The Science Between Heaven and Hell

The Hidden Correspondence Of Scripture



For there is nothing covered,
that shall not be revealed;
neither hid, that shall not be known.
Luke 12:2

MJI LightWorker

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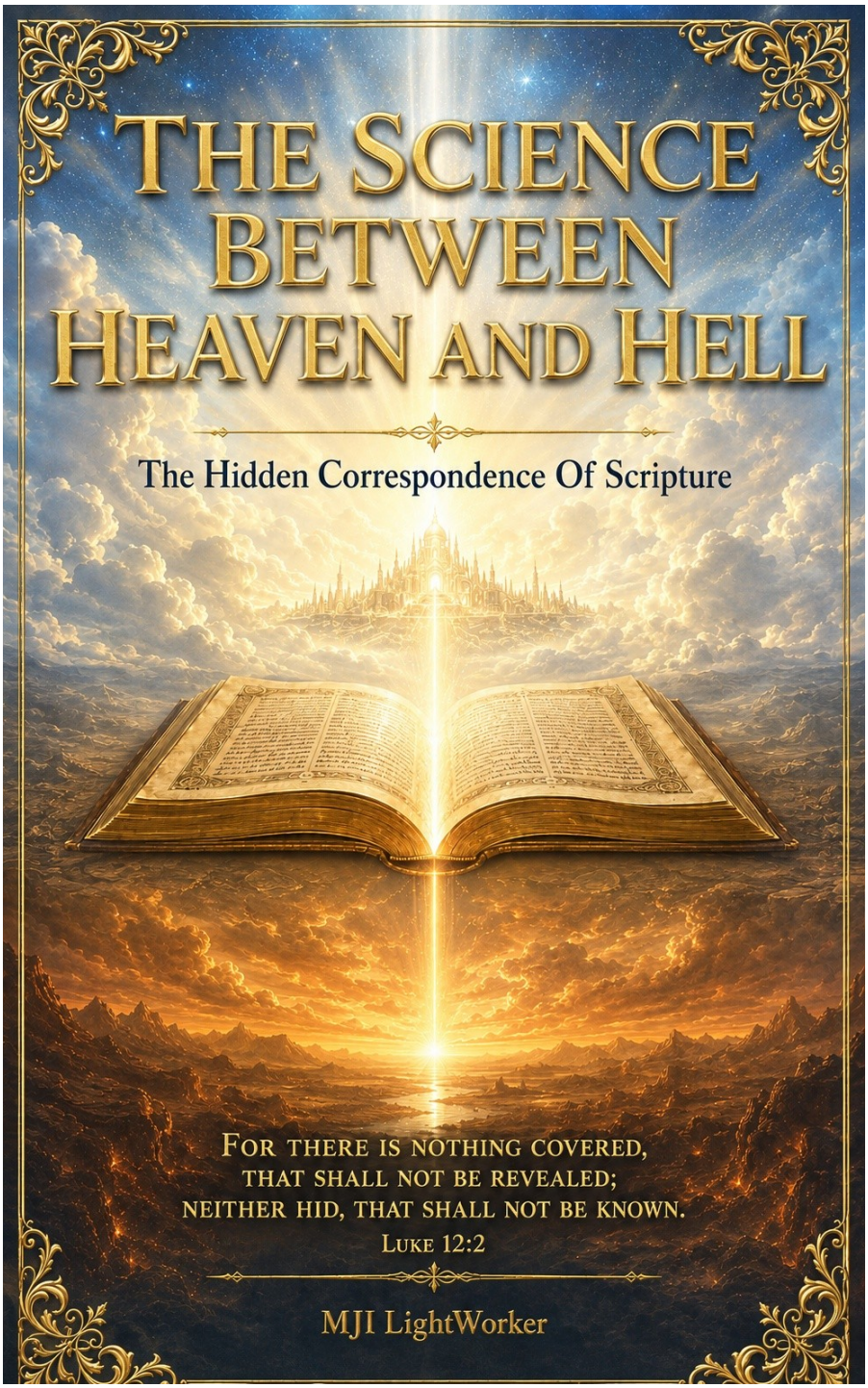

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FOREWORD

This condensed work will show the connection between man and our Lord in depth and in the spiritual sense. A spiritual as well as a "scientific" revealing in understanding the workings and flow between our Lord, man and earth, the heavens and hell.
This work will show ***the science between heaven and hell*** *by showing how everything in God's creation has purpose as well as how heaven and hell correspond with mankind through evil spirits and angels directed by our Lord. This work will show the flow of love from the sin in the Garden into the heavens, and as well, the evils into the hells.*
Is scripture true?
If so, then when Luke 12:2 states; "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known", then we must consider that these truths presented here will be revealed, and then by the reader should be tested.
Today with the information age, as well as living in evil times, we now from volumes of information that was written back in the 1700's, can know these truths and understand eternity with our Lord.
With God being "love", one must come to the conclusion that life has to be directed to that spiritual nature and life. This life is here for us to not only make a decision as to the future of our eternity,which is for us to prepare our souls for an infinite life with love and goodness from the Lord, or to evils and hell.
Your spirit or soul should be preparing for heaven because if your preparation is in evil, your eternity will be in hell, not heaven. NOW is the time to prepare, you will be too late after this life. After all, God is not going to CHANGE your heart-spirit-soul-mind (who YOU are) for you to enjoy eternity with Him.

Doesn't it make sense to have an understanding from the foundation of life to the completions of life in preparation for us as spiritual man to live in eternity with our Lord?

Although this work is very much in depth and revealing only a portion of the truths, the simplicity in salvation is very easy to understand. It seems the church and man likes to interject confusion to the simplicities of God's plan. Our Lord wants salvation for all and does not make it difficult. So what is meant by our Lord stating in Matt 7:13-14?

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
Because strait is the gate, and narrow is the way, which leadeth unto life, and ***few there be that find it****.*
The strait gate, meaning in all truths towards salvation is wide and broad because we only have to acknowledge our Lord through wanting to love Him and our neighbor as commanded in Mark 12:29-31

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:
And ***thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength****: this is the first commandment.*
And the second is like, namely this, ***Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.***

Since salvation rests simply upon these two commandments, and that we understand that EVERYTHING comes from the Lord and NOTHING from ourselves; we only need to petition our Lord for His intercession (His Love) and focus on channeling everything we do through love and be aware of, and shed the evil within our lives.
So when the Lord says "few there be that find it" means simply that man has covered the simplicity of salvation to the point of becoming blind with the door right in front of you, but you can not see it.

Test this work (by application) and see for yourself.

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THE SCIENCE BETWEEN HEAVEN AND HELL

Those who have no interest in learning about spiritual truths from the Word of God will be obscured or in defiance in understanding and obedience thereof, whereas, this work will be clear to those that have such an interest, and especially to those that have an affection for truth for the sake of truth, that is, who love truth because it is truth; for whatever is then loved enters with light into the mind's thought, especially truth that is loved, because all truth is in light.

The depths, knowledge, wisdom, and truths of the Word have been revealed as our Lord Himself states in Luke 12:2-3.

For 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 housetops.

DEPTHS IN UNDERSTANDING THE WORD

The Word has been given by the Lord to man and also to the angels in order that by it they may be with Him; for the Word is the medium that unites earth with heaven, and through heaven with the Lord. Its literal sense is that which unites man with the first heaven; and as within the literal there is an internal sense which treats of the Lord; and as these senses are in order one within another, it is evident what is the nature of the union with the Lord that is effected by means of the Word.
The things in the literal sense of the Word are each and all representative of the spiritual and celestial things of the Lord's kingdom in the heavens, and in the supreme sense are representative of the Lord Himself.
The historic sense of the Old Testament holds back the mind in the literal sense, and thus remove it from the internal sense; for the historical sense is utterly different from the literal sense; for the one treats of spiritual and celestial things, and the other of worldly and earthly ones. But that the internal sense is such as has been set forth, is evident from all the details that have been unfolded.

Few understand how the Lord is the Word; for they think that although the Lord can enlighten and teach men through the Word, He cannot on this account be called the Word.

But let it be understood that every man is his own will and his own understanding, each man being thus distinct from every other; and as the will is the receptacle of love, and thus of all the goods of that love, and the understanding is the receptacle of wisdom, and thus of all things of truth belonging to that wisdom, it follows, that each man is his own love and his own wisdom, or what is the same thing, his own good and his own truth.

For no other reason is man a man, and nothing else than this in man is man.

In respect to the Lord, He is love itself and wisdom itself, thus good itself and truth itself; and this He became by fulfilling all the good and all the truth in the Word.

For he who thinks and speaks nothing but truth becomes that truth; and he who wills and does only what is good becomes that good; and as the Lord fulfilled all the Divine truth and Divine good contained in the Word, both in its natural sense and in its spiritual sense, He became good itself and truth itself, that is, the Word.

Summarized in Proverbs 2:1-10

1 My son, if thou wilt receive my words, and hide my commandments with thee;
2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
4 If thou seekest her as silver, and searchest for her as for hid treasures ;
5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.
7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.
9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

From these verses we can see that nothing is hid in God's Word. On the same hand, **we can see how finding the wisdom, knowledge, and understanding does not come by easily, but is in direct proportion to your obedience and to what degree you are a receptacle of God's good and His love.**

In each thing and in all things in the Word there is a Spiritual Sense corresponding to the natural sense; that by means of that sense the Word conjoins the men of the church with the Lord, and also associates them with angels; and that the holiness of the Word resides in that sense.

The Correspondences of which the spiritual sense consists are disclosed. The knowledge of correspondences is the knowledge of knowledges, from which there is wisdom. Thereby having knowledge of the spiritual things pertaining to heaven and the church.

But because that knowledge is changing into idolatrous ideas, it has become by the Lord's Divine Providence so obliterated and lost that hardly the least sign of it remains visible.

Nevertheless it is disclosed by the Lord, in order that a conjunction of the men of the church with the Lord and their affiliation with the angels, may be effected, and this is done by means of the Word, wherein each thing and all things are correspondences. More on this will be discussed later.

THE SPIRITUAL SENSE OF THE WORD

The life which flows in is the life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit; of which it is also said, that it enlightens and vivifies; that it operates in man: but this life is varied and modified according to the organization induced upon the man by his love and attitude to it.

You may also know that all the good of love and charity and all the truth of wisdom and faith flow in, and are not in the man, from the fact that he who thinks such a thing is in man from creation, cannot think otherwise, than that God infused Himself into a man, and thus that men would in part be Gods; and yet they who think this from faith become devils.

What is human action but the action of the mind?

For that which the mind wills and thinks, it acts through its organ the body: and therefore when the mind is led by the Lord, the action is also led; and the mind and the action from it are led by the Lord, when it believes in Him.

The Lord has commanded in the Word, in a thousand places, that a man must love his neighbor, must work out the good of charity, and bear fruit like a tree, and do His precepts, and all this that he may be saved; also why He has said that man will be judged according to his deeds or works, he who has done goods to heaven and life, and he who has done evils to hell and death.

How could the Lord speak such things, if all that proceeds from man were meritorious (deserving reward or praise), and thence evil?

You may know, therefore, that if the mind is charity, the action is also charity; but if the mind is faith alone, which is also faith separated from spiritual charity, the action is also that faith; and this faith is meritorious because its charity is natural and not spiritual. It is otherwise with the faith of charity, because charity does not wish to merit, and thence neither does its faith.

- To think spiritually is to think apart from time and space, while to think naturally is to think in accord with time and space.

To every idea of natural thought there adheres something from time and space; but it is not so with any spiritual idea, and for the reason that the spiritual world is not in space and time, as the natural world is, but is in the appearance of these two.

In the same way do the thoughts and perceptions of the two worlds differ. For this reason you are able to think of the essence and omnipotence of God from eternity, that is, to think of God before the creation of the world, because you think of the essence of God apart from time and of His omnipotence apart from space; and thus you can comprehend such things as transcend man's natural ideas."

The spiritual sense is not the sense that shines forth from the sense of the letter of the Word when one is studying it. That may be called the literal and ecclesiastical sense of the Word.

The spiritual sense is not apparent in the sense of the letter; it is interiorly within it as the soul is in the body, as the thought of the understanding is in the eyes, or the love's affection in the face. It is that sense chiefly that makes the Word spiritual.

The Word is inwardly spiritual it was written purely by correspondences; and because it was written by correspondences in its outmost sense it was written in a style like that of the Prophets, the Gospels, and the Apocalypse, which, although commonplace in appearance, still conceals within it Divine wisdom and all angelic wisdom.

The church is from the Word. The Word is Divine truth that the doctrine of the church is from the Word and that by means of the Word there is conjunction with the Lord.

But that the understanding of the Word constitutes the church, may be called in question; for there are those who believe themselves to be of the church by virtue of their having the Word and reading it, or hearing preaching from it, and knowing something of the sense of its letter.

But how this or that in the Word is to be understood they do not know; and some do not regard it as of much importance. **Therefore it shall now be established that it is not the Word that constitutes the church, but the understanding of it, and that the church is such as is the understanding of the Word with those who are in the church.**

The church is in accordance with the understanding of the Word because it is in accordance with the truths of faith and the goods of charity, and these two are the universals which not only pervade the whole literal sense of the Word, but are also concealed within it like the precious things in a treasury.

The things in the literal sense of the Word are apparent to every man because they present themselves directly to the eye; but the things that lie hidden in the spiritual sense are apparent only to those who love truths because they are truths, and do goods because they are goods. To them the treasure that the literal sense covers and guards lies open. These goods and truths are the essential constituents of the church.

Those who have the Word, but do not gain from it any understanding of genuine truth, or any will for genuine good, are like those who think themselves rich for having money borrowed from others, or like those who hold estates, houses, and merchandise belonging to others. They are also like those who go about magnificently clothed, driving new cars, and living in large luxurious homes, and yet none of this is their own property.

Likened by the Lord to a rich man, who was clothed in purple and fine linen, and fared sumptuously every day, and yet did not gain enough truth and good from the Word to have pity upon poor Lazarus, who lay at his door full of sores.

How man can do good from God, and yet do it altogether as if of himself?

God effects this inwardly in man and through man when he is ignorant of it; because if man were conscious of it, and in that state were to do good, **he would do only apparent good**, which inwardly is evil. For all that goes forth from man goes forth from his own, and this is evil from birth.

How can good from God and evil from man be conjoined, and thus conjointly go forth into act?

What is man's own in matters pertaining to salvation constantly breathes forth a sense of merit, and so far as it does this, it detracts from the Lord His own merit; and this is the height of injustice and impiety.

In a word, if the good which God works in man, were to inflow into man's willing and thence into his doing, the good would assuredly be defiled and also profaned, and this God never permits.

Man can think, indeed, that the good he does is from God, and can say that it is essentially God's; but still that it is so we do not comprehend.

You do not comprehend this because you think from appearance, and thought confirmed from appearance is fallacy. To you there is such appearance and consequent fallacy because you believe

everything that a man thinks and wills and does and says therefrom, is in himself, and consequently from himself, when in fact there is no part of them in him except the state to receive what inflows.

Man is not life in himself, but an organ receptive of life. The Lord is life in Himself, as He says in John: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (5:26 besides elsewhere, as in John 11:25; 14:6, 19).

In a word, man is an organ receptive of life from God; consequently, so far as he refrains from evil, he is a recipient of good.

The power to refrain from evil the Lord gives to every man, because He gives him the power to will and to understand; and whatever man does from his will in accord with his understanding, or, what is the same, from freedom of will in accord with reason of the understanding, is permanent.

It is by means of this that the Lord brings man into a state of conjunction with Himself, and in that state reforms, regenerates, and saves him.

The life that flows into man is life that goes forth from the Lord, which life is also called the Spirit of God, and in the Word the Holy Spirit, and this life is said to enlighten and vivify man, and even to work in him.

But his life is varied and modified according to the organization induced by means of his love. You may also know that all the good of love and charity, and all the truth of wisdom and faith flow in, and are not in man [originally].

For what the mind wills and thinks it does and says by means of its organ the body. So when the mind is led by the Lord, action and speech are also led by Him; and these are by Him when man believes in Him.

If this were not so, explain, if you can, why the Lord, in thousands of places in His Word, has commanded man to love his neighbor, to perform the good works of charity, to bear fruit like a tree, and to keep the commandments, and all this that he may be saved.

And again, why He has said that man shall be judged according to his deeds or works, those who do good to heaven and life, and those who do evil to hell and death. How could the Lord have said such things, if all that goes forth from man must need be a matter of merit, and therefore evil?

1 Cor 3:16

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

2 Cor 13:5

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

The church is in man, and not outside of him; and the Church at large consists of the men who have the Church in them. The church consists of those who from the heart acknowledge the Divine of the Lord, who learn truths from Him by the Word, **and do them**. The church in general is constituted of those who are severally Churches, however remote they are from one another. The Church of the Lord is scattered throughout the whole world.

4

MAN, AN IMAGE & LIKENESS OF GOD

What is "the image of God" and what is "the likeness of God" into which man was created?

Gen 1:26-27
And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
So God created man in his own image, in the image of God created he him; male and female created he them.

Gen 2:7
And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

What more is "the image of God," and what is "the likeness of God," into which man was created?

God said, Let us make man into Our image, after Our likeness. So God created man into His own image, into the likeness of God made He him (Gen. 1:26, 27).
In the day that God created man, into the likeness of God made He him (Gen. 5:1). An image of God and a likeness of God are the two lives breathed into man by God, which are the life of the will and the life of the understanding; for we read: Jehovah God breathed into the nostrils [of Adam] the breath of lives, and man was made into a living soul (Gen. 2:7).

This seems to mean that there was breathed into him the will of good and the perception of truth, thus the soul of lives. And inasmuch as life from God was breathed into him, image and likeness signify integrity in him from love and wisdom, and from righteousness and judgment.
The state of integrity breathed into Adam from God is continually breathed into every man after him; but in man it is as into a receptacle; and **man is an image and likeness of God in proportion as he becomes a receptacle.**
An image of God and a likeness of God are two distinct things but in man they are united by creation; and we see as if from some interior light that while the image of God may be destroyed by man, the likeness of God cannot. This we see as through a network, in that **Adam retained the likeness of God after he had lost the image of God**; for after the curse we read:

Behold the man has become as one of us, knowing good and evil (Gen. 3:22) **and after this he was called a likeness of God, but not an image of God** (Gen. 5:1).

Gen 5:1
This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

An image of God is a receptacle of God; and as God is love itself and wisdom itself, an image of God is the reception in that receptacle of love and wisdom from God; while a likeness of God is a perfect likeness and full appearance that love and wisdom are in man, and are therefore entirely his.
For man has no other feeling than that he loves from himself and is wise from himself, or that he wills what is good and understands truth from himself; nevertheless, this is not from himself in the least degree, but from God.

God alone loves from Himself and is wise from Himself, because He is love itself and wisdom itself.

The likeness or appearance that love and wisdom, or good and truth, are in man as his own, is what makes man to be man, and makes him capable of conjunction with God, and thus of living to eternity; from which it follows that man is man from his being able to will what is good and understand truth wholly as if from himself, and yet with the ability to know and believe that he does so from God; for as man knows and believes this, God puts His image in man; but not so if man believes that he does this from himself, and not from God. 5
How can man receive anything of love and wisdom, and retain it and reproduce it, unless he feels it to be his own?
And how is any conjunction with God by means of love and wisdom possible unless there has been given to man something by which he may reciprocate the conjunction?
For without a reciprocal no conjunction is possible. And the reciprocal of conjunction is man's loving God and doing what is of God as if from himself, and yet believing that it is from God. Moreover, how can man live to eternity unless he is joined to the eternal God? Consequently, how can man be man without that likeness in him?

Forming a conclusion from all this is said as follows:

Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is a receptacle of these; and the receptacle becomes an image of God in the measure in which it receives.

And man is a likeness of God from his feeling that the things that are from God are in him as his own; and yet from that likeness he is only so far an image of God as he acknowledges that love and wisdom, or good and truth, are not his own in him, and are not from him, but are solely in God, and consequently from God.

Why is man not born into the knowledge proper to any love, when even beasts and birds, both the noble and the ignoble, are born into the knowledges proper to all their loves?

Man is born into no knowledge that he may be capable of entering into all knowledge and progressing into intelligence, and through this into wisdom; and he is born into no love that he may be capable of entering, into all love by the application of knowledges from intelligence, and into love to God through love of the neighbor, and thus of being conjoined to God, and thereby becoming man and living forever.

An infant from connate knowledge does not even know its mother's breast, but learns of it from the mother or nurse by being put to the breast; that it merely knows how to suck, and this it has acquired from continual suction in the mother's womb; that subsequently it does not know how to walk, or to articulate sound into any human word, and not even to express by sounds its love's affections as beasts do; furthermore, that it does not know what food is suitable for it, as beasts do, but seizes upon whatever comes in its way, clean or unclean, and puts it in its mouth.

Man without instruction knows nothing whatever of the modes of loving the sex, virgins and youths even knowing nothing about it until they have been taught by others. In a word, man is born a purely corporeal thing, like a worm, and so continues unless he acquires knowledge, understanding, and wisdom from others.
Both noble and ignoble animals, as the beasts of the earth, the birds of heaven, reptiles, fishes, and the smaller creatures called insects, are born into all the knowledges proper to their life's loves, as into all things pertaining to nutrition, to their habitations, to sexual love and prolification, and all things pertaining to the rearing of their offspring.
These things could spring only from the Divine wisdom, to the end that man might be man, and beast might be beast; and thus man's imperfection at birth becomes his perfection, and the beast's perfection at birth is its imperfection.

Man is born without knowledges in order that he may be able to receive all knowledges; while if he were born into knowledges he would not be capable of receiving other knowledges beyond those into which he had been born, nor would he be capable of making any knowledge his own.

Man at birth is like ground in which no seed has been sown, but which nevertheless is capable of receiving all seeds and of causing them to grow and bear fruit; while a beast is like ground already sown, and full of grasses and herbs, which can receive no other seeds than those already sown, or if it did, would choke them.
For this reason man is many years in coming to maturity, during which he can be cultivated, like soil, and bring forth, as it were, all kinds of crops, flowers, and trees, while the beast matures in a few years, during which it is capable of improvement only in the things into which it was born.

Man is not, as a beast is, born a knowledge, but is born a faculty and inclination-a faculty for knowing and an inclination for loving. Moreover, he is born a faculty for loving both what pertains to self and the world and what pertains to God and heaven.

Consequently, man at birth is merely an organ, living only an obscure life through the external senses, and with no internal senses, to the end that his life may develop step by step, and he may become first a natural man, then a rational man, and finally a spiritual man; and this he could not become if he were born into knowledges and loves as beasts are.

It is impossible for man to derive any knowledge from himself, and since he has no connate knowledge he can only gain it from others. And as man can acquire no knowledge from himself, neither can he any love, since where knowledge is not love is not.
Knowledge and love are inseparable companions, as inseparable as will and understanding, or as affection and thought, or even as essence and form. Therefore as man acquires knowledge from others, love unites with it as a companion.
The most general love that unites itself is the love of knowing, and afterwards the love of understanding and of being wise. No beast has these loves, but man only; and they flow in from God. This is seen by

the following Scriptures.

John 14:6
Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 15:4-5
Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing**.

- Man derives no knowledge from himself, but only from and through others, in order that he may recognize and acknowledge that all his knowledge, understanding, and wisdom are from God; also that man can in no other way be born and begotten of God, and become His image and likeness.

For man becomes an image of God by acknowledging and believing that he has received and continues to receive from God every good of charity and every truth of wisdom and faith, and none whatever from himself; while he is a likeness of God by his feeling these goods and truths to be in himself as if they were from himself.
This he feels because he is not born into knowledges but acquires them; and what he requires seems to him to be from himself. Moreover to so feel is bestowed upon man by God in order that he may be a man and not a beast, since it is through man's willing, thinking, loving, understanding, and being wise as if from himself, that he receives knowledges, and exalts them to intelligence, and, by using them, to wisdom; thus God conjoins man to Himself, and man conjoins himself to God. All this could not be done unless it had been provided by God that man should be born in total ignorance.

A conclusion be drawn from the points discussed, and this was done as follows: **"Man is born into no knowledge that he may be capable of entering into all knowledge and progressing into intelligence, and through this into wisdom; and he is born into no love that he may be capable of entering, into all love by the application of knowledges from intelligence, and into love to God through love of the neighbor, and thus of being conjoined to God, and thereby becoming man and living forever."**

7

THE TREES IN THE GARDEN OF EDEN

What does "the tree of life" and what does "the tree of the knowledge of good and evil" signify, and what is signified by "eating" of them?

In the wisdom of love, and this wisdom is meant by "the garden of Eden," in which those two trees were placed. A tree signifies man, and its fruit the good of life therefore 'the tree of life' signifies man living from God; and as love and wisdom, or charity and faith, or good and truth, constitute the life of God in man, 'the tree of life' signifies a man who has these within him from God, and in consequence, eternal life.
The tree of life of which it shall be given to eat (mentioned in Rev. 2:7; 22:2, 14) has the same signification.
'The tree of the knowledge of good and evil' signifies a man who believes that he lives from himself and not from God; thus that love and wisdom, or charity and faith, that is, good and truth, are not God's in man, but his own, the reason for this belief being that man thinks and wills and speaks and acts in all likeness and appearance as if from himself; and as man thereby persuades himself that he is himself a god, the serpent said God doth know that in the day ye eat of the fruit of that tree your eyes shall be opened, and ye shall be as God, knowing good and evil (Gen. 3:5).

Gen 3:2-5
And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
And the serpent said unto the woman, Ye shall not surely die:
For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"'Eating' of these trees signifies reception and appropriation, 'eating of the tree of life' reception of eternal life, and 'eating of the tree of the knowledge of good and evil' the reception of damnation. 'The serpent' means the devil in respect to the love of self and the conceit of one's own intelligence; this love is the possessor of that tree, and the men who are in the conceit derived from that love are such trees.

It is therefore a monstrous error to believe that Adam was wise and did good from himself, and that this was his state of integrity; when in fact Adam was himself cursed on account of that belief; for this is what is meant by his 'eating of the tree of the knowledge of good and evil;' and this was why he then fell from his state of integrity, which had been his possession because of his believing that he was wise and did good from God, and in no respect from himself, which is what is meant by his 'eating of the tree of life.'
The Lord alone when He was in the world was wise from Himself and did good from Himself, because the Divine Itself was in Him, and was His from His birth; therefore by His own power He became the Redeemer and Savior.

From all this forms this conclusion:

'The tree of life, ' 'the tree of the knowledge of good and evil,' and 'eating' therefrom, mean that man's life is God in him, and when God is in him he has heaven and eternal life; **while the death of man is the persuasion and belief that his life is not God, but himself, and this belief leads to hell and eternal death, which is damnation.**

Man was so created as to be capable of receiving love and wisdom from God, and yet in all likeness as if from himself, and this for the sake of reception and conjunction; and this is why man is not born into any love, nor into any knowledge, nor even into any power to love and be wise from himself. Therefore when he attributes every good of love and every truth of faith to God he becomes a living man; but when he attributes them to himself he becomes a dead man.

8

Man was created a form of Divine order. Man was created a form of Divine order because he was created an image and likeness of God; and as God is order itself, he was created an image and likeness of order. There are two things which are the source of order and which give it permanence, namely, the Divine love and the Divine wisdom; and man was created a receptacle of these, and was therefore created also into the order in accordance with which these two act in the universe, and especially in accordance with which they act in the angelic heaven; consequently that the entire heaven is in its largest effigy a form of Divine order, and is in the sight of God like one man.

LOVE OF SELF

Man during their life believe that the good they do and the truth they believe is from themselves, or appropriated to them as their own (which is the belief of all who place merit in good actions and claim righteousness to themselves).

Gen 3:5
For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, knowing good and evil.

- Some have the opinion that Adam was in such liberty or freedom of choice as to be able to love

God and be wise from himself. But this is an error as **man is not life**, but is **a recipient of life**. He who is a recipient of life cannot love and be wise from anything of his own. Consequently, when Adam willed to be wise and to love from what was his own, he fell from wisdom and love, and was cast out of Paradise.

Gen 3:1-7
1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die:
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, **and ye shall be as gods**, knowing good and evil.
6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, **she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**
7 **And the eyes of them both were opened**, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Isa. 41:23
Jesus answered them, Is it not written in your law, I said, **Ye are gods**?

1 Tim 2:5
For there is one God, and one mediator between God and men, the man Christ Jesus;

Nah 1:2
God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

The Lord teaches that those that are in heaven and in the church are in the Lord and the Lord is in them when he says:
Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing. (John 15:4-5)

The love of self is wishing well to oneself only, and not to others except for the sake of self, not even to the church, one's country, any human society, or to a fellow citizen; it is also doing good to them solely for the sake of one's own reputation, honor, and glory; and when these are not perceived in the good done to others, saying in one's heart, "What matters it? Why should I do this? What will I gain by it"?-and so leaving it undone.

This makes evident that he who is in the love of self does not love the church, or his country, or society, or his fellow citizen, or anything truly good, but only himself and his own.

Man is in the love of self, when he has no regard for the neighbor in what he thinks and does, thus no regard for the public, still less for the Lord, but only for himself and those who belong to him, and therefore does everything for the sake of himself and those who belong to him, or if for the public's sake, it is for appearance only, or if for the neighbor, it is to obtain his favor.

It is said, for the sake of himself and those who belong to him; for he who loves himself loves also those who belong to him, who are especially his children and grandchildren, and in general all who make one with him, whom he calls his own.

Loving these is loving himself, for he regards them, as it were, in himself, and himself in them. Among those whom he calls his own are also included all who praise, and honor, and pay court to him. All

others he indeed looks upon with his bodily eyes as men, but with the eyes of his spirit he scarcely regards them otherwise than as specters.

That man is in the love of self, who despises his neighbor in comparison with himself, and who regards his neighbor as an enemy if he does not favor him and does not venerate and pay court to him.

Still more in the love of self is he who for these reasons hates his neighbor and persecutes him; and still more he who on this account burns with revenge against him and desires his destruction. Such at length love to be cruel.

The nature of the love of self can be made clear by comparison with heavenly love. **Heavenly love is loving uses for the sake of the uses, or goods for the sake of the goods which a man does for the church, his country, human society, and the fellow citizen.**

But he who loves these for his own sake, loves them only as he loves his household servants, because they serve him. From this it follows that he who is in the love of self, wishes the church, his country, society, and his fellow citizens to serve him, instead of his serving them; he places himself above them, and them beneath himself.

Again, so far as anyone is in heavenly love, which is loving uses and goods and having a heartfelt delight in promoting them, so far he is led by the Lord, because that is the love in which the Lord is, and which is from Him.

But so far as anyone is in the love of self, so far he is led by himself, and so far is led by what is his own [proprium]; and man's own is nothing but evil, for it is his inherited evil, which is loving oneself more than God and the world more than heaven.

Moreover, the love of self is such, that so far as the reins are given to it, that is, so far as external bonds are removed, which are fear of the law and its penalties, of the loss of reputation, honor, wealth, office, or life, so far it rushes on until its desire is not only to rule over the whole world, but also over heaven, and even over God Himself.

There is nowhere any limit or end to it.

This lurks in everyone who is in the love of self, although it is not apparent before the world, where it is held in check by the reins and bonds just mentioned; and any such man, when the impossible blocks his way, remains quiet until the possible comes about.

10

Because of all this the man who is in such a love is not aware that such an insane and limitless cupidity lurks within him. Nevertheless, that it is so, no one can help seeing in rulers and kings, to whom there are no such reins and bonds and impossibilities, who rush on and subjugate provinces and kingdoms, and so long as they are successful, aspire to unlimited power and glory.

And still more is it visible in those who extend their dominion into heaven, and transfer to themselves the whole of the Lord's Divine power. These continually desire more.

There are two kinds of dominion; one of love towards the neighbor, and another of love of self. These two kinds of dominion are opposites.

He who exercises dominion from love towards the neighbor, desires the good of all, and loves nothing better than to perform uses, thus to serve others.

Serving others is doing good from good will, and performing uses. Such is his love, and the delight of his heart.

Moreover, so far as he is elevated to dignities he rejoices in it, not on account of the dignities, but on account of the uses which he can then perform to a greater extent and in a higher degree. Such is dominion in the heavens.

But he who exercises dominion from love of self desires the good of none but himself and his own. The uses he performs are for the sake of his own honor and glory, which to him are the only uses. His end in serving others is that he himself may be served and honored, and may rule. He seeks dignities not for the sake of the goods he may do, but in order that he may gain eminence and glory, and may thereby be in his heart's delight.

His love of dominion remains with everyone after his life in the world; but to those who have exercised dominion from love towards the neighbor there is also entrusted dominion in the heavens, and then it is

not they who rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules.

But those who in the world exercised dominion from self-love, after their life in the world are made to abdicate, and are reduced to servitude.

From all this it is known who these are who are in the love of self. It does not matter what they may seem to be externally, whether haughty or humble, since such things reside in the internal man, and, by most men, the internal man is kept hidden, while the external is trained to counterfeit what belongs to the love of the public and the neighbor, thus the contrary of what is within; and this too is done for the sake of self; for they know that loving the public and the neighbor interiorly affects all men, and that they to that extent gain esteem. This love thus affects men because heaven flows into it.

The evils that prevail with those who are in love of self are, in general, contempt of others, envy, enmity toward those who do not favor them, from which results hostility, hatred of various kinds, revenge, craft, deceit, unmercifulness, cruelty.

And where such evils prevail, there is also a contempt of God, and of Divine things, which are the truths and goods of the church. If they honor these things, it is with the lips only, not with the heart. And because such evils are from love of self, like falsities are also from it; for falsities are from evils.

But love of the world is a desire to draw to oneself the wealth of others by any device whatever, to set the heart upon riches, and to permit the world to withdraw and lead one away from spiritual love, which is love towards the neighbor, that is, from heaven.

Those are in love of the world who long to draw to themselves the goods of others by various devices, but especially those who wish to do so by craft and deceit, caring nothing for the good of the neighbor. Those who are in that love covet the goods of others, and so far as they do not fear the law and the loss of reputation on account of the gain, they get possession of others' goods, and even plunder them

But love of the world is not opposed to heavenly love to such a degree as the love of self is, because so great evils are not concealed within it. This love is manifold.

11

There is a love of wealth as a means of being raised to honors; a love of honors and dignities as means of acquiring wealth; a love of wealth for the sake of various uses that afford worldly pleasure; a love of wealth for the mere sake of wealth, such as the avaricious have; and so on.

The end for the sake of which wealth is sought is called the use, and it is the end or use from which love draws its quality; for such as the end is for which anything is done, such is the love; all else serves it as means.

In a word, love of self and love of the world are directly opposite to love to the Lord and love towards the neighbor.

Consequently love of self and love of the world, such as have just been described, are infernal loves, and these reign in hell, and also constitute hell in man.

But love to the Lord and love towards the neighbor are heavenly loves, and these reign in heaven, and also constitute heaven in man.

- When one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor; another out of regard for the world and gain; a third out of regard to reward and merit; a fourth out of regard to friendship; a fifth from the fear of the law and the loss of reputation or employment; a sixth that he may draw some one to his own side, even when he is in the wrong; a seventh that he may deceive; and other from other motives. All these deeds are good in appearance, but nevertheless evil.
- Some of these act from the truth of faith or from obedience, because the Word so commands; some from the good of faith or from conscience, because from a religious motive; some from good of charity towards the neighbor because his good should be regarded; some from the good of love to the Lord because good should be done for the sake of good, also what is honest and just should be done for the sake of honesty and justice; and this they love because it is from the

Lord.

- It is the will of the one who is in self-love that the church, his country, human societies, and his fellow citizens, should serve him, and not them, for he places himself above them and places them beneath himself. Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.
- The love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of neighbor of one who is in love of self begins with oneself. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are conjoined to Him by love and faith, going forth in accordance with the quality of their love and faith.
- A society of those in self-love, all whom love themselves alone and love others only so far as they make one with themselves, and you will see that their love is precisely like the love of thieves for each other, who embrace and call one another friends so long as they are acting together; but when they cease to act together and discard their subordination to one another, they rise up against each other.
- As infernal fire is the love of self and of the world it is also every lust of these loves, since lust is love in its continuity, for a man loves he continually lusts after. Infernal fire is also delight, since what a man loves and lusts after he perceives, when he obtains it, to be delightful.
- **One's distance from heaven is in proportion to the measure of one's self-love.**
- By virtue of the reaction which is in him from birth the natural mind, or man, when he loves himself and the world above all things, acts against the things that are of the spiritual mind or man.

12

- The universals respecting hell are three, but they are diametrically opposite to the universals relating to heaven. The universals relating to hell are these three loves, the love of ruling from love of self; the love of possessing the goods of others from the love of the world; and scortatory love (fornication).

What more confirmation do we need when our Lord Himself states while He lived in the flesh says;

John 5:30
I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If man were born into the love for which he was created, he would not be in evil, in fact would not know what evil is. For one who has not been in evil and is not in it, cannot know what it is; told that this or that is evil, he would not believe it.

This is the state of innocence in which Adam and his wife Eve **were**; that state was signified by the nakedness of which they were not ashamed; the knowledge of evil subsequent to the fall is meant by eating of the tree of the knowledge of good and evil.

The love for which mankind was created is love to the neighbor, to wish him as well as one does oneself and even better. He is in the enjoyment of this love when he serves his neighbor quite as parents do their children.

This is truly human love, for in it is what is spiritual, distinguishing it from the natural love of brute animals. Were man born into this love, he would not be born into the darkness of ignorance as everyone is now, but into some light of the knowledge and hence of the intelligence soon to be his.

When love of the neighbor was turned into self-love, however, and this love increased, human love was turned into animal love, and man, from being man, became a beast, with the difference that he could think about what he sensed physically, could rationally discriminate among things, be taught, and become a civil and moral person and finally a spiritual being.

For, as was said, man possesses what is spiritual and is distinguished by it from the brute animal. By it he can know what civil evil and good are, also what moral evil and good are, and if he so wills, what

spiritual evil and good are also. **When love for the neighbor was turned into self-love**, however, **man could no longer be born into the light of knowledge and intelligence but was born into the darkness of ignorance**, being born on the lowest level of life, called corporeal-sensuous.

- Anyone can see that love of the neighbor and self-love are opposites.
- Neighborly love wishes well to all from itself, but self-love wishes everyone to wish it well.
- Neighborly love wants to serve everyone, but self-love wants all to serve it.
- Love of the neighbor regards everyone as brother and friend.

While love of self regards everyone as its servant, and if one does not serve it, as its enemy; in short, it regards only itself and others scarcely as human beings, esteeming them at heart less than one's horses and dogs.

Thinking so meanly of others, it thinks nothing of doing evil to them; hence come hatred and vengeance, adultery and whoredom, theft and fraud, lying and defamation, violence and cruelty, and similar evils. Such are the evils in which man is by birth. That they are tolerated in view of the end, which is salvation, is to be shown in this order:

- Everyone is in evil and must be led away from it to be reformed and then regenerated.
- Evils cannot be removed unless they appear. So far as they are removed they are remitted.
- The toleration of evil is therefore for the sake of the end in view, namely, salvation.

Everyone is in evil and must be led away from it to be reformed and regenerated. The church knows that **there is hereditary evil in man** and that as a result he is in the lust of many evils.

13

Thence it is that he cannot do good of himself, for evil does only such good as has evil in it; the evil inwardly in it is that one does good for one's own sake and thus only for the sake of appearances. It is known that hereditary evil comes from one's parents. This is known from Deut 5:9 which states;

Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation** of them that hate me,

It is said to come from Adam and his wife, but this is an error; for everyone is born into hereditary evil from his parent, and the parent from his parent, and so on; thus it is transmitted from one to another, is augmented and becomes an accumulation, and is passed to one's progeny. There is therefore nothing sound in man but all is evil. Who feels that it is evil to love himself above others? Who, then, knows that this is an evil, though it is the head of evils?

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

That love to the Lord and love towards the neighbor include in themselves all Divine truths is made evident by what the Lord Himself said of these two loves: **Thou shalt love thy God with all thy heart and with all thy soul. This is the greatest and first commandment. And the second, like unto it, is, Thou shalt love thy neighbor as thyself.** On these two commandments hang the law and the prophets (Matt. 22:37-40). "The law and the prophets" are the whole Word, thus all Divine truth.

In heaven there are two distinct loves, love to the Lord and love towards the neighbor. In heaven loving the Lord does not mean loving Him in respect to His person, but it means loving the good that is from Him; and to love good is to will and do good from love; and to love the neighbor does not mean loving a companion in respect to his person, but loving the truth that is from the Word; and to love truth is to will and do it.

This makes clear that these two loves are distinct as good and truth are distinct, and that they are conjoined as good is conjoined with truth.

Men of the church do not know that to love the Lord and to love the neighbor is to love what is good and true, and to do this from the will, when they ought to know that one evinces love by willing and doing

what another wishes, and it is this that brings reciprocal love and conjunction, and not loving another without doing what he wishes, which in itself is not loving; also that men should know that the good that goes forth from the Lord is a likeness of Him, since He is in it; and that those who make good and truth to belong to their life by willing them and doing them become likenesses of the Lord and are conjoined to Him.

Willing is loving to do. That this is so the Lord teaches in the Word, saying, He that hath My commandments and doeth them, he it is that loveth Me; and I will love him and will make My abode with him (John 14:21, 23). And again: If ye do My commandments ye shall abide in My love (John 15:10).

All experience in heaven attests that the Divine that goes forth from the Lord and that affects angels and makes heaven is love; for all who are in heaven are forms of love and charity,

That it is love from which angels have their life is further evident from the fact that in the other life everyone turns himself in accordance with his love-those who are in love to the Lord and in love towards the neighbor turning themselves always to the Lord, while those who are in love of self turn themselves always away from the Lord.

The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom and happiness. For love is receptive of each and all things that are in harmony with it.

But those who are in love of self and of the world have no capacity for receiving what is good and true; they loathe and reject it, and at its first touch and entrance they flee and associate themselves with those in hell who are in loves like their own.

14

The kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there; for behold the kingdom of God ye have within you as stated in Luke 17:20-21.

Luke 17:20-21

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

That the heathen equally with Christians are saved any one can see who knows what it is that makes heaven in man; for **heaven is within man**, and those that have heaven within them come into heaven. **Heaven with man is acknowledging the Divine and being led by the Divine**. The first and chief thing of every religion is to acknowledge the Divine. A religion that does not acknowledge the Divine is no religion.

Everyone knows that the heathen as well as Christians live a moral life, and many of them a better life than Christians. Moral life may be lived either out of regard to the Divine or out of regard to men in the world; and a moral life that is lived out of regard to the Divine is a spiritual life.

In outward form the two appear alike, but in inward form they are wholly different; the one saves man, the other does not. For he who lives a moral life out of regard to the Divine is led by the Divine; while he who leads a moral life out of regard to men in the world is led by himself.

But this may be illustrated by an example. **He that refrains from doing evil to his neighbor because it is antagonistic to religion, that is, antagonistic to the Divine, refrains from doing evil from a spiritual motive; but he that refrains from doing evil to another merely from fear of the law, or the loss of reputation, of honor, or gain, that is, from regard to self and the world, refrains from doing evil from a natural motive, and is led by himself.**

The life of the latter is natural, that of the former is spiritual. A man whose moral life is spiritual has heaven within him; but he whose moral life is merely natural does not have heaven within him; and for the reason that heaven flows in from above and opens man's interiors, and through his interiors flows into his exteriors; while the world flows in from beneath and opens the exteriors but not the interiors.

For there can be no flowing in from the natural world into the spiritual, but only from the spiritual world into the natural; therefore if heaven is not also received, the interiors remain closed. All this makes clear who those are that receive heaven within them, and who do not.

And yet heaven is not the same in one as in another. It differs in each one in accordance with his affection for good and its truth.

Those that are in an affection for good out of regard to the Divine, love Divine truth, since good and truth love each other and desire to be conjoined.

- No one suffers punishment on the account of his inherited evil, because it is not his evil. That is, it is not his fault that he is such; he suffers only on the account of actual evil that is his, that is, only so far as he has appropriated to himself inherited evil by actual life.
- All evils are from the love of self and love for the world.
- Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as a end, but with the truth itself as an end.
- Interiorly speaking the Word is spiritual, but in the letter it is natural. Consequently those who understand the Word only in the literal natural sense, and not according to any spiritual sense, can err in many respects.

15

DIVINE LOVE

IN THE WORLD IT IS LITTLE C0MPREHENDED WHAT LOVE IS; AND YET IT IS MAN'S VERY LIFE.

That this is little comprehended is evident from the common saying "What is love?" What it is, is not known for the reason that love is not manifest to the understanding, and the understanding is the receptacle of the light of heaven.

What comes into that light is interiorly seen, for what a man thinks, that he has knowledge of. For this reason a man says that this or that is in the light of his understanding, also that he sees this to be so; likewise he prays that he may be enlightened and illumined by God.

Moreover, there is spiritual light to which natural light corresponds, and it is from this that one says, with reference to his understanding, that he sees. And a wise man prays to be enlightened and to be illumined by God, that is, that he may understand.

Man, therefore, can form no idea concerning love, for this reason, that although the understanding, by means of the thought, presents itself to be seen, love does not.

And yet love is the very soul or life of thought, and if love be taken away thought grows cold and dies, like a flower deprived of heat; for love enkindles, vivifies, and animates thought.

Set your mind at work and consider whether you can think apart from some affection that is of love; and you will find in your own case that it is impossible. From this it is plain that love is the life of the understanding and of thought therefrom; and what is the life of the understanding and of thought therefrom is also the life of the whole man; for it is the life of all the senses and of all motions, thus the life of the organs by means of which senses and motions exist.

THE LORD ALONE IS LOVE ITSELF, BECAUSE LIFE ITSELF, MEN AND ANGELS ARE ONLY RECIPIENTS.

The Lord, because He is the God of the universe, is uncreate and infinite, but men and angels are created and finite. The uncreate and infinite is the Very Divine in itself.

Out of this man cannot be formed, for in such case he would be the Divine in itself; but he can be formed out of things created and finite, in which the Divine can be, and to which it can communicate its own life, and this by heat and light from itself as a sun, thus from its own Divine love; comparatively as it is with germinations in the earth, which cannot be formed from the very essence of the sun of the world, but must needs be formed out of created things of which soil is composed, within which the sun can be by its heat and light, and to which it can communicate its life.

From this it is plain that a man and an angel are not in themselves life, but are only recipients of life. From all this it also follows, that the conception of man from his father is not a conception of life, but only of a first and purest form capable of receiving life.

LOVE

Mark 12:29-31

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:
And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
And the second is like, namely this, **Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**

The very life of man is his love, and as his love is such is his life, such even is the whole man; but it is the dominant or ruling love that makes the man.

16

This love has many loves subordinate to it which are derivations from it; and while these are in appearance different loves, yet they are everyone included in the dominant love, and with it form one kingdom.

The dominant love is like the king and head of the others; it directs them, and through them as mediate ends it looks to and is intent upon its own end (which is the first and last of all), and this both directly and indirectly.

What belongs to the dominant love is what is loved above all things. That which man loves above all things is constantly present in his thought, because it is in his will and constitutes his veriest life.

For example, one who loves wealth above all things, whether money or possessions, is constantly studying how to acquire it, is in-mostly delighted when he gets it, and in-mostly grieved when he loses it. His heart is in it.

He who loves himself above all things is mindful of himself in every least thing, thinks about himself, talks about himself, acts in his own behalf, for his life is the life of self.

What a man loves above all things is his end; that he looks to in all things and in every single thing.

In his will it is like the latent current of a river, which draws and bears him away even when he is doing something else, for it is that which influences him. This it is that one man searches out and discovers in another, and thereby either controls him or acts with him.

Man is wholly such as is that which is dominant in his life.

By this he is distinguished from others; according to it his heaven is formed if he is good, and his hell if he is evil; it is his very will, his very own [proprium], and his very nature, for it is the very being [esse] of his life.

This cannot be changed after death, for it is the man himself.

Everything that gives delight, satisfaction, and happiness to anyone is wholly from his dominant love, and is in accordance with it; for that which he loves man calls delightful because he feels it to be so.

What he thinks about and yet does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love is to him good, and what is undelightful is to him evil.

There are two loves, from which, as from their very fountains, all goods and truths spring; and there are two loves from which all evils and falsities spring.

The two loves from which are all goods and truths are love to the Lord and love towards the neighbor, while the two loves from which are all evils and falsities are the love of self and

the love of the world.

When the two latter loves are dominate they are entirely opposite to the two former.

The two loves from which are all goods and truths, which, as has been said, are love to the Lord and love towards the neighbor, constitute heaven in man, for these rule in heaven; and because they constitute heaven in man they also constitute the church in him.

The two loves from which are all evils and falsities, which, as has been said, are the love of self and the love of the world, constitute hell in man, for they rule in hell; and consequently they destroy the church in man.

The two loves from which are all goods and truths, which, as before said, are the loves of heaven, open and form the internal, spiritual man, because they reside there, but the two loves from which are all evils and falsities, which, as before said, are the loves of hell, when they predominate, close and destroy the internal spiritual man, and render man natural and sensual according to the extent and nature of their dominion over him.

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- Delight is the all of life, to all in heaven, and to all in hell. To those in heaven, it is the delight of good and truth, but to those in hell, it is the delight of evil and falsity; for all delight belongs to love, and love is the being of man's life.
- For everything of a man's life flows in, since man is not life but a recipient of life, consequently he is a recipient of love, for love is life.
- The man who has heavenly and spiritual love goes to heaven; while the man who has corporeal and worldly love and no heavenly and spiritual love goes to hell.
- Corporeal love is loving what is good, honest and just not for its own sake but for the sake of self, because reputation, honor, and gain can thus be acquired.
- **To look to God in life means simply to think that a given evil is a sin against God, and for that reason not to commit it.**
- Spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are joined to Him by love and faith. Going forth in accordance with the quality of their love and faith.
- **Everyone sees that the understanding is the receptacle of wisdom, but few see the will is the receptacle of love. This is because the will does not act at all by itself, but only through the understanding.**
- For everything of a man's life flows in, since man is not life but a recipient of life, consequently he is a recipient of love, for **love is life**.
- **Heavenly love consists in loving what is good, honest, and just, because it is good, honest and just, and in doing this from love. Those that have this love have a life of goodness, honesty, and justice, which is the heavenly life.**

There are two things which make life, love and wisdom; or what is the same, the good of love and the truth of wisdom. These flow in from God, and are received by man, and are felt in the man as in him; and because they are felt by him as in him, they also proceed as from him. It is given by the Lord, that they should be thus felt by the man, in order that what flows in may affect him, and so be received and remain.

But because all evil also flows in, not from God, but from hell, and this is received with enjoyment, because man was born such an organ, therefore no more of good is received from God, than there is of evil removed by the man as of himself; which is done by repentance, and at the same time by faith in the Lord.

The very life of man is his love, and as his love is such is his life, such even is the whole man; but it is the dominant or ruling love that makes the man.

This love has many loves subordinate to it which are derivations from it; and while these are in

appearance different loves, yet they are everyone included in the dominant love, and with it form one kingdom. The dominant love is like the king and head of the others; it directs them, and through them as mediate ends it looks to and is intent upon its own end (which is the first and last of all), and this both directly and indirectly.

What belongs to the dominant love is what is loved above all things. That which man loves above all things is constantly present in his thought, because it is in his will and constitutes his veriest life. For example, one who loves wealth above all things, whether money or possessions, is constantly studying how to acquire it, is inmostly delighted when he gets it, and inmostly grieved when he loses it. His heart is in it.

He who loves himself above all things is mindful of himself in every least thing, thinks about himself, talks about himself, acts in his own behalf, for his life is the life of self.

What a man loves above all things is his end; that he looks to in all things and in every single thing. In his will it is like the latent current of a river, which draws and bears him away even when he is doing something else, for it is that which influences him. This it is that one man searches out and discovers in another, and thereby either controls him or acts with him.

18

Man is wholly such as is that which is dominant in his life. By this he is distinguished from others; according to it his heaven is formed if he is good, and his hell if he is evil; it is his very will, his very own, and his very nature, for it is the very being of his life. **This cannot be changed after death, for it is the man himself.**

Everything that gives delight, satisfaction, and happiness to anyone is wholly from his dominant love, and is in accordance with it; for that which he loves man calls delightful because he feels it to be so. What he thinks about and yet does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love is to him good, and what is undelightful is to him evil.

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The two loves from which are all goods and truths, which, as has been said, are love to the Lord and love towards the neighbor, constitute heaven in man, for these rule in heaven; and because they constitute heaven in man they also constitute the church in him. The two loves from which are all evils and falsities, which, as has been said, are the love of self and the love of the world, constitute hell in man, for they rule in hell; and consequently they destroy the church in man.

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FEAR OF THE LORD

2 Chron 19:7
Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

Prov 23:17
Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

Prov 15:16
Better is little with the fear of the LORD than great treasure and trouble therewith.

The Greek, Hebrew, and English definitions will give us an accurate definition to “fear” of the Lord. The Greek and Hebrew definitions defines fear as to revere, to be reverent, with morality.
The English dictionary defines fear is to have reverential awe of God.

Fear is having reverence. Having this reverence and awe we go to the English dictionary of awe and we have:
An emotion variously, or at times, combining dread, (dread means to regard with awe). Veneration, which means; with respect or awe inspired by the dignity, wisdom, and dedication. A wonder that is inspired by authority or by the sacred or sublime.
Awe is to reveal the meaning to understand, “inspired by authority (Christ) and to be in awe of”.
Furthermore, we can see that this “fear” is to elevate or exalt dignity or honor looking at the definition of sublime. Sublime meaning to “to convert something into a higher worth.”
That is certainly interesting as we would think that having the fear of the Lord we are raising our standards focusing away from the flesh to a spiritual life thus having salvation which truly has a high worth.

To summarize;

- Having this fear towards God is elevating or exalting one's dignity or honor towards Him.
- Converting our fleshly ways to direct our living towards the spirit and converting ourselves into a higher worth.
- Having “fear of the Lord”, this reverence and awe for Him (which in essence is love), we are converted into a higher worth now having salvation. Through our Lord, from our Lord.

The following are taken from scriptures that are listed at the end of this chapter.

Fear of the Lord is;

- The beginning of wisdom (having fear of the Lord IS wisdom)
- Instruction of wisdom (before honor is humility)
- The beginning of knowledge (knowledge of the Holy is understanding)
- “Faithfully” having a “perfect heart”
- Not to envy sinners
- Fear is strength of salvation (and a treasure)
- Departing from evil, that evil will flee
- Serving in truth
- Prolong your days of life
- To be clean (pure) and enduring forever. Judgment being true and righteous
- Having strong confidence and a place of refuge
- A fountain of life, departing from the snares of death
- To continue your “fear of the Lord” always
- Hate evil, pride, arrogance, evil ways, froward mouth (habitually disobedient)

Wisdom and knowledge brings understanding. Being truthful and serving in truth, departing from evil, pride, arrogance, and habitual sin will bring this “perfect heart” or fear of the Lord. Now we are looking at reverential awe of our Lord.

Scriptures used to the above 14 points on the fear of the Lord; Prov 2:5, Prov 9:10, 2 Chron 19:9, Job 28:28, Prov 15:33, Prov 1:7, Prov 8:13, Prov 22:4, Prov 23:17,
Isa 33:6, Prov 3:7, Prov 16:6, Sam 12:24, Prov 10:27, Ps 19:9, Prov 14:26-27, Prov 14:27, Prov 19:23, 1 Sam 12:14,
Additional scripture for fear of the Lord; Ps 111:10, Isa 11:2-3, Deut 6:24, Deut 6:2, Acts 9:31, Deut 10:12.

CHARITY

1 Cor 13:13

And now abideth faith, hope, charity, these three; but t**he greatest of these is charity**.

Charity is an internal affection which consists in a heartfelt desire to do the neighbor good, and in this being the delight of life; and this without any reward.

They that are in genuine affection of charity and faith believe that from themselves they do not desire any good, and this not for the sake of doctrine as the end in view, but for the sake of life. This affection conjoins itself with the affection of charity through the desire to do according to the truth, thus to do the truth itself.

THE "FIRST" OF CHARITY IS TO LOOK TO THE LORD AND SHUN EVILS BECAUSE THEY ARE SINS; THIS IS DONE BY REPENTANCE.

It is well known that charity, or love towards the neighbor, is doing good to others. But how one should do good, and to whom, so that the charity may be charity, will be described in what follows.

Everyone knows that no one can do good that is in itself good, except from Him who is Good Itself, or Good in Himself, that is, except from God.

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Moreover, it is possible for everyone to know that, so long as a man is in evil, and thus, through that evil, in company with the devil, he can do no other good than impure good, which outwardly has the appearance of being good, but inwardly is evil; which good is either pharisaical or done for reward.

It will be necessary, therefore, to say first what a man should be, so that the good proceeding from him may be in itself good, thus the good of charity.

To be expounded in this order:

(1) In so far as anyone does not shun evils because they are sins, he remains in them.

(2) In so far as anyone does not recognize and know what are sins, he does not see otherwise than that he is without sin.

(3) In so far as anyone recognizes and knows what are sins, he can see them in himself, confess them before the Lord. and repent of them.

(4) Before repentance, good is spurious good. It is the same with charity, because good is of charity.

THE “SECOND” OF CHARITY IS TO DO GOOD TO THE NEIGHBOR.

THE NEIGHBOUR IS TO BE LOVED IN ACCORDANCE WITH HIS SPIRITUAL GOOD, AND HIS MORAL, CIVIL, AND NATURAL GOOD THEREFROM; CONSEQUENTLY IT IS GOOD THAT, IN A SPIRITUAL SENSE, IS THE NEIGHBOUR TO BE LOVED.

(1) A man is not a man by reason of his face and body, but by reason of the good of his will.

(2) When the good of a man's will is loved, the man himself is being loved.

(3) A man is a man by reason of his spiritual good, and not by reason of his moral, civil, and natural good separate from spiritual good.

(4) Such as a man's spiritual good is, such is his moral, civil, and natural good; because these three goods derive their life solely from spiritual good.

(5) Consequently, it is good that, in a spiritual sense, is the neighbour to be loved. Spiritual good is the good of charity, thus, the Lord, heaven, and the Church with him; for such is the man in the goods derived from it.

The conjunction of the Lord with man is not by faith, but by the life of faith, which is charity. Worship from the good of charity is true worship, but the worship from the truth of faith, without the good of charity, is merely an external act.

Charity consists in an internal affection of doing truth, and not in an external affection without it. Therefore charity consists in performing uses for the sake of uses, and its kind is according to the uses.

Therefore, charity consists in performing uses for the sake of uses, and its kind is according to the uses. Charity is man's spiritual life.

Civil good, which is justice, and moral good, which is good of life in society, are also the neighbor. To love the neighbor is not to love the person, but that in him which makes him the neighbor, that is, good and truth.

They who love the person, and not that which makes the neighbor in him, love the evil as well as the

good. And they do service to the evil as well as to the good, when yet to serve the evil is to injure the good, and this is not to love the neighbor.

To love the neighbor is to do what is good, just, and upright in every work, and in every function.

Our Lord makes this clear;

Matt 25:42-46

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 21

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Pharisaic or hypocritical good, or something natural in which there is nothing spiritual, thus it is spurious good; and if done for the sake of salvation, it is good done for reward.

But these things are to be illustrated in this order:

(1) Not wishing to do evil to the neighbor, is loving him.

(2) Wishing to do good to the neighbor, is loving him.

(3) In so far as a man does not wish to do evil to the neighbor, he wishes to do him good from charity; but not the reverse.

(4) From this it follows, that the "first" of charity is to look to the Lord and shun evils as sins; and that the "second" of charity is to do good to the neighbor.

Concerning Charity;

- Concerning charity and faith; there cannot exist a grain of spiritual faith apart from charity, since charity is the life, soul, and essence of faith.
- The “first” of charity is to look to the Lord and shun evils as sins. Strengthening your love-faith with the Lord first and foremost.
- In a natural sense, the neighbor who is to be loved is a fellow citizen, one's country, also the human race.
- The neighbor is to be loved in accordance with his spiritual good, and his moral, civil, and natural good therefrom; consequently it is good that, in a spiritual sense, is the neighbor to be loved.
- Everyone loves the neighbor from the good of charity in himself; consequently the quality of anyone's charity is such as the charity he himself is.
- A man is born to the end that he may become a charity; but he cannot become a charity unless he constantly wills and does the good of charity from affection and its delight.
- Every man who looks to the Lord, and shuns evil as sins, becomes a charity, if he honestly justly, and faithfully carries out the work of his occupation or employment.
- The signs of charity are all the things that are of worship.
- Benefactions of charity are all the goods that a man who is a charity does, in freedom, outside the scope of his occupation.
- Where there is no truth of faith, the church does not exist, and where there is no good of charity, religion does not exist.
- No one can have charity except from the Lord.

- In so far as anyone does not shun evils as sins, he remains in them.
- Good before repentance is not good, nor, before repentance is charity charity.
- The “first” of charity is to look to the Lord and shun evils as sins, which is done by repentance.
- The neighbor is to be loved in accordance with his spiritual good, and his moral, civil, and natural good therefrom; consequently it is good that in a spiritual sense, is the neighbor to be loved.

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- Everyone loves the neighbor from the good of charity in himself; consequently the quality of anyone's charity is such as the charity he himself is.
- Signs of charity are all the things that are of worship.
- A man ought to shun evils as sins, as from himself, while doing so nevertheless from the Lord.
- In so far as anyone does not recognize and know what sins are, he sees no otherwise than that he is without sin.
- In so far as anyone recognizes and knows what sins are, he can see them in himself, confess them before the Lord, and repent.

In Charity and Faith everything has reference to these two:

1. There cannot exist a grain of spiritual faith part from charity, since charity is the life, soul, and essence of faith;
2. Such as the charity is, such is the faith; and the faith that precedes charity is a faith of cognitions, which is historical faith, in itself a knowing.

WHERE THERE IS NO TRUTH OF FAITH, THE CHURCH DOES NOT EXIST; AND WHERE THERE IS NO GOOD OF LIFE, RELIGION DOES NOT EXIST.

The Church and religion make one, like truth and good. And because truth is of faith and good is of charity, they make one as faith and charity do; and, in order that it may be still more clearly understood, they make one as do the understanding and the will.

It is well known that it is possible for a man to understand well and all the while not will well, and to understand truths and thence give utterance to them, and yet not from willing them do them.

But when he wills as he understands, and does as he says, then the will and the understanding with him make one.

It is similar in the case of the Church and religion. The Church is a Church from its doctrine; and religion is religion from a life in accordance with doctrine. And the doctrine ought to be composed of truths, and the life ought to be made up of goods.

But, in order that these things may come into a clearer light, they must be explained in the following order:

(1) All the truths of faith in the Church are from the Word.

(2) The truths of faith that are from the Word teach what is to be believed and what is to be done, so that a man's lot may be eternal life.

(3) It is said "the Church" on account of doctrine, and "religion" on account of a life in accordance therewith.

(4) With those who, by both doctrine and life, are in faith separate from charity, there is neither the Church nor religion.

CHARITY WITH FAITH

Charity is the soul, the life, and the essence of faith. And because charity is all that, what

then is faith when charity is removed, but dead faith? (James 2:20)

Every good that a man does to the neighbor is of charity, or is charity. The quality of the charity therefore may be recognized from the three things preceding, namely:

1) To what extent he shuns evils as sins.
2) To what extent he knows and recognizes what are sins;

3) And to what extent he has seen them in himself, confessed them, and repented. These are the indications to anyone of what quality is the charity he has.

To do good from obedience is not from freedom, because it is not from affection. In it there is the thought of reward, and consequently merit. In proportion as man shuns evils as sins in the same proportion, he does good not from himself but from the Lord. In proportion as man shuns evil, in the same proportion his works become works of charity.

1 Cor 13:1-14:1
1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity , I am nothing.
3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity , it profiteth me nothing.
4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the truth;
7 Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
13 And now abideth faith, hope, charity , these three; but the greatest of these is charity.

Other verses in direct relationship to charity is as follows; 1 Cor 8:1-3, 1 Cor 14:1, 1 Cor 16:14, Col 3:14, 1 Thess 3:6, 2 Thess 1:3, 1 Tim 1:5, 1 Tim 2:15, 1 Tim 4:11-12, 2 Tim 2:22, 2 Tim 3:10, Titus 2:1-2, 1 Peter 4:8, 1 Peter 5:14, 2 Peter 1:7, 3 John 4-6, Jude 12, Rev 2:19.

SERVING YOUR NEIGHBOR IN CHARITY

John 13:14
14 If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet**.
15 **For I have given you an example**, that ye should do as I have done to you.
16 Verily, verily, I say unto you, **The servant is not greater than his lord; neither he that is sent greater than he that sent him.**
17 If ye know these things, happy are ye if ye do them.

ONE OF YOUR NEIGHBORS...YOUR ENEMY

There should be no confusion to the relationship and understanding we are to have with our Lord and neighbor. Because of the sinful nature of the flesh, we become our own gods defending ourselves, protecting our material worldly things, our worldly flesh, and worldly thinking forgoing the love in charity.
Holding true is in loving your enemy as Christ mentions in the scriptures below. If we should have any

problems with our relationship with our Lord it would be in acting completely opposite in a situation where there is physical, mental, or material loss and having to react according to our Lord's command.

Matt. 5:38-44
38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.
41 And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
44But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Luke 17:3-4
Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. **And if he trespass against thee seven times in a day**, and seven times in a day turn again to thee, saying, I repent; **thou shalt forgive him**.

Because of our nature, (as in everything) success is only possible overcoming this nature through petitioning our Lord.

FAITH & CHARITY

Cannot a man have charity and faith, and still not works?

Cannot a man be in affection and thought about anything, and yet not in the performance of it?

He cannot, except only ideally, but not really. He must still be in the endeavor or the will to operate; and the will or the endeavor is in itself the act, because it is in the continual effort to act; which becomes an outward act when determination is present. On which account the endeavor and will, as an interior act, is accepted by every wise man, because it is by God, altogether as an exterior act, **provided it does not fail when opportunity is given.**

- Charity without faith is not anything; nor faith without charity; nor charity and faith without works; but in works they become something, of a quality according to the use of the works. It is similar with affection, thought, and operation; and it is similar with will, understanding, and action.
- Charity is the all of faith, consequently that it is the soul, life, and essence of faith, just as the affection is of thought, and as the sound is of speech; and if you desire it, you will see the formation of faith from charity like the formation of speech from sound, because they correspond.
- Spiritual faith, the spirit and life of which is derived solely from charity, for charity is spiritual, and by charity, faith; wherefore faith without charity is a merely natural faith, which is dead, which also conjoins itself with merely natural affection, which is nothing else but lust.
- All of faith is truth, and the all of charity, good, and that truth without good is not truth in spirit, and that good without truth is not good in spirit, and that thus one must make the other.
- **Faith is not only to believe, but to will and do, therefore there is no faith if there is no charity. Charity or love is to will and do.**

TRUTH

Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end.

There are 3 kinds of truths, civil, moral, and spiritual.

- Civil truths relate to judgment and of government and what is just.
- Moral truths pertain to matters in life in what is honest, right, and to virtues of every kind.
- Spiritual truths relate to matters of heaven and church. (good of love and truth of faith)
- Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end.
- It is not the desire of an intelligent man to be able to confirm whatever he pleases; but to be able to see truth as truth, and falsity as falsity, and to confirm his insight, is the way of an intelligent man.

FAITH

Faith is an internal affection which consists in a heartfelt desire to know what is true and what is good, and this not for the sake of doctrine as the end in view, but for the sake of life. This affection conjoins itself with the affection of charity through the desire to do according to the truth, thus to do the truth itself.

He who leads a life of faith does repentance daily; for he reflects upon the evils that are in him, acknowledges them, guards against them, and supplicates the Lord for aid.

From himself man is continually falling, but is continually being raised up by the Lord. He falls from himself when he thinks what is evil with desire; and he is raised up by the Lord when he resists evil, and consequently **does not do it**.

Such is the state with all who are in good; but they who are in evil are continually falling, and also are continually being uplifted by the Lord; but this is to prevent them from falling into the most grievous hell of all, whither from themselves they incline with all their might: thus in truth uplifting them into a milder hell.

Repentance of the mouth and not of the life is not repentance. Sins are not forgiven through repentance of the mouth, but through repentance of life.

Sins are continually being forgiven man by the Lord, for He is mercy itself; but sins adhere to the man, however much he may suppose that they have been forgiven, nor are they removed from him except through a life according to the commands of faith.

So far as he lives according to these commands, so far his sins are removed; and **so far as they are removed, so far they have been forgiven**.

For by the Lord man is withheld from evil, and is held in good; and he is so far able to be withheld from evil in heaven, as in the life of the body he has done what is good from affection.

This shows what the forgiveness of sins is, and whence it is. He who believes that sins are forgiven in any other way, is much mistaken.

Faith is nothing else but the form of charity, just as speech is the form of sound.

Matt. 9:29-30
Then touched he their eyes, saying, **According to your faith be it unto you.**
And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

- He who has been instructed concerning Divine Order, may moreover understand that man was created to become an angel.
- It is one thing to know truths, another to acknowledge them, and yet another to have faith in them. Only the faithful can have faith.
- Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end.

TRUTH & WISDOM

- The affection of truth, is in the light of wisdom.

Ps 51:6

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

GOOD & TRUTH

All things in the universe that are in Divine order have relation to good and truth; for nothing can exist in heaven or in the world that does not have relation to these two. This is because both of these, good as well as truth, go forth from God from whom are all things.

From this it is clear that it is necessary for man to know what good is and what truth is, how the one has regard to the other and how the one is conjoined with the other; and this is especially necessary for the man of the church, since all things of the church have relation to good and truth, just as all things of heaven do, because the good and truth of heaven are also the good and truth of the church.

It is according to Divine order for good and truth to be conjoined and not separated, thus that they be one and not two; for they are conjoined when they go forth from God and are conjoined in heaven, and therefore must be conjoined in the church.

The conjunction of good and truth is called in heaven the heavenly marriage, for all who are there are in that marriage. For this reason in the Word heaven is likened to a marriage, and the Lord is called the bridegroom and husband, and heaven, and likewise the church, the bride and wife. Heaven and the church are so called because those who are there receive the Divine good in truths.

All the intelligence and wisdom that the angels have is from that marriage, and nothing thereof is from good separated from truth, or from truth separated from good. It is the same with the men of the church.

Since the conjunction of good and truth is like a marriage, it is evident that good loves truth, and that truth in turn loves good, and that each desires to be conjoined with the other.

The man of the church who has no such love and no such desire is not in the heavenly marriage; therefore the church is not yet in him, since the conjunction of good and truth is what constitutes the church.

Goods are manifold. In general there is spiritual good and there is natural good, and also the two conjoined in genuine moral good. As with goods so with truths, since truths are of good and are forms of good.

As with good and truth, so is it in an opposite way with evil and falsity; that is, as all things in the universe that are in accordance with Divine order have relation to good and truth, so do all things contrary to Divine order have relation to evil and falsity.

Again, as good loves to be conjoined with truth, and truth with good, so does evil love to be conjoined with falsity and falsity with evil.

And further, as all intelligence and wisdom is born from the conjunction of good and truth, so is all irrationality and folly born from the conjunction of evil and falsity. The conjunction of evil and falsity viewed interiorly is not marriage but adultery.

From the fact that evil and falsity are the opposites of good and truth, it is clear that truth cannot be conjoined with evil, nor good with the falsity of evil.

If truth is joined to evil it comes to be no longer truth, but falsity, because it is falsified; and if good is joined to the falsity of evil it comes to be no longer good, but evil, because it is adulterated.

But falsity that is not the falsity of evil may be joined to good.

No one who is in evil and therefrom in falsity by confirmation and life, can know what good and truth are, for he believes his own evil to be good, and therefore his own falsity to be truth; but everyone who is in good, and therefrom in truth by confirmation and life, can know what evil and falsity are.

This is because all good and its truth are in their essence heavenly, while all evil and its falsity are in their essence infernal, and everything heavenly is in light, but everything infernal in darkness.

Luke 11:34-36

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Take heed therefore that the light which is in thee be not darkness.

If thy whole body therefore be full of light , having no part dark , the whole shall be full of light , as when the bright shining of a candle doth give thee light .

WILL & UNDERSTANDING

Man has two faculties which constitute his life; one called the will and the other the understanding. These are distinct from each other, but so created as to be one, and when they are one they are called the mind; consequently these are the human mind, and in them the whole of man's life resides in its principles, and therefrom in the body.

As all things in the universe which are according to order, have relation to good and truth, so all things in man have relation to the will and understanding; since good in man pertains to the will, and truth to the understanding; for these two faculties or these two lives of man are their receptacles and subjects - the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth.

Here and nowhere else are the goods and truths in man, and as goods and truths in man are nowhere else, so love and faith are nowhere else, since love belongs to good and good to love, while faith belongs to truth and truth to faith.

Again, **the will and understanding constitute man's spirit**, for in these his wisdom and intelligence reside, also his love and charity, and in general his life.

The body is mere obedience.

Nothing is more important than to know how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding the same as between good and truth.

The nature of that marriage will be made clear in what is now to be set forth respecting good and truth, namely, that as good is the very being of a thing, and truth its manifestation there from, so is the will in man the very being of his life, while the understanding is its manifestation therefrom; for good, which belongs to the will, takes form in the understanding, and there presents itself to view.

WORKS & DEEDS

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

Consequently, a deed or work viewed in itself is merely an effect that derives its soul and life from will and thought, even to the extent that it is nothing but will and thought in effect, and thus is will and thought in outward form.

From this it follows that a deed or work is in quality such as are the will and thought that produce it. If

the thought and will are good the deeds and works are good; but if the thought and will are evil the deeds and works are evil, although in outward form they appear alike.

A thousand men may act alike, that is, may do like deeds, so alike in outward form as to be almost undistinguishable, and yet each one regarded in itself be different, because from an unlike will.

For example, when one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor; another out of regard to the world and gain; a third out of regard to reward and merit; a fourth out of regard to friendship; a fifth from fear of the law and the loss of reputation or employment; a sixth that he may draw some one to his own side, even when he is in the wrong; a seventh that he may deceive; and others from other motives.

In all these instances although the deeds are good in appearance, since it is a good thing to act honestly and justly with a companion, they are nevertheless evil, because they are done, not out of regard to honesty and justice and for the love of these, but out of regard to love of self and the world which are loved; and honesty and justice are made to serve that love as servants serve a lord, whom the lord despises and dismisses when they fail to serve him.

In outward form those act in a like way who act honestly and justly with a companion because they love what is honest and just. Some of these act from the truth of faith or from obedience, because the Word so commands; some from the good of faith or from conscience, because from a religious motive; some from good of charity towards the neighbor because his good should be regarded; some from the good of love to the Lord because good should be done for the sake of good, as also what is honest and just should be done for the sake of honesty and justice; and this they love because it is from the Lord, and because the Divine that goes forth from the Lord is in it, and consequently regarded in its very essence it is Divine.

The deeds or works of such are inwardly good, and therefore are outwardly good also; for, as has been said above, deeds or works are precisely such in quality as the thought and will from which they proceed, and apart from thought and will they are not deeds and works, but only inanimate movements. All this explains what is meant in the Word by works and deeds.

DEEDS FROM LOVE & FAITH

As deeds and works are from the will and thought, so are they from the love and faith, consequently they are such as the love and faith are; for it is the same thing whether you say one's love or his will, and it is the same thing whether you say one's faith or his established thought; for that which a man loves he wills, and that which a man believes he thinks; and when a man loves what he believes he also wills it and as far as possible does it.

Everyone may know that love and faith are within man's will and thought, and not outside of them, for love is what kindles the will, and the thought is what it enlightens in matters of faith; therefore only those that are able to think wisely are enlightened, and in the measure of their enlightenment they think what is true and will it, or what is the same, they believe what is true and love it.

But it must be understood that it is the will that makes the man, while thought makes the man only so far as it goes forth from the will; and deeds and works go forth from both; or what is the same, it is love that makes the man, and faith only so far as it goes forth from love; and deeds or works go forth from both.

Consequently, the will or love is the man himself, for whatever goes forth belongs to that from which it goes forth. To go forth is to be brought forth and presented in suitable form for being perceived and seen.

All this makes clear what faith is when separated from love, namely, that it is no faith, but mere knowledge, which has no spiritual life in it; likewise what a deed or work is apart from love, namely, that it is not a deed or work of life, but a deed or work of death, which possesses an appearance of life from an evil love and a belief in what is false. This appearance of life is what is called spiritual death.

Again, it must be understood that in deeds or works the whole man is exhibited, and that his will and thought or his love and faith, which are his interiors, are not complete until they exist in deeds or works,

which are his exteriors.

Everyone can know that willing and not doing, when there is opportunity, is not willing; also that loving and not doing good, when there is opportunity, is not loving, but mere thought that one wills and loves; and this is thought separate, which vanishes and is dissipated.

Love and will constitute the soul itself of a deed or work, and give form to its body in the honest and just things that the man does.

This is the sole source of man's spiritual body, or the body of his spirit; that is, it is formed solely out of the things that the man does from his love or will.

In a word, all things of man and his spirit are contained in his deeds or works.

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

There are 3 kinds of love we need to be aware of;

- Love of heaven, which is spiritual love.
- Love of the world, which is material.
- Love of self, which is corporeal. (in opposition to one's mind or spirit)

The man who has heavenly and spiritual love goes to heaven; while the man who has corporeal and worldly love and no heavenly and spiritual love goes to hell.

The life of those taken up into heaven had been derived from a heavenly and spiritual love, while the life of those cast into hell had been derived from a corporeal and worldly love.

Heavenly love consists in loving what is good, honest, and just, because it is good, honest and just, and in doing this from love; and those that have this love have a life of goodness, honesty, and justice, which is the heavenly life.

Those that love what is good, honest, and just, for its own sake, and who do this or live it, love the Lord above all things, because this is from Him; they also love the neighbor, because this is the neighbor who is to be loved.

But corporeal love is loving what is good, honest, and just, not for its own sake but for the sake of self, because reputation, honor, and gain can thus be acquired.

Such, in what is good, honest, and just, do not look to the Lord and to the neighbor, but to self and the world, and find delight in fraud; and the goodness, honesty and justice that spring forth from fraud are evil, dishonesty, and injustice, and these are what are loved by such in their practice of goodness, honesty, and justice.

LOVE & WISDOM

Since anyone can see from reason that love is what does and wisdom is what teaches, and that which love does is good and that which wisdom teaches is truth.

One would think that the tongue and lips speak from a certain life in themselves, and that the arms and hands act in a like manner; but it is the thought, which itself is spiritual that speaks.

The will which is also spiritual, acts through each organ which in themselves are material because it is taken from the natural world.

Love from the Lord is the very abode of wisdom and love, thus rationality and morality.

From these things it is perceived what is spiritual and what is natural being united in man, cause him to live a spiritual natural man.

So far that a man loves wisdom or so far as wisdom is with him, he is an image of God. **That is a receptacle of life from God. Love itself and wisdom itself are not life, but your very being, or existence.**

Life comes from God and flows into man through the soul. From the soul into the mind or into his thoughts and affections. It is from there that senses like speech and action of the body are done. **The mind is subordinate to the soul, and the body subordinate to the mind. The mind has two lives, one of the will and the other of understanding.**

There are 3 degrees of wisdom and love;

- Those that are in the love of knowing truths and good.
- Those that are in the love of understanding them.
- Those that live according to those things which they know and understand.

Love and wisdom without use are not anything: they are only ideal entities; nor do they become real before they are in use: for love, wisdom, and use, are three things which cannot be separated.

If they are separated, neither is anything. Love is not anything without wisdom, but in wisdom it is formed for something.

This something for which it is formed, is use. Therefore, when love through wisdom is in use, it is then something; yea, it then first exists. They are altogether as the end, the cause, and the effect. The end is not anything, unless through the cause it is in the effect. If one of the three is loosed, the whole is loosed, and becomes as nothing.

It is similar with charity, faith, and works.

- The essence of the heavens is love, and their existence is wisdom.
- The heavens are from the Divine love, and they exist from the Divine love by the Divine wisdom, the one is of the other.
- A man may know from wisdom that he ought to do this or that, and yet he does not do it because he does not love it. But so far as a man does from love what wisdom teaches, he is an image of God.

LOVE, WISDOM, & UNDERSTANDING

Col 1:9

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

- With man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding.
- A mans soul is love and wisdom, will and understanding. Love or the will is man's very life.

LOVE, WILL, & UNDERSTANDING

Eph 5:17
Wherefore be ye not unwise, but understanding what the will of the Lord is.

- Everyone sees that the understanding is the receptacle of wisdom, but few see the will is the receptacle of love. This is because the will does not act at all by itself, but only through the understanding.

FAITH & LOVE

1 Thess 1:3
Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

- Faith is not only to believe, but to will and do, therefore there is no faith if there is no charity. Charity or love is to will and do.

- Spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are joined to Him by love and faith. Going forth in accordance with the quality of their love and faith.

Eph 3:17
That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

- As deeds and works are from the will and thought, so are they from the love and faith.

- Life is that awaits man after death, namely, that it is his love and his faith therefrom, not only in potency, but also in act; thus that it is his deeds or works, because in these all things of man's love and faith are contained. It is man's ruling love that awaits him after death.

LOVE, WISDOM, CHARITY, FAITH

That love and wisdom, charity and faith, or speaking more generally, the good of love and charity and the truth of wisdom and faith, flow in; and that the things which flow in appear in the man as in himself, and thence as from him, may be manifestly seen from the sight, the hearing, the smell, the taste, and the touch.

FREEWILL (NATURAL, RATIONAL, SPIRITUAL FREEDOM)

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

An equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom.

A spiritual equilibrium in its essence is freedom because it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual.

Therefore to be able to will either what is good or what is evil and to think either what is true or what is false, and to choose one in preference to the other, is the freedom which is here treated of.

This freedom is given to every man by the Lord, and is never taken away; in fact, by virtue of its origin it is not man's but the Lord's, since it is from the Lord.

Nevertheless, it is given to man with his life as if it were his; and this is done that man may have the ability to be reformed and saved; for without freedom there can be no reformation or salvation.

With any rational intuition any one can see that it is a part of man's freedom to be able to think wrongly or rightly, sincerely or insincerely, justly or unjustly; also that he is free to speak and act rightly, honestly, and justly; but not to speak and act wrongly, insincerely, and unjustly, because of the spiritual, moral, and civil laws whereby his external is held in restraint.

Evidently, then, it is man's spirit, which thinks and wills, that is in freedom, and not his external which speaks and acts, except in agreement with the above mentioned laws.

Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind; and these must be removed in order that he may be saved; and they cannot be removed unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and finally holds them in aversion.

Not until then are they removed. And this cannot be done unless man is in good as well as in evil, since

it is from good that he is able to see evils, while from evil he cannot see good.

The spiritual goods that man is capable of thinking he learns from childhood by reading the Word and from preaching; and he learns moral and civil good from his life in the world. This is the first reason why man ought to be in freedom.

Another reason is that nothing is appropriated to man except what is done from an affection of his love. Other things may gain entrance, but no farther than the thought, not reaching the will; and whatever does not gain entrance into the will of man does not become his, for thought derives what pertains to it from memory, while the will derives what pertains to it from the life itself.

Only what is from the will, or what is the same, from the affection of love, can be called free, for whatever a man wills or loves that he does freely; consequently man's freedom and the affection of his love or of his will are a one.

It is for this reason that man has freedom, in order that he may be affected by truth and good or may love them, and that they may thus become as if they were his own.

In a word, whatever does not enter into man's freedom has no permanence, because it does not belong to his love or will, and what does not belong to man's love or will does not belong to his spirit; for the very being of the spirit of man is love or will. It is said love or will, since a man wills what he loves. This, then, is why man can be reformed only in freedom.

In order that man may be in freedom, to the end that he may be reformed, he is conjoined in respect to his spirit both with heaven and with hell. For with every man there are spirits from hell and angels from heaven.

It is by means of hell that man is in his own evil, while it is by means of angels from heaven that man is in good from the Lord; thus is he in spiritual equilibrium, that is, in freedom. That angels from heaven and spirits from hell are joined to every man.

It must be understood that the conjunction of man with heaven and with hell is not a direct conjunction with them, but a mediate conjunction by means of spirits who are in the world of spirits.

These spirits, and none from hell itself or from heaven itself, are with man. By means of evil spirits in the world of spirits man is conjoined with hell, and by means of good spirits there he is conjoined with heaven.

Because of this the world of spirits is intermediate between heaven and hell, and in that world is equilibrium itself.

Natural Freedom, Rational Freedom, Spiritual Freedom.

The human being has reason and freedom or rationality and liberty, and has these two faculties from the Lord. Man has a faculty of understanding, which is rationality, and a faculty of thinking, willing, speaking and doing what he understands, which is liberty; and he has these two faculties from the Lord.

But many doubts may arise about either of the two faculties when thought is given to them; therefore I want to say something at this point just about man's freedom to act according to reason.

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First, it should be known that all freedom is of love, so much so that love and freedom are one. As love is man's life, freedom is of his life, too. For man's every enjoyment is from some love of his and has no other source, and to act from the enjoyment of one's love is to act in freedom. Enjoyment leads a man as the current bears an object along on a stream. But loves are many, some harmonious, others not; therefore freedoms are many. In general there are three: natural, rational, and spiritual freedom.

Natural freedom is man's by heredity. In it he loves only himself and the world: his first life is nothing else. From these two loves, moreover, all evils arise and thus attach to love. Hence to think and will evil is man's natural freedom, and when he has also confirmed evils in himself by reasonings, he does them in freedom according to his reason. Doing them is from his faculty called liberty, and confirming them from his faculty called rationality.

For example, it is from the love into which he is born that he desires to commit adultery, to defraud, to blaspheme, to take revenge. Confirming these evils in himself and by this making them allowable, he then, from his love's enjoyment in them, thinks and wills them freely and as if according to reason, and

so far as civil laws do not hinder, speaks and does them. It is of the Lord's divine providence that man is allowed to do so, for freedom or liberty is his. This natural freedom is man's by nature because by heredity, and those are in this freedom who have confirmed it in themselves by reasonings from enjoyment in self-love and love of the world.

Rational freedom is from the love of good repute for the sake of standing or gain. The delight of this love is to seem outwardly a moral person. Loving this reputation, the man does not defraud, commit adultery, take revenge, or blaspheme; and making this his reasoned course, he also does in freedom according to reason what is sincere, just, chaste, and friendly; indeed from reason can advocate such conduct. But if his rational is only natural and not spiritual, his freedom is only external and not internal. He does not love these goods inwardly at all, but only outwardly for reputation's sake, as we said. The good deeds he does are therefore not in themselves good. He can also say that they should be done for the sake of the general welfare, but he speaks out of no love for that welfare, but from love of his own standing or gain. His freedom therefore derives nothing from love of the public good, nor does his reason, which complies with his love. This rational freedom, therefore, is inwardly natural freedom. The Lord's divine providence leaves everyone this freedom too.

Spiritual freedom is from love of eternal life. Into this love and its enjoyment only he comes who regards evils as sins and therefore does not will them, and who also looks to the Lord. Once a man does this he is in this freedom. One can refuse to will and do evils for the reason that they are sins, only from an interior or higher freedom, belonging to his interior or higher love. This freedom does not seem at first to be freedom, yet it is. Later it does seem freedom, and the man acts in real freedom according to true reason, thinking, willing, speaking and doing the good and the true. This freedom grows as natural freedom decreases and serves it; and it unites with rational freedom and purifies it.

Anyone can come into this freedom if he is willing to think that there is a life eternal, and that the joy and bliss of life in time and for a time is like a passing shadow to the joy and bliss of life in eternity and for eternity. A man can think so if he will, for he has rationality and liberty, and the Lord, from whom he has the two faculties, constantly enables him to do so.

Every man can know that he has freedom of choice in spiritual things merely by observing his own thought. Is not any man able to think in freedom about God, the Trinity, charity and the neighbor, faith and its operation, and about the Word and all its teachings, and, when he has studied theology, about the particulars of these subjects?
And who cannot think and even draw conclusions, and teach and write, either for or against these things? If man were deprived of this freedom for a single moment, could he continue to think; would not his tongue be dumb, and his hand powerless?
Therefore, my friend, you may if you choose, by merely observing your own thought, reject and detest that absurd and hurtful heresy, which at this day has induced upon Christendom a lethargy respecting the heavenly doctrine of charity and faith, and of salvation thereby, and eternal life.

The reasons why this freedom of choice resides in man's will and understanding are the following:

(1) Because these two faculties must first be instructed and reformed, and then by means of these the two faculties of the external man, which cause him to speak and act.

(2) Because these two faculties of the internal man constitute his spirit which lives after death, and which is subject only to Divine law, the primary thing of which is, that man should think of the law, should practice and obey it of himself, although from the Lord.

(3) Because, as to his spirit, man is midway between heaven and hell, thus between good and evil, and therefore in equilibrium, and in consequence of this he has freedom of choice in spiritual things. But so long as man lives in the world, he is as to his spirit in equilibrium between heaven and the world, and then he is scarcely aware that so far as he withdraws from heaven and draws nearer to the world, he draws near to hell. He is aware of this and yet not aware, in order that even in this respect he may be in freedom, and may be reformed.

(4) Because these two, the will and the understanding, are the two receptacles of the Lord, the will the receptacle of love and charity, the understanding the receptacle of wisdom and faith; and each one of these is made active by the Lord while man is in complete freedom, in order that there may be a mutual and reciprocal conjunction between them, whereby salvation is effected.

(5) Because all the judgment that is effected in man after death is in accord with the use he has made of freedom of choice in spiritual things.

The conclusion from all this is that freedom of choice itself in spiritual things resides in the soul of man in all perfection, and from that it flows, like a stream into a fountain, into his mind, into the two parts of it, which are the will and the understanding, and through these into the bodily senses, and into speech and actions.

For in man there are three degrees of life, the soul, the mind, and the sentient body; and all that is included in the higher degree is more perfect than that which is in a lower degree.

It is this freedom of man, through which, in which, and with which, the Lord is present in him, and unceasingly urgent to be received; but He in no way sets aside or takes away this freedom, since, as said above, whatever man does in spiritual things, that is not done from freedom, does not endure. It may therefore be said that the Lord's abode in man is this freedom of man which is in his soul.

It is evident without explanation that the doing of evil, in both the spiritual and the natural world, is restrained by laws, since otherwise society would everywhere cease to exist.
Nevertheless, it must be made clear that without such external bonds, not only would society cease to exist, but the whole human race would perish.
For man is enticed by two loves, the love of ruling over all, and the love of possessing the wealth of all. These loves, if uncurbed, rush onward to infinity. The hereditary evils into which man is born have arisen principally from these two loves; nor was the sin of Adam any other than a desire to become as God, which evil the serpent infused into him, as it is written; therefore in the curse pronounced upon him it is said: That the earth should bring forth the thorn and the thistle to him (Gen. 3:5, 18); which means all evil and falsity therefrom.

All who are enslaved by these loves, look upon themselves as the one only object, in which and for which all others exist. Such have no pity, no fear of God, no love for the neighbor; consequently they are unmerciful, inhuman and cruel, and are possessed by an infernal lust and greed for robbing and plundering, and by craft and cunning in working out their purposes.

Such evils are not innate in the beasts of the earth; these do not slaughter and devour each other, except from the love of satisfying their hunger or defending themselves. Therefore a wicked man, viewed with reference to these loves, is more inhuman, fiercer, and worse than any beast.

That man is inwardly such, is manifest in seditious disturbances when the bonds of law are loosed, and also in massacres and pillaging, when the signal is given to soldiers that they are free to satiate their fury upon the conquered or besieged; from which scarcely anyone desists until the drum beats the order to do so.

From all this it is clear that if no fear of legal penalties restrained men, not only society, but the whole human race, would be destroyed. But none of these evils can be removed except by the true use of freedom of choice in spiritual things, and this is done by directing the mind to reflection upon the state of life after death.

- All freedom pertains to love or affection, since whatever a man loves he does freely. Since freedom pertains to love it is the life of everyone. Nothing appears to be man's own except what is from freedom.

- There is heavenly freedom and infernal freedom. Heavenly freedom pertains to heavenly love, or the love of good and truth. And as the love of good and truth is from the Lord freedom itself consists in being led by the Lord.

- Man is led into heavenly freedom by the Lord through regeneration. Man must have freedom in order to be regenerated. In no other way can the love of good and truth be implanted in man, and appropriated by him seemingly as his own.

- Nothing is conjoined to man in a state of compulsion. If man could be reformed by compulsion all would be saved. In reformation compulsion is harmful. All worship from freedom is worship, but

worship from compulsion is not worship.

- Repentance must be effected in a free state, and repentance effected in a state of compulsion is of no avail. States of compulsion, what they are. It is granted to man to act from the freedom of reason, to the end that good may be provided for him, and this is why man has the freedom to think and will even what is evil, and to do it so far as the laws do not forbid.

- Man is kept by the Lord between heaven and hell, and thus in equilibrium, that he may be in freedom for the sake of reformation. What is implanted in freedom endures, but not what is implanted under compulsion. For this reason no one is ever deprived of his freedom.

- The Lord compels no one. Compelling one's self is from freedom, but not being compelled. A man ought to compel himself to resist evil.
- Also to do good as if from himself, and yet to acknowledge that it is from the Lord. Man has a stronger freedom in the temptation combats in which he conquers, since he then compels himself more interiorly to resist, although it appears otherwise.

- Infernal freedom consists in being led by the loves of self and of the world and their lusts. Those who are in hell know no other freedom. Heavenly freedom is as far removed from infernal freedom as heaven is from hell. Infernal freedom, which consists in being led by the loves of self and of the world, is not freedom but servitude. For servitude is in being led by hell.

THE SCIENCE BETWEEN GOD & MAN, HEAVEN & EARTH

Since EVERYTHING comes from the Lord including the science of life; the soul, mind, spirit, evil and goodness, wisdom, knowledge, truth and falsities; we can know the deep truths to life to be able to overcome evil, become knowledgeable and wise and enjoy eternal life with our Lord.

Within the depths of knowledge, the simplicities in salvation is no more then acknowledging evil, shunning evil, loving our Lord our Creator, and loving all other souls in His Kingdom on earth and in heaven as much as He loves ALL His created souls.

The difference between THIS science and the science of man in the flesh world is this; The sciences stated here-forward are from our Lord and simply that. This science does not come from man, but revealed to man from the heavens.

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CONSCIENCE

Conscience is formed in a man from his religious persuasion according to the reception of this within himself. A motivation deriving logically from ethical or moral principles that govern a person's thoughts and actions.

With the man of the church, Conscience is formed by means of truths of faith from the Word, or from doctrine drawn from the Word, according to the reception of these in the heart. For when a man knows the truths of faith and apprehends them in his own way, and afterward wills them and does them, a Conscience is then being formed in him.

Reception in the heart is reception in the will, for the will of man is that which is called his "heart."

From this it is that those who have Conscience speak from the heart what they speak, and do from the heart what they do. Such also have an undivided mind, for they act in accordance with what they believe to be true and good, and in accordance with what they understand. Consequently a more perfect Conscience is possible with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others, than is possible with those who are less enlightened, and who are in an obscure perception.

Those have Conscience who have received from the Lord a new will. This will is itself the Conscience; and therefore to act contrary to Conscience is to act contrary to this will. And as the good of charity

makes the new will, the good of charity also makes the Conscience.

Conscience is formed by means of the truths of faith, as also is the new will, and charity, it follows that to act contrary to the truths of faith is to act contrary to Conscience.

As the faith and charity which are from the Lord make a man's spiritual life, it follows that to act contrary to Conscience is to act contrary to this life.

To act contrary to Conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which man has from the Lord, it is evident from this that a man is in the tranquility of peace, and in internal blessedness, when he acts according to Conscience; and that he is in in-tranquility, and also in pain, when he acts contrary to Conscience. This pain is what is called "the stings of Conscience."

Man has a Conscience of what is good, and a Conscience of what is just. The Conscience of what is good is the Conscience of the internal man; and the Conscience of what is just is the Conscience of the external man. The Conscience of what is good consists in acting according to the precepts of faith from internal affection; while the Conscience of what is just consists in acting according to civil and moral laws from external affection. They who have a Conscience of what is good, have also a Conscience of what is just; but they who have only a Conscience of what is just, have the capacity of receiving a Conscience of what is good.

What Conscience is may also be illustrated by example.

If, unknown to another, a man has the property of that other in his possession, and thus can keep it for himself without any fear of the law, or of the loss of honor and reputation, and nevertheless returns it to the other because it is not his own. He has Conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just.

From this example it may be inferred the character of those who have no Conscience. They are known from the opposite. Those among them who for the sake of their own advantage would make what is unjust to appear as just, and what is evil to appear as good, and the reverse, have no Conscience. Those of them who know that what they do is unjust and evil, and yet do it, do not know what Conscience is, and if instructed, do not wish to know. Such are they who do all things for the sake of themselves and the world.

Those who have not received Conscience in the world cannot receive Conscience because they have no plane into which heaven (that is, the Lord through heaven) can flow, and whereby it may operate, and so draw them to itself; for Conscience is the plane and receptacle of the influx of heaven. Such persons are associated with those who love themselves and the world above all things; and these things are in hell.

The influx of the angels is especially into the conscience of man: there is the plane into which they operate. This plane is in the interiors of man. Conscience is twofold, interior and exterior. Interior conscience is of spiritual good and truth; exterior conscience is of justice and equity. At the present day this latter conscience exists with many; but interior conscience with few.

They who enjoy exterior conscience are of such a character that if they act contrary to what is good and true, or contrary to what is just and equitable, they are inwardly distressed and tormented; not because by so doing they suffer loss of honor, of gain, or of reputation; but because they have acted contrary to good and truth, or to justice and equity.

But where these consciences do not exist, there is something else of a very low nature which sometimes counterfeits conscience, and which leads men to do what is true and good, and what is just and equitable, not from the love of these, but for the sake of self and their own honor and advantage.

These persons also are distressed and tormented when adverse things befall them. But this conscience is no conscience, because it belongs to the love of self and of the world, and there is nothing in it which regards the love of God and of the neighbor.

They who are in this false conscience do not even know what conscience is, and when they are told by others what it is, they deride it and believe it to be the result of simplicity or of mental disorder. These things have been said in order that it may be known how the case is with influx, namely, that conscience is the plane into which the angels flow, and indeed into the affections of good and truth, and of justice and equity. and that in this way they hold the man bound, yet still in freedom.

TEMPTATIONS

Matt 26:41
Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

Luke 11:4
And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil.

Temptations are spiritual combats in a man. For they are combats between the evil that is in him from hell, and the good that is in him from the Lord.
Temptation is induced by evil spirits who dwell WITH man in his evils and falsities; these spirits excite his evils, and accuse him. But angels from the Lord, who dwell in his goods and truths, call forth the truths of faith which are with him, and defend him.
That which is dealt with in Temptations relates to the dominion of the evil that is with the man from hell, and of the good that is with him from the Lord. The evil that wishes to have dominion is in the natural or external man, but the good is in the spiritual or internal man; hence it is that in Temptations that which is dealt with also relates to the dominion of the one over the other; if evil conquers, the natural man has dominion over the spiritual; if good conquers, the spiritual man has dominion over the natural.

These combats are carried on by means of truths and faith which are from the Word. The man must fight against evils and falsities from these; if he fights from anything else, he does not conquer, because the Lord is not in anything else.
As the combat is carried on by means of truths of faith which are from the Word, the man is not admitted into combat until he is in the knowledges of truth and of good, and has obtained therefrom some spiritual life.

He who has not with him truths of faith from the Word by which he may fight, thus who has not any spiritual life in himself from these, is not admitted into any combat, because he yields; and if a man yields, his state after **Temptation becomes worse than his state before Temptation**, for evil has then acquired to itself power over good, and falsity over truth.

Temptations conduce to the confirmation of the truths of faith, also to the implantation of them, and the insinuation of them into the will, that they may become goods of charity.

For, as before said, man fights from the truths of faith against evils and falsities; and because his mind is then in truths, when he conquers he confirms himself in them and implants them; and also accounts as an enemy, and rejects from himself, the evils and falsities which have assailed him.

Moreover through Temptations the concupiscences which are of the loves of self and of the world are subdued, and the man becomes humble. Thus he is rendered fit to receive the life of heaven from the Lord, which life is the new life, such as belongs to the regenerated man.

As through temptations the truths of faith are confirmed, and the goods of charity implanted, and also the concupiscences of evil are subdued, it follows that through Temptations the spiritual or internal man acquires dominion over the natural or external man, thus the good which is of charity and faith over the evil which is of the love of self and of the world.

When this is effected, the man has enlightenment, and perception of what is true and what is good, and also of what is evil and false; and consequently he has intelligence and wisdom, which afterward increase day by day.

When a man is being introduced through the truths of faith to the good of charity, he undergoes Temptations; but when he is in the good of charity, Temptations cease, for **he is then in heaven**.

Luke 17:21

Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you**.

In Temptations man ought to fight against evils and falsities as from himself, but still believe that he does so from the Lord.

If during the Temptation itself he does not believe this, because he is then in obscurity, still he should believe it after the Temptation. If after Temptation the man does not believe that the Lord alone has fought for him and conquered for him, he has undergone only external Temptation, which Temptation does not penetrate deeply, nor cause anything of faith and of charity to take root.

Temptation and prayer. When a man shuns evils as sins, he flees them because they are contrary to the Lord and to His Divine laws; and then he prays to the Lord for help and for power to resist them—a power which is never denied when it is asked. By these two means a man is cleansed of evils. He cannot be cleansed of evils if he only looks to the Lord and prays; for then, after he has prayed, he believes that he is quite without sins, or that they have been forgiven, by which he understands that they are taken away. But then he still remains in them; for then the man looks to himself, and thereby strengthens the origin of evil, which was that he turned himself back from the Lord and turned to himself.
In temptations a man is left, to all appearance, to himself alone; yet he has not been left alone, for God is then most present in his inmost being, and upholds him. **When anyone overcomes in temptation, therefore, he enters into closer union with God.**

INTERNAL & EXTERNAL MAN

Man was created so as to be at the same time in the spiritual world and in the natural world. The spiritual world is where angels are, and the natural world where men are. And as man was so created, there was given him an internal and an external-an internal whereby he is in the spiritual world, and an external whereby he is in the natural world. His internal is what is called the internal man, and his external the external man.

Every man has an internal and an external, but with a difference between the good and the evil. With the good the internal is in heaven and its light, and the external in the world and its light; and this light of the world in them is illumined by the light of heaven, and therefore in them the internal and external act as one, like cause and effect, or like the prior and the posterior.

But with the evil the internal is in hell and its light, and this light, in comparison with the light of heaven is thick darkness, although their external may be in a light like that in which the good are; thus there is an inversion. **On this account the evil, just like the good, can talk and teach about faith, charity, and God, but not from faith, charity, and God.**

The internal man is what is called the spiritual man, because it is in the light of heaven, which is a spiritual light; while the external man is called the natural man, because it is in the light of the world, which is a natural light. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man in regard to both, because spiritual light from the interior illumines the natural light, and makes it as its own. But the reverse is true of the evil.

The internal spiritual man viewed in himself is an angel of heaven, and while living in the body is in association with angels, although he does not know it; and when released from the body he goes among angels. But with the evil the internal man is a satan, and while living in the body is in association with satans, and when released from the body goes among them.

With those who are spiritual men, the interiors of the mind are actually elevated towards heaven, for they look primarily to that; but with those who are merely natural, the interiors of the mind are turned away from heaven and towards the world, because they look primarily to the world.

Those who cherish a merely general idea of the internal and external man, believe that it is the internal man that thinks and wills, and the external that speaks and acts, because thinking and willing are internal, while speech and action are external.

But let it be understood that when a man thinks and wills rightly respecting the Lord and the things pertaining to the Lord, and respecting the neighbor and what pertains to the neighbor, he thinks and wills from a spiritual internal, because from a belief in truth and a love of good; but when his thought and will respecting these things are evil, his thought and will are from an infernal internal, because from a belief in falsity and a love of evil.

In a word, so far as man is in love to the Lord and love towards the neighbor, he is in a spiritual internal, and from that internal thinks and wills and also speaks and acts; while so far as he is in the love of self

and the world, he thinks and wills from hell, even when he speaks and acts otherwise.

It has been provided and arranged by the Lord, that so far as man thinks and wills from heaven, the spiritual man is opened and formed, the opening being into heaven even to the Lord, while the forming is in conformity to the things of heaven.

But on the contrary so far as man thinks and wills, not from heaven but from the world, so far the internal spiritual man is closed, and the external is opened and formed, the opening being into the world, while the forming is in conformity to the things of hell.

Those in whom the internal spiritual man is opened into heaven to the Lord are in the light of heaven, and in enlightenment from the Lord, and thereby in intelligence and wisdom; these see truth from the light of truth and perceive good from the love of good.

But those in whom the internal spiritual man is closed do not know what the internal man is, neither do they believe in the Word or in a life after death, or in the things pertaining to heaven and the church; and because they are in merely natural light, they believe nature to be from itself and not from God; they see falsity as truth, and have a perception of evil as good.

The internal and external here treated are the internal and external of man's spirit; his body is only an additional external within which the former exist; **for the body in no way acts from itself, but acts only from the spirit that is in it. It must be understood that the spirit of man, after its release from the body, thinks and wills and speaks and acts, just as before. Thinking and willing are its internal, while speech and action then constitute its external.**

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A continuation into;

THE NATURAL MIND OF MAN

From this it is obvious that when the spiritual mind is closed the natural mind continually acts against the things of the spiritual mind, fearing lest anything should flow in therefrom to disturb its own states.

Everything that flows in through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven; while everything that flows into the natural mind is from the world, for the natural mind in its form is a world.

From which it follows that when the spiritual mind is closed, the natural mind reacts against all things of heaven, giving them no admission except so far as they are serviceable to it as means for acquiring and possessing the things of the world.

And when the things of heaven are made to serve the natural mind as means to its own ends, then those means, though they seem to be heavenly, are made natural; for the end qualifies them, and they become like the knowledges of the natural man, in which interiorly there is nothing of life.

But as things heavenly cannot be so joined to things natural that the two act as one, they separate, and, with men merely natural, things heavenly arrange themselves from without, in a circuit about the natural things which are within.

From this it is that a merely natural man can speak and preach about heavenly things, and even simulate them in his actions, though inwardly he thinks against them; the latter he does when alone, the former when in company. But of these things more in what follows.

By virtue of the reaction which is in him from birth the natural mind, or man, when he loves himself and the world above all things, acts against the things that are of the spiritual mind or man.

Then also he has a sense of enjoyment in evils of every kind, as adultery, fraud, revenge, blasphemy, and other like things; he then also acknowledges nature as the creator of the universe; and confirms all things by means of his rational faculty; and after confirmation he either perverts or suffocates or repels

the goods and truths of heaven and the church, and at length either shuns them or turns his back upon them or hates them.

This he does in his spirit, and in the body just so far as he dares to speak with others from his spirit without fear of the loss of reputation as a means to honor and gain. When man is such, he gradually shuts up the spiritual mind closer and closer.

Confirmations of evil by means of falsities especially close it up; **therefore evil and falsity when confirmed cannot be uprooted after death; they are only uprooted by means of repentance in the world.**

But when the spiritual mind is open the state of the natural mind is wholly different. Then the natural mind is arranged in compliance with the spiritual mind, and is subordinated to it.

For the spiritual mind acts upon the natural mind from above or within, and removes the things therein that react, and adapts to itself those that act in harmony with itself, whereby the excessive reaction is gradually taken away.

It is to be noted, that in things greatest and least of the universe, both living and dead, there is action and reaction, from which comes an equilibrium of all things; this is destroyed when action overcomes reaction, or the reverse.

It is the same with the natural and with the spiritual mind.

When the natural mind acts from the enjoyments of its love and the pleasures of its thought, which are in themselves evils and falsities, the reaction of the natural mind removes those things which are of the spiritual mind and blocks the doors lest they enter, and it makes action to come from such things as agree with its reaction.

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The result is an action and reaction of the natural mind opposite to the action and reaction of the spiritual mind, whereby there is a closing of the spiritual mind like the twisting back of a spiral.

But when the spiritual mind is opened, the action and reaction of the natural mind are inverted; for the spiritual mind acts from above or within, and at the same time it acts from below or from without, through those things in the natural mind which are arranged in compliance with it; and it twists back the spiral in which the action and reaction of the natural mind lie.

For the natural mind is by birth in opposition to the things belonging to the spiritual mind; an opposition derived, as is well known, from parents by heredity.

Such is the change of state which is called reformation and regeneration. (more on this to follow)

The state of the natural mind before reformation may be compared to a spiral twisting or bending itself downward; but after reformation it may be compared to a spiral twisting or bending itself upwards; therefore man before reformation looks downwards to hell, but after reformation looks upwards to heaven.

THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE CAPACITIES PROPER TO MAN, THAT ARE CALLED RATIONALITY AND FREEDOM.

By rationality is meant the capacity to understand what is true and thereby what is false, also to understand what is good and thereby what is evil; and by freedom is meant the capacity to think, will and do these things freely.

From what precedes it is evident, and it will become more evident from what follows, that every man from creation, consequently from birth, has these two capacities, and that they are from the Lord; that they are not taken away from man; that from them is the appearance that man thinks, speaks, wills, and acts as from himself; that the Lord dwells in these capacities in every man, that man by virtue of that conjunction lives to eternity; that man by means of these capacities can be reformed and regenerated, but not without them; finally, that by them man is distinguished from beasts.

That the origin of evil is from the abuse of these capacities will be explained in the following order:

(1) A bad man equally with a good man enjoys these two capacities.

(2) A bad man abuses these capacities to confirm evils and falsities, but a good man uses them to

confirm goods and truths.

(3) Evils and falsities confirmed in man are permanent, and come to be of his love, consequently of his life.

(4) Such things as have come to be of the love and life are engendered in offspring.

(5) All evils, both engendered and acquired, have their seat in the natural mind.

A bad man, equally with a good man enjoys these two capacities.

The natural mind, as regards the understanding, can be elevated even to the light in which angels of the third heaven are, and can see truths, acknowledge them, and then give expression to them.

From this it is plain that since the natural mind can be elevated, a bad man equally with a good man enjoys the capacity called rationality; and because the natural mind can be elevated to such an extent, it follows that a bad man can also think and speak about heavenly truths.

Moreover, that he is able to will and to do them, even though he does not will and do them, both reason and experience affirm.

Reason affirms it: for who cannot will and do what he thinks?

His not willing and doing it is because he does not love to will and do it. This ability to will and to do is the freedom which every man has from the Lord; but his not willing and doing good when he can, is from a love of evil, which opposes; but this love he is able to resist, and many do resist it.

It is evident that the wicked equally with the good have the capacity called freedom.

Let any one look within himself, and he will observe that it is so. Man has the power to will, because the Lord, from whom that capacity comes, continually gives the power; for, as was said above, the Lord dwells in every man in both of these capacities, and therefore in the capacity, that is, in the power, of being able to will.

As to the capacity to understand, called rationality, this man does not have until his natural mind reaches maturity; until then it is like seed in unripe fruit, which cannot be opened in the soil and grow up into a shrub.

A bad man abuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths.

From the intellectual capacity called rationality, and from the voluntary capacity called freedom, man derives the ability to confirm whatever he wishes; for the natural man is able to raise his understanding into higher light to any extent he desires; but one who is in evils and in falsities therefrom, raises it no higher than into the upper regions of his natural mind, and rarely as far as the border of the spiritual mind; for the reason that he is in the delights of the love of his natural mind, and when he raises the understanding above that mind, the delight of his love perishes; and if it is raised still higher, and sees truths which are opposed to the delights of his life or to the principles of his self-intelligence, he either falsifies those truths or passes them by and contemptuously leaves them behind, or retains them in the memory as means to serve his life's love, or the pride of his self-intelligence.

That the natural man is able to confirm whatever he wishes is plainly evident from the multitude of heresies in the Christian world, each of which is confirmed by its adherents.

Who does not know that evils and falsities of every kind can be confirmed?

It is possible to confirm, and by the wicked it is confirmed within themselves, that there is no God, and that nature is everything and created herself; that religion is only a means for keeping simple minds in bondage; that human prudence does everything, and Divine providence nothing except sustaining the universe in the order in which it was created; also that murders, adulteries, thefts, frauds, and revenge are allowable.

These and many like things the natural man is able to confirm, and even to fill volumes with the confirmations; and when such falsities are confirmed they appear in their delusive light, but truths in such obscurity as to be seen only as phantoms of the night.

In a word, take what is most false and present it as a proposition, and ask an ingenious person to prove it, and he will do so to the complete extinction of the light of truth; but set aside his confirmations, return and view the proposition itself from your own rationality, and you will see its falsity in all its deformity.

From all this it can be seen that man is able to abuse these two capacities, which he has from the Lord, to confirm evils and falsities of every kind.

This no beast can do, because no beast enjoys these capacities. Consequently, a beast is born into all the order of its life, and into all the knowledge of its natural love, but man is not.

Evils and falsities confirmed in man are permanent, and come to be of his love and life.

Confirming evil and falsity is nothing else than putting away good and truth, and if persisted in, it is their rejection; for evil removes and rejects good, and falsity truth.

The reason is, that all things in which a man confirms himself come to be of his love and life. They come to be of his love because they come to be of his will and understanding; and will and understanding constitute the life of every one; and when they come to be of man's life, they come to be not only of his whole mind but also of his whole body.

From this it is evident that a man who has confirmed himself in evils and falsities is such from head to foot, and when he is wholly such, by no turning or twisting back can he be reduced to an opposite state, and thus withdrawn from hell.

Such things as have come to be of the love, and consequently of the life, are engendered in offspring.

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It is known that man is born into evil, and that he derives it by inheritance from parents; though by some it is believed that he inherits it not from his parents, but through parents from Adam; this, however, is an error.

He derives it from the father, from whom he has a soul that is clothed with a body in the mother. For the seed, which is from the father, is the first receptacle of life, but such a receptacle as it was with the father; for the seed is in the form of his love, and each one's love is, in things greatest and least, similar to itself; and there is in the seed a conatus to the human form, and by successive steps it goes forth into that form.

From this it follows that evils called hereditary are from fathers, thus from grandfathers and great-grandfathers, successively transmitted to offspring.

Ex 34:7

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; **visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation**.

Here these few things only are brought forward, that it may be known that evils are derived from parents successively, and that they increase through the accumulations of one parent after another, until man by birth is nothing but evil; also that the malignity of evil increases according to the degree in which the spiritual mind is closed up, for in this manner the natural mind also is closed above; finally, that there is no recovery from this in posterity except through their fleeing from evils as sins by the help of the Lord.

In this and in no other way is the spiritual mind opened, and by means of such opening the natural mind is brought back into correspondent form.

All evils and their falsities, both engendered and acquired, have their seat in the natural mind. Evils and their falsities have their seat in the natural mind, because that mind is, in form or image, a world; while the spiritual mind in its form or image is a heaven, and in heaven evil cannot be entertained.

The spiritual mind, therefore, is not opened from birth, but is only in the capability of being opened. Moreover, the natural mind derives its form in part from substances of the natural world; but the spiritual mind from substances of the spiritual world only; and this mind is preserved in its integrity by the Lord, in order that man may be capable of becoming a man; for man is born an animal, but he becomes a man.

EVILS AND FALSITIES ARE IN COMPLETE OPPOSITION TO GOODS AND TRUTHS, BECAUSE

EVILS AND FALSITIES ARE DIABOLICAL AND INFERNAL, WHILE GOODS AND TRUTHS ARE DIVINE AND HEAVENLY.

That evil and good are opposites, also the falsity of evil and the truth of good, every one acknowledges when he hears it. Still those who are in evil do not feel, and therefore do not perceive, otherwise than that evil is good; **for evil gives enjoyment to their senses, especially sight and hearing, and from that gives enjoyment also to their thoughts, and thus their perceptions.**

While, therefore, the evil acknowledge that evil and good are opposites, still, when they are in evil, they declare from their enjoyment of it that evil is good, and good evil.

For example: One who abuses his freedom to think and to do what is evil calls that freedom, while its opposite, namely, to think the good which in itself is good, he calls bondage; when, in fact, the latter is to be truly free, and the former to be in bondage.

He who loves adulteries calls it freedom to commit adultery, but not to be allowed to commit adultery he calls bondage; for in lasciviousness he has a sense of enjoyment, but of the contrary in chastity.

He who is in the love of ruling from love of self feels in that love an enjoyment of life surpassing other enjoyments of every kind; consequently, everything belonging to that love he calls good, and everything contrary to it he declares to be evil; when yet the reverse is true.

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It is the same with every other evil. While every one, therefore, acknowledges that evil and good are opposites, those who are in evils cherish a reverse conception of such opposition, and only those who are in good have a right conception of it. No one so long as he is in evil can see good, but he who is in good can see evil.

Now as many do not know what the nature of evil is, and that it is entirely opposite to good, and as this knowledge is important, the subject shall be considered in the following order:

(1) The natural mind that is in evils and in falsities therefrom is a form and image of hell.

(2) The natural mind that is a form and image of hell descends through three degrees.

(3) The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind which is a form and image of heaven.

(4) The natural mind that is a hell is in every respect opposed to the spiritual mind that is a heaven.

The natural mind that is in evils and in falsities therefrom is a form and image of hell. The nature of the natural mind in man in its substantial form cannot here be described, that is, its nature in its own form woven out of the substances of both worlds, in the brains where that mind in its first principles, has its seat.

The universal idea of that form will be given in what follows, where the correspondence of the mind and body is to be treated of. Here somewhat only shall be said of its form as regards the states and their changes, whereby perceptions, thoughts, intentions, volitions, and their belongings are manifested; for, as regards these states and changes, the natural mind that is in evils and their falsities is a form and image of hell.

The conclusion is, that in the deeds of a man whose natural mind descends through three degrees into hell there are all his evils and his falsities of evil; and that in the deeds of a man whose natural mind ascends into heaven there are all his goods and truths; and that both are perceived by the angels from the mere speech and act of man. From this it is said in the Word that a man "shall be judged according to his deeds," and that he shall render an account of his words.

Rom 2:5-6

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Who will render to every man according to his deeds:

THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS

THEREOF FROM HIMSELF, AND NOT FROM NOTHING.

It is known throughout the world, and acknowledged by every wise man from interior perception, that God, who is the Creator of the universe, is One; and it is known from the Word that God the Creator of the universe is called "Jehovah," which is from the verb to be, because He alone is. Jehovah is called the Lord from eternity, since Jehovah assumed a Human that He might save men from hell; He then commanded His disciples to call Him Lord.

Therefore in the New Testament Jehovah is called "the Lord;" as can be seen from this: Thou shalt love Jehovah thy God with all thy heart and with all thy soul (Deut. 5:5); but in the New Testament: Thou shalt love the Lord thy God with all thy heart and with all thy soul (Matt. 22:35). It is the same in other passages in the Gospels, taken from the Old Testament.

EVIL

EVIL is not from creation; nothing but good exists from creation.

Man himself is the origin of evil, not that that origin was implanted in him by creation, but that he, by turning from God to himself, implanted it in himself.

Love without wisdom is love from man, and this love is the origin of evil. No one can be withdrawn from evil unless he has been first led into it.

So far as any one removes evil, so far a capacity is given for good to succeed in its place.

So far as evil is hated, so far good is loved.

Evils and falses, after they arose, were distinguished into genera, species, and differences. All evils are together of the external and internal man; the internal intends them, and the external does them.

So far as the understanding favors evils, so far a man appropriates them to himself, and makes them his own.

Psalms 139:8

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Evil with man is hell with him; for it is the same thing whether we say evil or hell. And as a man is the cause of his own evil, therefore he, and not the Lord, also leads himself into hell.
So far is the Lord from leading man into hell, that He delivers him from it as far as a man does not will and love to be in his own evil.
All a man's will and love remains with him after death.
He who wills and loves evil in the world, wills and loves the same evil in the other life; and then he no longer suffers himself to be withdrawn from it.
This is the reason that a man who is in evil is bound fast to hell and is actually there, too, in spirit, and after death he desires nothing more then to be where his evil is. After death, therefore, a man casts himself into hell, and not the Lord.

REGENERATION STEPS (3 ESTATES OF MAN)

When a man is regenerated, he becomes altogether another, and a new, man. While his appearance and his speech are the same, his mind is not. For his mind is then open toward heaven, and there dwell in it love for the Lord, and charity towards his neighbor, together with faith. It is the mind which makes another and a new man. The change of state cannot be perceived in a man's body, but in his spirit when it (the body) is put off then his spirit appears, and in altogether another form, too, when he has been regenerated; for it has then a form of love and charity with inexpressible beauty, in the place of the earlier form, which was one of hatred and cruelty with a deformity also inexpressible.

A man's estates are of the degrees and quality of his standing in relationship to his love and obedience towards God and ultimately unto his salvation at shedding of his flesh body.
Man has a progression of 3 estates from birth to death (pertaining to salvation). The estates or steps to regeneration are;

- Damnation
- Reformed or a reformation
- Regenerated or a regeneration

The first estate is one of Damnation. Damnation in the Greek is to subjectively or objectively decision either for or against justice or according to our Lord Divine Law.

A man's first estate prior to becoming “born again” is one of damnation as we find in John 3:3

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

It is clear to see a man must be born again or regenerated to gain salvation and eternal life with our Lord. Those that choose an evil life will be judged accordingly and thus impute a life of condemnation.

Another scripture with the first estate is found in Romans 13:2

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Now let us have the reason for this. Everyone from birth is in evils of many kinds. They are in his will, and what is in the will is loved.

For what a man wills inwardly he loves, what he loves he wills, and the will's love flows into the understanding where it makes its pleasure felt and thereupon enters the thoughts and intentions.

If, therefore, he were not allowed to think in accord with the love in his will, which is hereditarily implanted in him, that love would remain shut in and never be seen by him.

A love of evil which does not become apparent is like an enemy in ambush, like matter in an ulcer, like poison in the blood, or corruption in the breast, which cause death when they are kept shut in.

But when a person is permitted to think the evils of his life's love, even to intend doing them, they are cured by spiritual means as diseases are by natural means.

The Second Estate Being Reformed

Man's second state--of reformation--is his state when he begins to think of heaven for the joy there, thus of God from whom he has heaven's joy.

But at first the thought comes from the enjoyment of self-love; to him heaven's joy is that enjoyment. While the enjoyments of that love and of the evils flowing from it rule, moreover, he cannot but think that to gain heaven is to pour out prayers, hear sermons, observe the Supper, give to the poor, help the needy, make offerings to churches, contribute to hospitals, and the like.

In this state a man is persuaded that merely to think about what religion teaches, whether this is called faith or called faith and charity, is to be saved.

He is so minded because he gives no thought to the evils in the enjoyments of which he is. While those enjoyments remain, the evils do. The enjoyments of the evils are from the lust for them which continually inspires them and, when no fear restrains, brings them to pass.

While evils remain in the lusts of love for them and so in one's enjoyments, there is no faith, piety, charity or worship except in externals, which seem real in the world's sight, but are not.

They may be likened to waters flowing from an impure fountain, which one cannot drink. While a man is such that he thinks about heaven and God from religion but gives no thought to evils as sins, he is still in the first state.

He comes into the second state, which is one of reformation, when he begins to think that there is such a thing as sin and still more when he thinks that a given evil is a sin, explores it somewhat in himself, and does not will it.

Reformation in the individual is coming to Christ. As found in Leviticus 26:23-24.

And if ye will not be reformed by me by these things, but will walk contrary unto me;
Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

The following is a partial explanation why.

What love of self is can be seen by comparing it with heavenly love. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen; for this is loving God and loving the neighbor, since all uses and all goods are from God, and are the neighbor who is to be loved.

But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him; consequently it is the will of one who is in self-love that the church, his country, human societies, and his fellow citizens, should serve him, and not he them, for he places himself above them and places them beneath himself.

Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

Reformation in the coming to the Lord is mentioned in Lev 26:23-24

And if ye will not be reformed by me by these things, but will walk contrary unto me;

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

MAN'S THIRD ESTATE OF BECOMING REGENERATED

Regeneration process. When a man is being regenerated, he is not regenerated speedily but slowly. The reason is that all things which he has thought, purposed and done since infancy, has added themselves to his life and have come to constitute it.
They have also formed such a connection among themselves that no one thing can be removed unless all are at the same time. Regeneration, or the implantation of the life of heaven in man, begins in his infancy, and continues to the last of his life in the world, and is perfected to eternity.
Regeneration in the Greek is;
(Once again) a spiritual rebirth or renovation. We can see that the regeneration process is in the same sense going from damnation to reformation previously discussed.
Going from the physical material world in their walk with God to the deeper spiritual relationship that takes “heaven” within us to that higher estate.

This regeneration is spoken of in Titus 3:5 and Col 1:9 respectively.

Titus 3:5
Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration , and renewing of the Holy Ghost;

Col 1:9
For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Therefore, man's third state, which is one of regeneration, sets in and continues from the former.

It begins when a man desists from evils as sins, progresses as he shuns them, and is perfected as he battles against them. Then as he conquers from the Lord he is regenerated.

The order of his life is changed; from natural he becomes spiritual; the natural separated from the spiritual is in disorder and the spiritual is in order. The regenerated man acts from charity and makes what is of his faith a part of his charity.

But he becomes spiritual only in the measure in which he is in truths. Everyone is regenerated

by means of truths and of a life in accord with them; by truths he knows life and by his life he does the truths.

Man is reformed and regenerated by means of the two faculties called rationality and liberty, and cannot be reformed or regenerated without them, because it is by means of rationality that he can understand and know what is evil and what is good, and hence what is false and true, and by means of liberty that he can will what he understands and knows.

But while the enjoyment of an evil love rules him he cannot will good and truth freely or make them a matter of his reason, and therefore cannot appropriate them to him. For, as was shown above, what a man does in freedom from reason is appropriated to him as his, and unless it is so appropriated, he is not reformed and regenerated.

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He acts from the enjoyment of a love of good and truth for the first time when the enjoyment of love for the evil and false has been removed. Two opposite kinds of enjoyments of love at one and the same time are impossible. To act from the enjoyment of love is to act freely and is also to act according to reason, inasmuch as the reason favors the love.

Because an evil man as well as a good man has rationality and liberty, the evil man as well as the good can understand truth and do good. The evil man cannot do this in freedom according to reason, while a good man can; for the evil man is in the enjoyment of a love of evil, the good man in the enjoyment of a love of good.

The truth which an evil man understands and the good he does are therefore not appropriated to him, as they are to the good man, and aside from appropriation there is no reformation or regeneration. With the evil man evils with their falsities occupy the center, as it were, and goods with their truths the circumference, but goods with their truths the center with the good man and evils with their falsities the periphery.

Thus with the wicked the good at the circumference is defiled by evils at the center, and with the good evils at the circumference grow mild from the good at the center. For this reason evils do not condemn a regenerating man, nor do goods save the unregenerate.

Matt 19:28
And Jesus said unto them, Verily I say unto you, That **ye which have followed me, in the regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Regeneration is the point in one's life where he lives in the spirit on earth whereby he is in essence in “heaven” as found in Luke 17:21.

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

This regeneration, in its simplicities of the Lord's Word; for man's salvation, eternal life with the Lord and neighbor, again is summed up in two verses.

Mark 12:30-31
And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
And the second is like, namely this, Thou shalt love thy neighbour as thyself. **There is none other commandment greater than these.**

KNOWLEDGES

Prov 2:3-10

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
4 If thou seekest her as silver, and searchest for her as for hid treasures;
5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.
7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.
9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Man ought to be fully instructed in knowledges since by means of them he learns to think, afterwards to understand what is true and good, and finally to be wise.

Knowledges are the first things on which the life of man, civil, moral, and spiritual, is built and founded, and they are to be learned for the sake of use as an end.

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Knowledges open the way to the internal man, and afterwards conjoin that man with the external in accordance with uses.

The rational faculty has its birth by means of knowledges. But not by means of knowledges themselves, but by means of affection for the uses derived from them.

There are knowledges that give entrance to Divine truths, and knowledges that do not.

Empty knowledges are to be destroyed. Empty knowledges are such as have the loves of self and of the world as an end, and sustain those loves, and withdraw from love to God and love towards the neighbor, because such knowledges close up the internal man, even to the extent that man becomes unable to receive any thing from heaven.

Knowledges are means to becoming wise and means to becoming insane and by them the internal man is either opened or closed, and thus the rational is either enriched or destroyed.

The internal man is opened and gradually perfected by means of knowledges if man has good use as an end, especially use that looks to external life.
Then knowledges, which are in the natural man, are met by spiritual and heavenly things from the spiritual man, and these adopt such of them as are suitable.
Then the uses of heavenly life are drawn forth by the Lord and perfected and raised up out of the knowledges in the natural man by means of the internal man. While incongruous and opposing knowledges are rejected to the sides and banished.

The sight of the internal man calls forth from the knowledges of the external man only such things as are in accord with its love. As seen by the internal man what pertains to the love is at the center and in brightness, but what is not of the love is at the sides and in obscurity.

Suitable knowledges are gradually implanted in man's loves and as it were dwell in them.

If man were born into love towards the neighbor he would be born into intelligence, but because he is born into the loves of self and of the world he is born into total ignorance. Knowledge, intelligence, and wisdom are sons of love to God and of love towards the neighbor.

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

Also it is one thing to know, another to acknowledge, and another to have faith. Knowledges, which pertain to the external or natural man, are in the light of the world, but truths that have been made truths of faith and of love, and have thus acquired life, are in the light of heaven.
The truths that have acquired spiritual life are comprehended by means of natural ideas.

Spiritual influx is from the internal or spiritual man into the knowledges that are in the external or natural man. Knowledges are receptacles, and as it were vessels, for the truth and good that belong to the internal man.

Knowledges are like mirrors in which the truths and goods of the internal man appear as an image. There they are together as in their outmost.

Influx is not physical but spiritual, that is, influx is from the internal man into the external, thus into the knowledges of the external; and not from the external into the internal, thus not from the knowledges of the external into truths of faith.

A beginning must be made from the truths of doctrine of the church, which are from the Word, and those truths must first be acknowledged, and then it is permissible to consult knowledges.

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

He that will not believe Divine truths until he is convinced by means of knowledges will never believe.

To enter from knowledge into the truths of faith is contrary to order. Those who do so become demented respecting the things of heaven and the church. They fall into the falsities of evil.

Examples showing that things spiritual cannot be comprehended when entered into through knowledges.
In spiritual things many of the learned are more demented than the simple, for the reason that they are in a negative state, which they confirm by means of the knowledges which they have continually and in abundance before their sight.
Those who reason from knowledges against the truths of faith reason keenly because they reason from the fallacies of the senses, which are engaging and convincing, because they cannot easily be dispelled.

What things are fallacies of the senses, and what they are. Those that have no understanding of truth, and also those that are in evil, are able to reason about the truths and goods of faith, but are not able to understand them.
Intelligence does not consist in merely confirming dogma but in seeing whether it is true or not before it is confirmed.
Knowledges are of no avail after death, but only that which man has imbibed in his understanding and life by means of knowledges. Still all knowledge remains after death, although it is quiescent.

Knowledge with the evil are falsities, because they are adapted to evils, but with the good the same knowledges are truths, because applied to what is good.
True knowledges with the evil are not true, however much they may appear to be true when uttered, because there is evil within them.
An example of the desire to know, which spirits have. Angels have an illimitable longing to know and to become wise, since learning, intelligence, and wisdom are spiritual food.

The knowledge of the ancients was the knowledge of correspondences and representations, by which they gained entrance into the knowledge of spiritual things; but that knowledge at this day is wholly lost.

For spiritual truths to be comprehended the following universals must be known.

- All things in the universe have relation to good and truth and to their conjunction that they may be anything, thus to love and faith and their conjunction.

- Man has understanding and will; and the understanding is the receptacle of truth and the will of good; and all things in man have relation to these two and to their conjunction, as all things have relation to truth and good and their conjunction.

- There is an internal man and an external man, which are as distinct from each other as heaven and the world are, and yet for a man to be truly a man, these must make one.

- The internal man is in the light of heaven, and the external man is in the light of the world; and the light of heaven is Divine truth itself, from which is all intelligence.

- Between the things in the internal man and those in the external there is a correspondence,

therefore the different aspect they present is such that they can be distinguished only by means of a knowledge of correspondences. Unless these and many other things are known, nothing but incongruous ideas of spiritual and heavenly truths can be conceived and formed; therefore without these universals the knowledges of the natural man can be of but little service to the rational man for understanding and growth. This makes clear how necessary knowledges are.

51

It is frequently said in the Word that man will be judged and will be rewarded according to his deeds and works. By "deeds and works" deeds and works in their internal form are meant, not in their external form, since good works in external form are likewise done by the wicked, but in internal and external form together only by the good.

Works, like all activities, have their being and outgo and their quality from the interiors of man, which pertain to his thought and will, since they proceed from these; therefore such as the interiors are such are the works.

That is, such as the interiors are in regard to love and faith. Thus works contain love and faith, and are love and faith in effect. Therefore to be judged and rewarded in accordance with deeds and works, means in accordance with love and faith. So far as works look to self and the world they are not good, but they are good so far as they look to the Lord and the neighbor.

All evils are from the love of self and of the world. These are contempt of others, enmities, hatred, revenge, cruelty, deceit. Into such loves man is born, thus in them are his inherited evils.

Charity towards the neighbor is doing what is good, just, and right, in every work and every employment. Thus charity towards the neighbor extends to all things and each thing that a man thinks, wills, and does. A life of piety apart from a life of charity is of no avail, but together they are profitable for all things.

Every good has its delight from use and in accordance with use; also its quality; and in consequence such as the use is such is the good. All the happiness and delight of life is from uses. In general, life is a life of uses. Angelic life consists in the goods of love and charity, thus in performing uses. The ends that man has in view, which are uses, are the only things that the Lord, and thus the angels, consider. The kingdom of the Lord is a kingdom of uses. Performing uses is serving the Lord. Everyone's character is such as are the uses he performs.

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

Dignities and riches are not real blessings, therefore they are granted both to the wicked and to the good. **The real blessing is reception of love and faith from the Lord**, and conjunction thereby, for this is the source of eternal happiness.

To enter from knowledge into the truths of faith is contrary to Divine order. Those that do this become demented in respect to the thing of heaven and the church.

Examples showing that when spiritual things are entered into through knowledges they cannot be comprehended. It is permissible to enter from spiritual truth into knowledges which pertain to the natural man, but not the reverse, because there can be spiritual influx into the natural, but not natural influx into the spiritual.

The truths of the word and of the church must first be acknowledged, after which it is permissible to consider knowledges, but not before.

Marriage love is willing what another wills, thus willing mutually and reciprocally. Those that are in marriage love dwell together in the inmosts of life. It is such a union of two minds that from love they are one. For the love of minds, which is spiritual love, is a union.

In the Word "young men" signify understanding of truth, or the intelligent. "Men" have the same signification. "Woman" signifies affection for good and truth; likewise the church "wife" has the same signification; with what difference. In the highest sense "husband and wife" are predicated of the Lord and of His conjunction with heaven and the church. A "virgin" signifies affection for good; likewise the church.

The origin, cause, and essence of true marriage love is the marriage of good and truth; thus it is from

heaven. Respecting angelic spirit, who have a perception whether there is anything of marriage from the idea of a conjunction of good and truth. It is with marriage love in every respect the same as it is with the conjunction of good and truth.

52

How and with whom the conjunction of good and truth is effected. Only those that are in good and truth from the Lord know what true marriage love is. In the Word "marriage" signifies the marriage of good and truth. The kingdom of the Lord and heaven are in true marriage love.

All things in the universe, both in heaven and in the world, have relation to good and truth. And to the conjunction of these. Between good and truth there is marriage. Good loves truth, and from love longs for truth and for the conjunction of truth with itself, and from this they are in a perpetual endeavor to be conjoined. The life of truth is from good. Truth is the form of good. Truth is to good as water is to bread.

Marriages between those of different religions are not permissible, because there can be no conjunction of like good and truth in the interiors.

As husband and wife should be one, and should live together in the inmost of life, and as they together make one angel in heaven, so true marriage love is impossible between one husband and several wives. To marry several wives at the same time is contrary to Divine order. That there is no marriage except between one husband and one wife is clearly perceived by those who are in the Lord's celestial kingdom.

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

Conceptions, pregnancies, births, and generations signify those that are spiritual, that is, such as pertain to good and truth, or to love and faith. Therefore generation and birth signify regeneration and rebirth through faith and love. Mother signifies the church in respect to truth, and thus the truth of the church; father the church in respect to good, and thus the good of the church. Sons signify affections for truth, and thus truths. Daughters signify affections for good, and the goods. Son-in-law signifies truth associated with affection for good. Daughter-in-law signifies good associated with its truth.

Adulteries are profane. Heaven is closed to adulterers. Those that have experienced delight in adulteries cannot come into heaven. Adulterers are unmerciful and destitute of religion. The ideas of adulterers are filthy. In the other life they love filth and are in filthy hells. In the Word adulteries signify adulterations of good, and whoredoms perversions of truth.

The Lord's kingdom is a kingdom of uses. Performing uses is serving the Lord. In the other life all must perform uses; even the wicked and infernal, but in what manner. All are such as are the uses they perform; illustrated. Angelic blessedness consists in the goods of charity, that is, in performing uses.

Loving the neighbor is not loving the person, but loving that which is in him and which constitutes him. Those who love the person, and not that which is in him, and which constitutes him, love equally an evil man and a good man; and do good alike to the evil and to the good; and yet to do good to the evil is to do evil to the good and that is not loving the neighbor.

The judge who punishes the evil that they may be reformed, and may not contaminate or injure the good, loves his neighbor. Every individual and every community also one's country and the church, and in the most general sense the kingdom of the Lord, are the neighbor, and to do good to these from a love of good in accord with the quality of their state, is loving the neighbor; that is, the neighbor is their good, which is to be consulted.

There are spirits and angels with all men and man is led by the Lord by means of spirits and angels. Angels have dominion over evil spirits.

In the Word by angels something Divine from the Lord is signified. In the Word angels are called "gods," because of their reception of Divine truth and good from the Lord.

53

USES

USE is essential good.

Use is doing good from love by wisdom.

Creation can only be from divine love by divine wisdom, in divine use.

All things in the universe are procreated and formed from use, in use, and for use.

All use is from the Lord, and is effected by angels and men, as of themselves.

Uses are the bonds of society; there are as many bonds as there are uses, and the number of uses is infinite.

There are spiritual uses, such as regard love towards God, and love towards our neighbor. There are moral and civil uses, such as regard the love of the society and state to which a man belongs, and of his fellow-citizens among whom he lives.

There are natural uses, which regard the love of the world and its necessities: and there are corporeal uses, such as regard the love of self-preservation with a view to superior uses.

The delight of the love of uses is a heavenly delight, which enters into succeeding delights in their order, and according to the order of succession exalts them and makes them eternal.

Delights follow use, and are also communicated to man according to the love thereof. The delight of being useful derives its essence from love, and its existence from wisdom. This delight, originating in love and operating by wisdom, is the very soul and life of all heavenly joys.

Those who are only in natural and corporeal uses are satans, loving only the world and themselves, for the sake of the world; and those who are only in corporeal uses are devils, because they live to themselves alone, and to others only for the sake of themselves.

Happiness is derived to every angel from the use he performs in his function. The public good requires that every individual, being a member of the common body, should be an instrument of use in the society to which he belongs.

To such as faithfully perform uses, the Lord gives the love thereof. So far as uses are done from the love thereof, so far that love increases.

How can any one know whether he performs uses from self-love, or from the love of uses?

Every one who believes in the Lord, and shuns evils as sins, performs uses from the Lord; but every one who neither believes in the Lord, nor shuns evils as sins, does uses from self, and for the sake of self.

All good uses in the heavens are splendid and refulgent. Blessed lot of those who are desirous to have dominion from the love of uses.

ENDS

The END, and the cause, in what is to be effected and in effects, act in unity because they act together.

The end, cause, and effect successively progress as three things, but in the effect itself they make one.

Every end considered in itself is a love. Every end appertains to the will, every cause to the understanding, and every effect to action.

The end, unless the intended effect is seen together with it, is not any thing, neither does each become any thing, unless the cause supports, contrives, and conjoins.

All operations in the universe have a progression from ends, through causes into effects. Ends advance in a series, one after the other, and in their progress the last end becomes first.

Ends make progression in nature through times without time, but they cannot come forth and manifest themselves, until the effect or use exists and becomes a subject.

All in heaven are influenced by an end of good; and all in hell by an end of evil.

54

AFFECTIONS

Col 3:2

Set your affection on things above, not on things on the earth.

AFFECTIONS which are merely derivations of the love, form the will, and make and compose it.

Every affection of love belongs to the will, for what a man loves, that he also wills.

Every affection has its delight.

Affections, with the thoughts thence derived, appertain to the mind, and sensations, with the pleasures thence derived, appertain to the body.

In the natural world, almost all are capable of being joined together as to external affections, but not as to internal affections, if these disagree and appear.

In the spiritual world all are conjoined as to internal affections, but not according to external, unless these act in unity with the internal.

The affections according to which wedlock is commonly contracted in the world, are external; but in that case they are not influenced by internal affections, which conjoin minds, the bonds of wedlock are loosed in the house.

By internal affections are meant the mutual inclinations which influence the mind of each of the parties from heaven; whereas by external affections are meant the inclinations which influence the mind of each of the parties from the world.

The external affections by death follow the body, and are entombed with it, those only remaining which cohere with internal principles. Women were created by the Lord affections of the wisdom of men. Their affection of wisdom is essential beauty.

All the angels are affections of love in a human form*: the ruling affection itself shines forth from their faces; and from their affection, and according to it, the kind and quality of their raiment is derived and determined.

*[human-spiritual body]

CORRESPONDENCE

First, what correspondence is. The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence everything in the natural world that springs from the spiritual world is called a correspondent.

It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. All that is spread out under the sun and that receives heat and light from the sun is what is called the natural world; and all things that derive their subsistence therefrom belong to that world. But the spiritual world is heaven; and all things in the heavens belong to that world.

Since man is both a heaven and a world in least form after the image of the greatest, there is in him both a spiritual and a natural world. The interior things that belong to his mind, and that have relation to understanding and will, constitute his spiritual world; while the exterior things that belong to his body, and that have relation to its senses and activities, constitute his natural world.

Consequently, everything in his natural world (that is, in his body and its senses and activities), that has its existence from his spiritual world (that is, from his mind and its understanding and will) is called a correspondent.

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

All things of the earth are distinguished into three kinds, called kingdoms, namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom.

The things of the animal kingdom are correspondences in the first degree, because they live; the things of the vegetable kingdom are correspondences in the second degree, because they merely grow; the things of the mineral kingdom are correspondences in the third degree, because they neither live nor grow.

Correspondences in the animal kingdom are living creatures of various kinds, both those that walk and creep on the ground and those that fly in the air; these need not be specially named, as they are well known.

Correspondences in the vegetable kingdom are all things that grow and abound in gardens, forests, fields, and meadows; these, too, need not be named, because they are well known.

Correspondences in the mineral kingdom are metals more and less noble, stones precious and not precious, earths of various kinds, and also the waters.

Besides these the things prepared from them by human activity for use are correspondences, as foods of every kind, clothing, dwellings and other buildings, with many other things.

Also the things above the earth, as the sun, moon, and stars, and those in the atmosphere, as clouds, mists, rain, lightning and thunder, are likewise correspondences. Things resulting from the presence and absence of the sun, as light and shade, heat and cold, are also correspondences, as well as those that follow in succession therefrom, as the seasons of the year, spring, summer, autumn, and winter; and the times of day, morning, noon, evening, and night.

In a word, all things that have existence in nature, from the least to the greatest thereof, are correspondences. They are correspondences because the natural world with all things in it springs forth and subsists from the spiritual world, and both worlds from the Divine. They are said to subsist also, because everything subsists from that from which it springs forth, subsistence being a permanent springing forth; also because nothing can subsist from itself, but only from that which is prior to itself, thus from a First, and if separated from that it would utterly perish and vanish.

Everything in nature that springs forth and subsists in accordance with Divine order is a correspondence. Divine order is caused by the Divine good that flows forth from the Lord. It begins in Him, goes forth from Him through the heavens in succession into the world, and is terminated there in outmosts; and everything there that is in accordance with order is a correspondence.

Everything there is in accordance with order that is good and perfect for use, because everything good is good in the measure of its use; while its form has relation to truth, truth being the form of good.

And for this reason everything in the whole world and of the nature thereof that is in Divine order has reference to good and truth.

But at the present day no one can know the spiritual things in heaven to which the natural things in the world correspond except from heaven, since the knowledge of correspondences is now wholly lost.

How conjunction of heaven with the world is effected by means of correspondences shall also be told in a few words. The Lord's kingdom is a kingdom of ends, which are uses; or what is the same thing, a kingdom of uses which are ends.

For this reason the universe has been so created and formed by the Divine that uses may be every where clothed in such a way as to be presented in act, or in effect, first in heaven and afterwards in the world, thus by degrees and successively, down to the outmost things of nature.

Evidently, then, the correspondence of natural things with spiritual things, or of the world with heaven, is through uses, and uses are what conjoin; and the form in which uses are clothed are correspondences and are conjunctions just to the extent that they are forms of uses. In the nature of the world in its threefold kingdom, all things that exist in accordance with order are forms of uses, or effects formed from use for use, and this is why the things in nature are correspondences.

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But in the case of man, so far as he is in accordance with Divine order, that is, so far as he is in love to the Lord and in charity towards the neighbor, are his acts uses in form, and correspondences, and through these he is conjoined to heaven.

To love the Lord and the neighbor means in general to perform uses.

Furthermore, it must be understood that man is the means by which the natural world and the spiritual

world are conjoined, that is, man is the medium of conjunction, because in him there is a natural world and there is a spiritual world; consequently to the extent that man is spiritual he is the medium of conjunction; but to the extent that a man is natural, and not spiritual, he is not a medium of conjunction.

Nevertheless, apart from this mediumship of man, a Divine influx into the world and into the things pertaining to man that are of the world goes on, but not into man's rational faculty.

As all things that are in accord with Divine order correspond to heaven, so all things contrary to Divine order correspond to hell. All things that correspond to heaven have relation to good and truth; but those that correspond to hell have relation to evil and falsity.

Something shall now be said about the knowledge of correspondences and its use. It has been said above that the spiritual world, which is heaven, is conjoined with the natural world by means of correspondences; therefore by means of correspondences communication with heaven is granted to man.

For the angels of heaven do not think from natural things, as man does; but when man has acquired a knowledge of correspondences he is able, in respect to the thoughts of his mind, to be associated with the angels, and thus in respect to his spiritual or internal man to be conjoined with them.

That there might be such a conjunction of heaven with man the Word was written wholly by correspondences, each thing and all things in it being correspondent. If man, therefore, had a knowledge of correspondences he would understand the spiritual sense of the Word, and from that it would be given him to know arcana of which he sees nothing in the sense of the letter.

For there is a literal sense and there is a spiritual sense in the Word, the literal sense made up of such things as are in the world, and the spiritual sense of such things as are in heaven.

And such a Word, in which everything down to the least jot is a correspondence, was given to men because the conjunction of heaven with the world is effected by means of correspondences.

REPRESENTATIONS & CORRESPONDENCES

Few know what representations and correspondences are, nor can anyone know this unless he knows that there is a spiritual world, and is distinct from the natural world; for there exists a correspondence between spiritual things and natural things, and the things that come forth from spiritual things in natural ones are representations. They are called correspondences because they correspond, and representations because they represent.

That some idea may be formed of representations and correspondences, it is only necessary to reflect on the things of the mind, that is, of the thought and will.

These things so beam forth from the face that they are manifest in its expression; especially is this the case with the affections, the more interior of which are seen from and in the eyes. When the things of the face act as a one with those of the mind, they are said to correspond, and are correspondences; and the very expressions of the face represent, and are representations.

The case is similar with all that is expressed by the gestures of the body, and with all the acts produced by the muscles; for it is well known that all these take place according to what the man is thinking and willing. The gestures and actions themselves, which are of the body, represent the things of the mind, and are representations; and in that they are in agreement, they are correspondences.

It may also be known that such forms do not exist in the mind as are exhibited in the expression, but that they are merely affections which are thus effigied; also that such acts do not exist in the mind as are exhibited by the acts of the body, but that it is thoughts which are thus figured.

The things which are of the mind are spiritual, but those of the body are natural. From this it is evident that there exists a correspondence between spiritual things and natural things, and that there is a representation of spiritual things in natural things; or what is the same, when the things of the internal man are effigied in the external man, then the things that appear in the external man are representative of the internal man; and the things that agree are correspondences.

It is also known, or may be known, that there is a spiritual world, and also a natural world. In the universal sense the spiritual world is where spirits and angels dwell; and the natural world is where men dwell.

In particular, there is a spiritual world and a natural world with every man: his internal man being to him a spiritual world, and his external man being to him a natural world. The things that flow in from the spiritual world and are presented in the natural world, are in general representations; and insofar as they agree they are correspondences.

That natural things represent spiritual things, and that they correspond, may also be known from the fact that what is natural cannot possibly come forth except from a cause prior to itself. Its cause is from what is spiritual; and there is nothing natural which does not thence derive its cause.

Natural forms are effects; nor can they appear as causes, still less as causes of causes, or beginnings; but they receive their forms according to the use in the place where they are; and yet the forms of the effects represent the things which are of the causes; and indeed these latter things represent those which are of the beginnings.

Thus all natural things represent those which are of the spiritual things to which they correspond; and in fact the spiritual things also represent those which are of the celestial things from which they are.

It has been given me to know from much experience that in the natural world and its three kingdoms there is nothing whatever that does not represent something in the spiritual world, or that has not something there to which it corresponds.

Besides many other experiences, this was made evident also from the following. On several occasions when I was speaking of the viscera of the body, and was tracing their connection from those which are of the head to those which are of the chest, and so on to those which are of the abdomen, the angels that were above me led my thoughts through the spiritual things to which those viscera correspond, and this so that there was not the least error.

They thought not at all of the viscera of the body of which I was thinking, but only of the spiritual things to which these correspond. Such is the intelligence of angels that from spiritual things they know all things in the body in general and particular, even the most secret things, such as can never come to man's knowledge; nay, they know everything there is in the universal world, without a mistake; and this because from spiritual things are the causes, and the beginnings of causes.

The case is similar with the things in the vegetable kingdom; for nothing whatever exists there that does not represent something in the spiritual world, and correspond thereto.

The causes also have been told me, namely, that the causes of all natural things are from spiritual things, and the beginnings of these causes are from celestial things; or what is the same, all things in the natural world derive their cause from truth which is the spiritual, and their beginning from good which is the celestial; and natural things proceed thence according to all the differences of truth and of good in the Lord's kingdom; thus from the Lord Himself, from whom is all good and truth.

These things must needs appear strange, especially to those who will not or cannot ascend in thought beyond nature, and who do not know what the spiritual is, and therefore do not acknowledge it.

So long as he lives in the body, man can feel and perceive but little of this; for the celestial and spiritual things with him fall into the natural things in his external man, and he there loses the sensation and perception of them.

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Moreover the representatives and correspondences in his external man are such that they do not appear like the things in the internal man to which they correspond, and which they represent; therefore neither can they come to his knowledge until he has put off those external things. When this happens, blessed is the man who is in correspondence, that is, whose external man corresponds to his internal man.

THE SPIRIT OF MAN

1 Cor 2:10-11

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
For what man knoweth the things of a man, **save the spirit of man which is in him**? even so the

things of God knoweth no man, but the Spirit of God.

Whoever duly considers the subject can see that as the body is material it is not the body that thinks, but the soul, which is spiritual. The soul of man, upon the immortality of which many have written, is his spirit, for this as to everything belonging to it is immortal.

This also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual and lives spiritually, which is to think and to will.

Therefore, all rational life that appears in the body belongs to the soul, and nothing of it to the body; for the body, as just said, is material, and the material, which is the property of the body, is added to and apparently almost joined to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, all things of which are material and in themselves devoid of life.

And as it is the spiritual only that lives and not the material, it can be seen that whatever lives in man is his spirit, and that the body merely serves it, just as what is instrumental serves a moving living force. An instrument is said indeed to act, to move, or to strike; but to believe that these are acts of the instrument, and not of him who acts, moves, or strikes by means of the instrument, is a fallacy.

As everything in the body that lives, and that acts and feels from that life, belongs exclusively to the spirit, and nothing of it to the body, it follows that the spirit is the man himself; or what is the same thing, that a man viewed in himself is a spirit possessing a like form; for whatever lives and feels in man belongs to his spirit and everything in man, from his head to the sole of his foot, lives and feels; and in consequence when the body is separated from its spirit, which is what is called dying, man continues to be a man and to live.

Unless man were a subject which is a substance that can serve a source and containant he would be unable to think and will. Any thing that is supposed to exist apart from a substantial subject is nothing. This can be seen from the fact that a man is unable to see without an organ which is the subject of his sight, or to hear without an organ which is the subject of his hearing.

Apart from these organs, sight and hearing are nothing and have no existence. The same is true of thought, which is inner sight, and of perception, which is inner hearing; unless these were in substances and from substances which are organic forms and subjects, they would have no existence at all.

All this shows that man's spirit as well as his body is in a form, and that it is in a human form, and enjoys sensories and senses when separated from the body the same as when it was in it, and that all the life of the eye and all the life of the ear, in a word, all the life of sense that man has, belongs not to his body but to his spirit, which dwells in these organs and in their minutest particulars.

This is why spirits see, hear, and feel, as well as men. But when the spirit has been loosed from the body, these senses are exercised in the spiritual world, not in the natural world. The natural sensation that the spirit had when it was in the body it had by means of the material part that was added to it; but it then had also spiritual sensations in its thinking and willing.

All this has been said to convince the rational man that viewed in himself man is a spirit, and that the corporeal part that is added to the spirit to enable it to perform its functions in the natural and material world is not the man, but only an instrument of his spirit.

But evidences from experience are preferable, because there are many that fail to comprehend rational deductions; and those that have established themselves in the opposite view turn such deductions into grounds of doubt by means of reasonings from the fallacies of the senses.

Those that have established themselves in the opposite view are accustomed to think that beasts likewise have life and sensations and thus have a spiritual part, the same as man has, and yet that part dies with the body. But the spiritual of beasts is not the same as the spiritual of man is; for man has what beasts have not, an inmost, into which the Divine flows, raising man up to Itself, and thereby conjoining man to Itself.

Because of this, man, in contrast with beasts, has the ability to think about God and about the Divine things of heaven and the church, and to love God from these and in these, and thus be conjoined to Him; and whatever can be conjoined to the Divine cannot be dissipated, but whatever cannot be

conjoined is dissipated.

The inmost that man has, in contrast with beasts, has been treated of above, and what was there said will here be repeated, since it is important to have the fallacies dispelled that have been engendered in the minds of many who from lack of knowledge and trained intellect are unable to form rational conclusions on the subject.

From this it is that man, unlike the animals, is capable, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason.

Also it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly fall into the perception of any angel, because it is above his thought and transcends his wisdom.

That in respect to his interiors man is a spirit can be seen from the fact that after his separation from the body, which takes place when he dies, man goes on living as a man just as before.

To this may be added that every man in respect to his spirit, even while he is living in the body, is in some society with spirits, although he does not know it; if a good man he is by means of spirits in some angelic society; if an evil man in some infernal society; and after death he comes into that same society.

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

DIVINE PROVIDENCE

DIVINE PROVIDENCE IS GOVERNMENT BY THE LORD'S DIVINE LOVE AND WISDOM

To understand what divine providence is--namely, government by the Lord's divine love and wisdom--one needs to know about them:

In the Lord divine love is of divine wisdom, and divine wisdom of divine love. Divine love and wisdom cannot but be in, and be manifested in, all else, created by them.

All things in the universe were created by them. All are recipients of that love and wisdom.

The Lord appears before the angels as a sun, the heat proceeding from it being love, and the light wisdom. Divine love and wisdom, proceeding from the Lord, make one.

The Lord from eternity, who is Jehovah, created the universe and everything in it from Himself, and not from nothing. The universe, with each and all things in it, was created from divine love by divine wisdom.

Divine love and wisdom proceed as one from the Lord. This one is in some image in every created thing.

It is of the divine providence that every created thing, as a whole and in part, should be such a one, and if it is not, should become such a one.

Good of love is good only so far as it is united to truth of wisdom, and truth of wisdom truth only so far as it is united to good of love.
Good of love not united to truth of wisdom is not good in itself but seeming good, and truth of wisdom not united to good of love is not truth in itself but seeming truth.

The Lord does not suffer anything to be divided; therefore it must be either in good and at the same time in truth, or in evil and at the same time in falsity.

That which is in good and at the same time in truth is something; that which is in evil and at the same time in falsity is not anything.

The Lord's divine providence causes evil and the attendant falsity to serve for equilibrium, contrast, and purification, and so for the conjunction of good and truth in others.

The universe, with each and all things in it, was created from divine love by divine wisdom. In the work Divine Love and Wisdom, we showed that the Lord from eternity, who is Jehovah, is in essence divine love and wisdom, and that He created the universe and all things in it from Himself.

It follows that the universe, with each and all things in it, was created from divine love by means of divine wisdom. We also showed in that treatise that love can do nothing without wisdom, and wisdom nothing without love. For love apart from wisdom, or the will apart from understanding, cannot think anything, indeed cannot see, feel or say anything, so cannot do anything.

Likewise, wisdom apart from love, or understanding apart from will, cannot think, see, feel, or speak, therefore cannot do, anything. For if love is removed from wisdom or understanding, there is no willing and thus no doing. If this is true of man, for him to do anything, it was much more true of God--who is love itself and wisdom itself--when He created and made the world and all that it contains.

That the universe, with each and all things in it, was created from divine love by divine wisdom may also be established from objects to be seen in the world. Take a particular object, examine it with some wisdom, and you will be convinced.
Take the seed, fruit, flower or leaf of a tree, muster your wisdom, examine the object with a strong microscope, and you will see marvels. Even more wonderful are the more interior things which you do not see.
Note the unfolding order in the growth of a tree from seed to new seed; reflect on the continuous effort in all stages after self-propagation--the end to which it moves is seed in which its reproductive power arises anew.

If then you will think spiritually, as you can if you will, will you not see wisdom in all this?

Furthermore, if you can think spiritually enough, you will see that this energy does not come from the seed, nor from the sun of the world, which is only fire, but is in the seed from God the Creator whose wisdom is infinite, and is from Him not only at the moment of creation but ever after, too.

Every created thing is endowed with energy, indeed, but this does nothing of itself but from Him who implanted it. Examine any other earthly object, like a silkworm, bee or other small creature. View it first naturally, then rationally, and at length spiritually, and if you can think deeply, you will be astounded at all you see.

Let wisdom speak in you, and you will exclaim in astonishment, "Who does not see the divine in such things?

They are all of divine wisdom." Still more will you exclaim, if you note the uses of all created things, how they mount in regular order even to the human being, and from man to the Creator whence they are, and that the connection, and if you will acknowledge it, the preservation also of them all, depend on the conjunction of the Creator with man.

That divine love created all things, but nothing apart from the divine wisdom, will be seen in what follows.

It is of the divine providence that every created thing as a whole and in part should be such a one or should become such a one, or that there be in it something of the divine love and wisdom, or what is the same, that there be good and truth in it, or a union of them. (Inasmuch as good is of love and truth is of wisdom, as was said above, in what follows we shall at times say good and truth instead of love and wisdom, and marriage of good and truth instead of union of love and wisdom.)

Good of love is good only so far as it is united to truth of wisdom, and truth of wisdom is truth only so far as it is united to good of love. Good and truth have this from their origin, the one and the other originating in the Lord, who is good itself and truth itself and in whom the two are one.

Hence in angels in heaven and men on earth, good is not good basically except so far as it is joined to truth, and truth is not truth basically except so far as it is joined to good. Granted that all good and truth are from the Lord, then inasmuch as good makes one with truth and truth with good in Him, good to be good in itself and truth to be truth in itself must make one in the recipient, that is, the angel in heaven or the man on earth.

In this world a man can hardly come into one or the other conjunction or union, that is, of good and truth or of evil and falsity, for during his life in the world he is kept in a state of reformation or regeneration.

After death, however, every man comes into the one union or the other, because he can then no longer be reformed or regenerated. He remains such as his life was in the world, that is, such as his reigning love was. If therefore his was a life of an evil love, all the truth acquired by him in the world from teacher, pulpit or Word is taken away. On the removal of it, he absorbs the falsity agreeing with his evil as a sponge does water.

On the other hand, if his was the life of a good love, all the falsity is removed which he may have picked up in the world by hearing or from reading but did not confirm in himself, and in its place truth congruous with his good is given him. This is meant by the Lord's words:

Take . . . the talent from him, and give it to him that has ten talents. For to everyone who has, shall be given until he abounds but from him who has not, even what he has shall be taken away (Mt 25:28, 29; 13:12; Mk 4:25; Lu 8:18; 19:24-26).

After death everyone must be either in good and at the same time in truth or in evil and at the same time in falsity, for the reason that good and evil cannot be united, nor can good and the falsity of evil, nor evil and the truth of good. For these are opposites, and opposites contend until one destroys the other. Those who are at the same time in evil and in good are meant in Revelations in these words of the Lord to the church of the Laodiceans:

I know your works, that you are neither cold nor hot; would that you were cold or hot; but because you are lukewarm, I will spue you out of my mouth (3:15, 16):

also in these words of the Lord:

No man can serve two masters, for either he will hate the one and love the other, or cleave to the one and not heed the other (Mt 6:24).

That which is in good and at the same time in truth is something; that which is in evil and at the same time in falsity is not anything.

That what is in good and at the same time in truth is something.

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It follows that what is at once evil and false is not anything. By not being anything is meant that it is without power and without spiritual life. Those at once in evil and in falsity (all of whom are in hell) have power indeed among themselves, for an evil man can do evil and does so in a thousand ways. Yet he can do evil to the evil only by reason of their evil; he cannot harm the good at all; if, as sometimes happens, he does, it is by conjunction with their evil.

In this way temptations arise; they are infestations by evil spirits who are with a man; so combats ensue by which the good are freed from their evils. Since the wicked have no power, all hell in the Lord's sight is not only nothing, but nothing at all in point of power, as I have seen proved by much experience.

But it is remarkable that the evil all deem themselves powerful, and the good all think themselves powerless. This is because the evil ascribe everything to their own power or shrewdness and malice, and nothing to the Lord; whereas the good ascribe nothing to their own prudence, but all to the Lord who is almighty.

Evil and falsity together are not anything for the further reason that they have no spiritual life. The life of the infernals is therefore called death, not life. Since life holds everything, death has nothing.

The Lord provides these uses through the united evil and falsity of those in hell. The Lord's kingdom, which extends over hell as well as over heaven, is a kingdom of uses. It is the Lord's providence that there shall be no creature and no thing whereby a use is not performed.

As heaven is from mankind and is an abiding with the Lord to eternity, it must have been the Lord's purpose in creation; being the purpose in creation, it is the purpose of His providence.

The Lord created the world not for His own sake but for the sake of those with whom He would be in heaven.

Spiritual love by nature desires to give its own to another, and so far as it can do so is in its _esse,_ peace, and blessedness. Spiritual love derives this from the Lord's divine love which is such infinitely.

It follows that the divine love and hence divine providence has for its object a heaven consisting of human beings who have become or are becoming angels, on whom the Lord can bestow all the blessings and felicities of love and wisdom and do so from Himself in men.

It must be in this way, for the Lord's image and likeness are in men from creation, the image in them wisdom and the likeness love.

Furthermore, the Lord in them is love united to wisdom and wisdom united to love or (what is the same) is good united to truth and truth united to good.

UNDERSTANDING THE SOUL AND THE INFLUX THEREOF

Mark 8:36-37

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
Or what shall a man give in exchange for his soul ?

On influx, and on the interaction of the soul with the body. Nothing whatever can be known or even thought about influx, and about the interaction of the soul with the body, unless it is known what the soul is, and also something of its nature.

If nothing is definitely known about the soul, nothing can be said about its influx and interaction. For how can the communication of two parts be thought of in the total absence of knowledge about the nature of one of them?

That complete ignorance prevails about the nature of the soul, especially in the learned world, is evident from the fact that some believe it to be an aerial thing, others something flaming or fiery, others a purely thinking entity, others a general vital force, and others a natural activity.

And what is a still further proof of the prevailing ignorance about the nature of the soul is that various places in the body are assigned it, some placing it in the heart, some in the brain and its fibers, others in the corpora striata, others in the ventricles, and others in a small gland; some in every part, but in so doing they conceive of a vitality such as is common to every living thing.

From all this it is evident that nothing is known about the soul, and this is the reason why all that has been asserted on the subject is conjectural.

And as in this way men could have no idea about the soul, very many have not been able to avoid the belief that the soul is a mere vital thing that is dissipated when the body dies. And this is the reason why the learned have less belief in the life after death than the simple; and because they do not believe in it, neither can they believe in the things which belong to that life, which are the heavenly and spiritual things of faith and love.

This also appears from the Lord's words in Matthew: Thou hast hid these things from the wise and intelligent, and hast revealed them unto babes (Matt 11:25). And again: Seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13). For the simple have no such thoughts about the soul; but believe that they will have life after death; in which simple faith, unknown to them, there is hidden the belief that they will live there as men, will see angels, will speak with them, and will enjoy happiness.

As regards the soul of which it is said that it will live after death, it is nothing else than the man himself who lives within the body, that is, the interior man who in this world acts through the body, and who causes the body to live.

This man, when loosed from the body, is called a spirit, and then appears in a complete human form; yet he cannot possibly be seen with the eyes of the body, but only with the eyes of the spirit; and before the eyes of the latter he appears like a man in this world; he has senses (namely, touch, smell, hearing, sight) much more exquisite than in this world; he has appetites, cupidities, desires, affections, loves, such as there are in this world, but in a

more surpassing degree; he also thinks as in this world, but more perfectly; he converses with others; in a word, he is there just as he had been in this world, insomuch that if he does not reflect upon being in the other life, he knows no otherwise than that he is in this world (as I have sometimes heard spirits say), for the life after death is a continuation of the life in this world. This then is the soul of man which lives after death.

But lest in consequence of the conjectures and hypotheses about it, the word "soul" should give rise to the idea of the unknown, it is better to say man's "spirit," or if you prefer it, the "interior man," for the spirit appears there exactly like a man, with all the members and organs belonging to a man, and moreover is the man himself, even in the body.

That this is so, is also evident from the angels that have been seen, as recorded in the Word, who were all seen in the human form; for all the angels in heaven have the human form, because the Lord has it, who after His resurrection appeared so many times as a man.

That an angel, as well as the spirit of man, is in form a man, is because the universal heaven has from the Lord the capacity of conspiring into the human form, whence the universal heaven is called the Grand Man (God) of which, and also of the correspondence of all things of man therewith, I have treated at the close of many chapters.

And as the Lord lives in each one in heaven; and as by influx from the Lord the universal heaven acts into each one, therefore every angel is an image thereof, that is, is a form most perfectly human, and so in like manner is a man after death.

All the spirits I have seen, who are thousands and thousands, have appeared to me exactly like men; and some of them have said that they are men just as in the world, and they added that in the life of the body they had never believed that it would be so.

Many were sad because of the ignorance of men about their state after death; and because they think so inanely and emptily about the soul; and because most persons who have thought more deeply on the subject have supposed the soul to be a kind of thin air, which idea must needs lead into the insane error that it is dissipated after death.

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He who does not know the interiors of man, cannot know about influx and the interaction of the soul with the body; for the interaction and the influx are effected by means of these interiors.

In order to know the interiors of man, it is necessary to know that there is an internal man and an external man, and that the internal man is in the spiritual world, and the external man in the natural world; thus that the former is in the light of heaven, and the latter in the light of the world.

It is also necessary to know that the internal man is so distinct from the external man that the former, being prior and interior, can subsist without the latter; but that the latter or external man, being posterior and exterior, cannot subsist without the former.

It must be known, further, that the internal man is what is properly called the intellectual or rational man, because this is in the light of heaven," in which light are reason and understanding; whereas the external man is what is properly to be called that of memory-knowledge, because in him there are memory-knowledges, which for the most part derive their light from those things which are of the light of the world, when this light is enlightened and thus vivified by the light of heaven.

It has been said that the internal man, being prior, can subsist without the external, because this is posterior; but not the converse. For it is a universal rule that nothing can subsist from itself, but from and through something else, consequently that nothing can be kept in form except from and through something else, which may also be seen from everything in nature. The case is the same with man.

In respect to his external, man cannot subsist except from and through his internal. Neither can the internal man subsist except from and through heaven. And neither can heaven subsist from itself, but only from the Lord, who alone subsists from Himself.

Influx is according to existence and subsistence, for all things subsist by means of influx. But that all things in general and in particular subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately in both mediates and ultimates, will be shown in what follows.

Before any statement can be made about influx and the operation of the soul into the body, it must be well understood that the internal man is formed according to the image of heaven, and the external

man according to the image of the world; insomuch that the internal man is a heaven in the least form, and the external man is a world in the least form, thus is a microcosm.

That the external man is an image of the world, may be seen from the external or bodily senses; for the ear is formed according to the whole nature of the modification of the air; the lungs according to the whole nature of its pressure, as also is the general surface of the body, which is held in its form by the circumpressure of the air; the eye is formed according to the whole nature of ether and of light; the tongue to the sense of the solvent and fluent parts in liquids; and, together with the lungs, the trachea, the larynx, the glottis, the fauces, and the lips, according to the power of suitably modifying the air, whence come articulate sounds, or words, and harmonious sounds; the nostrils are formed according to the sense of particles fluent in the atmosphere; the sense of touch, which encompasses the whole body, is according to the sense of the changes of state in the air, namely, to the sense of its cold and heat, and also to the sense of liquids and to that of weights.

The interior viscera to which the aerial atmosphere cannot enter are held in connection and form by a more subtle air, which is called ether; not to mention that all the secrets of interior nature are inscribed upon and applied to the external man, such as all the secret things of mechanics, of physics, of chemistry, and of optics.

From all this it is evident that universal nature has contributed to the conformation of the external of man; and hence it is that the ancients called man a microcosm.

And just as the external man has been formed according to the image of all things of the world, so has the internal man been formed according to the image of all things of heaven, that is, according to the image of the celestial and spiritual things which proceed from the Lord and from which and in which is heaven.

The celestial things there are all those which are of love to the Lord and of charity toward the neighbor; and the spiritual things there are all those of faith, which in themselves are so many and of such a nature that the tongue cannot possibly utter one millionth part of them.

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That the internal man has been formed according to the image of all these things, is strikingly shown in the angels, who when they appear before the internal sight (as they have appeared before mine), affect the inmosts by their mere presence; for love to the Lord and charity toward the neighbor pour out of them and penetrate, and the derivative things of faith shine forth from them and affect.

By this and other proofs it has been made plain to me that as **the internal man has been created to be an angel, he is a heaven in the least form.**

From all this it is now evident that in man the spiritual world is conjoined with the natural world, consequently that with him the spiritual world flows into the natural world in so vivid a manner that he can notice it, provided he pays attention.

All this shows the nature of the interaction of the soul with the body, namely, that properly it is the communication of spiritual things which are of heaven, with natural things which are of the world, and that the communication is effected by means of influx, and is according to the conjunction.

This communication which is effected by means of influx according to the conjunction is at this day unknown, for the reason that each and all things are attributed to nature, and nothing is known about what is spiritual, which at this day is so far set aside that when it is thought of it appears as nothing.

But influx is of such a nature that there is an influx from the Divine of the Lord into every angel, into every spirit, and into every man, and that in this way the Lord rules everyone, not only in the universal, but also in the veriest singulars, and this immediately from Himself, and also mediately through the spiritual world.

That man is governed by the Lord by means of angels and spirits, has been given me to know by experience so manifest as not to leave even the smallest doubt concerning it; for now through a course of many years all my thoughts and all my affections, even to the most minute of all, have flowed in by means of spirits and angels.

This it has been given me to perceive so plainly that nothing could be more plain; for I have perceived, I have seen, and I have heard, who they were, what was their quality, and where they were. And when anything adverse fell into my thought or will, I have spoken with them and chided them.

And I have also observed that the power they had of infusing such things was restrained by the angels; and also in what manner; and likewise often that they were driven away, and that then new spirits were present in their place, from whom again there was influx.

It has also been given me to perceive whence those spirits came, or of what societies they were the subjects; and an opportunity of speaking with those societies themselves has likewise frequently been granted. And notwithstanding that everything, even to the most minute, of the thoughts and affections, flowed in through the spirits and angels, still I thought as before, and willed as before, and conversed with men as before, no difference from my former life being observed by anyone. I am aware that scarcely anyone will believe that such is the fact, but still it is an eternal verity.

It has been shown me to the life in what manner spirits flow in with man. When they come to him, they put on all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own.

Thus they act as it were the part of the man in the man. But they are not allowed to enter further with a man than to his interiors which are of the thought and will, and not to the exteriors which are of the actions and speech; for these latter come into act by means of a general influx from the Lord without the mediation of particular spirits and angels.

But although the spirits act the part of the man with a man in respect to those things which are of his thought and will, they nevertheless do not know that they are with a man, for the reason that they possess all things of his memory, and believe that these are not another's, but their own; and this for the reason also that they may not injure the man.

For unless the spirits from hell who are with a man believed these things to be their own, they would attempt in every way to destroy the man both body and soul, because this is the infernal delight itself.

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As in this way spirits possess all things of a man's thought and will, and angels things which are still more interior, and as the man is thus most closely conjoined with them, therefore the man must necessarily perceive and feel that it is he himself who thinks and wills; for the communications in the other life are of such a nature that in a society containing similar spirits each one believes that to be his own which is another's.

And therefore when the good come into heavenly society, they at once enter into all the intelligence and wisdom of that society, insomuch that they know no otherwise than that these are in themselves.

And such also is the case with a man, and with a spirit who is attendant upon him. The things which flow in from the spirits who are from hell are evils and falsities, but those which flow in from the angels who are from heaven are goods and truths.

Thus by means of influxes opposite to each other the man is kept in the midst, thus in freedom. As the things which flow in from the angels, flow in through the more inward interiors, they are not so apparent to the outward sense as are those which flow in from evil spirits.

Moreover the angels are of such a character that they never desire to hear that the influxes of good and truth are from themselves, but that they are from the Lord, and they are indignant if it is thought otherwise; for they are in the manifest perception that it is so, and they love nothing more than to will and think not from themselves, but from the Lord.

On the other hand, evil spirits are angry if told that they do not think and will from themselves, because this is contrary to the delight of their loves; and they are more angry when told that life is not in them, but that it flows in.

When this is shown them by experience to the life, which has often been done, they then indeed confess that it is so, for they cannot speak contrary to experience; but still after some delay they deny it, and then they are not willing that it should be any further confirmed by experience.

Influx is effected by means of spirits and angels. The order of the influx is that evil spirits first flow in, and the angels disperse their action.

That there is such an influx the man does not perceive, because his thought is kept in freedom by means of the equilibration between these two influxes, and because he does not attend to such things;

nor could the evil know if they did attend, because with them there is no equilibrium between evil and good.

But they who are in good can know it; and they also know from the Word that there is something within which fights against the evil and falsity with them, and that the spiritual man fights against the natural; thus the angels, who are in man's interiors and in his spiritual things, against the evil spirits who are in his exteriors and in his natural things; and it is also from this that the church is called militant.

But the evil which flows into the thought from the evil spirits, does the man no harm if he does not receive it; but if he receives it and transfers it from the thought into the will, he makes it his own; and he then goes over to the side of the infernal spirits, and withdraws from the angels of heaven.

This is what the Lord teaches when He says that the things which enter into a man do not make him unclean; but the things which go out of him, because these go forth from the heart, that is, from the will (Mark 7:14-23).

As regards the influx of angels with a man, it is not an influx of such thoughts as the man then has, but is according to correspondences; for the angels are thinking spiritually, whereas the man perceives this naturally; thus with the man the spiritual things fall into their correspondents, consequently into their representatives.

For example, when a man speaks of bread, of seedtime, of harvest, of fatness, and the like, the thought of the angels is then about the goods of love and of charity; and so forth. I once dreamed a common dream, and when I awoke, I related all from beginning to end. The angels said that all things coincided exactly with those which they had spoken of among themselves; not that these were the same as I had dreamed, but things corresponding and representative, and it is the same in every single thing. I afterward talked with them about influx. 67

That within the good of love which flows in from the Lord through angels is all truth, which truth would become manifest of itself if man lived in love to the Lord and in love toward the neighbor, is evident not only from the things that take place in heaven, but also from those which take place in lower nature; and from the latter, because they are in plain sight, I may draw some illustrations.

Brute animals are impelled to action in no other way than by means of the loves and the affections of these into which they have been created and afterward born; for every animal is carried whither his affection and love draw it; and this being so, they are also in all matters of knowledge that ever belong to their love; for they know from a love resembling conjugial love how to come together, cattle after their kind, and birds after their kind; birds know how to build their nests, lay their eggs, brood upon them, hatch their young, and how to feed them, and this without any instruction, merely from the love which resembles conjugial love, and from love toward their offspring, which loves have implanted in them all these matters of knowledge.

In like manner they know what things to eat for food, and how to seek them. And, what is more wonderful, bees know how to seek their food from flowers of various kinds, and also to gather the wax with which they make their cells, wherein first they deposit their offspring, and then store up food; they also know how to provide for the winter; not to mention very many other things. All these matters of knowledge are included in their loves, and dwell there from their earliest origin. Into these they are born, because they are in the order of their nature into which they were created; and thereafter they are moved by a general influx from the spiritual world.

If man were in the order into which he was created, namely, in love toward the neighbor, and in love to the Lord (for these loves are proper to man), he above all animals would be born not only into matters of knowledge, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence; for he is able to think of the Lord, and to be conjoined with Him through love, and thus to be elevated to what is Divine and eternal, which is not possible to brute animals.

Thus in the supposed case man would be directed by no other than general influx from the Lord through the spiritual world. But as he is not born into order, but contrary to his order, he is therefore born into ignorance of all things; and for this reason it has been provided that he may afterward be reborn, and thus come into as much of intelligence and wisdom as he receives of good, and of truth through good, in freedom.

Spirits who reason much in the other life have little perception of what is true and good, and therefore they cannot be admitted into interior angelic societies; for nothing of intelligence can be communicated to them there.

These spirits also have reasoned among themselves about the influx of all thoughts and affections, and said, "If this be so, no one can become guilty and suffer the penalty of any fault." But they received for answer that if a man would believe as the case really is, namely, that all that is good and true is from the Lord, and all that is evil and false is from hell, he then could not become guilty of any fault, nor could evil be imputed to him; but because he believes that it is from himself, he appropriates evil to himself, for this is the effect of his faith; and in this way evil adheres and cannot be separated from him; nay, such is man that he would be indignant if anyone should say that he thinks and wills from others, and not from himself.

It is an eternal truth that the Lord rules heaven and earth, and also that no one besides the Lord lives of himself, consequently that everything of life flows in-the good of life from the Lord, and the evil of life from hell. This is the faith of the heavens.

When a man is in this faith (and he can be in it when he is in good), then evil cannot be fastened and appropriated to him, because he knows that it is not from himself, but from hell.

When a man is in this state, he can then be gifted with peace, for then he will trust solely in the Lord.

Neither can peace be given to any others than those who are in this faith from charity; for others continually cast themselves into anxieties and cupidities, whence come disquietudes.

Spirits who desire to direct themselves, suppose that this would be to lose their own will, thus their freedom, consequently all delight, thus all life and its sweetness.

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This they say and suppose, because they do not know how the case really is; for the man who is led by the Lord is in freedom itself, and thus in delight and bliss itself; goods and truths are appropriated to him; there is given him an affection and desire for doing what is good, and then nothing is more delightful to him than to perform uses.

There is given him a perception of good, and also a sensation of it; and there is given him intelligence and wisdom; and all these as his own; for he is then a recipient of the Lord's life.

It is known in the learned world that the principal cause and the instrumental cause act together as a one: man, being a form recipient of the Lord's life, is an instrumental cause, and the life from the Lord is the principal cause.

This life is felt in the instrumental cause as of it, when yet it is not of it.

I have heard it said to certain evil spirits, who were in the world of spirits and who were continually thinking against the Lord (in regard to the spirits who are from hell, when in the world of spirits, that they should produce someone who said with truth about any angel of heaven (or, if they could, should show one single person in heaven) who does not acknowledge the Lord, and that He is the life of all, and that all have what they have from Him; but they were silent, because they could not do it.

Some of the evil spirits, who believed that there are heavens where the Lord is not acknowledged, wandered about and made inquiry, but after trying in vain, they returned. It was said to them further that all in hell think against the Lord, nor do they attribute anything to Him which is above what is human; and yet most say that they acknowledge a Supreme Being, by which they mean the Father, and nevertheless live in hatred and revenge, and continually desire to be exalted over others, and to be worshiped as gods, and in this way they make hell for themselves.

It is very different with those who acknowledge the Lord, and believe in Him from the heart. From this also it is evident that the Lord flows into all, both generally through heaven, and singularly and also universally from Himself; and that where the good of charity is, there He is; and also where the contrary is, there also He is, but in no other way than to give them life, and to withdraw them from evil insofar as this can be done.

How the case is with the influx of each life, namely, of the life of the thought and the life of the will from the Lord, has been given to know by revelation; namely, that the Lord inflows in two ways: through heaven mediately, and from Himself immediately; and that from Himself He flows both into man's rational things, which are his interior things, and into his natural things, which are his exterior ones.

That which flows in from the Lord is the good of love and the truth of faith, for that which proceeds from the Lord is the Divine truth in which is the Divine good; but these are variously received with man, namely, in accordance with his quality.

The Lord does not compel man to receive what flows in from Himself; but leads in freedom, and so far as man allows, through freedom leads to good. Thus the Lord leads man according to his delights, and also according to fallacies and the principles received therefrom; but gradually He leads him out from these; and this appears to the man as if it were from himself.

Thus the Lord does not break these things, for this would be to do violence to freedom, which however must needs exist, in order that the man may be reformed. That the Lord flows in with man in this manner, namely, not only mediately through heaven, but also immediately from Himself, both into the interior and the exterior things in the man, is a secret hitherto unknown.

- INFLUX. All things that man thinks and wills flow into him from experience. Man's capacity to give attention to subjects, to think, and to draw conclusions analytically, is from influx. Man could not live a single moment if influx from the spiritual world were taken away from him; from experience.

- The life that flows in from the Lord varies in accordance with the state of man and in accordance with reception. With those who are evil the good that flows in from the Lord is changed into evil, and the truth into falsity; from experience.

- The good and truth that continually flow in from the Lord are received just to the extent that they are not hindered by evil and falsity.

- All good flows in from the Lord, and all evil from hell. At the present day man believes that all things are in himself and are from himself, when in fact they flow in; and this he might know from the doctrine of the church, which teaches that all good is from God, and all evil from the devil.

- But if man's belief were in accord with this doctrine he would not appropriate evil to himself nor would he make good to be his own. How happy man's state would be if he believed that all good flows in from the Lord and all evil from hell.

- Those who deny heaven or who know nothing about it do not know that there is any influx from heaven.

- What influx is, illustrated by comparisons. Everything of life flows in from the first fountain of life, because that is the source of it; and it continually flows in thus everything of life is from the Lord.

- Influx is spiritual and not physical, that is, influx is from the spiritual world into the natural, and not from the natural into the spiritual. Influx is through the internal man into the external, or through the spirit into the body, and not the reverse, because the spirit of man is in the spiritual world, and his body in the natural.

- The internal man is in the spiritual world and the external in the natural world. There is an appearance that there is an influx from the externals of man into internals, but this is a fallacy.

- With man there is influx into things rational, and through these into knowledges, and not the reverse.

- What the order of influx is. There is direct influx from the Lord, and likewise mediate influx through the spiritual world or heaven. The Lord's influx is into the good in man, and through good into truth, and not the reverse. Good gives the capacity to receive influx from the Lord, but truth without good does not.

- Nothing that flows into the thought is harmful, but only what flows into the will, since this is what is appropriated to man. There is a general influx. This is a continual effort to act in accordance with order. This influx is into the lives of animals. Also into the subjects of the vegetable kingdom.

- It is in accord with this general influx that thought falls into speech with man, and will into acts

and movements.

INTERACTION OF THE SOUL & BODY

Matt 10:28

And fear not them which kill the body , but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Concerning the interaction between the soul and the body, or the operation of one into the other, and of one with the other. The first is called Physical Influx, the second Spiritual Influx.

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The first, which is called Physical Influx, is from the appearances of the senses and the fallacies therefrom, since it appears as if the objects of sight, which affect the eyes, flow into thought and produce it; in like manner that speech, which moves the ears, flows into the mind and introduces ideas there; and similarly with the senses of smell, taste, and touch.

Since the organs of these senses first receive the impressions from contact with the world, and according as they are affected the mind appears to think and also to will; for this reason the ancient philosophers and scholastics believed that influx was derived from these organs into the soul, and thus they adopted the hypothesis of physical or natural influx.

The second which is called Spiritual Influx, by some occasional influx, is from order and its laws; since the soul is a spiritual substance, and therefore purer, prior, and interior, but the body is material, and therefore grosser, posterior, and exterior; and it is according to order that purer should flow into grosser, prior into posterior, and interior into exterior, thus spiritual into material, and not the reverse. Consequently it is of order that the thinking mind should flow into the sight according to the state induced on the eyes from objects, which state the mind also disposes at will; and likewise the perceptive mind into the hearing according to the state induced on the ears from speech.

Since spiritual influx is from order and its laws, as was said, therefore this influx has been acknowledged and received by the wise in the learned world in preference to the other two hypotheses.

All that which is from order is truth, and truth manifests itself by the light implanted in it, even in the shade of reason, in which hypotheses are. But there are three things that involve this hypothesis in shade; ignorance of what the soul is, ignorance of what the spiritual is, and ignorance of what influx is; therefore these three must first be unfolded before reason sees the truth itself.

So out of the shade of truth in which this hypothesis is, truth is opened when it is known what the spiritual is and what is its quality in comparison with the natural, also what the human soul is and its quality, as well as the nature of the influx that flows into the soul and through it into the perceptive and thinking mind, and from this into the body.

But these things cannot be explained except by one to whom it has been granted by the Lord to associate with angels in the spiritual world and at the same time with men in the natural world. Who does not know, or may not know, that the good of love and the truth of faith flow from God into man, and that they flow into his soul, and are felt in his mind, and flow out from his thought into his speech, and from his will into his actions?

That spiritual influx, and its origin and derivation, are from this, will be manifested in the following order:

1. There are two worlds, the spiritual world, where spirits and angels are, and the natural world, where men are.
2. The spiritual world existed and subsists from its own sun, and the natural world from its sun.
3. The sun of the spiritual world is pure love from Jehovah God, who is in the midst of it.
4. From that sun proceed heat and light, and the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom.

5. Both that heat and that light flow into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom.
6. These two, heat and light, or love and wisdom, flow conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech, and actions of the body.
7. The sun of the natural world is pure fire, and by means of this sun the world of nature existed and subsists.
8. Therefore everything which proceeds from this sun, regarded in itself, is dead.
9. The spiritual clothes itself with the natural, as a man clothes himself with a garment.

10. Spiritual things thus clothed in a man enable him to live as a rational and moral man, thus a spiritually natural man.
11. The reception of that influx is according to the state of love and wisdom with man.
12. The understanding in man can be elevated into the light, that is, into the wisdom in which the angels of heaven are, according to the cultivation of his reason; and his will can be elevated in like manner into heat, that is, into love, according to the deeds of his life; but the love of the will is not elevated, except so far as man wills and does those things which the wisdom of the understanding teaches.
13. It is altogether otherwise with beasts.
14. There are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place.
15. Ends are in the first degree, causes in the second, and effects in the third.
16. From these things it is evident what is the quality of spiritual influx from its origin to its effects.

There are two worlds, the spiritual world, where spirits and angels are, and the natural world, where men are. That there is a spiritual world, in which spirits and angels are, distinct from the natural world in which men are, has hitherto been deeply hidden even in the Christian world.

The reason is, because no angel has descended and taught it by word of mouth, and no man has ascended and seen it. Lest therefore from ignorance of that world, and the uncertain faith concerning heaven and hell resulting from it, man should be infatuated to such a degree as to become an atheistic naturalist.

There are two worlds, which are distinct from each other; one in which all things are spiritual, which is therefore called the spiritual world, and the other in which all things are natural, and thence is called the natural world; and that spirits and angels live in their own world, and men in theirs; and also that every man passes by death from his own world into the other, and in this he lives to eternity.

A knowledge of both of these worlds must be given first, in order that influx, which is here treated of, may be disclosed from its beginning; for the spiritual world flows into the natural world, and actuates it in all its parts, both with men and with beasts, and also constitutes the vegetative activity in trees and herbs.

The spiritual world existed and subsists from its own sun, and the natural world from its own sun. That there is one sun of the spiritual world and another of the natural world, is because those worlds are altogether distinct; and a world derives its origin from its sun; for a world in which all things are spiritual cannot arise from a sun all things from which are natural, for thus there would be physical influx, which however is contrary to order.

That the world existed from the sun, and not the reverse, is manifest from the effect of the cause, namely, that the world, in each and every part subsists by means of the sun; and subsistence demonstrates existence, wherefore it is said that subsistence is perpetual existence; from which it is evident, that if the sun were removed, its world would fall into chaos, and this chaos into nothing.

That in the spiritual world there is a sun, other than that in the natural world.

The man of reason, who knows nothing concerning the sun of the spiritual world, easily goes astray in his idea of the creation of the universe, which, when he deeply considers it, he perceives no otherwise than as being from nature; and as the origin of nature is the sun, no otherwise than as being from its sun as a creator.

Moreover no one can apprehend spiritual influx, unless he also knows its origin; for all influx is from a sun, spiritual influx from its sun, and natural influx from its sun. The internal sight of man, which is that of his mind, receives influx from the spiritual sun, but his external sight, which is that of his body, receives influx from the natural sun; and both conjoin themselves together in operation, in like manner as the soul conjoins itself with the body.

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From these things it is evident into what blindness, thick darkness, and foolishness they may fall who know nothing about the spiritual world and its sun: into blindness, because the mind that depends on the sight of the eye alone becomes in its reasonings like a bat, which flies by night here and there to a suspended cloth; into thick darkness, because the sight of the mind, when the sight of the eye flows into it from within, is deprived of all spiritual light, and becomes like an owl; into foolishness, because the man still thinks, but from natural things concerning spiritual things, and not the reverse; thus foolishly.

The sun of the spiritual world is pure love, from Jehovah God, who is in the midst of it. Spiritual things cannot proceed from any other source than from love, and love cannot proceed from any other source than from Jehovah God, Who is love itself.

Wherefore the sun of the spiritual world, from which all spiritual things flow forth as from their fountain, is pure love from Jehovah God, Who is in the midst of it. That sun itself is not God, but is from God, and is the nearest sphere around Him from Him.

By means of this sun the universe was created by Jehovah God; by which universe are meant all worlds in the aggregate which are as many as the stars in the expanse of our heaven.

That creation was effected by means of that sun, which is pure love, thus by Jehovah God, is because love is the very esse of life, and wisdom is the existere of life therefrom, and all things were created from love by wisdom.

This is meant by these words in John: The Word was with God, and God was the Word, all things were made by Him, and without Him nothing was made which was made; and the world was made by Him (1:1, 3, 10).

"The Word" there is the Divine truth; thus also the Divine wisdom; wherefore also the Word is there called the light which enlightens every man (verse 9), in like manner as does the Divine wisdom by Divine truth.

For the created universe is a connected work, from love by wisdom.

From that sun proceed heat and light, and the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom. It is known that in the Word, and thence in the common language of preachers, the Divine love is expressed by fire, as that heavenly fire fills the heart and kindles holy desires to worship God.

The reason is because fire corresponds to love, and therefore signifies it. From this it is that Jehovah God was seen as fire in the bush before Moses, and in like manner on Mount Sinai before the sons of Israel; and that it was commanded that fire should be perpetually kept upon the altar, and that the lights of the lamp stand in the tabernacle should be lighted every evening. This was because fire signified love.

That there is heat from that fire is clearly evident from the effects of love; for a man is kindled, grows warm, and is inflamed, as his love is exalted into zeal, or into the wrath of anger. The heat of the blood, or the vital heat of men, and of animals in general, is from no other source than from the love, which constitutes their life.

Nor is infernal fire anything else than love opposite to heavenly love.

It follows from this that the light there is in its essence wisdom; for love and wisdom are indivisible, like esse and existere, for love exists through wisdom and according to it. This is very much as it is in our world, in that, in the time of spring, heat unites itself with light, and produces germinations and at length fructifications.

Furthermore, everyone knows that spiritual heat is love, and spiritual light is wisdom, for a man grows warm according as he loves, and his understanding is in light according as he is wise.

Spiritual light immensely exceeds natural light in brightness and also in splendor, for it is as brightness and splendor themselves, and appears like bright and dazzling snow, as the garments of the Lord appeared when He was transfigured (Mark 9:3; Luke 9:29).

73

Since light is wisdom, therefore the Lord calls Himself: The Light which enlightens every man (John 1:9). And says in other places that: He is the Light itself (John 3:19; 8:12; 12:35, 36, 46). That is, that He is the Divine truth itself, which is the Word, thus wisdom itself.

It is believed that natural light which is also rational light, is from the light of our world; but it is from the light of the sun of the spiritual world; for the sight of the mind flows into the sight of the eye, thus also the lights, and not the reverse. If the reverse took place, there would be physical influx and not spiritual influx.

Both that heat and that light flow into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom. It is known that all things universally have relation to good and truth, and that there is not given a single entity in which there is not what has relation to those two.

From this it is that in man there are two receptacles of life, one which is the receptacle of good, which is called the will, and another which is the receptacle of truth, which is called the understanding; and as good is of love, and truth is of wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom.

That good is of love, is because what a man loves, this he wills, and when he does it he calls it good; and that truth is of wisdom, is because all wisdom is from truths; the good which a wise man thinks, is truth, and this becomes good when he wills it and does it.

He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form a clear notion concerning them, vainly endeavors to know spiritual influx; for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into man's will, and there is an influx of the truth of wisdom into his understanding, both of them from Jehovah God immediately through the sun in the midst of which He is, and mediately through the angelic heaven.

These two receptacles, the will and the understanding, are as distinct as heat and light; for the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom, as was said above.

There is an influx from the human mind into the speech, and there is an influx into the actions; **the influx into the speech is from the will through the understanding, but the influx into the actions is from the understanding through the will.**

They who know only of the influx into the understanding, and not at the same time into the will, and who reason and conclude from this, are like the disabled who hobble on one foot with a crutch.

From these few things it is made plain, that spiritual heat flows into man's will, and produces the good of love, and that spiritual light flows into his understanding, and produces the truth of wisdom.

Those two, namely heat and light, or love and wisdom, flow conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech, and actions of the body.

The spiritual influx hitherto treated of by men of learning, is the influx from the soul into the body, and not any influx into the soul, and through that into the body; although it is known that all the good of love, and all the truth of faith, flow from God into man, and that nothing of them is from man; and those things which flow in from God, flow directly into his soul and through the soul into the rational mind, and through this into those things which constitute the body.

For the soul is not life in itself, but is a recipient of life from God, Who is life in itself; and all influx is of life, thus from God. This is meant by this passage: Jehovah God breathed into the nostrils of the man the soul of lives, and the man became a living soul (Gen. 2:7).

"To breathe into the nostrils the soul of lives," signifies to implant the perception of good and truth. And the Lord also says of Himself: As the Father hath life in Himself, so hath He given also to the Son to have life in Himself (John 5:26).

"Life in Himself" is God; and the life of the soul is life that flows in from God.

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Now because all influx is of life, and life operates through its receptacles, and the inmost or first of the receptacles in man is his soul, therefore, that influx may be rightly perceived, it is necessary to begin from God, and not from an intermediate station.

If the beginning were from an intermediate station, the doctrine of influx would be like a chariot without wheels, or like a ship without sails. Since it is so, therefore in the preceding articles the sun of the spiritual world has been treated of, in the midst of which is Jehovah God; and the influx thence of love and wisdom, thus of life.

The reason that life from God flows into man through the soul, and through this into his mind, that is, into its affections and thoughts, and from these into the senses, speech, and actions of the body, is because these are of life in successive order; **for the mind is subordinate to the soul, and the body is subordinate to the mind. And the mind has two lives, one of the will and another of the understanding.**

The life of the will is the good of love, the derivations of which are called affections, and the life of the understanding is the truth of wisdom, the derivations of which are called thoughts. By these together the mind lives.

But the senses, speech, and actions are the life of the body; that these are from the soul through the mind, follows from the order in which they are; and from this they manifest themselves before a wise man without investigation.

The human soul, because it is a superior spiritual substance, receives influx immediately from God; but the human mind, because it is an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, because it is from the substances of nature, which are called material, receives influx from God mediately through the natural world.

That the good of love and the truth of wisdom flow from God into the soul of man conjointly, that is, united into one, but that they are divided by man in their progression, and are conjoined only with those who suffer themselves to be led by God.

Therefore everything which proceeds from this sun, regarded in itself, is dead. Who does not see from the reason of his understanding, if this is a little elevated above the sensual things of the body, that love regarded in itself is alive, and that the appearance of its fire is life, and, on the contrary, that elementary fire regarded in itself is respectively dead; consequently, that the sun of the spiritual world, because it is pure love, is alive: and that the sun of the natural world, because it is pure fire, is dead; and similarly all things which proceed and exist from them?

There are two things which produce all the effects in the universe, Life and Nature, and they produce them according to order when life from within actuates nature. It is otherwise when nature from within brings life to act, which takes place with those who place nature, which in itself is dead, above and within life, and thence who strive solely after the pleasures of the senses and the lusts of the flesh, and care nothing for the spiritual things of the soul and the truly rational things of the mind. Such persons, on account of that inversion, are they who are called "the dead"; such are all atheistic naturalists in the world, and all satans in hell.

They are also called "the dead" in the Word, as in David: They joined themselves to Baal-peor, and ate the sacrifices of the dead (Ps. 106:28). The enemy persecuteth my soul, he maketh me to sit in darkness like the dead of the world (Ps. 143:3). To hear the groaning of the bound, and to open to the sons of death (Ps. 102:20). And in Revelation: I know thy works, that thou hast a name that thou livest, but thou art dead; be watchful and establish the things which remain that are ready to die (3:1, 2).

They are called "the dead," because spiritual death is damnation, and damnation is the lot of those who believe that life is from nature, and thus that the light of nature is the light of life, and thereby hide, suffocate, and extinguish every idea of God, of heaven, and of eternal life.

Such persons are like owls, which see light in darkness and darkness in light, that is, falsities as truths and evils as goods. Such persons also do not see any other influx than physical or natural; if

notwithstanding they affirm influx to be spiritual, this is not done from any idea of it but from the mouth of a teacher.

75

It is believed by many that the soul is life, and thus, that a man, because he lives from the soul, lives from his own life, thus from himself, and therefore not by an influx of life from God; but these cannot help tying a sort of Gordian knot of fallacies, and entangling in it all the judgments of their mind, whence are mere insanities in spiritual things; or constructing a labyrinth, from which the mind can never, by any thread of reason, retrace its way and extricate itself; they also actually let themselves down as it were in caverns under the earth, where they dwell in eternal darkness.

For from such a belief proceed innumerable fallacies, each of which is horrible; as that God transfused and transcribed Himself into men, and that thus every man is a sort of Deity, which lives from itself, and thus that he does good and is wise from himself; likewise that he possesses faith and charity in himself, and thus derives them from himself, and not from God; besides many monstrous beliefs such as prevail with those in hell, who, when they were in the world, believed that nature lived, or produced life by its own activity.

Spiritual things, thus clothed in a man, enable him to live as a rational and moral man, thus a spiritually natural man. From the principle established above, that the soul clothes itself with a body as a man clothes himself with a garment, this follows as a conclusion.

For the soul flows into the human mind, and through this into the body, and carries life with it, which it continually receives from the Lord, and thus transfers it immediately into the body, where by the closest union it makes the body as it were to live.

It is evident that the spiritual united to the material, as a living force with a dead force, causes man to speak rationally and to act morally.

It appears as if the tongue and lips speak from a certain life in themselves, and that the arms and hands act in a like manner; but it is the thought, which in itself is spiritual, that speaks, and the will, which likewise is spiritual, that acts, and each through its own organs, which in themselves are material, because taken from the natural world.

That it is so appears in the day, provided this is attended to: remove thought from speech, is not the mouth dumb in a moment? Also remove will from action, do not the hands rest in a moment?

The union of spiritual things with natural, and the appearance of life therefrom in material things, may be compared to generous wine in a clean sponge, and to the sweet must in a grape, and to the savory liquor in an apple, and also to the aromatic odor in cinnamon. The fibers containing all these things are matters which neither taste nor are fragrant from themselves, but from the fluids in and between them; wherefore if you squeeze out those juices, they are dead filaments. So are the organs proper to the body, if life is taken away.

That man is rational from the union of spiritual things with natural, is evident from the analytical processes of his thought; and that he is moral from the honorableness of his conduct and the graces of his bearing. These he has from the faculty of receiving influx from the Lord through the angelic heaven, where is the very abode of wisdom and love, thus of rationality and morality. From these things it is perceived, that what is spiritual and what is natural, being united in man, cause him to live a spiritually natural man.

The reason that he lives in a similar and yet dissimilar manner after death, is because his soul is then clothed with a substantial body, as in the natural world it was clothed with a material body.

The reception of that influx is according to the state of love and wisdom with a man. That a man is not life, but an organ recipient of life from God, and that love together with wisdom is life, also that God is love itself and wisdom itself, and thus life itself, has been demonstrated above.

Thence it follows that so far as a man loves wisdom, or so far as wisdom in the bosom of love is with him, so far he is an image of God, that is, a receptacle of life from God; and, on the contrary, so far as he is in opposite love, and thence in insanity, so far he does not receive life from God, but from hell, which life is called death.

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Love itself and wisdom itself are not life, but are the esse of life, but the delights of love and the pleasantnesses of wisdom, which are affections, constitute life, for the esse of life exists by these. The influx of life from God carries with it those delights and pleasantnesses just as does the influx of light and heat in springtime, into human minds, and also into birds and beasts of every kind, yea into plants, which then germinate and become prolific; for the delights of love and the pleasantnesses of wisdom expand minds and adapt them to reception, as joys and gladness expand the face and adapt it to the influx of the cheerfulness of the soul.

The man who is affected with the love of wisdom, is like the garden in Eden, in which are two trees, the one of life and the other of the knowledge of good and evil. The tree of life is the reception of love and wisdom from God, and **the tree of the knowledge of good and evil is the reception of them from himself**.

But the latter is insane, and still believes that it is wise like God, while the former is truly wise, and believes that no one is wise but God alone, and that man is wise so far as he believes this, and more wise so far as he feels that he wills it.

Who does not know that a man who is insane from falsities, favors the cupidities of his own evil, and confirms them by reasons from the understanding; and that **a wise man sees from truths the quality of the cupidities of his will, and curbs them?**

A wise man does this because he turns his face to God, that is, he believes in God, and not in himself; but an insane man does the other thing because he turns his face from God, that is, he believes in himself, and not in God.

To believe in himself is to believe that he loves and is wise from himself, and not from God, and this is signified by eating of the tree of the knowledge of good and evil; but to believe in God is to believe that he loves and is wise from God, and not from himself, and this is to eat of the tree of life (Rev. 2:7).

The understanding in a man can be elevated into the light, that is, into the wisdom in which the angels of heaven are, according to the cultivation of his reason; and in like manner his will can be elevated into the heat of heaven, that is, into love, according to the deeds of his life; but the love of the will is not elevated except so far as the man wills and does those things which the wisdom of the understanding teaches.

By the human mind are meant its two faculties, which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom, and the will is the receptacle of the heat of heaven, which in its essence is love, as was shown above. These two, wisdom and love, proceed from the Lord, as a sun, and flow into heaven universally and particularly, whence the angels have wisdom and love; and they also flow into this world universally and particularly, whence men have wisdom and love.

But these two united proceed from the Lord, and likewise united flow into the souls of angels and men, but they are not received united in their minds. Light which makes the understanding is first received there, and love which constitutes the will is received gradually. This also is of providence, because every man is to be created anew, that is, reformed, and this is effected through the understanding; for from infancy he must acquire the knowledges of truth and good, which will teach him to live well, that is, to will and act rightly. Thus the will is formed through the understanding.

For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light in which the angels of heaven are, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and be happy after death to eternity.

He becomes prosperous and happy if he procures for himself wisdom, and keeps his will under obedience to it; but unprosperous and unhappy if he subjects his understanding under obedience to his will.

The reason is, because the will from birth inclines to evils, even to enormous ones; wherefore unless it were curbed by the understanding, a man would rush into heinous things, yea, from his inborn savage nature, he would depopulate and slaughter for the sake of himself all those who do not favor and indulge him.

77

Furthermore, unless the understanding could be separately perfected, and the will by means of it, a man

would not be a man, but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to Him, and to live to eternity.

For a man thinks and wills as from himself, and this as from himself is the reciprocal of conjunction; for there cannot be conjunction without a reciprocal, just as there cannot be conjunction of the active with the passive without reaction.

God alone acts, and man suffers himself to be acted on, and he reacts in all appearance as from himself, though interiorly it is from God.

From these things rightly perceived it may be seen what is the quality of the love of a man's will if it is elevated by means of the understanding, and what is its quality if it is not elevated; consequently, what is the quality of the man.

But this quality of a man if the love of his will is not elevated by means of the understanding shall be illustrated by comparisons. He is like an eagle which flies on high, and as soon as it sees the food below which is the object of its desire, as chickens, young swans, swoops down in a moment and devours them.

Such is the man whose will or love is not elevated by means of the understanding, for he then stands still below at the foot, immersed in the unclean things of nature and the lusts of the senses.

That a man is a man, is because his understanding can be elevated above the desires of his will, and thus can know and see them from above, and also moderate them; but a beast is a beast because its desires impel it to do whatever it does.

Hence it is that there are three angelic heavens: a highest, which is also called the third heaven, where are the angels of the highest degree; a middle, which is also called the second heaven, where are the angels of the middle degree; and a lowest, which is also called the first heaven, where are the angels of the lowest degree. Those heavens are also distinguished according to the degrees of wisdom and love.

Those who are in the lowest heaven are in the love of knowing truths and goods; those who are in the middle heaven are in the love of understanding them; and those who are in the highest heaven are in the love of being wise, that is, of living according to those things which they know and understand.

Since the angelic heavens are distinguished into three degrees, therefore the human mind is also distinguished into three degrees, because the human mind is an image of heaven, that is, it is a heaven in the least form.

Hence it is that man can become an angel of one of those three heavens, and this is effected according to his reception of wisdom and love from the Lord: an angel of the lowest heaven if he receives only the love of knowing truths and goods; an angel of the middle heaven if he receives the love of understanding them; and an angel of the highest heaven if he receives the love of being wise, that is, of living according to them.

From these things it is evident that all spiritual influx to man and into man descends from the Lord through these three degrees, and that it is received by man according to the degree of wisdom and love in which he is.

The knowledge of these degrees is of the greatest use at the present day; since many, because they do not know them, subsist and inhere in the lowest degree, in which are the senses of their body, and from ignorance, which is intellectual thick darkness, cannot be elevated into spiritual light, which is above them.

Ends are in the first degree, causes in the second, and effects in the third. Who does not see that the end is not the cause, but that it produces the cause, and that the cause is not the effect, but that it produces the effect; consequently that they are three distinct things which follow in order?

78

The end with man is the love of his will, for what a man loves, this he proposes to himself and intends; the cause with him is the reason of his understanding, for by means of it the end seeks for mediate or efficient causes; and the effect is the operation of the body from them and according to them.

Thus there are three things in man, which follow each other in order, in like manner as the degrees of altitude follow each other. When these three things appear in act, then the end is inwardly in the cause, and the end through the cause is in the effect, wherefore the three coexist in the effect.

On this account it is said in the Word, that everyone shall be judged according to his works; for the end, or the love of his will, and the cause, or the reason of his understanding, are together in the effects, which are the works of his body; thus the quality of the whole man is in them.

Since all things in the spiritual world and all things in the natural world proceed according to these degrees, as was shown in the preceding article, it is evident that intelligence properly consists in knowing and distinguishing them, and seeing them in their order.

By means of these degrees, also, every man is known as to his quality, when his love is known; for, as was said above, the end which is of the will, and the causes which are of the understanding, and the effects which are of the body, follow from his love, as a tree from its seed, and as fruit from the tree.

There are three kinds of loves, the love of heaven, the love of the world, and the love of self; the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal. When the love is spiritual, all the things which follow from it, as forms from their essence, derive their spiritual nature; similarly if the principal love is the love of the world or of wealth, and thus is material, all the things which follow from it, as derivatives from their principle derive their material nature; likewise if the principal love is the love of self, or of eminence above all others, and thus is corporeal, all the things which follow from it derive their corporeal nature.

The reason is, because the man who is in this love regards himself alone, and thus immerses the thoughts of his mind in his body. Wherefore, as was just now said, he who knows the ruling love of anyone, and at the same time the progression of ends to causes and of causes to effects, which three things follow in order according to the degrees of altitude, knows the whole man.

Thus the angels of heaven know everyone with whom they speak; they perceive his love from the tone of his speech; and they see his image from his face, and his character from the gestures of his body.

From these things it is evident what is the quality of spiritual influx from its origin to its effects. Spiritual influx has hitherto been deduced from the soul into the body, but not from God into the soul and thus into the body.

This has been done, because no one knew anything concerning the spiritual world, and concerning the sun there, from which all spiritual things flow as from their fountain, and thus nothing concerning the influx of spiritual things into natural things.

What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who have no interest in learning about spiritual truths, but will be clear to those

who have such an interest, and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth; for whatever is then loved enters with light into the mind's thought, especially truth that is loved, because all truth is in light.

The information contained in this work have been revealed from heaven to a man over a period of 27 years covering volumes of information. This is with the deepest depths of human understanding. The following is just a small amount of revealed information taken from these volumes of truths. Keep in mind our Lord's scripture that states;

Luke 12:2

For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known.

SPIRITUAL INFLUX (Understanding Angels and Spirits)

Of the angels and spirits with man.

The influx from the spiritual world into man is in general of such a nature that man cannot think or will anything of himself, but everything flows in; good and truth from the Lord through heaven, thus through the angels who are with the man; evil and falsity from hell, thus through the evil spirits who are with the man; and this into the man's thought and will.

No man, spirit, or angel ever has any life from himself, thus neither can he think and will from himself; because in thinking and willing is the life of man, and speaking and acting is the life thence derived. **For there is one only life, that of the Lord, which flows into all, but is variously received, and indeed according to the quality which a man has induced on his soul by his life.**

Hence with the evil, goods and truths are turned into evils and falsities, but with the good they are received-goods as goods, and truths as truths.

This may be compared to the light of the sun flowing into objects, which is modified and varied in them diversely according to the form of the parts, and thus is turned into colors, some sad and some cheerful.

While a man lives in the world he induces a form on the purest substances of his interiors, so that it may be said that he forms his soul, that is, its quality; and according to this form is received the life of the Lord, which is the life of His love toward the universal human race. (That there is one only life, and that men, spirits, and angels are recipients of life).

In order that the life of the Lord may flow in and be received according to all law in man, there are continually with him angels and spirits-angels from heaven, and spirits from hell; and I have been informed that there are with everyone two spirits and two angels. That there are spirits from hell is because man of himself is continually in evil, for he is in the delight of the love of self and of the world, and insofar as man is in evil, or in this delight, so far angels from heaven cannot be present.

The two spirits adjoined to man cause him to be in communication with hell, and the two angels cause him to be in communication with heaven. Without communication with heaven and hell, man could not live even a moment. If these communications were taken away, the man would fall dead as a stock; for then would be taken away the connection with the First Esse, that is, with the Lord.

This has also been shown me by much experience. The spirits with me were removed a little, and then as they were removed I began as it were to expire, and indeed should have expired if they had not been sent back. But I know that few will believe there is any spirit with them, nor even that there are any spirits; and this chiefly for the reason that at this day there is no faith, because no charity, and thus it is not believed that there is a hell, nor even that there is a heaven, nor consequently that there is any life after death.

Another reason is that they do not see spirits with their eyes; for they say, "If I should see, I would

believe; what I see, this is; but what I do not see, I do not know whether it is." When yet they know, or might know, that man's eye is so dull and gross that it does not even see many things that exist in ultimate nature, as is evident from microscopes which make them visible.

How then could it see what is within even purer nature, where spirits and angels are? These man cannot see except with the eye of his internal man, for this is accommodated to such vision. But the sight of this eye is not opened to man while he is in this world, for many reasons. **From all this it is evident how far distant is the faith of this day from the faith of ancient times, when it was believed that every man had his angel with him.**

The truth of the matter is this. From the Lord through the spiritual world into the subjects of the natural world there is a general influx and also a particular influx-a general influx into those things which are in order, a particular influx into those things which are not in order.

Animals of every kind are in the order of their nature, and therefore into them there is general influx. That they are in the order of their nature is evident from the fact that they are born into all their faculties, and have no need to be introduced into them by any information.

But men are not in their order, nor in any law of order, and therefore they receive particular influx; that is, there are with them angels and spirits through whom the influx comes. And unless these were with men, they would rush into every wickedness and would plunge in a moment into the deepest hell.

Through these spirits and angels man is kept under the auspices and guidance of the Lord. The order into which man was created would be that he should love the neighbor as himself, and even more than himself. Thus do the angels.

But man loves only himself and the world, and hates the neighbor, except insofar as he favors his commanding and possessing the world. Therefore as the life of man is altogether contrary to heavenly order, he is ruled by the Lord through separate spirits and angels.

The same spirits do not remain constantly with a man, but are changed according to the man's states, that is, the states of his affection, or of his loves and ends, the former being removed and others succeeding. **In general there are with man spirits of such a quality as is the man himself.**

If he is avaricious, there are spirits who are avaricious; if he is haughty, there are haughty spirits; if he is desirous of revenge, there are spirits of this character; if he is deceitful, there are the like spirits.

Man summons to himself spirits from hell in accordance with his life. The hells are most exactly distinguished according to evils of cupidities, and according to all the differences of evil. Thus there is never any lack of spirits like himself to be called out and adjoined to a man who is in evil.

The evil spirits with man are indeed from the hells, but while they are with him they are not in hell, but taken out from thence. The place where they then are is midway between hell and heaven, and is called the World Of Spirits.

In this world called the world of spirits there are also good spirits who likewise are with man. Into that world also come men immediately after death, who after tarrying a while there, are either sent away into the lower earth, or are let down into hell, or taken up into heaven, each one according to his life.

Here we can see through these two scriptures that re-affirms what is written here. We have the Lord sifting through the spirit world, as well as “Satan” sifting HIS alike in the same spirit world.

Amos 9:9

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Luke 22:31

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

In that world the hells are terminated above, being there closed or opened at the good pleasure of the Lord; and in that world heaven is terminated below; thus it is an interval that distinguishes heaven from hell.

From this it may now be known what the world of spirits is. When evil spirits who are with man are in that world, they are not in any infernal torment, but are in the delights of the

love of self and of the world, as also of all the pleasures in which the man himself is; for they are in every thought and every affection of the man; but when they are sent back into their hell, they return into their former state.

The spirits who come to a man enter into all his memory and into all the memory-knowledges that he possesses. **Thus they put on all things belonging to the man**, insomuch that they know no otherwise than that these are their own.

This is a prerogative that spirits have above man. Hence it is that all things which the man thinks they think, and all things which the man wills they will; and conversely, whatever the spirits think the man thinks, and whatever the spirits will the man wills; for they act as a one by conjunction.

Yet on both sides it is supposed that such things are in and from themselves, both on the part of the spirits and on the part of the men. But this is a fallacy.

Scriptures refer to angels and spirits, such as;

Luke 10:20

Notwithstanding in this rejoice not, that **the spirits are subject unto you**; but rather rejoice, because your names are written in heaven.

Gal 1:8

But though we, or an **angel from heaven**, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

It is provided by the Lord that spirits should flow into what is thought and willed by man, but angels into his ends, and thus through the ends into all that follows from the ends.

Angels also flow in through good spirits into the goods of life and truths of faith with man, by means of which they lead him away from evils and falsities as far as possible.

This influx is tacit, imperceptible to the man, but still operating and efficient in secret. Especially do they avert evil ends and insinuate good ones. But insofar as they cannot do this, they withdraw, and flow in more remotely, and more absently, and then evil spirits come nearer; for angels cannot be present in evil ends, that is, in the loves of self and of the world, and yet they are present from afar.

The Lord could through angels lead man into good ends by omnipotent force; but this would be to take away the man's life, for his life consists in entirely contrary loves.

Therefore the Divine law is inviolable, that man shall be in freedom, and that good and truth, or charity and faith, shall be implanted in his freedom, and by no means in compulsion; because what is received in a state of compulsion does not remain, but is dissipated.

For to compel a man is not to insinuate into his will, because it is then the will of another from which he acts; and therefore when he returns to his own will, that is, to his own freedom, this is rooted out.

The Lord therefore rules man through his freedom, and as far as possible withholds him from the freedom of thinking and willing evil; for unless man were withheld by the Lord, he would be continually plunging into the deepest hell.

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It was said that the Lord could through angels lead man into good ends by omnipotent force; for evil spirits can be driven away in an instant, even if there should be myriads about a man, and this indeed by means of one angel; but then the man would come into such torment and into such a hell that he could not possibly endure it, for he would be miserably deprived of his life.

For the life of man is from cupidities and phantasies against good and truth. If this life were not sustained through evil spirits and thus amended, or at least led, he would be reduced to nothing and would not survive a minute.

For nothing else is seated in him than the love of self and of gain, and of reputation for their sake, thus whatever is contrary to order. Wherefore unless he should be reduced into order moderately and by degrees, through the leading of his freedom, he would at once expire.

I was of the opinion that no spirit or angel could ever know or perceive my thoughts, because they were within me, and known to God alone.

And then it once happened that I observed that a certain spirit knew what I was thinking, for he spoke with me about what I was thinking of, in a few words, and gave an indication of his presence by a certain sign. At this I was astounded, chiefly because he knew my thoughts.

From this it was evident how difficult it is for a man to believe that any spirit knows what he is thinking, when yet he knows not only the thoughts which the man himself knows, but also the least things of his thoughts and affections, which the man does not know-nay, such things as the man can never know during the life of the body. This I know from the continuous experience of many years.

Communications of societies with other societies are effected through spirits whom they send forth and through whom they speak. These spirits are called Subjects. When any society was present with me, I could not know it until they sent forth a spirit, at the sending of whom communication was at once opened. This is a very familiar thing in the other life and is frequently done. From this it may be seen that the spirits and angels who are with man, are for the sake of communication with societies in hell and with societies in heaven.

I have sometimes spoken with spirits about the surpassing capacity they have above men for putting on at their first coming all things of the man's memory; and though they had previously known nothing of the sciences, of the languages, and other things which the man has learned and imbued from childhood even to old age, they nevertheless come in a moment into possession of all; so that with the learned they are learned, with the ingenious they are ingenious, and with the prudent they are prudent.

At these remarks, those spirits became elated, for they were not good, and therefore it was given to tell them further that with the ignorant they are ignorant, and with the stupid they are stupid, with the insane and foolish they are insane and foolish; for they put on all the interiors of the man with whom they are, thus also his fallacies, phantasies, and falsities, consequently his insanities and follies.

But evil spirits cannot approach little children, because these have not yet in their memory anything that evil spirits can put on; and therefore with little children there are good spirits and angels.

From much experience it has been given me to know that whatever the spirits think and speak from the memory of a man, they suppose to be their own and in themselves. If they are told that this is not the case, they are highly indignant-such is the fallacy of sense that prevails with them.

To convince them that such is not the case, they were asked whence they knew how to speak with me in my mother tongue, and yet they had known nothing at all of it during their life in the body, and how they knew the other languages in which I am skilled, although from themselves they did not know one; do they believe that these languages are theirs?

Moreover I read the Hebrew language before them, and they understood it as much as I did-even little children-but no further.

All the knowledges also that are in my memory are in theirs. By this they were convinced that when they come to a man, they come into possession of all his knowledges, and that they are in falsity in believing them to be their own.

They have also their own knowledges, but are not permitted to draw them out, to the end that they may serve man through his knowledges-as well as for various other reasons, of which above, and because there would be the greatest confusion if spirits were to flow in from their own memory.

Some spirits came to me by ascending, and said that they had been with me from the beginning, knowing no otherwise. But when I showed them to the contrary, they at last confessed that they had now come for the first time, but because they had at once put on all things of my memory, they could know no otherwise.

From this again it was evident that when spirits come to a man they instantly put on all the man's memory-knowledges as if they were their own; and also that when a number of spirits are present, they each of them put on these knowledges, and they each of them suppose that they are their own.

Into this faculty comes man immediately after death. Hence also it is that when good spirits come into a heavenly society, they put on and possess all the wisdom of all in that society-for such is the

communion-and this although in the life of the body they had known nothing whatever of such things as are said in the heavenly society.

This is the case if when in the world they had lived in the good of charity, for this good is attended with the appropriation to itself of everything of wisdom, because this is secretly implanted in good itself; and it is from this that they know as it were from themselves things which in the bodily life had been incomprehensible and even unutterable.

The spirits who are with man also put on his persuasions, whatever these may be, as has been proved to me by much experience. Thus they put on man's persuasions not only in civil and moral things, but also in the spiritual things of faith.

From this it may be seen that the spirits with those who are in heresies, in fallacies and illusions as to the truths of faith, and in falsities, are in the like, with not the slightest difference. The reason of this is that man may be in his freedom, and not be disturbed by anything of the spirit's own.

From all this it is plain that during his life in the world a man is as to his interiors, thus as to his spirit, in company with other spirits, and is so adjoined to them that he cannot think anything or will anything except together with them, and that thereby there is a communication of his interiors with the spiritual world, and that in this way and not otherwise can he be led by the Lord.

When a man comes into the other life he has with him his unbelief in there having been with him any spirit, especially any from hell. There is therefore shown him, if he desires it, the society of spirits in whose company he had been, and from which emissary spirits had been with him. And then after passing through some preliminary states, he at last returns to the same society, because this society has acted in unity with the love which had obtained the dominion with him. I have sometimes seen their societies shown to them.

It is not known to the spirits with man, but only to angels from the Lord, that they are with him, because they are adjoined to his soul or spirit, and not to his body. Those things which from the thoughts are determined into speech, and those which from the will are determined into acts in the body, flow in order into act by general influx, according to the correspondences with the Grand Man (God); and therefore the spirits who are with man have nothing in common with these things: thus they do not speak through man's tongue, which would be obsession; nor see through his eyes, nor hear through his ears, what is in the world.

It is otherwise with me, for the Lord has opened my interiors so that I might see the things in the other life: hence spirits have known that I was a man in the body, and opportunity has been given them of seeing through my eyes things in the world, and of hearing those speaking to me who were in my company.

If evil spirits perceived that they are with man, and that they are spirits separate from him, and if they could flow into what is of his body, they would try to destroy him in a thousand ways, for they hold man in deadly hatred.

And as they knew that I was a man in the body, they were in a continual effort to destroy me, not only as to the body, but especially as to the soul; for to destroy man and any spirit is the very delight of life of all those who are in hell; but I have been continually protected by the Lord. From this it is evident how dangerous it is for man to be in living company with spirits, unless he is in the good of faith.

As evil spirits have heard that spirits are with man, they have supposed that so they might assail these spirits, and together with them man. They have also sought them a long time, but in vain. Their intention was to destroy them.

For as the delight and bliss of heaven is to do good to man, and to promote his eternal welfare, so on the other hand the delight of hell is to do evil to man, and to contribute to his eternal ruin. In such opposition are they.

It was shown that there are with every man two spirits from hell and two angels from heaven, who effect communication both ways, and also that the man is in freedom.

That there are two, is because there are two kinds of spirits in hell and two kinds of angels in heaven, to

which the two faculties in man, namely, the will and the understanding, correspond.

Spirits of the one kind are called simply spirits and act into what is of the understanding.

Those of the other kind are called genii and act into what is of the will.

The two kinds are also most distinct from each other. They who are called simply spirits infuse falsities, for they reason against truth and are in the delight of their life when they can make what is true appear as false, and what is false appear as true.

But they who are called genii infuse evils, act into the affections and concupiscences of a man, and scent in a moment what the man desires. If this is good, they bend it most cunningly into evil, and are in the delight of their life when they can make good to be perceived as evil, and evil as good.

It was permitted them to act into my desires, that I might know of what nature they are and how they act, and I can avouch that unless the Lord had guarded me by angels they would have perverted my desires into concupiscences of evil, and this in a manner so hidden and silent that I should scarcely have noticed anything about it.

These latter, who are called genii, have nothing at all in common with those who are called spirits. The genii have no concern as to what a man thinks, but only as to what he loves; whereas the spirits have no concern about what a man loves, but about what he thinks.

The genii vest their delight in being silent, but the spirits in speaking. The two are also altogether separated from each other. The genii are in the hells deep down, and are invisible there to the spirits; and when anyone looks in there, they appear like flitting shadows. But the spirits are in the hells. This then is the reason why there are with man two spirits from hell.

That there are two angels with every man is because of these also there are two kinds, of which one act into what is of man's will, and the other into what is of his understanding. They who act into what is of man's will, act into his loves and ends, consequently into his goods.

But they who act into what is of man's understanding, act into his faith and principles, consequently into his truths. These two kinds also are most distinct from each other. They who act into what is of man's will are called celestial, and they who act into what is of his understanding are called spiritual.

To the celestial are opposed the genii, and to the spiritual the spirits. These things it has been given me to know by much experience, for I am continually in company and discourse with them both.

A man who is in faith believes that none but angels from heaven are with him, and that diabolical spirits are altogether removed from him.

But I can assert that in the case of a man who is in the concupiscences and delights of the love of self and of the world, and regards these as the end, diabolical spirits are so near him as to be in him, and to rule both his thoughts and his affections.

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Angels from heaven cannot possibly be within the sphere of such, but are without; and therefore the angels recede as the infernal spirits approach nearer.

Nevertheless the angels from heaven in no case recede altogether from a man, for then all would be over with him, because if he should be without communication with heaven by means of angels, he could not live.

That there are infernal spirits and heavenly angels with man is also in some measure taught by the doctrine of faith of Christian Churches; for this declares that all good is from God, and that evil is from the devil; and preachers confirm this by their prayers in the pulpit that God may direct their thoughts and their words, and by their saying that in justification all endeavors, even the least, are from God; and also that when a man lives well he suffers himself to be led by God; and likewise that angels are sent by God to minister to man.

And on the other hand, when a man has committed any enormous evil, they say he has suffered himself to be led by the devil, and that such evil is from hell. They would also have said that spirits from hell were flowing into the interior evils which are of the will and the thought, if they had acknowledged these evils to be so great.

The angels attentively and continually observe what the evil spirits and genii with a man are intending and attempting; and insofar as the man suffers it, they bend evils into goods, or to goods, or toward goods.

There sometimes appears to view with infernal spirits and genii things shameful and filthy, and in fact such things as an evil man thinks and speaks.

Lest on account of such things the angels should flee away altogether, these shameful and filthy things are perceived by them as being milder than they really are. In order that I might know how such things are perceived by the angels, when shameful things presented themselves there was given me the angelic perception, which was such that I felt no horror.

The shameful things were turned into a mildness such as cannot be described, but can only be compared to things angular and pungent when the angularity and pungency are taken away from them. In this way the shameful and filthy things of infernal spirits and genii are dulled with the angels.

By means of evil spirits on the one hand and angels on the other, the Lord places a man in equilibrium between evils and goods, and between falsities and truths, so that the man may be in freedom. For in order that a man may be saved he must be in freedom, and in freedom be drawn away from evil and led to good.

Whatever is not effected in freedom does not remain, because it is not appropriated. This freedom is from the equilibrium in which the man is kept.

That man has communication with hell and with heaven through the two spirits and the two angels, may be seen from the fact that in the other life one society cannot have communication with another, or with anyone, except through spirits who are sent forth by the societies.

There are very many spirits at this day who desire to flow not only into man's thoughts and affections, but also into his speech and actions, thus even into the things of his body; when yet the things of the body are exempt from the particular influx of spirits and angels, and are directed by general influx.

In other words, when what is thought is determined into speech, and what is willed is determined into acts, the determination and transition into the body are according to order, and are not directed by any spirits in particular; for to flow into man's bodily things is to obsess him.

The spirits who will and intend this are those who in the life of the body had been adulterers, that is, who had perceived delight in adulteries and had persuaded themselves that they are allowable; and also those who had been cruel.

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The reason is that both the former and the latter are more corporeal and sensual than all others, and have rejected all thought about heaven, attributing all things to nature and nothing to the Divine. In this way they have closed up interior things against themselves, and have opened external things; and because in the world they had been solely in the love of these, therefore in the other life they long to return into them through man by obsessing him.

But it is provided by the Lord that such infernals should not come into the world of spirits; they being kept in their hells, well shut up. Therefore there are no external obsessions at this day, but still there are internal ones, also the work of the infernal and diabolical crew; for evil men think such things as are filthy and also cruel towards others, and also such as are adverse and malignant toward what is Divine; and unless such thoughts were kept in check by fear of the loss of honor, of gain, and of reputation on account of these, of legal penalties, and of the loss of life, they would burst forth openly, and thus such men would rush more than the obsessed into the destruction of others, and into blasphemies against the things of faith.

But these external bonds cause them not to seem to be obsessed, although they are so as to their interiors, but not as to their exteriors. This is very manifest from such as they in the other life, where external bonds are removed. There they are devils, being continually in the delight and desire of ruining others and destroying whatever is of faith.

The angels, through whom the Lord leads and also protects a man. It is their office to inspire charity and faith, and to observe in what direction the man's delights turn, and insofar as they can, without interfering with the man's freedom, moderate them and bend them to good.

They are forbidden to act with violence and thus break the man's cupidities and principles; but are enjoined to act gently.

It is also their office to rule the evil spirits who are from hell, which is done in innumerable ways, of which the following only may be mentioned.

When the evil spirits pour in evils and falsities, the angels insinuate truths and goods, which, if not received, are nevertheless the means of tempering.

Infernal spirits continually attack, and the angels protect; such is the order.

The angels especially regulate the affections, for these make the man's life, and also his freedom.

The angels also observe whether any hells are open that were not open before, and from which there is influx with the man, which takes place when the man brings himself into any new evil.

These hells the angels close so far as the man allows, and remove any spirits who attempt to emerge therefrom. They also disperse strange and new influxes that produce evil effects.

Especially do the angels call forth the goods and truths that are with a man, and set them in opposition to the evils and falsities which the evil spirits excite.

Thus the man is in the midst, and does not perceive either the evil or the good; and being in the midst, he is in freedom to turn himself either to the one or to the other.

By such means do angels from the Lord lead and protect a man, and this every moment, and every moment of a moment; for if the angels were to intermit their care for a single moment, the man would be precipitated into evil from which he could never afterward be brought out.

These things the angels do from the love they have from the Lord, for they perceive nothing more delightful and happy than to remove evils from a man, and lead him to heaven.

That this is a joy to them, (Luke 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth).

Scarcely any man believes that the Lord takes such care of a man, and this continually from the first thread of his life to the last of it, and afterward to eternity.

From all this it is now evident that for a man to have communication with the spiritual world there must be joined to him two spirits from hell and two angels from heaven, and that without these he would have no life whatever.

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For a man cannot possibly live from general influx, as do animals void of reason, because his whole life is contrary to order; and being in this state, if a man were acted on by general influx only, he would necessarily be acted on by the hells only, and not from the heavens; and if he were not acted on from the heavens he would have no interior life, thus no life of thought and will such as is proper to man, and not even such as is proper to a brute animal, because a man is born without any use of reason, and can be initiated into it solely through influx from the heavens.

From all that has been advanced it is also evident that a man cannot live without communication with the hells through spirits from them, for the whole of his life which he derives from his parents by inheritance, and all that he himself adds from his own, is of the love of self and of the world, and not of the love of the neighbor, and still less of love to God.

And as the whole of man's life from his own is of the love of self and of the world, it is therefore a life of contempt for others in comparison with self, and of hatred and revenge against all who do not favor self.

Thus it is also a life of cruelty; for he who hates, desires to kill, and is therefore most highly delighted with the destruction of others. Unless spirits of a like nature were applied to these evils (and such spirits must be from hell), and unless the man were led by them in accordance with the delights of his life, he could not possibly be bent toward heaven.

MAN'S VIEW OF LIFE AFTER DEATH

Respecting the life of men after death. "What about life after death? Does not everyone know that man lives after death? They know it and they do not know it. They say that man does not live after death, but only his soul, and that this lives as a spirit; and the idea they have of spirit is that it is like wind or ether; and they say that man does not live as a man until after the day of the last judgment, when the corporeal elements which he had left in the world.

Does not everyone know that man lives a man after death, with the sole difference that he then lives a substantial (spiritual) man, not a material man, as before, and that the substantial (spiritual) man sees the substantial (spiritual) man in the same way as the material man sees the material, and that men know no difference except that they are in a more perfect state."

What do they know about heaven and hell?

They have known nothing; but at this day the nature of the world in which angels and spirits live, that is, the nature of heaven and of hell, has been disclosed by the Lord; also that angels and spirits are in conjunction with men, besides many wonderful things respecting them.

It had pleased the Lord to disclose such things so that man might no longer from ignorance be in doubt respecting his immortality.

It has been revealed by the Lord at this time that there is in your world a sun different from that of our world; that the sun of your world is pure love, and the sun of our world pure fire; consequently all that goes forth from your sun, because it is pure love, partakes of life, while all that goes forth from our sun, because it is pure fire, partakes not at all of life; also that this is the nature of the difference between the spiritual and the natural, which difference, hitherto unknown, has also been disclosed. And all this has made clear the source of the light that enlightens the human understanding with wisdom, and of the heat which enkindles the human will with love.

And still further, it has been disclosed that there are three degrees of life, and consequently three heavens; that the mind of man is divided into those degrees, and that man therefore corresponds to the three heavens.

In respect to the Last Judgment; the Lord, as being the God of heaven and earth; God, as being one both in Person and in Essence in whom is a Divine Trinity, and as being the Lord; a New Church to be established by Him; the Doctrine of that church; and the Holiness of the Sacred Scripture.

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THE CREATION OF THE UNIVERSE BY THE LORD

But no one can gain a right idea of the creation of the universe until his understanding is brought into a state of perception by some most general knowledges previously recognized, which are as follows.

There are two worlds, a spiritual world where angels and spirits are, and a natural world where men are.

In each world there is a sun. The sun of the spiritual world is nothing but love from Jehovah God who is in the midst of it. From that sun heat and light go forth; the heat that goes forth therefrom in its essence is love, and the light that goes forth in its essence is wisdom; and these two affect the will and understanding of man-the heat his will and the light his understanding.

But the sun of the natural world is nothing but fire, and therefore its heat is dead, also its light; and these serve as a covering and auxiliary to spiritual heat and light, to enable them to pass over to man.

Again, these two which go forth from the sun of the spiritual world, and in consequence all things that have existence in that world by means of them, are substantial, and are called spiritual; while the two like things that go forth from the sun of the natural world, and in consequence all things here that have existence by means of them, are material, and are called natural.

God is the center, and He is Man; and if God were not Man creation would not have been possible; and the Lord from eternity is that God.

Of creation: The Lord from eternity, that is, God, by His Divine proceeding created the universe and all things in it; and as the Divine proceeding is life itself, all things have been created from life and by

means of life.

The Divine proceeding that is nearest to the Lord appears before the angels as a sun; this appears to their sight fiery and flaming; this is so because the Divine proceeding is the Divine love and the Divine wisdom.

From this continuity as a one they have their idea of the Lord, that He is the All in all, that He is omnipotent, omnipresent and omniscient, that He is infinite and eternal; and also their idea of the order according to which the Lord, through His Divine love and Divine wisdom, arranges, provides, and governs all things.

It was asked, "Whence, then, is hell?" They said, "From man's freedom, without which man would not be a man;" that man by that freedom broke the continuity in himself, which being broken a separation took place; and the continuity that was in man from creation became like a chain or a linked work which falls when the links above are broken or torn asunder, and it thenceforward hangs by slender threads. Separation or breaking was effected and is effected by the denial of God.

BY MEANS OF THAT HEAT AND THAT LIGHT ALL THINGS IN THE SPIRITUAL WORLD AND ALL THINGS IN THE NATURAL WORLD HAVE BEEN CREATED.

THERE ARE DEGREES OF THAT HEAT AND LIGHT. THERE ARE THREE DEGREES OF THAT LIGHT AND HEAT TO THE ULTIMATES OF THE SPIRITUAL WORLD, AND AFTERWARDS THREE DEGREES TO THE ULTIMATES OF THE NATURAL WORLD.

GOD IS THE FOUNTAIN OF ALL USES, CELESTIAL, SPIRITUAL, AND NATURAL. ALL USES ARE IN GOD IN THEIR VERY LIFE, THUS IN THEIR BEING (esse).

SINCE GOD IS LOVE ITSELF, USES ARE OF HIS DIVINE LOVE. USE AND GOOD ARE ONE THING. THE DIVINE LOVE IS THE DIVINE GOOD. THE DIVINE LOVE IS THE LOVE OF USES.

THE DIVINE LOVE AND THE DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN. FROM THE SUN WHICH IS THE LORD IN THE SPIRITUAL WORLD HEAT AND LIGHT PROCEED. THAT HEAT IS LOVE PROCEEDING, AND THAT LIGHT IS WISDOM PROCEEDING.

Eccl 2:13
Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE

It is well known in the church that all good is from God, and that nothing of good is from man, consequently that no one ought to ascribe any good to himself as his own.

It is also well known that evil is from the devil. Therefore those who speak from the doctrine of the church say of those who behave well, and of those who speak and preach piously, that they are led by God; but the opposite of those who do not behave well and who speak impiously.

For this to be true man must have conjunction with heaven and with hell; and this conjunction must be with man's will and with his understanding; for it is from these that the body acts and the mouth speaks. What this conjunction is shall now be told.

With every individual there are good spirits and evil spirits.

Through good spirits man has conjunction with heaven, and through evil spirits with hell. These spirits are in the world of spirits, which lies midway between heaven and hell.

When these spirits come to a man they enter into his entire memory, and thus into his entire thought, evil spirits into the evil things of his memory and thought, and good spirits into the good things of his memory and thought.

These spirits have no knowledge whatever that they are with man; but when they are with him they believe that all things of his memory and thought are their own; neither do they see the man, because nothing that is in our solar world falls into their sight.

The Lord exercises the greatest care that spirits may not know that they are with man; for if they knew it they would talk with him, and in that case evil spirits would destroy him; for evil spirits, being joined with hell, desire nothing so much as to destroy man, not alone his soul, that is, his faith and love, but also his body.

It is otherwise when spirits do not talk with man, in which case they are not aware that what they are thinking and also what they are saying among themselves is from man; for although it is from man that they talk with one another, they believe that what they are thinking and saying is their own, and everyone esteems and loves what is their own.

In this way spirits are constrained to love and esteem man, although they do not know it.

The reason why spirits that communicate with hell are also associated with man is that man is born into evils of every kind, consequently his whole life is wholly from evil; and therefore unless spirits like himself were associated with him he could not live, nor indeed could he be withdrawn from his evils and reformed.

He is therefore both held in his own life by means of evil spirits and withheld from it by means of good spirits; and by the two he is kept in equilibrium; and being in equilibrium he is in freedom, and can be drawn away from evils and turned towards good, and thus good can be implanted in him, which would not be possible at all if he were not in freedom; and freedom is possible to man only when the spirits from hell act on one side and spirits from heaven on the other, and man is between the two.

Again, it has been shown that so far as a man's life is from what he inherits, and thus from self, if he were not permitted to be in evil he would have no life; also if he were not in freedom he would have no life; also that he cannot be forced to what is good, and that what is forced does not abide; also that the good that man receives in freedom is implanted in his will and becomes as it were his own.

These are the reasons why man has communication with hell and communication with heaven.

What the communication of heaven is with good spirits, and what the communication of hell is with evil spirits, and the consequent conjunction of heaven and hell with man, shall also be told.

All spirits who are in the world of spirits have communication with heaven or with hell, evil spirits with hell, and good spirits with heaven. Heaven is divided into societies, and hell also. Every spirit belongs to some society, and continues to exist by influx from it, thus acting as one with it.

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Consequently as man is conjoined with spirits so is he conjoined with heaven or with hell, even with the society there to which he is attached by his affection or his love; for the societies of heaven are all distinguished from each other in accordance with their affections for good and truth, and the societies of hell in accordance with their affections for evil and falsity.

The spirits associated with man are such as he himself is in respect to his affection or love; but the Lord associates good spirits with him, while evil spirits are invited by the man himself.

The spirits with man, however, are changed in accordance with the changes of his affections; thus there are some spirits that are with him in early childhood, others in boyhood, others in youth and manhood, and others in old age.

In early childhood those spirits are present who are in innocence and who thus communicate with the heaven of innocence, which is the inmost or third heaven; in boyhood those spirits are present who are in affection for knowing, and who thus communicate with the outmost or first heaven; in youth and manhood spirits are present who are in affection for what is true and good, and in consequent intelligence, and who thus communicate with the second or middle heaven; while in old age spirits are present who are in wisdom and innocence, and who thus communicate with the inmost or third heaven.

But the Lord maintains this association with such as can be reformed and regenerated.

It is otherwise with such as cannot be reformed or regenerated.

While with these also good spirits are associated, that they may be thereby withheld from evil as much as possible, they are directly conjoined with evil spirits who communicate with hell, whereby they have such spirits with them as are like themselves.

If they are lovers of self or lovers of gain, or lovers of revenge, or lovers of adultery, like spirits are present, and as it were dwell in their evil affections; and man is incited by these, except so far as he can be kept from evil by good spirits, and they cling to him, and do not withdraw, so far as the evil affection prevails.

Thus it is that a bad man is conjoined to hell and a good man is conjoined to heaven.

Man is governed by the Lord through spirits because he is not in the order of heaven, for he is born into evils which are of hell, thus into the complete opposite of Divine order; consequently he needs to be brought back into order, and this can only be done mediately by means of spirits.

It would be otherwise if man were born into the good that is in accord with the order of heaven; then he would be governed by the Lord not through spirits, but by means of the order itself, thus by means of general influx.

By means of this influx man is governed in respect to whatever goes forth from his thought and will into act, that is, in respect to speech and acts; for both of these proceed in harmony with natural order, and therefore with these the spirits associated with man have nothing in common.

Animals also are governed by means of this general influx from the spiritual world, because they are in the order of their life, and animals have not been able to pervert and destroy that order because they have no rational faculty.

As to what further concerns the conjunction of heaven with the human race, let it be noted that the Lord Himself flows into each man, in accord with the order of heaven, both into his inmosts and into his outmosts, and arranges him for receiving heaven, and governs his outmosts from his inmosts, and at the same time his inmosts from his outmosts, thus holding in connection each thing and all things in man.

This influx of the Lord is called direct influx; while the other influx that is effected through spirits is called mediate influx. The latter is maintained by means of the former. Direct influx, which is that of the Lord Himself, is from His Divine Human, and is into man's will and through his will into his understanding, and thus into his good and through his good into his truth, or what is the same thing, into his love and through his love into his faith; and not the reverse, still less is it into faith apart from love or into truth apart from good or into understanding that is not from will.

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This Divine influx is unceasing, and in the good is received in good, but not in the evil; for in them it is either rejected or suffocated or perverted; and in consequence they have an evil life which in a spiritual sense is death.

The spirits who are with man, both those conjoined with heaven and those conjoined with hell, never flow into man from their own memory and its thought, for if they should flow in from their own thought, whatever belonged to them would seem to man to be his.

Nevertheless there flows into man through them out of heaven an affection belonging to the love of good and truth, and out of hell an affection belonging to the love of evil and falsity.

Therefore as far as man's affection agrees with the affection that flows in, so far that affection is received by him in his thought, since man's interior thought is wholly in accord with his affection or love; but so far as man's affection does not agree with that affection it is not received.

Evidently, then, since thought is not introduced into man through spirits, but only an affection for good and an affection for evil, man has choice, because he has freedom; and is thus able by his thought to receive good and reject evil, since he knows from the Word what is good and what is evil.

Moreover, whatever he receives by thought from affection is appropriated to him; but whatever he does not receive by thought from affection is not appropriated to him.

All this makes evident the nature of the influx of good out of heaven with man, and the nature of the influx of evil out of hell.

THREE STATES AFTER DEATH

THE FIRST STATE OF MAN AFTER DEATH.

There are three states that man passes through after death before he enters either heaven or hell.

The first state is the state of his exteriors, the second state the state of his interiors, and the third his state of preparation.

These states man passes through in the world of spirits. There are some, however, that do not pass through them; but immediately after death are either taken up into heaven or cast into hell.

Those that are immediately taken up into heaven are those that have been regenerated in the world and thereby prepared for heaven. Those that have been so regenerated and prepared that they need simply to cast off natural impurities with the body are at once taken up by the angels into heaven.

I have seen them so taken up soon after the hour of death. On the other hand, those that have been inwardly wicked while maintaining an outward appearance of goodness, and have thus filled up the measure of their wickedness by artifices, using goodness as a means of deceiving-these are at once cast into hell.

I have seen some such cast into hell immediately after death, one of the most deceitful with his head downward and feet upward, and others in other ways. There are some that immediately after death are cast into caverns and are thus separated from those that are in the world of spirits, and are taken out from these and put back again by turns. They are such as have dealt wickedly with the neighbor under civil pretences. But all these are few in comparison with those that are retained in the world of spirits, and are there prepared in accordance with Divine order for heaven or for hell.

In regard to the first state, which is the state of the exteriors, it is that which man comes into immediately after death. Every man, as regards his spirit, has exteriors and interiors. The exteriors of the spirit are the means by which it adapts the man's body in the world, especially the face, speech, and movements, to fellowship with others; while the interiors of the spirit are what belong to its own will and consequent thought; and these are rarely manifested in face, speech, and movement.

For man is accustomed from childhood to maintain a semblance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will, thereby living from habit a moral and civil life in externals, whatever he may be internally. As a result of this habit man scarcely knows what his interiors are, and gives little thought to them. 92

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

The state of man's spirit that immediately follows his life in the world being such, he is then recognized by his friends and by those he had known in the world; for this is something that spirits perceive not only from one's face and speech but also from the sphere of his life when they draw near.

Whenever any one in the other life thinks about another he brings his face before him in thought, and at the same time many things of his life; and when he does this the other becomes present, as if he had been sent for or called.

This is so in the spiritual world because thoughts there are shared, and there is no such space there as in the natural world. So all, as soon as they enter the other life, are recognized by their friends, their relatives, and those in any way known to them; and they talk with one another, and afterward associate in accordance with their friendships in the world.

I have often heard that those that have come from the world were rejoiced at seeing their friends again, and that their friends in turn were rejoiced that they had come. Very commonly husband and wife come together and congratulate each other, and continue together, and this for a longer or shorter time according to their delight in living together in the world.

But if they had not been united by a true marriage love, which is a conjunction of minds by heavenly love, after remaining together for a while they separate. Or if their minds had been discordant and were inwardly adverse, they break forth into open enmity, and sometimes into combat; nevertheless they are not separated until they enter the second state, which will be treated of presently.

As the life of spirits recently from the world is not unlike their life in the natural world and as they know nothing about their state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing like things; and they become eager to know what heaven is, what hell is, and where they are.

Therefore their friends tell them about the conditions of eternal life, and take them about to various

places and into various companies, and sometimes into cities, and into gardens and parks, showing them chiefly such magnificent things as delight the externals in which they are.

They are then brought in turn into those notions about the state of their soul after death, and about heaven and hell, that they had entertained in the life of the body, even until they feel indignant at their total ignorance of such things, and at the ignorance of the church also.

Nearly all are anxious to know whether they will get to heaven. Most of them believe that they will, because of their having lived in the world a moral and civil life, never considering that the bad and the good live a like life outwardly, alike doing good to others, attending public worship, hearing sermons, and praying; and wholly ignorant that external deeds and external acts of worship are of no avail, but only the internals from which the externals proceed.

There is hardly one out of thousands who knows what internals are, and that it is in them that man must find heaven and the church. Still less is it known that outward acts are such as the intentions and thoughts are, and the love and faith in these from which they spring.

And even when taught they fail to comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are those that go at this day from the Christian world into the other life.

Such, however, are explored by good spirits to discover what they are, and this in various ways; since in this the first state the evil equally with the good utter truths and do good acts, and for the reason mentioned above, that like the good they have lived morally in outward respects, since they have lived under governments, and subject to laws, and have thereby acquired a reputation for justice and honesty, and have gained favor, and thus been raised to honors, and have acquired wealth.

But evil spirits are distinguished from good spirits chiefly by this, that the evil give eager attention to whatever is said about external things, and but little attention to what is said about internal things, which are the truths and goods of the church and of heaven.

These they listen to, but not with attention and joy. The two classes are also distinguished by their turning repeatedly in specific directions, and following, when left to themselves, the paths that lead in those directions. From such turning to certain quarters and going in certain ways it is known by what love they are led.

All spirits that arrive from the world are connected with some society in heaven or some society in hell, and yet only as regards their interiors; and so long as they are in exteriors their interiors are manifested to no one, for externals cover and conceal internals, especially in the case of those who are in interior evil.

But afterwards, when they come into the second state, their evils become manifest, because their interiors are then opened and their exteriors laid asleep.

This first state of man after death continues with some for days, with some for months, and with some for a year; but seldom with any one beyond a year; for a shorter or longer time with each one according to the agreement or disagreement of his interiors with his exteriors.

For with everyone the exteriors and interior must make one and correspond. **In the spiritual world no one is permitted to think and will in one way and speak and act in another.**

Everyone there must be an image of his own affection or his own love, and therefore such as he is inwardly such he must be outwardly; and for this reason a spirit's exteriors are first disclosed and reduced to order that they may serve the interiors as a corresponding plane.

THE SECOND STATE OF MAN AFTER DEATH

The second state of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought; while his exteriors, which he has been in during his first state, are laid asleep.

Whoever gives any thought to man's life and speech and action can see that everyone has exteriors and interiors, that is, exterior and interior thoughts and intentions. This is shown by the fact that in civil life one thinks about others in accordance with what he has heard and learned of them by report or conversation; but he does not talk with them in accordance with his thought; and if they are evil he nevertheless treats them with civility.

That this is so is seen especially in the case of pretenders and flatterers, who speak and act in one way and think and will in a wholly different way; also in the case of hypocrites, who talk about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor as if from faith and love, although in heart they believe otherwise and love themselves alone.

All this makes clear that there are two kinds of thought, one exterior and the other interior; and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, since the interior is carefully prevented from flowing into the exterior and becoming manifest in any way.

By creation man is so formed as to have his interior and exterior thought make one by correspondence; and these do make one in those that are in good, for such both think and speak what is good only.

But in those that are in evil interior and exterior thought do not make one, for such think what is evil and say what is good. With such there is an inversion of order, for good with them is on the outside and evil within; and in consequence evil has dominion over good, and subjects it to itself as a servant, that it may serve it as a means for gaining its ends, which are of the same nature as their love.

With such an end contained in the good that they seek and do, their good is evidently not good, but is infected with evil, however good it may appear in outward form to those not acquainted with their interiors.

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It is not so with those that are in good. With such order is not inverted; but good from interior thought flows into exterior thought, and thus into word and act. Into this order man was created; and in heaven, and in the light of heaven, his interiors are in this order. And as the light of heaven is the Divine truth that goes forth from the Lord, and consequently is the Lord in heaven, therefore such are led by the Lord.

All this has been said to make known that every man has interior thought and exterior thought, and that these are distinct from each other. The term thought includes also the will, for thought is from the will, and thought apart from willing is impossible.

All this makes clear what is meant by the state of man's exteriors and the state of his interiors.

When will and thought are mentioned will includes affection and love, and all the delight and pleasure that spring from affection and love, since all these relate to the will as to their subject; for what a man wills he loves and feels to be delightful or pleasurable; and on the other hand, what a man loves and feels to be delightful or pleasurable, that he wills.

But by thought is then meant everything by which affection or love is confirmed, for thought is simply the will's form, or that whereby what is willed may appear in light. This form is made apparent through various rational analysis, which have their origin in the spiritual world and belong properly to the spirit of man.

Let it be understood that man is wholly such as his interiors are, and not such as his exteriors are separate from his interiors.

This is because his interiors belong to his spirit, and the life of his spirit is the life of man, for from it his body lives; and because of this such as a man's interiors are such he continues to be to eternity. But as the exteriors pertain to the body they are separated after death, and those of them that adhere to the spirit are laid asleep, and serve purely as a plane for the interiors, as has been shown above in treating of the memory of man which continues after death.

This makes evident what is man's own and what is not his own, namely, that with the evil man nothing that belongs to his exterior thought from which he speaks, or to the exterior will from which he acts, is his own, but only that which belongs to his interior thought and will.

When the first state, which is the state of the exteriors treated of in the preceding chapter, has been passed through, the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint.

Into this state he unconsciously glides, just as when in the world he withdraws the thought nearest to his speech, that is, from which he speaks, towards his interior thought and abides in the latter. Therefore in this state of his interiors the man-spirit is in himself and in his very life; for to think freely from his

own affection is the very life of man, and is himself.

In this state the spirit thinks from his very will, thus from his very affection, or from his very love; and thought and will then make one, and one in such a manner that he seems scarcely to think but only to will.

It is nearly the same when he speaks, yet with the difference that he speaks with a kind of fear that the thoughts of the will may go forth naked, since by his social life in the world this has come to be a part of his will.

All men without exception are let into this state after death, because it is their spirit's own state.

The former state is such as the man was in regard to his spirit when in company; and that is not his own state. That this state, namely, the state of the exteriors into which man first comes after death (as shown in the preceding chapter) is not his own state, many things show, for example, that spirits not only think but also speak from their affection, since their speech is from their affection.

It was in this way that man had thought while in the world when he was thinking within himself, for at such times his thought was not from his bodily words, but he [mentally] saw the things, and in a minute of time saw more than he could afterwards utter in half an hour.

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Again that the state of the exteriors is not man's own state or the state of his spirit is evident from the fact that when he is in company in the world he speaks in accord with the laws of moral and civil life, and at such times interior thought rules the exterior thought, as one person rules another, to keep him from transgressing the limits of decorum and good manners.

It is evident also from the fact that when a man thinks within himself, he thinks how he must speak and act in order to please and to secure friendship, good will, and favor, and this in extraneous ways, that is, otherwise than he would do if he acted in accordance with his own will.

All this shows that the state of the interiors that the spirit is let into is his own state, and was his own state when he was living in the world as a man.

When the spirit is in the state of his interiors it becomes clearly evident what the man was in himself when he was in the world, for at such times he acts from what is his own. He that had been in the world interiorly in good then acts rationally and wisely, and even more wisely than in the world, because he is released from connection with the body, and thus from those earthly things that caused obscurity and interposed as it were a cloud.

But he that was in evil in the world then acts foolishly and insanely, and even more insanely than in the world, because he is free and under no restraint. For while he lived in the world he was sane in outward appearance, since by means of externals he made himself appear to be a rational man; but when he has been stripped of his externals his insanities are revealed.

An evil man who in externals takes on the semblance of a good man may be likened to a vessel shining and polished on the outside and covered with a lid, within which filth of all kinds is hidden, in accordance with the Lord's saying: Ye are like whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness (Matt. 23:27).

All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light.

They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection. Heaven flows into their thoughts and affections with an interior blessedness and delight that they had previously had no knowledge of; for they have communication with the angels of heaven.

They then acknowledge the Lord and worship Him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above,); and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom.

Thus, too, they withdraw from external sanctity and come into that internal sanctity in which worship itself truly consists. Such is the state of those that have lived a Christian life in accordance with the commandments in the Word.

But the state of those that have lived an evil life in the world and who have had no conscience, and have in consequence denied the Divine, is the direct opposite of this.

For everyone who lives an evil life, inwardly in himself denies the Divine, however much he may suppose when in external thought that he acknowledges the Lord and does not deny Him; for acknowledging the Divine and living an evil life are opposites.

When such in the other life enter into the state of their interiors, and are heard speaking and seen acting, they appear foolish; for from their evil lusts they burst forth into all sorts of abominations, into contempt of others, ridicule and blasphemy, hatred and revenge; they plot intrigues, some with a cunning and malice that can scarcely be believed to be possible in any man. For they are then in a state of freedom to act in harmony with the thoughts of their will, since they are separated from the outward conditions that restrained and checked them in the world.

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In a word, they are deprived of their rationality, because their reason while they were in the world did not have its seat in their interiors, but in their exteriors; and yet they seemed to themselves to be wiser than others. This being their character, while in the second state they are let down by short intervals into the state of their exteriors, and into a recollection of their actions when they were in the state of their interiors; and some of them then feel ashamed, and confess that they have been insane; some do not feel ashamed; and some are angry because they are not permitted to remain permanently in the state of their exteriors.

But these are shown what they would be if they were to continue in that state, namely, that they would attempt to accomplish in secret ways the same evil ends, and by semblances of goodness, honesty, and justice, would mislead the simple in heart and faith, and would utterly destroy themselves; for their exteriors would at length burn with the same fire as their interiors, and their whole life would be consumed.

When in this second state spirits become visibly just what they had been in themselves while in the world, what they then did and said secretly being now made manifest; for they are now restrained by no outward considerations, and therefore what they have said and done secretly they now say and endeavor to do openly, having no longer any fear of loss of reputation, such as they had in the world.

They are also brought into many states of their evils, that what they are may be evident to angels and good spirits. Thus are hidden things laid open and secret things uncovered, in accordance with the Lord's words: There is nothing covered up that shall not be revealed, and hid that shall not be known. Whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner chambers shall be proclaimed on the housetops (Luke 12:2, 3). And elsewhere: I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment (Matt. 12:36).

The nature of the wicked in this state cannot be described in a few words, for each one is insane in accord with his own lusts, and these are various; therefore I will merely mention some special instances from which conclusions may be formed respecting the rest.

Those that have loved themselves above everything, and in their occupations and employments have looked to their own honor, and have performed uses and found delight in them not for the use's sake but for the sake of reputation, that they might because of them be esteemed more worthy than others, and have thus been fascinated by their reputation for honor, are more stupid in this second state than others; for so far as one loves himself he is separated from heaven, and so far as he is separated from heaven he is separated from wisdom.

But those that have not only been in self-love but have been crafty also, and have raised themselves to honors by means of crafty practices, affiliate themselves with the worst of spirits, and learn magic arts, which are abuses of Divine order, and by means of these they assail and infest all who do not honor them, laying snares, fomenting hatred, burning with revenge, and are eager to vent their rage on all who do not yield to them; and they rush into all these enormities so far as their fiendish companions favor them; and at length they meditate upon how they can climb up into heaven to destroy it, or be worshiped there as gods.

To such length does their madness carry them. Papists of this character are more insane than the rest, for they cherish the notion that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is Divine, and calling themselves Christ.

This persuasion is such with them that wherever it flows in it disturbs the mind and induces darkness even to pain. Such are nearly the same in both the first and the second state; but in the second they are without rationality.

Those that have attributed creation to nature, and have therefore in heart if not with the lips denied the Divine, and thus all things of the church and of heaven, affiliate with their like in this second state, and call everyone a god who excels in craftiness, worshiping him even with Divine honors.

I have seen such in an assembly adoring a magician, debating about nature, and behaving like fools, as if they were beasts under a human form, while among them there were some who in the world had been in stations of dignity, and some who had been esteemed learned and wise. So with others in other states.

From these few instances it may be inferred what those are who have the interiors of their minds closed heaven-wards, as is the case with all who have received no influx out of heaven through acknowledgment of the Divine and a life of faith.

Everyone can judge from himself how he would act if, being such, he were left free to act with no fear of the law and no fear in regard to his life, and with no outward restraints, such as fear of injury to one's reputation or of loss of honor and gain and consequent pleasures.

Nevertheless, the insanity of such is restrained by the Lord that it may not rush beyond the limits of use; for even such spirits perform some use. In them good spirits see what evil is and its nature, and what man is when he is not led by the Lord.

Another of their uses is their collecting together evil spirits like themselves and separating them from the good; and another, that the truths and goods that the evil had outwardly professed and feigned are taken away from them, and they are brought into the evils of their life and the falsities of their evil, and are thus prepared for hell.

For no one enters hell until he is in his own evil and the falsities of evil, since no one is permitted there to have a divided mind, that is, to think and speak one thing and to will another.

Every evil spirit there must think what is false from evil, and speak from the falsity of evil, in both respects from the will, thus from his own essential love and its delight and pleasure, in the same way that he thought while in the world when he was in his spirit, that is, in the same way as he thought in himself when he thought from interior affection.

The reason is that the will is the man himself, and not the thought except so far as it partakes of the will, the will being the very nature itself or disposition of the man.

Therefore man's being let into his will is being let into his nature or disposition, and likewise into his life; for by his life man puts on a nature; and after death he continues to be such as the nature is that he has acquired by his life in the world; and with the evil this nature can no longer be amended and changed by means of the thought or by the understanding of truth.

When evil spirits are in this second state, as they rush into evils of every kind they are subjected to frequent and grievous punishments.

In the world of spirits there are many kinds of punishment; and there is no regard for person, whether one had been in the world a king or a servant. Every evil carries its punishment with it, the two making one; therefore whoever is in evil is also in the punishment of evil.

And yet no one in the other world suffers punishment on account of the evils that he had done in this world, but only on account of the evils that he then does; although it amounts to the same and is the same thing whether it be said that men suffer punishment on account of their evils in the world or that they suffer punishment on account of the evils they do in the other life, since everyone after death returns into his own life and thus into like evils; and the man continues the same as he had been in the life of the body.

Men are punished for the reason that the fear of punishment is the sole means of subduing evils in this state. Exhortation is no longer of any avail, neither is instruction or fear of the law and of

the loss of reputation, since everyone then acts from his nature; and that nature can be restrained and broken only by punishments.

But good spirits, although they had done evils in the world, are never punished, because their evils do not return. Moreover, I have learned that the evils they did were of a different kind or nature, not being done purposely in opposition to the truth, or from any other badness of heart than that which they received by inheritance from their parents, and that they were born into this by a blind delight when they were in externals separate from internals.

Everyone goes to his own society in which his spirit had been in the world; for every man, as regards his spirit, is conjoined to some society, either infernal or heavenly, the evil man to an infernal society and the good man to a heavenly society, and to that society he is brought after death.

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The spirit is led to his society gradually, and at length enters it. When an evil spirit is in the state of his interiors he is turned by degrees toward his own society, and at length, before that state is ended, directly to it; and when that state is ended he himself casts himself into the hell where those are who are like himself.

This act of casting down appears to the sight like one falling headlong with the head downwards and the feet upwards. The cause of this appearance is that the spirit himself is in an inverted order, having loved infernal things and rejected heavenly things.

In this second state some evil spirits enter the hells and come out again by turns; but these do not appear to fall headlong as those do that are fully vastated. Moreover, the society itself in which they had been as regards their spirit while in the world is shown to them when they are in the state of their exteriors, that they may thus learn that even while in the life of the body they were in hell, although not in the same state as those that are in hell itself, but in the same state as those who are in the world of spirits. Of this state, as compared with those that are in hell, more will be said hereafter.

In this second state the separation of evil spirits from good spirits takes place. For in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he has been brought into his interiors and left to his own nature or will.

The separation of evil spirits from good spirits is effected by various means; in general by their being taken about to those societies with which in their first state they had communication by means of their good thoughts and affections, thus to those societies that they had induced to believe by outward appearances that they were not evil.

Usually they are led about through a wide circle, and everywhere what they really are is made manifest to good spirits. At the sight of them the good spirits turn away; and at the same time the evil spirits who are being led about turn their faces away from the good towards that quarter where their infernal society is, into which they are about to come. Other methods of separation, which are many, will not now be mentioned.

THIRD STATE OF MAN AFTER DEATH, WHICH IS A STATE OF INSTRUCTION FOR THOSE WHO ENTER HEAVEN.

The third state of man after death, that is, of his spirit, is a state of instruction.

This state is for those who enter heaven and become angels.

It is not for those who enter hell, because such are incapable of being taught, and therefore their second state is also their third, ending in this, that they are wholly turned to their own love, thus to that infernal society which is in a like love.

When this has been done they will and think from that love and as that love is infernal they will nothing but what is evil and think nothing but what is false; and in such thinking and willing they find their delights, because these belong to their love; and in consequence of this they reject everything good and true which they had previously adopted as serviceable to their love as means.

Good spirits, on the other hand, are led from the second state into the third, which is the state of their preparation for heaven by means of instruction.

For one can be prepared for heaven only by means of knowledges of good and truth, that is, only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity

are, which are their opposites, only by being taught.

One can learn in the world what civil and moral good and truth are, which are called justice and honesty, because there are civil laws in the world that teach what is just, and there is interaction with others whereby man learns to live in accordance with moral laws, all of which have relation to what is honest and right.

But spiritual good and truth are learned from heaven, not from the world.

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They can be learned from the Word and from the doctrine of the church that is drawn from the Word and yet unless man in respect to his interiors which belong to his mind is in heaven spiritual good and truth cannot flow into his life; and man is in heaven when he both acknowledges the Divine and acts justly and honestly for the reason that he ought so to act because it is commanded in the Word.

This is living justly and honestly for the sake of the Divine, and not for the sake of self and the world, as ends.

But no one can so act until he has been taught, for example, that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved supremely, and the neighbor as oneself, and that what is taught in the Word, ought to be believed because the Word is Divine.

Without a knowledge and acknowledgment of these things man is unable to think spiritually; and if he has no thought about them he does not will them; for what a man does not know he cannot think, and what he does not think he cannot will.

So it is when man wills these things that heaven flows into his life, that is, the Lord through heaven, for the Lord flows into the will and through the will into the thought, and through both into the life, and the whole life of man is from these.

All this makes clear that spiritual good and truth are learned not from the world but from heaven, and that one can be prepared for heaven only by means of instruction.

Moreover, so far as the Lord flows into the life of any one He instructs him, for so far He kindles the will with the love of knowing truths and enlightens the thought to know them; and so far as this is done the interiors of man are opened and heaven is implanted in them; and furthermore, what is Divine and heavenly flows into the honest things pertaining to moral life and into the just things pertaining to civil life in man, and makes them spiritual, since man then does these things from the Divine, which is doing them for the sake of the Divine.

For the things honest and just pertaining to moral and civil life which a man does from that source are the essential effects of spiritual life; and the effect derives its all from the effecting cause, since such as the cause is such is the effect.

Instruction is given by the angels of many societies, especially those in the northern and southern quarters, because those angelic societies are in intelligence and wisdom from a knowledge of good and truth.

The places of instruction are towards the north and are various, arranged and distinguished according to the kinds and varieties of heavenly goods, that all and each may be instructed there according to their disposition and ability to receive; the places extending round about to a great distance.

The good spirits who are to be instructed are brought by the Lord to these places when they have completed their second state in the world of spirits, and yet not all; for there are some that have been instructed in the world, and have been prepared there by the Lord for heaven, and these are taken up into heaven by another way-some immediately after death, some after a short stay with good spirits, where the grosser things of their thoughts and affections which they had contracted from honors and riches in the world are removed, and in that way they are purified.

Some first endure vastations, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely. These are such as had confirmed themselves in falsities and yet had led good lives, for when falsities have been confirmed they inhere with much force, and until they have been dispersed truths cannot be seen, and thus cannot be accepted.

All who are in places of instruction dwell apart; for each one is connected in regard to his interiors with

that society of heaven which he is about to enter; thus as the societies of heaven are arranged in accord with the heavenly form, so are the places there where instruction is given; and for this reason when those places are viewed from heaven something like a heaven in a smaller form is seen.

They are spread out in length from east to west, and in breadth from south to north; but the breadth appears to be less than the length. The arrangement in general is as follows.

100

In front are those who died in childhood and have been brought up in heaven to the age of early youth; these after passing the state of their infancy with those having charge of them, are brought hither by the Lord and instructed.

Behind these are the places where those are taught who died in adult age, and who in the world had an affection for truth derived from good of life. Again, behind these are those who in the world were connected with the Mohammedan religion, and lived a moral life and acknowledged one Divine, and the Lord as the very Prophet.

When these withdraw from Mohammed, because he can give them no help, they approach the Lord and worship Him and acknowledge His Divinity, and they are then instructed in the Christian religion.

Behind these more to the north are the places of instruction of various heathen nations who in the world have lived a good life in conformity with their religion, and have thereby acquired a kind of conscience, and have done what is just and right not so much from a regard to the laws of their government, as from a regard to the laws of religion, which they believed ought to be sacredly observed, and in no way violated by their doings.

When these have been taught they are all easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but is visible under a human form.

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

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

All teaching there is from doctrine drawn from the Word, and not from the Word apart from doctrine. Christians are taught from heavenly doctrine, which is in entire agreement with the internal sense of the Word.

All others, as the Mohammedans and heathen, are taught from doctrines suited to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by means of moral life in harmony with the good tenets of their religion from which they had derived their life in the world.

Instruction in the heavens differs from instruction on earth in that knowledges are not committed to memory, but to life;

For the memory of spirits is in their life, for they receive and imbibe everything that is in harmony with their life, and do not receive, still less imbibe, what is not in harmony with it; for spirits are affections, and are therefore in a human form that is similar to their affections.

Being such they are constantly animated by an affection for truth that looks to the uses of life; for the Lord provides for everyone's loving the uses suited to his genius; and that love is exalted by the hope of becoming an angel.

And as all the uses of heaven have relation to the general use, which is the good of the Lord's kingdom, which in heaven is the fatherland, and as all special and particular uses are to be valued in proportion as they more closely and fully have regard to that general use, so all of these special and particular uses, which are innumerable, are good and heavenly; therefore in everyone an affection for truth is so conjoined with an affection for use that the two make one; and thereby truth is so implanted in use that the truths they acquire are truths of use. In this way are angelic spirits taught and prepared for heaven.

An affection for truth that is suited to the use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of uses which in the spiritual world are exhibited in a thousand ways, and with such delights and pleasures that they permeate the spirit from the interiors of its mind to the exteriors of its body, and thus affect the whole; and in consequence the spirit becomes as it were his use; and therefore when he comes into his society, into which he is initiated by instruction, he is in his life by being in his use.

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From all this it is clear that knowledges, which are external truths, do not bring any one into heaven; but the life itself, which is a life of uses implanted by means of knowledges.

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

But these were examined to see whether their knowledges resided in the memory or in the life. Such of them as had a genuine affection of truth, that is, who had uses separated from what pertains to the body and the world as their end, which are essentially spiritual uses--these, when they had been instructed, were received into heaven; and it was then given them to know what it is that shines in heaven, namely, Divine truth (which is the light of heaven) in use, which is a plane that receives the rays of that light and turns them into various splendors.

But those in whom knowledges resided merely in the memory, and who had acquired therefrom an ability to reason about truths and to prove what they had already accepted as principles, seeing such principles, after they had confirmed them, as truths, although they were falsities, these, as they were in no heavenly light, and yet were in a belief derived from the conceit that usually adheres to such intelligence that they were more learned than others, and would for that reason enter heaven and be served by the angels, in order that they might be withdrawn from their delusive faith, were taken up to the first or outmost heaven to be introduced into an angelic society. But at the very threshold their eyes began to be darkened by the inflowing of the light of heaven, and their understanding to be disturbed, and at length they began to gasp as if at the point of death; and as soon as they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented.

They were therefore cast down, and afterwards were taught that knowledges do not make an angel, but the life itself, which is gained by means of knowledges, for knowledges regarded in themselves are outside of heaven; but life acquired by means of knowledges is within heaven.

When spirits have been prepared for heaven by instruction in the places above described, which is effected in a short time on account of their being in spiritual ideas that comprehend many particulars together, they are clothed with angelic garments, which are mostly glowing white as if made of fine linen; and they are thus brought to the way that leads upwards towards heaven, and are delivered there to angel guards, and afterwards are received by other angels and introduced into societies and into many blessednesses there.

After this each one is led by the Lord into his own society, which is also effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but are known to the Lord alone.

When they come to their own society their interiors are opened; and as these are in conformity with the interiors of the angels who are in that society they are immediately recognized and received with joy.

To this I will add a memorable fact respecting the ways that lead from these places to heaven, by which the newly arrived angels are introduced.

There are eight ways, two from each place of instruction, one going up in an eastern direction the other towards the west. Those that enter the Lord's celestial kingdom are introduced by the eastern way, while those that enter the spiritual kingdom are introduced by the western way. The four ways that lead to the Lord's celestial kingdom appear adorned with olive trees and fruit trees of various kinds; but those that lead to the Lord's spiritual kingdom appear adorned with vines and laurels.

This is from correspondence, because vines and laurels correspond to affection for truth and its uses, while olives and fruits correspond to affection for good and its uses.

NO ONE ENTERS HEAVEN BY MERCY APART FROM MEANS.

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

But those who so think know nothing about man, that he is just such as his life is, and that his life is such as his love is, both in respect to the interiors pertaining to his will and understanding and in respect to the exteriors pertaining to his body; also that his bodily form is merely the external form in which the interiors exhibit themselves in effect; consequently that one's love is the whole man.

Nor do they know that the body lives not from itself, but from its spirit, and that a man's spirit is his essential affection, and his spiritual body is nothing else than his affection in human form, and in such a form it appears after death. So long as man remains ignorant of all this he may be induced to believe that salvation involves nothing but the Divine good pleasure, which is called mercy and grace.

But first let us consider what the Divine mercy is.

The divine mercy is pure mercy towards the whole human race, to save it; and it is also unceasing towards every man, and is never withdrawn from any one; so that everyone is saved who can be saved.

And yet no one can be saved except by Divine means, which means the Lord reveals in the Word.

The Divine means are what are called Divine truths, which teach how man must live in order to be saved.

By these truths the Lord leads man to heaven, and by them He implants in man the life of heaven.

This the Lord does for all.

But the life of heaven can be implanted in no one unless he abstains from evil, for evil obstructs.

So far, therefore, as man abstains from evil he is led by the Lord out of pure mercy by His Divine means, and this from infancy to the end of his life in the world and afterwards to eternity.

This is what is meant by the Divine mercy.

And from this it is evident that the mercy of the Lord is pure mercy, but not apart from means, that is, it does not look to saving all out of mere good pleasure, however they may have lived.

The Lord never does anything contrary to order, because He Himself is Order.

The Divine truth that goes forth from the Lord is what constitutes order; and Divine truths are the laws of order.

It is in accord with these laws that the Lord leads man. Consequently to save man by mercy apart from means would be contrary to Divine order, and what is contrary to Divine order is contrary to the Divine.

Divine order is heaven in man, and man has perverted this in himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy by means of the laws of order; and so far as he is brought back into this order he receives heaven in himself; and he that receives heaven in himself enters heaven.

This again makes evident that the Lord's Divine mercy is pure mercy, and not mercy apart from means.

If men could be saved by mercy apart from means all would be saved, even those in hell; in

fact, there would be no hell, because the Lord is mercy itself, love itself, and goodness itself.

Therefore it is inconsistent with His Divine to say that He is able to save all apart from means and does not save them. It is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

Most of those who enter the other life from the Christian world bring with them this belief that they can be saved by mercy apart from means, and pray for that mercy; but when examined they are found to believe that entering heaven is merely gaining admission, and that those who are let in are in heavenly joy.

They are wholly ignorant of what heaven is and what heavenly joy is, and consequently are told that the Lord denies heaven to no one, and that they can be admitted and can stay there if they desire it.

Those who so desired were admitted; but as soon as they reached the first threshold they were seized with such anguish of heart from a draught of heavenly heat, which is the love in which angels are, and from an inflow of heavenly light, which is Divine truth, that they felt in themselves infernal torment instead of heavenly joy, and struck with dismay they cast themselves down headlong.

Thus they were taught by living experience that it is impossible to grant heaven to any one from mercy apart from means.

I have occasionally talked with angels about this, and have told them that most of those in the world who live in evil, when they talk with others about heaven and eternal life, express no other idea than that entering heaven is merely being admitted from mercy alone.

And this is believed by those especially who make faith the only medium of salvation. For such from the principles of their religion have no regard to the life and the deeds of love that make life, and thus to none of the other means by which the Lord implants heaven in man and renders him receptive of heavenly joy; and as they thus reject every actual mediation they conclude, as a necessary consequence of the principle, that man enters heaven from mercy alone, to which mercy God the Father is believed to be moved by the intercession of the Son.

To all this the angels said that they knew such a tenet follows of necessity from the assumption that man is saved by faith alone, and since that tenet is the head of all the rest, and since into it, because it is not true, no light from heaven can flow, this is the source of the ignorance that prevails in the church at this day in regard to the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general, in regard to good and its conjunction with truth, consequently in regard to the life of man, whence it is and what it is; when it should be known that thought never constitutes any one's life, but the will and the consequent deeds; and that the life is from the thought only to the extent that the thought is derived from the will; neither is life from the faith except so far as the faith is derived from love.

Angels are grieved that these persons do not know that faith alone is impossible in any one, since faith apart from its origin, which is love, is nothing but knowledge, and in some is merely a sort of persuasion that has the semblance of faith.

Such a persuasion is not in the life of man, but outside of it, since it is separated from man unless it coheres with his love.

The angels said further that those who hold to this principle concerning the essential means of salvation in man must needs believe in mercy apart from means, for they perceive both from natural light and from the experience of sight that faith separate does not constitute the life of man, since those who lead an evil life are able to think and to be persuaded the same as others; and from this comes the belief that the evil as well as the good can be saved, provided that at the hour of death they talk with confidence about intercession, and about the mercy that is granted through that intercession.

The angels declared that they had never yet seen any one who had lived an evil life received into heaven from mercy apart from means, whatever trust or confidence (which is preeminently meant by faith) he had exhibited in his talk in the world.

When asked about Abraham, Isaac, Jacob, David, and the apostles, whether they were not received into heaven from mercy apart from means, the angels replied that not one of them was so received, but

everyone in accordance with his life in the world; that they knew where these were, and that they were no more esteemed there than others. 104

They said that these persons are mentioned with honor in the Word for the reason that in the internal sense the Lord is meant by them - by Abraham, Isaac, and Jacob, the Lord in respect to the Divine and the Divine Human; by David the Lord in respect to the Divine royalty; and by the apostles the Lord in respect to Divine truths; also that when the Word is read by man the angels have no perception whatever of these men, for their names do not enter heaven; but they have instead a perception of the Lord as He has just been described; consequently in the Word that is in heaven there are no such names mentioned, since that Word is the internal sense of the Word that is in the world.

I can testify from much experience that **it is impossible to implant the life of heaven in those who in the world have lived a life opposite to the life of heaven.**

There were some who had believed that when after death they should hear Divine truths from the angels they would readily accept them and believe them, and consequently live a different life, and could thus be received into heaven.

But this was tried with very many, although it was confined to those who held this belief, and was permitted in their case to teach them that **repentance is not possible after death**.

Some of those with whom the experiment was made understood truths and seemed to accept them; but as soon as they turned to the life of their love they rejected them, and even spoke against them.

Others were unwilling to hear them, and at once rejected them. Others wished to have the life of love that they had contracted from the world taken away from them, and to have the angelic life, or the life of heaven, infused in its place.

This, too, was permitted to be done; but as soon as the life of their love was taken away they lay as if dead, with their powers gone.

By these and other experiments the simple good were taught that **no one's life can by any means be changed after death; and that an evil life can in no way be converted into a good life, or an infernal life into an angelic life, for every spirit from head to heel is such as his love is, and therefore such as his life is; and to convert his life into its opposite is to destroy the spirit completely.**

The angels declare that it would be easier to change a night-owl into a dove, or a horned-owl into a bird of paradise, than to change an infernal spirit into an angel of heaven.

That man after death continues to be such as his life had been in the world can be seen above in its own chapter. From all this it is evident that no one can be received into heaven from mercy apart from means.

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

There are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have been told that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually; and they understand this to mean that they must discard worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books.

Such is their idea of renouncing the world, and living in the spirit and not in the flesh. But that this is not at all true it has been given me to know by much experience and from conversation with the angels.

I have learned, in fact, that those who renounce the world and live in the spirit in this manner acquire a sorrowful life that is not receptive of heavenly joy, since everyone's life continues the same after death.

On the contrary, to receive the life of heaven a man must needs live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life.

In no other way can the spiritual life be formed in man, or his spirit prepared for heaven; for to live an internal life and not at the same time an external life is like dwelling in a house that has no foundation, that gradually sinks or becomes cracked and rent asunder, or totters till it falls.

When the life of man is scanned and explored by rational insight it is found to be threefold, namely, spiritual, moral, and civil, with these three lives distinct from each other.

For there are men who live a civil life and not as yet a moral and spiritual life; and there are men who live a moral life and not as yet a spiritual life; and there are those who live a civil life, a moral life, and a spiritual life at the same time.

These live the life of heaven; but the former live the life of the world separated from the life of heaven. This shows, in the first place, that the spiritual life is not a life separated from natural life or the life of the world, but is joined with it as the soul is joined with its body, and if it were separated it would be, as was said, like living in a house that has no foundation.

For moral and civil life is the active plane of the spiritual life, since to will well is the province of the spiritual life, and to act well of the moral and civil life, and if the latter is separated from the former the spiritual life consists solely of thought and speech, and the will, left with no support, recedes; and yet the will is the very spiritual part of man.

That it is not so difficult as some believe to live the life that leads to heaven will now be shown.

Who cannot live a civil and moral life?

For everyone from his childhood is initiated into that life, and learns what it is by living in the world. Moreover, everyone, whether evil or good, lives that life; for who does not wish to be called honest, and who does not wish to be called just?

Almost everyone practices honesty and justice outwardly, so far as to seem to be honest and just at heart, or to seem to act from real honesty and justice. The spiritual man ought to live in like manner, and can do so as easily as the natural man can, with this difference only, that the spiritual man believes in the Divine, and acts honestly and justly, not solely because to so act is in accord with civil and moral laws, but also because it is in accord with Divine laws.

As the spiritual man, in whatever he is doing, thinks about Divine things, he has communication with the angels of heaven; and so far as this takes place he is conjoined with them; and thereby his internal man, which regarded in itself is the spiritual man, is opened.

When man comes into this state he is adopted and led by the Lord, although himself unconscious of it, and then whatever he does that is honest and just pertaining to moral and civil life, is done from a spiritual motive; and doing what is honest and just from a spiritual motive is doing it from honesty and justice itself, or doing it from the heart.

His justice and honesty appear outwardly precisely the same as the justice and honesty of natural men and even of evil and infernal men; but in inward form they are wholly unlike.

For evil men act justly and honestly solely for the sake of themselves and the world; and therefore if they had no fear of laws and penalties, or the loss of reputation, of honor, of gain, and of life, they would act in every respect dishonestly and unjustly, since they neither fear God nor any Divine law, and therefore are not restrained by any internal bond; consequently they would use every opportunity to defraud, plunder, and spoil others, and this from delight.

That inwardly they are such can be clearly seen from those of the same character in the other life, while everyone's externals are taken away, and his internals in which he at last lives to eternity are opened.

As such then act without external restraints, which are, as just said, fear of the law, of the loss of reputation, of honor, of gain, and of life, they act insanely, and laugh at honesty and justice.

But those who have acted honestly and justly from regard to Divine laws, when their externals are taken away and they are left to their internals, act wisely, because they are conjoined to the angels of heaven, from whom wisdom is communicated to them.

From all this it can now be seen, in the first place, that when the internal man, that is, the will and thought, are conjoined to the Divine, the civil and moral life of the spiritual man may be wholly like the civil and moral life of the natural man.

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Furthermore, the laws of spiritual life, the laws of civil life, and the laws of moral life are set forth in the ten commandments of the Decalogue; in the first three the laws of spiritual life, in the four that follow

the laws of civil life, and in the last three the laws of moral life. Outwardly the merely natural man lives in accordance with the same commandments in the same way as the spiritual man does, for in like manner he worships the Divine, goes to church, listens to preachings, and assumes a devout countenance, refrains from committing murder, adultery, and theft, from bearing false witness, and from defrauding his companions of their goods.

But all this he does merely for the sake of himself and the world, to keep up appearances; while inwardly such a person is the direct opposite of what he appears outwardly, since in heart he denies the Divine, in worship acts the hypocrite, and when left to himself and his own thoughts laughs at the holy things of the church, believing that they merely serve as a restraint for the simple multitude.

Consequently he is wholly disjoined from heaven, and not being a spiritual man he is neither a moral man nor a civil man. For although he refrains from committing murder he hates everyone who opposes him, and from his hatred burns with revenge, and would therefore commit murder if he were not restrained by civil laws and external bonds, which he fears; and as he longs to do so it follows that he is continually committing murder.

Although he does not commit adultery, yet as he believes it to be allowable he is all the while an adulterer, since he commits adultery to the extent that he has the ability and as often as he has opportunity.

Although he does not steal, yet as he covets the goods of others and does not regard fraud and wicked devices as opposed to what is lawful, in intent he is continually acting the thief.

The same is true of the commandments relating to moral life, which forbid false witness and coveting the goods of others.

Such is every man who denies the Divine, and who has no conscience derived from religion. That he is such is clearly evident from those of like character in the other life when their externals have been removed and they are let into their internals. As they are then separated from heaven they act in unity with hell, and in consequence are affiliated with those who are in hell.

It is not so with those who in heart have acknowledged the Divine, and in the actions of their lives have had respect to Divine laws, and have lived as fully in accord with the first three commandments of the Decalogue as they have in accordance with the others.

When the externals of such are removed and they are let into their internals they are wiser than they were in the world; for entering into their internals is like entering from darkness into light, from ignorance into wisdom, and from a sorrowful life into a happy life, because they are in the Divine, thus in heaven. This has been said to make known what the one kind of man is and what the other is, although they have both lived the same external life.

Everyone may know that thoughts are led or tend in accord with the intentions, that is, in the directions that one intends; for thought is man's internal sight, and resembles the external sight in this, that to whatever point it is directed or aimed, thither it turns and there it rests.

Therefore when the internal sight or the thought is turned towards the world and rests there, the thought in consequence becomes worldly; when it turns to self and self-honor it becomes corporeal; but when it is turned heavenwards it becomes heavenly.

So, too, when turned heavenwards it is elevated; but when turned selfward it is drawn down from heaven and immersed in what is corporeal; and when turned towards the world it is also turned downwards from heaven, and is spent upon those objects that are presented to the natural sight.

Man's love is what constitutes his intention and determines his internal sight or thought to its objects; thus the love of self fixes it upon self and its objects, the love of the world upon worldly objects, and the love of heaven upon heavenly objects; and when the love is known the state of the interiors which constitute the mind can be known, that is, the interiors of one who loves heaven are raised towards heaven and are opened above; while the interiors of one who loves the world or who loves himself are closed above and are opened outwardly.

From this the conclusion follows that when the higher regions of the mind are closed above, man can no longer see the objects pertaining to heaven and the church, but those objects are in thick darkness to him; and what is in thick darkness is either denied or not understood.

And this is why those that love themselves and the world above all things since the higher regions of their minds are closed, in heart deny Divine truths; and if from their memory they say anything about them they nevertheless do not understand them.

Moreover, they regard them in the same way as they regard worldly and corporeal things. And being such they are able to direct the mind to those things only that enter through the senses of the body, and in these alone do they find delight.

Among these are also many things that are filthy, obscene, profane and wicked; and these cannot be removed, because into the minds of such no influx from heaven is possible, since their minds, as just now said, are closed above.

Man's intention, by which his internal sight or thought is determined, is his will; for what a man wills he intends, and what he intends he thinks.

Therefore when his intention is heavenward his thought is determined heavenward, and with it his whole mind, which is thus in heaven; and from heaven he beholds the things of the world beneath him like one looking down from the roof of a house.

So the man that has the interiors of his mind open can see the evils and falsities that are in him, for these are beneath the spiritual mind.

On the other hand, the man whose interiors are not open is unable to see his evils and falsities, because he is not above them but in them.

From all this one may conclude whence man has wisdom and whence insanity, also what a man will be after death when he is left to will and think and to act and speak in accordance with his interiors. All this also has been said in order to make clear what constitutes a man's interior character, however he may seem outwardly to resemble others.

That it is not so difficult to live the life of heaven as some believe can now be seen from this, that when any thing presents itself to a man that he knows to be dishonest and unjust, but to which his mind is born, it is simply necessary for him to think that it ought not to be done because it is opposed to the Divine precepts.

If a man accustoms himself so to think, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven; and so far as he is conjoined to heaven the higher regions of his mind are opened; and so far as these are opened he sees whatever is dishonest and unjust, and so far as he sees these evils they can be dispersed, for no evil can be dispersed until it is seen.

Into this state man is able to enter because of his freedom, for is not any one able from his freedom to so think?

And **when man has made a beginning the Lord quickens all that is good in him**, and causes him not only to see evils to be evils, but also to refrain from willing them, and finally to turn away from them. This is meant by the Lord's words, My yoke is easy and My burden is light (Matt. 11:30).

But it must be understood that the difficulty of so thinking and of resisting evils increases so far as man from his will does evils, for in the same measure he becomes accustomed to them until he no longer sees them, and at length loves them and from the delight of his love excuses them, and confirms them by every kind of fallacy, and declares them to be allowable and good. This is the fate of those who in early youth plunge into evils without restraint, and also reject Divine things from the heart.

The way that leads to heaven, and the way that leads to hell were once represented to me.

There was a broad way tending towards the left or the north, and many spirits were seen going in it; but at a distance a large stone was seen where the broad way came to an end. From that stone two ways branched off, one to the left and one in the opposite direction to the right. The way that went to the left was narrow or straitened, leading through the west to the south, and thus into the light of heaven; the way that went to the right was broad and spacious, leading obliquely downwards towards hell.

All at first seemed to be going the same way until they came to the large stone at the head of the two ways. When they reached that point they divided; the good turned to the left and entered the straitened way that led to heaven; while the evil, not seeing the stone at the fork of the ways fell upon it and were hurt; and when they rose up they ran on in the broad way to the right which went towards hell.

What all this meant was afterwards explained to me. The first way that was broad, wherein many both good and evil went together and talked with each other as friends, because there was no visible difference between them, represented those who externally live alike honestly and justly, and between whom seemingly there is no difference.

The stone at the head of the two ways or at the corner, upon which the evil fell and from which they ran into the way leading to hell, represented the Divine truth, which is rejected by those who look towards hell; and in the highest sense this stone signified the Lord's Divine Human.

But those who acknowledged the Divine truth and also the Divine of the Lord went by the way that led to heaven.

By this again it was shown that in externals the evil lead the same kind of life as the good, or go the same way, that is, one as readily as the other; and yet those who from the heart acknowledge the Divine, especially those within the church who acknowledge the Divine of the Lord, are led to heaven; while those who do not are led to hell.

The thoughts of man that proceed from his intention or will are represented in the other life by ways; and ways are visibly presented there in exact accord with those thoughts of intention; and in accord with his thoughts that proceed from intention everyone walks.

For this reason the character of spirits and their thoughts are known from their ways.

This also makes clear what is meant by the Lord's words: Enter ye in through the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby; for straitened is the way and narrow the gate that leadeth to life, and few be they who find it (Matt. 7:13, 14).

The way that leads to life is straitened not because it is difficult but because there are few who find it, as is said here.

The stone seen at the corner where the broad and common way ended, and from which two ways were seen to lead in opposite directions, illustrated what is signified by these words of the Lord: Have ye not read what is written?

The stone which the builders rejected was made the head of the corner. Whosoever shall fall upon that stone shall be broken (Luke. 20:17, 18).

"Stone" signifies Divine truth, and "the stone of Israel" the Lord in respect to His Divine Human; the "builders" mean those who are of the church; "the head of the corner" is where the two ways are; "to fall" and "to be broken" is to deny and perish.

I have been permitted to talk with some in the other life who had withdrawn from worldly affairs that they might live in a pious and holy manner, also with some who had afflicted themselves in various ways, believing that they were thereby renouncing the world and subduing the lusts of the flesh.

But as most of these have thus acquired a sorrowful life and had withdrawn from the life of charity, which life can be lived only in the midst of the world, they are incapable of being affiliated with angels, because the life of angels is a life of joy resulting from a state of blessedness, and consists in performing good deeds, which are works of charity.

Moreover, those who have lived a life withdrawn from worldly employments are inflamed with the idea of their own merit, and are continually desiring heaven on that account, and thinking of heavenly joy as a reward, utterly ignorant of what heavenly joy is.

When such are admitted into the company of angels and into their joy, which discards merit and consists in active labors and practical services, and in a blessedness resulting from the good thereby accomplished, they are astonished like one who has found out something quite foreign to his belief; and since they are not receptive of that joy they go away and ally themselves with spirits of their own kind that have lived in the world a life like their own.

But those who have lived an outwardly holy life, constantly attending church and praying and afflicting their souls, and at the same time have thought constantly of themselves that they would be esteemed and honored for all this above others, and finally after death would be accounted saints - such in the other life are not in heaven because they have done all this for the sake of themselves.

And as they have defiled Divine truths by the self-love in which they have immersed them, some of them are so insane as to think themselves gods; and are consequently in hell among those like themselves.

Some are cunning and deceitful, and are in the hells of the deceitful. These are such as by means of cunning arts and devices have maintained such pious conduct as induced the common people to believe that they possessed a Divine sanctity.

Of this character are many of the Roman Catholic saints. I have been permitted to talk with some of them, and their life was then plainly disclosed, such as it had been in the world and as it was afterwards.

All this has been said to make known that the life that leads to heaven is not a life withdrawn from the world, but a life in the world; and that a life of piety separated from a life of charity, which is possible only in the world, does not lead to heaven; but a life of charity does; and a life of charity consists in acting honestly and justly in every employment, in every business, and in every work, from an interior, that is, from a heavenly, motive; and this motive is in that life whenever man acts honestly and justly because doing so is in accord with the Divine laws.

Such a life is not difficult. But a life of piety separate from a life of charity is difficult; and as much as such a life is believed to lead towards heaven so much it leads away from heaven.

THE LORD RULES THE HELLS

Above, in treating of heaven it has been everywhere shown that the God of heaven is the Lord, thus that the whole government of the heavens is the Lord's government.

And as the relation of heaven to hell and of hell to heaven is like the relation between two opposites which mutually act contrary to each other, and from the action and re-action of which an equilibrium results, which gives permanence to all things of their action and reaction, so in order that all things and each thing may be kept in equilibrium it is necessary that He who rules the one should rule the other; for unless the same Lord restrained the uprisings from the hells and checked insanities there the equilibrium would perish and everything with it.

But something about that equilibrium shall first be told. It is acknowledged that when two things mutually act against each other, and as much as one reacts and resists the other acts and impels, since there is equal power on either side, neither has any effect, and both can then be acted upon freely by a third.

For when the force of the two is neutralized by equal opposition the force of a third has full effect, and acts as easily as if there were no opposition.

Such is the equilibrium between heaven and hell.

Yet it is not an equilibrium like that between two bodily combatants whose strength is equal; but it is a spiritual equilibrium, that is, an equilibrium of falsity against truth and of evil against good.

From hell falsity from evil continually exhales, and from heaven truth from good. It is this spiritual equilibrium that causes man to think and will in freedom; for whatever a man thinks and wills has reference either to evil and falsity therefrom or to good and truth therefrom.

Therefore when he is in that equilibrium he is in freedom either to admit or accept evil and its falsity from hell or to admit or accept good and its truth from heaven.

Every man is held in this equilibrium by the Lord, because the Lord rules both heaven and hell.

But why man is held in this freedom by such an equilibrium, and why evil and falsity are not taken away from him and good and truth implanted in him by Divine power will be told hereafter in its own chapter.

A perception of the sphere of falsity from evil that flows forth from hell has often been granted me.

It was like a perpetual effort to destroy all that is good and true, combined with anger and a kind of fury at not being able to do so, especially an effort to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him.

But out of heaven a sphere of truth from good was perceived, whereby the fury of the effort ascending from hell was restrained. The result of this was an equilibrium.

This sphere from heaven was perceived to come from the Lord alone, although it appeared to come from the angels in heaven.

It is from the Lord alone, and not from the angels, because every angel in heaven acknowledges that nothing of good and of truth is from himself, but all is from the Lord.

In the spiritual world truth from good is the source of all power, and falsity from evil has no power whatever.

This is because the Divine Itself in heaven is Divine good and Divine truth, and all power belongs to the Divine.

Falsity from evil is powerless because truth from good is the source of all power, and in falsity from evil there is nothing of truth from good.

Consequently in heaven there is all power, and none in hell; for everyone in heaven is in truths from good, and everyone in hell is in falsities from evil.

For no one is admitted into heaven until he is in truths from good, neither is any one cast down into hell until he is in falsities from evil, and that all power belongs to truth from good.

Such, then, is the equilibrium between heaven and hell.

Those who are in the world of spirits are in that equilibrium, for the world of spirits is midway between heaven and hell.

From the same source all men in the world are kept in a like equilibrium, since men in the world are ruled by the Lord by means of spirits in the world of spirits, as will be shown hereafter in its own chapter.

No such equilibrium would be possible unless the Lord ruled both heaven and hell and regulated both sides. Otherwise falsities from evil would preponderate, and would affect the simple good who are in the outmosts regions of heaven, and who can be more easily perverted than the angels themselves; and thereby equilibrium would perish, and with it freedom in men.

Hell, like heaven, is divided into societies, and into as many societies as there are in heaven; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium.

But evils and falsities therefrom are what distinguish the societies in hell, as goods and truths therefrom are what distinguish the societies in heaven.

That for every good there is an opposite evil, and for every truth an opposite falsity may be known from this, that nothing can exist without relation to its opposite, and what anything is in kind and degree can be known from its opposite, and from this all perception and sensation is derived.

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For this reason the Lord continually provides that every society in heaven shall have an opposite in some society of hell, and that there shall be an equilibrium between the two.

As hell is divided into the same number of societies as heaven, there are as many hells as there are societies of heaven; for as each society of heaven is a heaven in smaller form, so each society in hell is a hell in smaller form.

As in general there are three heavens, so in general there are three hells, a lowest, which is opposite to the inmost or third heaven, a middle, which is opposite to the middle or second heaven, and a higher, which is opposite to the outmost or first heaven.

How the hells are ruled by the Lord shall be briefly explained.

In general the hells are ruled by a general outflow from the heavens of Divine good and Divine truth whereby the general endeavor flowing forth from the hells is checked and restrained; also by a particular outflow from each heaven and from each society of heaven.

The hells are ruled in particular by means of the angels, to whom it is granted to look into the hells and to restrain insanities and disturbances there; and sometimes angels are sent to them who moderate these insanities and disturbances by their presence.

But in general all in the hells are ruled by means of their fears. Some are ruled by fears implanted in the world and still inherent in them; but as these fears are not sufficient, and gradually subside, they are ruled by fears of punishments; and it is especially by these that they are deterred from doing evil.

The punishments in hell are manifold, lighter or more severe in accordance with the evils.

For the most part the more wicked, who excel in cunning and in artifices, and who are able to hold the rest in subjection and servitude by means of punishments and consequent terror, are set over them; but these governors dare not pass beyond the limits prescribed to them.

It must be understood that the sole means of restraining the violence and fury of those who are in the hells is the fear of punishment.

There is no other way.

It has been believed heretofore in the world that there is one devil that presides over the hells; that he was created an angel of light; but having become rebellious he was cast down with his crew into hell.

This belief has prevailed because the Devil and Satan, and also Lucifer, are mentioned by name in the Word, and the Word in those places has been understood according to the sense of the letter.

But by "the devil" and "Satan" there hell is meant, "devil" meaning the hell that is behind, where the worst dwell, who are called evil genii; and "Satan" the hell that is in front, where the less wicked dwell, who are called evil spirits; and "Lucifer" those that belong to Babel, or Babylon, who would extend their dominion even into heaven.

That there is no one devil to whom the hells are subject is evident also from this, that all who are in the hells, like all who are in the heavens, are from the human race; and that those who have gone there from the beginning of creation to this time amount to myriads of myriads, and **everyone of them is a devil in accord with his opposition to the Divine while he lived in the world**.

THE LORD CASTS NO ONE INTO HELL; THE SPIRIT CASTS HIMSELF DOWN.

An opinion has prevailed with some that God turns away His face from man, casts man away from Himself, and casts him into hell, and is angry with him on account of his evil; and some believe also that God punishes man and does evil to him.

In this opinion they establish themselves by the **sense of the letter of the Word**, where such things are declared, **not knowing that the spiritual sense of the Word**, by which the sense of the letter is made clear, is wholly different; and consequently that the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man, and never casts man away from Himself, that He casts no one into hell and is angry with no one.

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Everyone, moreover, whose mind is enlightened perceives this to be true when he reads the Word, from the simple truth that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, and love itself and mercy itself can not cast man away from itself, because this is contrary to the very essence of mercy and love, thus contrary to the Divine Itself.

Therefore those who think from an enlightened mind clearly perceive, when they read the Word, that God never turns Himself away from man; and as He never turns Himself away from him He deals with him from goodness, love, and mercy, that is, wills good to him, loves him, and is merciful to him.

And from this they see that the sense of the letter of the Word, in which such things are declared, has stored up within itself a spiritual sense, and that these expressions that are used in the sense of the letter in accommodation to man's apprehension and according to his first and general ideas are to be explained in accordance with the spiritual sense.

Those who are enlightened see further that good and evil are two opposites, and are therefore opposed as heaven and hell are, and that all good is from heaven and all evil from hell; and as it is the Divine of the Lord that makes heaven, nothing but good flows into man from the Lord, and nothing but evil from hell; thus the Lord is continually withdrawing man

from evil and leading him to good, while hell is continually leading man into evil.

Unless man were between these two, he could have no thought nor any will, still less any freedom or any choice; for all these man has by virtue of the equilibrium between good and evil; consequently if the Lord should turn Himself away, leaving man to evil alone, man would cease to be man.

All this shows that the Lord flows into every man with good, into the evil man as well as the good; but with the difference that the Lord is continually withdrawing the evil man from evil and is continually leading the good man to good; and this difference lies in the man himself, because he is the recipient.

From this it is clear that it is from hell that man does evil, and from the Lord that he does good. But man believes that whatever he does he does from himself, and in consequence of this the evil that he does sticks to him as his own; and for this reason man is the cause of his own evil, and in no way the Lord.

Evil in man is hell in him, for it is the same thing whether you say evil or hell. And since man is the cause of his own evil he is led into hell, not by the Lord but by himself.

For so far is the Lord from leading man into hell that it is He who delivers man from hell, and this He does so far as man does not will and love to be in his own evil.

All of man's will and love continues with him after death. He who wills and loves evil in the world wills and loves the same evil in the other life, but he no longer suffers himself to be withdrawn from it.

If, therefore, a man is in evil he is tied to hell, and in respect to his spirit is actually there, and after death desires nothing so much as to be where his evil is; consequently it is man who casts himself into hell after death, and not the Lord.

How this comes about shall also be explained.

When man enters the other life he is received first by angels, who perform for him all good offices, and talk with him about the Lord, heaven, and the angelic life, and instruct him in things that are true and good.

But if the man, now a spirit, be one who knew about these things in the world, but in heart denied or despised them, after some conversation he desires and seeks to get away from these angels.

As soon as the angels perceive this they leave him.

After some interaction with others he at length unites himself with those who are in evil like his own.

When this takes place he turns himself away from the Lord and turns his face towards the hell to which he had been joined in the world, in which those abide who are in a like love of evil.

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All this makes clear that the Lord draws every spirit to Himself by means of angels and by means of influx from heaven; but those spirits that are in evil completely resist, and as it were tear themselves away from the Lord, and are drawn by their own evil, thus by hell, as if by a rope.

And as they are so drawn, and by reason of their love of evil are eager to follow, it is evident that they themselves cast themselves into hell by their own free choice.

Men in the world because of their idea of hell are unable to believe that this is so. In fact, in the other life before the eyes of those who are outside of hell it does not so appear; but only so to those who cast themselves into hell, for such enter of their own accord.

Those who enter from a burning love of evil appear to be cast headlong, with the head downwards and the feet upwards. It is because of this appearance that they seem to be cast into hell by Divine power.

From all this it can be seen that the Lord casts no one into hell, but everyone casts himself into hell, both while he is living in the world and also after death when he comes among spirits.

The Lord from His Divine Essence, which is goodness, love, and mercy, is unable to deal in the same way with every man, because evils and their falsities prevent, and not only quench His Divine influx but even reject it.

Evils and their falsities are like black clouds which interpose between the sun and the eye, and take away the sunshine and the serenity of its light; although the unceasing endeavor of the sun to dissipate the opposing clouds continues, for it is operating behind them; and in the meantime transmits something of obscure light into the eye of man by various roundabout ways.

It is the same in the spiritual world. The sun there is the Lord and the Divine love; and the light there is the Divine truth; black clouds there are falsities from evil; the eye there is the understanding.

So far as any one in that world is in falsities from evil he is encompassed by such a cloud, which is black and dense according to the degree of his evil.

From this comparison it can be seen that the Lord is unceasingly present with everyone, but that He is received variously.

Evil spirits are severely punished in the world of spirits in order that by means of punishments they may be deterred from doing evil.

This also appears to be from the Lord; and yet nothing of punishment there is from the Lord, but is from the evil itself; since evil is so joined with its own punishment that the two cannot be separated.

For the infernal crew desire and love nothing so much as doing evil, especially inflicting punishments and torment upon others; and they maltreat and inflict punishments upon everyone who is not protected by the Lord.

When, therefore, evil is done from an evil heart, because it thereby discards all protection from the Lord, infernal spirits rush upon the one who does the evil, and inflict punishment.

This may be partly illustrated by evils and their punishments in the world, where the two are also joined. For laws in the world prescribe a penalty for every evil; therefore he that rushes into evil rushes also into the penalty of evil.

The only difference is that in the world the evil may be concealed; but in the other life it cannot be concealed.

All this makes clear that the Lord does evil to no one; and that it is the same as it is in the world, where it is not the king nor the judge nor the law that is the cause of punishment to the guilty, because these are not the cause of the evil in the evil doer.

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

All who are in the hells are in evils and in falsities therefrom, and no one there is in evils and at the same time in truths.

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In the world evil men for the most part have some knowledge of spiritual truths, which are the truths of the church, having been taught them from childhood and later by preaching and by reading the Word; and afterwards they have talked about them.

Some have even led others to believe that they are Christians at heart because of their knowing how to talk with pretended affection in harmony with the truth, also how to act uprightly as if from spiritual faith.

But those of this class whose interior thoughts have been hostile to these truths, and who have refrained from doing the evils that were in harmony with their thoughts only because of the civil laws, or with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods not in respect to their spirit but only in respect to their body; and consequently, when their externals are taken away from them in the other life, and their internals which pertain to their spirit are revealed, they are wholly in evils and falsities, and not at all in truths and goods; and it is thus made clear that truths and goods resided only in their memory merely as things known about, and that they brought them forth therefrom when talking, putting on a semblance of good seemingly from spiritual love and faith.

When such are let into their internals and thus into their evils they are no longer able to speak what is true, but only what is false; since they speak from evils; for to speak what is true from evils is then impossible, since the spirit is nothing but his own evil, and from evil what is false goes forth.

Every evil spirit is reduced to this state before he is cast into hell. This is called being vastated in respect to truths and goods. Vastation is simply being let into one's internals, that is, into what is the spirit's own, or into the spirit itself.

When man after death comes into this state he is no longer a man-spirit, as he was in his first state, but is truly a spirit; for he is truly a spirit who has a face and body that correspond to his internals which pertain to his mind, that is, has an external form that is a type or effigy of his internals.

A spirit is such after he has passed through the first and second states spoken of above; consequently when he is looked upon his character is at once known, not only from his face and from his body, but also from his speech and movements; and as he is then in himself he can be nowhere else than where his like are.

For in the spiritual world there is a complete sharing of affections and their thoughts, and in consequence a spirit is conveyed to his like as if of himself, since it is done from his affection and its delight.

In fact, he turns himself in that direction; for thus he inhales his own life or draws his breath freely, which he cannot do when he turns another way.

It must be understood that this sharing with others in the spiritual world is effected in accordance with the turning of the face, and that each one has constantly before his face those who are in a love like his own, and this in every turning of the body.

In consequence of this all infernal spirits turn themselves away from the Lord toward the densely dark body and the dark body that are there in place of the sun and moon of this world, while all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven.

From all this it is clear that all who are in the hells are in evils and in falsities therefrom; also that they are turned to their own loves.

All spirits in the hells, when seen in any light of heaven, appear in the form of their evil; for everyone there is an image of his evil, since his interiors and his exteriors act as a one, the interiors making themselves visible in the exteriors, which are the face, body, speech and movements; thus the character of the spirit is known as soon as he is seen.

In general evil spirits are forms of contempt of others and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge.

Fierceness and cruelty from their interiors show through these forms. But when they are commended, venerated, and worshiped by others their faces are restrained and take on an expression of gladness from delight.

It is impossible to describe in a few words how all these forms appear, for no one is like another, although there is a general likeness among those who are in the same evil, and thus in the same infernal society, from which, as from a plane of derivation, the faces of all are seen to have a certain resemblance.

In general their faces are hideous, and void of life like those of corpses; the faces of some are black, others fiery like torches, others disfigured with pimples, warts, and ulcers; some seem to have no face, but in its stead something hairy or bony; and with some only the teeth are seen; their bodies also are monstrous; and their speech is like the speech of anger or of hatred or of revenge; for what everyone speaks is from his falsity, while his tone is from his evil.

In a word, they are all images of their own hell.

I have not been permitted to see what the form of hell itself in general is; I have only been told that as the entire heaven in one complex reflects a single man, so the entire hell in one complex reflects a single devil, and might be exhibited in an image of a single devil.

But the forms of particular hells or infernal societies I have often been permitted to see; for at their entrances, which are called the gates of hell, a monster commonly appears that represents in a general way the form of those within.

The fierce passions of those who dwell there are represented at the same time in horrible and hideous ways that I forbear to describe. **But it must be understood that this is the way infernal spirits appear in the light of heaven, while among themselves they appear as men.**

This is of the Lord's mercy, that they may not appear as loathsome to one another as they appear before the angels.

But this appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms appear changed into monstrous forms, such as they are in themselves (as has been described above).

For in the light of heaven everything appears as it is in itself. For this reason they shun the light of heaven and cast themselves down into their own light, which is like that from lighted coals, and in some cases like that from burning sulphur; but this light also is turned into mere thick darkness when any light from heaven flows in upon it.

This is why the hells are said to be in thick darkness and in darkness; and why "thick darkness" and "darkness" signify falsities derived from evil, such as are in hell.

From an inspection of these monstrous forms of spirits in the hells (which, as I have said, are all forms of contempt of others and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them), it became evident that in general they were all forms of the love of self and the love of the world; and that the evils of which these are the specific forms have their origin in these two loves.

Moreover, I have been told from heaven, and it has been proved to me by much experience, that these two loves, the love of self and the love of the world, rule in the hells and constitute the hells as love to the Lord and love towards the neighbor rule in the heavens and constitute the heavens; also that the two loves that are the loves of hell and the two loves that are the loves of heaven are diametrically opposite to each other.

At first I wondered how it is that love of self and love of the world could be so diabolical, and how those who are in these loves could be such monsters in appearance; for in the world not much thought is given to love of self, but only to that elated state of mind in external matters which is called haughtiness, and that alone, being so apparent to the sight, is regarded as love of self.

Furthermore, love of self, when it is not so displayed, is believed in the world to be the very fire of life by which man is stimulated to seek employment and to perform uses, and if he found no honor or glory in these his mind would grow torpid.

It is asked, Who has ever done any worthy, useful, and distinguished deed except for the sake of being praised and honored by others, or regarded with esteem and honor by others?

And can this be from any other source than the fire of love for glory and honor, consequently for self.

For this reason, it is unknown in the world that love of self, regarded in itself, is the love that rules in hell and constitutes hell in man.

This being so I will first describe what the love of self is, and then will show that all evils and their falsities spring from that love as their fountain.

The love of self is wishing well to oneself alone, and to others only for the sake of self, even to the church, one's country, or any human society.

It consists also in doing good to all these solely for the sake of one's own reputation, honor, and glory; and unless these are seen in the uses he performs in behalf of others he says in his heart, How does it concern me? Why should I do this? What shall I get from it? and therefore he does not do it.

Evidently, then, he who is in the love of self does not love the church or his country or society, nor any use, but himself alone. His delight is solely the delight of the love of self; and as the delight that comes forth from his love is what constitutes the life of man, his life is a life of self; and a life of self is a life from what is man's own, and what is man's own, regarded in itself, is nothing but evil.

He who loves himself loves also those who belong to him, that is, in particular, his children and grandchildren, and in general, all who are at one with him, whom he calls his.

To love these is to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his are also all who commend, honor, and pay their court to him.

What love of self can be seen by comparing it with heavenly love. Heavenly love consists in loving uses

for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen; for this is loving God and loving the neighbor, since all uses and all goods are from God, and are the neighbor who is to be loved.

But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him; consequently it is the will of one who is in self-love that the church, his country, human societies, and his fellow citizens, should serve him, and not he them, for he places himself above them and places them beneath himself.

Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

Furthermore, so far as any one is in heavenly love, which consists in loving uses and goods and being moved by delight of heart when doing them for the sake of the church, country, human society, and ones fellow-citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him.

But so far as any one is in the love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself; and so far as any one is led by himself he is not led by the Lord.

And from this it also follows that so far as any one loves himself he separates himself from the Divine, thus also from heaven.

To be led by one's self is to be led by what is one's own; and what is man's own is nothing but evil; for man's inherited evil consists in loving self more than God, and the world more than heaven.

Whenever man looks to himself in the good that he does he is let into what is his own, that is, into his inherited evils for he then looks from good to himself and from himself to good, and therefore he presents an image of himself in his good, and not an image of the Divine.

That this is so has also been proved to me by experience. There are evil spirits whose dwelling places are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of leading well-disposed spirits into their nature [proprium] and thus into evils of various kinds.

This they do by leading them into thoughts about themselves, either openly by praises and honors, or secretly by directing their affections to themselves; and so far as this is done they turn the faces of the well-disposed spirits away from heaven, and to the same extent they obscure their understanding and call forth evils from what is their own. 117

Man's own, which he derives by inheritance from his parents, is nothing but dense evil. Man's own is loving self more than God, and the world more than heaven, and making nothing of one's neighbor in comparison with oneself, except for the sake of self, that is one's own self; thus it consists in love of self and of the world.

All evils flow from the love of self and the love of the world when these predominate. These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit. From these evils all falsity flows.

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

All outside of this circle are regarded as of no account; and those who are opposed to those in the circle and to their evils are accounted as enemies, whatever their character may be, however wise, upright, honest, or just.

But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are conjoined to Him by love and faith, going forth in accordance with the quality of their love and faith.

THE APPEARANCE, SITUATION, AND NUMBER OF HELLS.

In the spiritual world, that is, in the world where spirits and angels are, the same objects appear as in the natural world, that is, where men are. In external appearance there is no difference.

In that world plains and mountains, hills and rocks, and valleys between them are seen; also waters, and

many other things that are seen on earth. And yet all these things are from a spiritual origin, and all are therefore seen by the eyes of spirits and angels, and not by the eyes of men, because men are in the natural world.

Spiritual beings see such things as are from a spiritual origin, and natural beings such things as are from a natural origin.

Consequently man with his eyes can in no way see the objects that are in the spiritual world unless he is permitted to be in the spirit, or after death when he becomes a spirit.

On the other hand, an angel or a spirit is unable to see any thing at all in the natural world unless he is with a man who is permitted to speak with him.

For the eyes of man are fitted to receive the light of the natural world, and the eyes of angels and spirits are fitted to receive the light of the spiritual world; although the eyes of the two are exactly alike in appearance.

That the spiritual world is such the natural man cannot comprehend, and least of all the sensual man, who believes nothing except what he sees with his bodily eyes and touches with his hands, and therefore takes in by sight and touch.

As his thought is from such things it is material and not spiritual. Such being the likeness between the spiritual world and the natural world, man can hardly believe after death that he is not in the world where he was born, and from which he has departed.

For this reason death is called simply a translation from one world into another like it. (That the two worlds are thus alike can be seen above, where representatives and appearances in heaven.

The heavens are in the higher parts of the spiritual world, the world of spirits in the lower parts, and under both are the hells.

The heavens are visible to spirits in the world of spirits only when their interior sight is opened; although they sometimes see them as mists or as bright clouds. This is because the angels of heaven are in an interior state in respect to intelligence and wisdom; and for this reason they are above the sight of those who are in the world of spirits.

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But spirits who dwell in the plains and valleys see one another; and yet when they are separated there, which takes place when they are let into their interiors, the evil spirits do not see the good spirits; but the good spirits can see the evil spirits.

Nevertheless, the good spirits turn themselves away from the evil spirits; and when spirits turn themselves away they become invisible. But the hells are not seen because they are closed up. Only the entrances, which are called gates, are seen when they are opened to let in other like spirits. All the gates to the hells open from the world of spirits, and none of them from heaven.

The hells are everywhere, both under the mountains, hills, and rocks, and under the plains and valleys. The openings or gates to the hells that are under the mountains, hills, and rocks, appear to the sight like holes and clefts in the rocks, some extended and wide, and some straitened and narrow, and many of them rugged.

They all, when looked into, appear dark and dusky; but the infernal spirits that are in them are in such a luminosity as arises from burning coals. Their eyes are adapted to the reception of that light, and for the reason that while they lived in the world they were in thick darkness in respect to Divine truths, because of their denying them, and were in a sort of light in respect to falsities because of their affirming them.

In this way did the sight of their eyes become so formed. And for the same reason the light of heaven is thick darkness to them, and therefore when they go out of their dens they see nothing.

All this makes it abundantly clear that man comes into the light of heaven just to the extent that he acknowledges the Divine, and establishes in himself the things of heaven and the church; and that he comes into the thick darkness of hell just to the extent that he denies the Divine, and establishes in himself what is contrary to the truths of heaven and the church.

The openings or gates to the hells that are beneath the plains and valleys present to the sight different appearances. Some resemble those that are beneath the mountains, hills and rocks; some resemble dens and caverns, some great chasms and whirlpools; some resemble bogs, and some standing water.

They are all covered, and are opened only when evil spirits from the world of spirits are cast in; and when they are opened there bursts forth from them either something like the fire and smoke that is seen in the air from burning buildings, or like a flame without smoke, or like soot such as comes from a burning chimney, or like a mist and thick cloud.

I have heard that the infernal spirits neither see nor feel these things, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; and this for the reason that these things correspond to the evils and falsities in which they are, fire corresponding to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of the love of self, and a mist or thick cloud to falsities from that love.

I have also been permitted to look into the hells and to see what they are within; for when the Lord wills, the sight of a spirit or angel from above may penetrate into the lowest depths beneath and explore their character, notwithstanding the coverings.

In this way I have been permitted to look into them. Some of the hells appeared to the view like caverns and dens in rocks extending inward and then downward into an abyss, either obliquely or vertically.

Some of the hells appeared to the view like the dens and caves of wild beasts in forests; some like the hollow caverns and passages that are seen in mines, with caverns extending towards the lower regions.

Most of the hells are threefold, the upper one appearing within to be in dense darkness, because inhabited by those who are in the falsities of evil; while the lower ones appear fiery, because inhabited by those who are in evils themselves, dense darkness corresponding to the falsities of evil, and fire to evils themselves.

Those that have acted interiorly from evil are in the deeper hells, and those that have acted exteriorly from evil, that is, from the falsities of evil, are in the hells that are less deep.

Some hells present an appearance like the ruins of houses and cities after conflagrations, in which infernal spirits dwell and hide themselves. 119

In the milder hells there is an appearance of rude huts, in some cases contiguous in the form of a city with lanes and streets, and within the houses are infernal spirits engaged in unceasing quarrels, enmities, fightings, and brutalities; while in the streets and lanes robberies and depredations are committed.

In some of the hells there are nothing but brothels, disgusting to the sight and filled with every kind of filth and excrement.

Again, there are dark forests, in which infernal spirits roam like wild beasts and where, too, there are underground dens into which those flee who are pursued by others.

There are also deserts, where all is barren and sandy, and where in some places there are ragged rocks in which there are caverns, and in some places huts. Into these desert places those are cast out from the hells who have suffered every extremity of punishment, especially those who in the world have been more cunning than others in undertaking and contriving intrigues and deceits. Such a life is their final lot.

As to the positions of the hells in detail, it is something wholly unknown even to the angels in heaven; it is known to the Lord alone.

But their position in general is known from the quarters in which they are. For the hells, like the heavens, are distinguished by their quarters; and in the spiritual world quarters are determined in accordance with loves; for in heaven all the quarters begin from the Lord as the sun, who is the East; and as the hells are opposite to the heavens their quarters begin from the opposite point, that is, from the west.

For this reason the hells in the western quarter are the worst of all, and the most horrible, becoming gradually worse and more horrible by degrees the more remote they are from the east. In the western hells are those who in the world were in the love of self, and in consequent contempt of others, and in enmity against those who did not favor them, also in hatred and revenge against those who did not render them respect and homage.

In the most remote hells in that quarter are those that had belonged to the Catholic religion, so called, and that had wished to be worshiped as gods, and consequently had burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven.

These continue to have the same disposition, that is, the same hatred and revenge against those who oppose them, that they had in the world. Their greatest delight is to practice cruelties; but in the other life this delight is turned against themselves; for in their hells, with which the western quarter is filled, one rages against everyone who detracts from his Divine power.

Nevertheless, no one can know how the hells in that quarter are arranged, except that the most dreadful hells of that kind are at the sides towards the northern quarter, and the less dreadful towards the southern quarter; thus the dreadfulness of the hells decreases from the northern quarter to the southern, and likewise by degrees towards the east. Towards the east are the dwelling places of the haughty, who have not believed in the Divine, and yet have not been in such hatred and revenge, or in such deceit, as those have who are in a greater depth in the western quarter.

In the eastern quarter there are at present no hells, those that were there having been transferred to the western quarter in front. In the northern and southern quarters there are many hells; and in them are those who while in the world were in love of the world, and in various kinds of evil therefrom, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness.

The worst hells of this kind are in the northern quarter, the milder in the southern. Their dreadfulness increases as they are nearer to the western quarter, and also as they are farther away from the southern quarter, and decreases towards the eastern quarter and towards the southern quarter.

Behind the hells that are in the western quarter there are dark forests, in which malignant spirits roam like wild beasts; and it is the same behind the hells in the northern quarter. But behind the hells in the southern quarter there are deserts, which have been described just above. This much respecting the situation of the hells.

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In regard to the number of the hells, there are as many of them as there are angelic societies in the heavens, since there is for every heavenly society a corresponding infernal society as its opposite.

That the heavenly societies are numberless, and are all distinguished in accordance with the goods of love, charity, and faith.

The like is true, therefore, of the infernal societies, which are distinguished in accordance with the evils that are the opposites of those goods.

Every evil, as well as every good, is of infinite variety.

That this is true is beyond the comprehension of those who have only a simple idea regarding every evil, such as contempt, enmity, hatred, revenge, deceit, and other like evils.

But let them know that each one of these evils contains so many specific differences, and each of these again so many specific or particular differences, that a volume would not suffice to enumerate them.

The hells are so distinctly arranged in order in accordance with the differences of every evil that nothing could be more perfectly ordered or more distinct.

Evidently, then, the hells are innumerable, near to and remote from one another in accordance with the differences of evils generically, specifically, and particularly.

There are likewise hells beneath hells. Some communicate with others by passages, and more by exhalations, and this in exact accordance with the affinities of one kind or one species of evil with others.

How great the number is of the hells I have been permitted to realize from knowing that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they stretch out beneath these in length and in breadth and in depth.

In a word, the entire heaven and the entire world of spirits are, as it were, excavated beneath, and under them is a continuous hell. Thus much regarding the number of the hells.

These two scriptures refer to the hells.

Job 30:3-8

3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief;)

6 To dwell in the clifts of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

Isa 2:17-21

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

HELL ATTACKS

It should be known that the hells are continually assaulting heaven and endeavoring to destroy it, and that the Lord continually protects the heavens by withholding those who are in it from the evils derived from their self, and by holding them in the good that is from Himself.

I have often been permitted to perceive the sphere that flows forth from the hells, which was wholly a sphere of effort to destroy the Divine of the Lord, and thus heaven.

The ebullitions of some hells have also at times been perceived, which were efforts to break forth and to destroy. But on the other hand the heavens never assault the hells, for the Divine sphere that goes forth from the Lord is a perpetual effort to save all; and as those who are in the hells cannot be saved, (since all who are there are in evil and are antagonistic to the Divine of the Lord,) so as far as possible outrages in the hells are subdued and cruelties are restrained to prevent their breaking out beyond measure one against another. This also is effected by innumerable ways in which the Divine power is exercised.

TWO KINGDOMS

There are two kingdoms into which the heavens are divided, the celestial kingdom and the spiritual kingdom.

In like manner the hells are divided into two kingdoms, one of which is opposite to the celestial kingdom and the other opposite to the spiritual kingdom.

That which is opposite to the celestial kingdom is in the western quarter, and those who are in it are called genii; and that which is opposite to the spiritual kingdom is in the northern and southern quarters, and those which are in it are called spirits.

All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self; while all who are in the spiritual kingdom are in love towards the neighbor, and all who are in the hells opposite to that kingdom are in love of the world.

Evidently, then, love to the Lord and the love of self are opposites; and in like manner love towards the neighbor and love of the world are opposites.

The Lord continually provides that there shall be no outflowing from the hells that are opposite the Lord's celestial kingdom towards those who are in the spiritual kingdom; for if this were done the spiritual kingdom would perish.

These are the two general equilibriums that are unceasingly maintained by the Lord.

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

The equilibrium between heaven and hell has now been described, and it has been shown that it is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom.

A spiritual equilibrium in its essence is freedom because it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual.

Therefore to be able to will either what is good or what is evil and to think either what is true or what is false, and to choose one in preference to the other, is the freedom which is here treated of.

This freedom is given to every man by the Lord, and is never taken away; in fact, by virtue of its origin it is not man's but the Lord's, since it is from the Lord.

Nevertheless, it is given to man with his life as if it were his; and this is done that man may have the ability to be reformed and saved; for without freedom there can be no reformation or salvation.

With any rational intuition any one can see that it is a part of man's freedom to be able to think wrongly or rightly, sincerely or insincerely, justly or unjustly; also that he is free to speak and act rightly, honestly, and justly; but not to speak and act wrongly, insincerely, and unjustly, because of the spiritual, moral, and civil laws whereby his external is held in restraint.

Evidently, then, it is man's spirit, which thinks and wills, that is in freedom, and not his external which speaks and acts, except in agreement with the above mentioned laws.

Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind; and these must be removed in order that he may be saved; and they cannot be removed unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and finally holds them in aversion.

Not until then are they removed. And this cannot be done unless man is in good as well as in evil, since it is from good that he is able to see evils, while from evil he cannot see good.

The spiritual goods that man is capable of thinking he learns from childhood by reading the Word and from preaching; and he learns moral and civil good from his life in the world. This is the first reason why man ought to be in freedom.

Another reason is that nothing is appropriated to man except what is done from an affection of his love. Other things may gain entrance, but no farther than the thought, not reaching the will; and **whatever does not gain entrance into the will of man does not become his**, for thought derives what pertains to it from memory, while the will derives what pertains to it from the life itself.

Only what is from the will, or what is the same, from the affection of love, can be called free, for whatever a man wills or loves that he does freely; consequently man's freedom and the affection of his love or of his will are a one.

It is for this reason that man has freedom, in order that he may be affected by truth and good or may love them, and that they may thus become as if they were his own.

In a word, whatever does not enter into man's freedom has no permanence, because it does not belong to his love or will, and what does not belong to man's love or will does not belong to his spirit; for the very being [esse] of the spirit of man is love or will.

It is said love or will, since a man wills what he loves. This, then, is why man can be reformed only in freedom.

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

It must be understood that the conjunction of man with heaven and with hell is not a direct conjunction

with them, but a mediate conjunction by means of spirits who are in the world of spirits.

These spirits, and none from hell itself or from heaven itself, are with man. By means of evil spirits in the world of spirits man is conjoined with hell, and by means of good spirits there he is conjoined with heaven.

Because of this the world of spirits is intermediate between heaven and hell, and in that world is equilibrium itself.

From all this the source of man's freedom is evident.

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Words Of Wisdom

- To look to God in life means simply to think that a given evil is a sin against God, and for that reason not to commit it.
- Faith is not only to believe, but to will and do, therefore there is no faith if there is no charity. Charity or love is to will and do.
- Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end.
- The soul is nothing but the life of man, while the spirit is the man himself. The earthly body which he carries about with him in the world is merely an agent whereby the spirit, which is the man himself, is enabled to act appropriately in the natural world.
- Spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are joined to Him by love and faith. Going forth in accordance with the quality of their love and faith.
- The man who has heavenly and spiritual love goes to heaven; while the man who has corporeal and worldly love and no heavenly and spiritual love goes to hell.
- Heavenly love consists in loving what is good, honest, and just, because it is good, honest and just, and in doing this from love. Those that have this love have a life of goodness, honesty, and justice, which is the heavenly life.
- A man whose moral life is spiritual has heaven within him. But he whose moral life is merely natural does not have heaven within him. Heaven flows in from above and opens man's interiors, and through his interiors flows into his exteriors; while the world flows in from beneath and opens the exteriors but not the interiors. For there can be no flowing in from the natural world into the spiritual, but only from the spiritual world into the natural; therefore if heaven is not also received, the interiors remain closed.
- An enlightened person may see the nature and the strength of the appearance in which the Lord wills man to be.
- Natural freedom is man's by heredity. Rational freedom is from the love of good repute for the sake of standing or gain. Spiritual freedom is love of eternal life in regard to the truth in reason, thinking, willing, speaking, and actions.
- He who has been instructed concerning Divine Order, may moreover understand that man was created to become an angel.

- It is one thing to know truths, another to acknowledge them, and yet another to have faith in them. Only the faithful can have faith.
- To resist one evil is to resist many; for every evil is united with countless evils.
- It is not the desire of an intelligent man to be able to confirm whatever he pleases; but to be able to see truth as truth, and falsity as falsity, and to confirm his insight, is the way of an intelligent man.
- One's distance from heaven is in proportion to the measure of one's self-love.
- For everything of a man's life flows in, since man is not life but a recipient of life, consequently he is a recipient of love, for love is life.
- By virtue of the reaction which is in him from birth the natural mind, or man, when he loves himself and the world above all things, acts against the things that are of the spiritual mind or man.
- Everyone sees that the understanding is the receptacle of wisdom, but few see the will is the receptacle of love. This is because the will does not act at all by itself, but only through the understanding. 124
- To do good from obedience is not from freedom, because it is not from affection. In it there is the thought of reward, and consequently merit. In proportion as man shuns evils as sins in the same proportion, he does good not from himself but from the Lord. In proportion as man shuns evil, in the same proportion his works become works of charity.
- Man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding.
- Since anyone can see from reason that love is what does and wisdom is what teaches, and that which love does is good and that which wisdom teaches is truth.
- A man may know from wisdom that he ought to do this or that, and yet he does not do it because he does not love it. But so far as a man does from love what wisdom teaches, he is an image of God.
- Some have the opinion that Adam was in such liberty or freedom of choice as to be able to love God and be wise from himself. But this is an error as man is not life, but is a recipient of life. He who is a recipient of life cannot love and be wise from anything of his own. Consequently, when Adam willed to be wise and to love from what was his own, he fell from wisdom and love, and was cast out of Paradise.
- Man is not life, but a receptacle of life from God.
- It is genuine wisdom for a man to see from the light of heaven that what he knows, understands, and is wise in, is so little in comparison with what he does not know and understand, and in which he is not wise, as to be like a drop to the ocean, consequently as almost nothing.
- Delight is the all of life, to all in heaven, and to all in hell. To those in heaven, it is the delight of good and truth, but to those in hell, it is the delight of evil and falsity; for all delight belongs to love, and love is the being of man's life.
- The universals respecting hell are three, but they are diametrically opposite to the universals relating to heaven. The universals relating to hell are these three loves, the love of ruling from love of self; the love of possessing the goods of others from the love of the world; and scortatory love (fornication).
- With man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding.
- A mans soul is love and wisdom, will and understanding. Love or the will is man's very life.
- To do good from obedience is not from freedom, because it is not from affection. In it there is the thought of reward, and consequently merit. In proportion as man shuns evils as sins in the same proportion, he does good not from himself but from the Lord. In proportion as man shuns evil, in the same proportion his works become works of charity.
- Repentance of the mouth and not of the life is not repentance. Nor are sins pardoned on

repentance of the mouth, but on repentance of life. Sins are constantly pardoned man by the Lord, for He is mercy itself; but still they adhere to man, however he supposes they have been remitted. Nor are they removed from him save by a life according to the precepts of true faith. So far as he lives according to these precepts, sins are removed; and so far as they are removed, so far they are remitted.

- No one ever suffers punishment on the account of inherited evil or generational sin because it is not his evil. He suffers only an account of actual evil that is his, that is, only so far as he has appropriated to himself inherited evil by actual life.
- Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end.
- In its interiors the Word is spiritual, but in the letter it is natural; consequently those who understand the Word only in accordance with its literal sense, and not according to any spiritual sense, err in many respects. 125
- Everyone's life follows him.
- Those who are opposed to the truths of the church, and who thought from mere knowledges and confirmed themselves thereby in falsities, did not cultivate their rational faculty, but cultivated only an ability to reason, which in the world is believed to be rationality. But this ability is wholly different from rationality; it is an ability to prove anything it pleases, and from preconceived principles and from fallacies to see falsities and not truths. Such persons can never be brought to acknowledge truths, since truths cannot be seen from falsities; but falsities may be seen from truths.
- There are three kinds of truths, civil, moral, and spiritual.
- In heaven everything is capable of infinite variation, thus enrichment by various things, and consequently of multiplication and fructification. To any thing good there is no limit because it is from the Infinite.
- When one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor; another out of regard for the world and gain; a third out of regard to reward and merit; a fourth out of regard to friendship; a fifth from the fear of the law and the loss of reputation or employment; a sixth that he may draw some one to his own side, even when he is in the wrong; a seventh that he may deceive; and other from other motives. All these deeds are good in appearance, but nevertheless evil.
- Some of these act from the truth of faith or from obedience, because the Word so commands; some from the good of faith or from conscience, because from a religious motive; some from good of charity towards the neighbor because his good should be regarded; some from the good of love to the Lord because good should be done for the sake of good, also what is honest and just should be done for the sake of honesty and justice; and this they love because it is from the Lord.
- As deeds and works are from the will and thought, so are they from the love and faith.
- It must be understood that it is the will that makes the man, while thought makes the man only so far as it goes forth from the will; and deeds and works go forth from both.
- Again it must be understood that in deeds or works the whole man is exhibited, and that his will and thought or his love and faith, which are his interiors, are not complete until they exist in deeds or works, which are his exteriors.
- Life is that awaits man after death, namely, that it is his love and his faith therefrom, not only in potency, but also in act; thus that it is his deeds or works, because in these all things of man's love and faith are contained. It is man's ruling love that awaits him after death.
- Corporeal love is loving what is good, honest and just not for its own sake but for the sake of self, because reputation, honor, and gain can thus be acquired.
- Nothing but good flows into man from the Lord, and nothing but evil from hell; thus the Lord is continually withdrawing man from evil and leading him to good, while hell is continually leading man into evil. Unless man were between the two, he could have no thought nor any will, still less

any freedom or any choice; for all these man has by virtue the equilibrium between good and evil; consequently if the Lord should turn Himself away, leaving man to evil alone, man would cease to be man. All this shows that the Lord flows into every man with good, into the evil man as well as the good; but with the difference that the Lord is continually withdrawing the evil man from evil and is continually leading the good man to good; and this difference lies in the man himself, because he is the recipient. For this reason, man is the cause of his own evil and in no way the Lord.

- It is the will of the one who is in self-love that the church, his country, human societies, and his fellow citizens, should serve him, and not them, for he places himself above them and places them beneath himself. Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

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- The love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of neighbor of one who is in love of self begins with oneself. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are conjoined to Him by love and faith, going forth in accordance with the quality of their love and faith.
- A society of those in self-love, all whom love themselves alone and love others only so far as they make one with themselves, and you will see that their love is precisely like the love of thieves for each other, who embrace and call one another friends so long as they are acting together; but when they cease to act together and discard their subordination to one another, they rise up against each other.
- He who believes that any thing comes forth in the natural world without influx from the spiritual world is deceived, for what is natural comes forth and continues to exist only from what is spiritual.
- As infernal fire is the love of self and of the world it is also every lust of these loves, since lust is love in its continuity, for a man loves he continually lusts after. Infernal fire is also delight, since what a man loves and lusts after he perceives, when he obtains it, to be delightful.
- Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind; and these must be removed in order that he may be saved; and they cannot be removed unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and finally hold them in aversion. Not until they are removed. And this cannot be done unless a man is in good as well as in evil, since it is from good that he is able to see evils, while from evil he cannot see good. The spiritual goods that a man is capable of thinking he learns from childhood but reading the Word and from preaching; and he learns moral and civil good from his life in the world.

GLOSSARY

Adherence; A close physical union of two objects. Faithful support for some cause.

Arcana; Specialized knowledge that is mysterious to the uninitiated.

Antagonistic; Contending or acting against.

Appertains; To belong to or be a part of, whether by right, nature, appointment, or custom; to relate to.

Avaricious; Greedy of gain; immoderately desirous of accumulating property.

Connate; Inborn.

Congruous; to meet together, agree.

Concupiscences; Desire strongly, eagerly.

Cupidity; Extreme greed, especially for wealth.

Conjoined; Joined together.

Conatus; An effort, an endeavoring, a striving.

Conjunction; The act of joining, or condition of being joined.

Cognitions; The process of knowing.

Disquietudes; A state of disquiet, uneasiness, or anxiety.

Decalogue; A synonym for the Ten Commandments.

Engendered; To bring into existence. Begat. To give existence to, to produce (living creatures)

Esse; To be. he esse of the substance of God is Divine good

Existere; Of the substance of God is Divine truth.

Ebullitions; A sudden emotional outburst.

Effigied; Likeness, represent, portray.

Essence; The inherent nature of a thing or idea. The true nature of anything, not accidental or illusory.

Genii; Evil spirits that act upon one's will.

Ignoble; Not honorable.

Ingenious; Genius.

Incongruous; Not similar or congruent; not matching or fitting in.

Imbibed; To take in; as, to imbibe knowledge.

Manifold; Repeatedly.

Noble; Honorable.

Omnipotence; Unlimited Power.

Proposition; An idea or plan offered. The act of offering (an idea) for consideration.

Proprium; Own, individual.

Pharisaical; Of a person or practice that emphasizes the observance of ritual or practice over the meaning.

Receptacle; A container, or possibly better said, reservoir.

Refulgent; Shining brightly and radiantly. As if giving off light or warmth.

Quiescent; Inactive, at rest, quiet.

Satiate; To fill full, Sufficient.

Subjugate; To forcibly impose obedience or servitude.

Specters; Appearance or apparition.

Treatise; A formal, usually lengthy, systematic discourse on some subject.

Use; Put into service; make work for a particular purpose or use as designed.

Vivifies; Give new life or energy to.

Vastation; Being let into one's internals, that is, into what is the spirit's own, or into the spirit itself.

Venerate; To treat with great respect and deference. To revere or hold in awe.

Viscera; Collectively, the internal organs of the body. (liver, heart, or stomach) intestines.

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