in its proper Section, nn. 470—484.) From these facts it may now appear with certainty, that no one can be received into heaven by an act of immediate mercy.

THAT IT IS NOT SO DIFFICULT TO LIVE THE LIFE WHICH LEADS TO HEAVEN, AS IS COMMONLY SUPPOSED.

528. Some imagine, that to live the life which leads to heaven, which is called a spiritual life, is a difficult matter, because they have heard that a man must renounce the world, must deprive himself of what are called the lusts of the body and the flesh, and must live in a spiritual manner. By this they understand, that they must reject worldly things, which chiefly consist in riches and honors; must be continually intent on pious meditations respecting God, salvation, and eternal life; and must spend their life in prayer, and in the reading of the Word and books of piety. This is what they conceive to be meant, by renouncing the world, and living to the spirit and not to the flesh. But that the truth on the subject is very different, has been granted me to know by much experience, and from my conversation with angels; from which I have learned, that, in fact, those who renounce the world, and live to the spirit, in this way, acquire a melancholy sort of life, which is not capable of receiving the joys of heaven; and his own life remains with every one hereafter. I have thus been assured, on the contrary, that in order to a man’s receiving the life of heaven, it is necessary for him to live in the world, engage in its duties and business; and that, by living a moral and civil life, he then receives spiritual life; and that there is no other way by which the spiritual life can be formed in man, or his spirit be prepared for heaven. For to live an internal life and not an external one at the same time, is like living in a house which has no foundation; which, in process of time, either sinks into the ground, or cracks and splits to pieces, or totters till it falls.

529. If a rational view and examination be taken of the life of man, it will be found that it is threefold; that is, that there is a spiritual life, a moral life, and a civil life, all distinct from each other. For there are men who live a civil life, but not a moral and spiritual one; there are others who live a moral life, and yet not a spiritual one; and there are others who live a civil life, a moral life, and a spiritual life, all at once. The last class are those who lead the life of heaven; but the two others are those who only lead the life of the world separate from the life of heaven. From these truths it may evidently appear, in
the first place, that the spiritual life is not unconnected with the natural life, or the life of the world, but that there is a conjunction between them like that between the soul and the body, and that to separate them would be like living in a house without a foundation, as just observed. Moral and civil life form the actual result of the spiritual life; for to will well belongs to the spiritual life, and to do well belongs to the moral and civil life; and without this, the spiritual life consists in nothing but thinking and speaking, from which the will withdraws, because it has no basis to rest on; and yet the will is the essential spiritual constituent of man.

530. That it is not so difficult to live the life which leads to heaven as is commonly supposed, may be seen from the following considerations. Who is there that is not able to lead a moral and civil life, when every one is initiated into it from his infancy, and knows how to practise it by his living in the world? Every one, also, does actually lead such a life, whether he be a bad man or a good one:* for who is there that does not wish to be reputed a sincere and just man? Almost all externally practise sincerity and justice, so perfectly as to appear as if they were sincere and just in their heart, or acted from real sincerity and justice. The spiritual man ought to do the same, and is able to do it as easily as the natural man; only there will be this difference; that the spiritual man believes in the Divine Being, and acts sincerely and justly, not merely because civil and moral laws require it, but out of regard to the divine laws, because these require it also. A man who, when he acts, thinks of the divine laws, has communication with the angels of heaven, and in proportion as he so thinks and acts, he enters into conjunction with them; and in this way his internal man is opened, which, viewed in itself, is the spiritual man. When a man is in this state, he is adopted and led by the Lord, although he is not conscious of it; and then, in practising the sincerity and justice which belong to the moral and civil life, he acts from a spiritual origin; and to practise sincerity and justice from a spiritual origin, is to do so from actual sincerity and justice, or to practise them from the heart. The justice and sincerity of such a person appear, in their external form, exactly like the same virtues as practised by natural men, and even by those who are evil and infernal; but in their internal form they are totally different. For the evil only act sincerely and justly out of regard to themselves and the world; wherefore, were they not afraid of the law and its penalties, and of the loss of character, honor, gain, or life, they would act with the utmost in-

* It will be observed, that, throughout this Section, the author is not treating of those who are openly wicked, but of such as, though inwardly wicked, are outwardly good: his object being to show, that even the wicked can lead good moral and civil lives, and, consequently, that all are able to live spiritual lives also.—N.
sincerity and injustice; for they have no fear of God, nor of any divine law, and, consequently, have no internal bond to restrain them; wherefore, were it not for the external bonds, just mentioned, they would defraud, rob, and plunder others, to the utmost of their ability, and would take delight in such practices. That such is their character inwardly, manifestly appears from those who are like them in the other life, where every one is stripped of his externals, and has his internals opened, in which he afterwards lives to eternity (see above, nn. 499—511); for then, being free from external restraints, which, as just stated, consist in fear of the law, and of the loss of character, honor, gain, or life, they behave insanely, and laugh at sincerity and justice. But those who have acted sincerely and justly out of regard to the divine laws, when stripped of their externals and left in their internals, behave wisely, because they are in conjunction with the angels of heaven, by communication from whom they receive their wisdom. From these facts it may now first appear evident, that the spiritual man can act as the natural man does, in the affairs of civil and moral life, provided only, as to his internal man, or as to his will and thought, he be in conjunction with the Divine Being. (See above, nn. 358, 359, 360.)

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are also delivered in the ten commandments of the Decalogue; the laws of spiritual life being delivered in the first three,* the laws of civil life in the next four, and the laws of moral life in the last three. In external form, the merely natural man lives according to all these commandments in the same manner as the spiritual man does: for he worships the Divine Being in similar manner, he goes to church, he listens to the sermon, and he settles his countenance in a devotional form: he does not commit murder, he does not commit adultery, he does not steal, he does not bear false witness, and he does not defraud his neighbors of their goods. But he only acts thus out of regard to himself and to the world, or to keep up appearances. In internal form, the same individual is the exact opposite of what he appears in externals. As in his heart he denies the Divine Being, in his worship he plays the hypocrite, and, when he is left to himself and his own thoughts, he laughs at the holy things of the church, believing that they only serve to keep the simple multitude under restraint. Such a person, in consequence, is completely separated from heaven; on

* It is to be remembered, that the division of the commandments followed by our Author, is that adopted in the Roman Catholic and Lutheran Churches; in which the first commandment includes the first and second of the Church of England division; and the last of the Church of England division is divided into two. Thus the first three, as mentioned above, are what are commonly reckoned, in this country, the first four; the four next, are what are commonly called the fifth, sixth, seventh, and eighth and the three last are those commonly accounted the ninth and the tenth.—N.
which account, not being a spiritual man, neither is he truly a moral man nor a civil man. For although he does not commit murder, he hates every one who opposes him, and burns with revenge inspired by such hatred: from which cause, were he not prevented by civil laws, and by external bonds, which are fears, he would commit murder; and as he continually desires this, it follows that he is continually a murderer. So, although he does not commit adultery, still, since he believes it to be allowable, he is a perpetual adulterer; for he does commit it as far as he can, and as often as he can do it with impunity. So, although he does not steal, still, as he lusts after the goods of others, and does not esteem frauds and wicked artifices to be contrary to what is lawful, he continually plays the thief in his mind. His conduct is similar with regard to the precepts of moral life, which are those that relate to not bearing false witness, and not coveting the goods of others. Such, in quality, is every man who denies the Divine Being, and has not any conscience derived from religion. That all such persons are of this character, manifestly appears from those like them in the other life, when, their externals being removed, they are let into their internals; for then, being separated from heaven, they act in unity with hell; on which account, they are connected in society with its inhabitants. Not so those who in heart have acknowledged the Divine Being, and who, in the actions of their life, have had respect to the divine laws, and have acted according to the three first commandments of the Decalogue as well as the others. When these are let into their internals, on their externals being taken away, they are wiser than they were in the world. With them, to come into their internals, is like passing out of shade into light, out of ignorance into wisdom, and out of a sorrowful life into a happy one; because they are in the Divine Sphere proceeding from the Lord, and, consequently, in heaven. These particulars are stated, in order that it may be known what a difference there is between these two classes of persons, though they have led similar lives in the world.

532. Every one may know, that the thoughts flow and take a tendency according to the intentions, or towards that to which the man directs them: for the thought is man's internal sight, which is like the external sight, in being turned and fixed on the object to which it is bent and directed. If, therefore, the internal sight, or the thought, is turned towards the world, and is fixed upon it, it follows that the thought becomes worldly: if it is turned to self, and to self-honor, that it becomes corporeal; but if towards heaven, that it becomes heavenly: whence it follows, also, that if it is turned towards heaven, it is elevated; if towards self, that it is withdrawn from heaven, and immersed, in the corporeal nature; and if towards the world, that it is also

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deflected from heaven, and is spent upon the objects that are before the eyes. Man's love is what produces the intention, and determines his internal sight, or his thought, towards its objects; consequently, the love of self determines the thought towards self and selfish objects; the love of the world towards worldly objects; and the love of heaven towards heavenly ones. From these truths may be known, when a man's love is known, in what sort of state are the interiors that belong to his mind; or that the interiors of a man who loves heaven, are elevated towards heaven, and are open above; and that the interiors of a man who loves the world and himself, are closed above and open exteriorly. From which it may be concluded, that if the superior parts or faculties belonging to the mind are closed above, the man can no longer see the objects belonging to heaven and the church, and that then these, to him, are enveloped in darkness; and objects that are in darkness are either denied or are not understood. It is owing to this, that those who supremely love themselves and the world, having the superior parts or faculties of their mind closed, in heart deny divine truths, and if they at all speak about them from the memory, they still do not understand them; for they regard them in the same way as they regard things worldly and corporeal. Such being their state, nothing occupies their minds but what enters through the senses of the body, and in nothing else do they take delight. Among the things which thus enter are many that are filthy, obscene, profane, and direfully wicked; nor can their external mind be withdrawn from such things, because no influx can take place into their internal mind from heaven, since this, as just observed, is closed above. The intention of man, which is what determines the direction of his internal sight, or thought, is his will; for what a man wills, he also intends, and what he intends, engages his thoughts: if, therefore, his intention is directed towards heaven, thither, also, is his thought determined, and with it his whole mind, which, in consequence, is in heaven; whence, he afterwards views the objects of the world as below him, as a person does who looks from the roof of a house. Owing to this, a man with whom the interiors which belong to his mind are open, is able to see the evils and falsities which adhere to him, because these are seated in a region below that of his spiritual mind; but, on the contrary, a man whose interiors are not open, cannot see his own evils and falsities, because he is immersed in them, and is not elevated above them. From these facts may be concluded, from what origin a man possesses wisdom, and from what origin he is possessed by insanity; and also, what sort of a being he will prove after death, when he finds himself left at liberty both to will and think, and to act and speak, according to his interiors. These facts are stated, also, that it may be known, how different a sort
of person one man may be interiorly from another, how like
him soever he may exteriorly appear.

533. That it is not so difficult to live the life which leads to
heaven as is commonly supposed, is now evident from the fact,
that all that is necessary for a man to do, when any thing is
suggested to him which he knows to be insincere and unjust
and his mind is inclined towards it, is, to think that it must
not be done, because it is contrary to the divine commandments.
If a man accustoms himself to think in this manner, and acquires,
by practice, a sort of habit of it, he is, by little and little, brought
into conjunction with heaven. Now in proportion as a man is
brought into conjunction with heaven, the superior parts or
faculties belonging to his mind are opened: in proportion as
these are opened, he sees what insincerity and injustice are:
and in proportion as he sees them, they are capable of being
removed from him; for it is impossible for any evil to be re-
moved till after it is seen. This is a state into which man has
the ability of entering from freedom: for who cannot think,
from freedom, in the manner just mentioned? But when he
has entered into it, the Lord works in him for the production of
every thing that is good, and causes him not only to see evils,
but also to reject them from his will, and finally to hold them
in aversion. This is meant by the Lord’s words, “My yoke is
easy, and my burden is light.”—(Matt. xi. 30.) But it is to be
observed, that the difficulty of thinking in this manner, and also
that of resisting evils, increases, in proportion as man commits
evils from actual will; for so far as he does this, he accustoms
himself to them, till at length he does not see them, and at last
he comes to love them; when, influenced by the delight inspired
by love, he makes excuses for them, confirms them by fallacies
of all kinds, and calls them allowable and good. But this is
what takes place with those who, on first arriving at adult age,
rush into evils as if regardless of all restraint, and at the same
time reject divine things from their heart.

534. A representation was once made to me of the way which
leads to heaven, and of that which leads to hell. A broad way
was seen, tending towards the left, or towards the north; and
there appeared many spirits who were passing along it. At a
distance was perceived a stone of considerable magnitude, at
which the broad way terminated. Beyond that stone, two ways
went off, one towards the left, and the other, in the opposite
direction, towards the right. The way which went towards the
left was narrow or straight, leading through the west to the
south, and so into the light of heaven; but that which turned
off to the right was broad and spacious, leading obliquely down-
wards towards hell. All the spirits were seen, at first, going in
the same way, till they came to the great stone where the two
ways parted off; but when they arrived there, they were sepa-
rated. The good turned off to the left, and entered the straight way which led to heaven. But the evil did not see the stone which stood where the ways parted off, but fell over it, and were hurt; and when they got up, they ran along the broad way on the right, which tended towards hell. It was afterwards explained to me what all these particulars signified. By the first way, which was broad, and in which both good and bad walked along together, conversing with one another like friends, because no difference was apparent between them to the sight, were represented those who, in externals, live sincerely and justly alike, and who are not to be known, by their appearance, from each other. But the stone which parted the two ways, or the stone at the corner, against which the evil fell, and from which they afterwards ran along the way leading to hell, was represented the Divine Truth, which is denied by those who look towards hell; and in the supreme sense, by the same stone was signified the Lord's Divine Humanity. But those who acknowledged the Divine Truth, and the Lord's Divinity at the same time, were conducted along the way which led to heaven. From these representations it was further evinced to me, that both the bad and the good lead the same life in externals, or walk in the same way, and the one class as easily as the other; but, nevertheless, that those who acknowledge the Divine Being from their heart, and especially those within the church who acknowledge the Lord's Divinity, are conducted to heaven; whereas those who do not, are conducted to hell. The thoughts of man that proceed from his intention or will, are represented, in the other life, by ways. In appearance, also, ways are there seen, in complete accordance with such thoughts from intention; and every one, likewise, walks in them according to his thoughts which proceed from intention. In consequence of this, spirits may be known, as to what their quality is, and their thoughts, by the ways in which they walk. From these facts, also, it was made evident, what is meant by these words of the Lord: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth unto destruction; and many there are who go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life; and few there are who find it.”—(Matt. vii. 13, 14.) It is declared that the way which leads to life is narrow, not because to walk in it is difficult, but because there are few that find it; as is mentioned. From that stone seen at the corner, where the wide and common way terminated, and from which two other ways were seen tending to opposite quarters, was shown what is signified by these words of the Lord: “What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone, shall be broken.”—(Luke xx. 17, 18.) The stone signifies the Divine Truth; and the
stone (or rock) of Israel, the Lord as to His Divine Humanity; the builders, are the members of the church: the head of the corner, is the place where the two ways part off: to fall and be broken, is to deny and perish. (1)

535. It has been granted to me to converse with some in the other life, who had retired from the business of the world, in order to devote themselves to a pious and holy life; and with some who had afflicted themselves in various ways, because they imagined, that this was the way to renounce the world, and to subdue the lusts of the flesh. But the greater portion of such persons, having by these practices contracted a melancholy sort of life, and removed themselves from the life of charity, which can only be acquired by living in the world, cannot be connected in society with the angels, because the life of the angels is a cheerful one, in consequence of the beatitude which they inwardly experience, and consists in doing good deeds, which are the works of charity. Besides, those who have adopted a life of retirement from worldly business, are inflamed with the notion of their merits, and are continually urgent to be admitted into heaven, because they think of heavenly joy as the reward due to their merit; being utterly ignorant of what heavenly joy is. When, in consequence, they are admitted among the angels, and into a perception of their joy, which is unconnected with any notion of merit, and consists in the practice and open performance of duties and kind offices, and in the beatitude arising from the good which they do by such means, they are filled with astonishment, like persons who witness things quite contrary to what they expected: and being not capable of receiving that joy, they depart, and are connected in society with those who are like themselves, in consequence of having led a similar life in the world. But as to those who had lived in external sanctity, being continually in places of worship and putting up prayers there, and who had practised self-mortification, thinking all the while of themselves, as being, on these accounts, more worthy than others of being esteemed and honored, and of being, at last, reputed after death as saints; these, in the other life, are not in heaven, because they had done all these things solely with a view to themselves. Some of them, having defiled divine truths with the love of self, in which they had immersed them, are so insane, as to think themselves gods; on which account, they have their lot, among those whose character is like their own, in hell. Some of them are full of cunning and deceit, and have their lot in the hells of the deceitful: these are persons who had assumed such appearances in external form, as, by artful and cunning means, to induce the common people to believe

(1) That stone, or a stone, signifies truth, n. 114, 643, 1298, 8720, 6426, 8609, 10,376. That therefore the law was inscribed on tables of stone, n. 10,376. That the stone of Israel denotes the Lord as to divine truth and as to His Divine Humanity, n. 6426.
that a divine sanctity resided in them. Many of the Roman Catholic saints are of this description. With some of these it has been granted me to converse: when their life was manifestly described to me, such as it had been in the world, and such as it became afterwards.

These statements have been made, that it may be known, that the life which leads to heaven is not a life of retirement from the world, but passed in the world; and that a life of piety independent of the life of charity, which can only be acquired in the world, does not lead to heaven; but that the life which leads to heaven is the life of charity, which consists in acting sincerely and justly in every occupation, in every business, and in all our dealings, from an interior and thus heavenly origin; and that such an origin is inherent in such a life, when a man acts sincerely and justly because the divine laws require him to do so. Such a life is not difficult; whereas the life of piety independent of the life of charity, is difficult: and yet this life leads away from heaven, as much as it is commonly supposed to lead to it. (3)

(3) That a life of piety without a life of charity is of no avail, but with the latter is of advantage in every respect, nn. 8252, 8253. That charity towards one’s neighbor consists in doing what is good, just, and right, in all our dealings, and in every employment, nn. 8120, 8121, 8122. That charity towards the neighbor extends itself to all the things, even to the most particular, which a man thinks, wills, and acts, n. 8124. That a life of charity is a life according to the Lord’s precepts, n. 8249. That to live according to the Lord’s precepts is to love the Lord, nn. 10,143, 10,158, 10,610, 10,678, 10,648. That genuine charity is not meritorious, because it proceeds from interior affection, and from the delight thence resulting, nn. (2340,) 2871, (2400,) 3887, 6386—6393. That man after death remains of such a quality, as was his life of charity in the world, n. 8256. That heavenly blessedness flows from the Lord into the life of charity, n. 2363. That no one is admitted into heaven by thinking only, but by willing and doing good at the same time, nn. 2401, 3458. That unless the doing of good is conjoined with willing good and with thinking good, there is no salvation, nor any conjunction of the internal man with the external, n. 3987.