

38. WISE AND SIMPLE PEOPLE IN HEAVEN

346. People believe that the wise will have more glory and distinction in heaven than the simple, because it is stated in *Daniel*,

The intelligent will shine as with the radiance of the firmament, and people who turn many to righteousness like the stars, to eternity. (Daniel 12:3)

But few people know just who are meant by “the intelligent” and by “people who turn many to righteousness.” By and large, it is believed that this means the people who are known as scholarly and learned, especially ones who have done teaching in the church and have been better than others at teaching and preaching, and of these, primarily the ones who have converted large numbers of people to the faith.

In this world, all people of this kind are believed to be intelligent; yet they are not “the intelligent in heaven” do scribed in Daniel unless their intelligence is a heavenly intelligence. The nature of this intelligence is to be described in the sections which follow.

347. Heavenly intelligence is an inner intelligence arising from a love of what is true, not for the sake of any glory in the world, not for the sake of glory in heaven, but for the sake of what is true itself, which occasions a most inward emotion and delight.

People who are moved and delighted by the truth itself are moved and delighted by heaven’s light—and if they are moved by heaven’s light, then they are moved by the Divine-True and in fact by the Lord Himself. For heaven’s light is the Divine-True, and the Divine-True is the Lord in heaven (see above, nn. 126-140).

The only area where this light can enter is the more inward reaches of the mind, since the more inward reaches of the mind are made to receive this light. It enters in such a way that it does in fact move and delight. For anything that flows in from heaven and is received, has within itself something pleasurable and delightful. This is the source of a genuine affection for what is true, which is an affection for what is true for the sake of what is true.

People who are engaged in this affection (or, what is the same thing, people who are engaged in this love) are engaged in heavenly intelligence, and do shine in heaven like the radiance of the firmament. The reason for their radiance is that the Divine-True, wherever it occurs in heaven, is bright (see above, n. 132). Further, the firmament of heaven refers by correspondence to that aspect of intellect, in angels or men alike, that is in heaven’s light.

[2] In contrast, people who are engaged in a love for what is true for the sake of glory in the world or for glory in heaven, cannot shine in heaven. This is because they are not delighted and moved by heaven’s light itself, but by the world’s light. This latter light, without the former, is simply darkness. Actually, a glory of self is dominant because it is the “end for which.” And when that glory is the goal, then the person in question focuses primarily on himself and regards the truths that promote his glory only as means to an end, as slaves. For the person who loves Divine truths for the sake of his own glory focuses on himself, not the Lord, within the Divine truths. Consequently he deflects his sight (which is a matter of understanding and faith) from heaven to the world, and from the Lord to himself. This is why he is in the world’s light and not in heaven’s light.

[3] In outward appearance, to other people, people of this sort look just as intelligent and learned as people who are in heaven’s light. This is because the talk in similar fashion/sometimes outwardly even more wisely because they are spurred by self-love and skilled at imitating heavenly affections. Butt all the while. In the inner form in which they appear

before angel, they are completely different.

We may to some extent determine from this just who are meant by “the intelligent” who will shine in heaven like the radiance of the firmament. Now we may state just who are meant by “people who turn many to righteousness,” who will shine like stars.

348. By “people who turn many to righteousness” are meant those who are wise. In heaven, people are called wise who are involved in what is good. The people there who are involved in what is good are the ones who commit Divine truths to life immediately. For when something Divine and true becomes a matter of life, it becomes good. It actually becomes a matter of intention and love is called good. Such people are therefore called wise, because wisdom is a matter of life.

In contrast, those people are called intelligent who do not commit Divine truths to life immediately, but who commit them first to memory, from which they are later retrieved and applied to life.

The nature and extent of the difference between the former and the latter may be seen in the chapter dealing with the two kingdoms of heaven, the celestial and the spiritual (nn. 20-28), and in the chapter dealing with the three heavens (nn. 29-40).

People who are in Lord’s celestial kingdom, just like those who are in the third or central heaven, are called “righteous” because they credit no element of righteousness to themselves, but all to the Lord. The Lord’s righteousness in heaven is the good that is from the Lord. So such people are meant by “those who turn many to righteousness.” These are also the ones the Lord mentioned,

The righteous shall shine like the sun in my Father’s kingdom. (Matthew 13:43)

Their shining like the sun stems from their being engaged in love from the Lord to the Lord; and this love is meant by “the sun” (see above, nn. 116-125). The light these people have is actually flame-like, and their thought-concepts draw on this flame-like element because they accept the good content of love directly from the Lord as the Sun in heaven.

349. Everyone who has gotten himself intelligence and wisdom in the world is accepted in heaven and becomes an angel, each individual in keeping with his kind and amount of intelligence and wisdom. In fact, anything a person acquires in the world does endure, and he takes it with him after death. Further, it is increased and filled—but within, not beyond, the limits of the level of his affection and desire for what is true and good. People who have little such affection and desire accept little, but still just as much as they can accept within the limits of that level. But people who have an abundance of affection and desire accept in abundance. The actual level of affection is like a measure of capacity that is filled full, with more for the person whose measure is large, and less for the one whose measure is small. The reason for this is that love (to which affection and desire belong) accepts whatever is suitable to it; so the amount of love determines how much it can accept.

This is the meaning of the Lord’s words,

To everyone that has, it shall be given, so that he shall have a greater abundance.
(Matthew 13:12; 25:29)

Into the bosom shall be given good measure, pressed down, shaken, and overflowing.
(Luke 6:38)

350. Everyone is admitted to heaven who has loved what is true and good for the sake of what is true and good. The people who have loved a great deal, then, are the ones who are called wise; the people who have loved a little are the ones who are called simple. The wise in heaven

are in a bright light, the simple in less light, each in proportion to the level of his love for what is good and true.

Loving what is true and good for the sake of what is true and good, is intending and doing what is true and good. For the people who intend and do are the ones who love, not the people who do not intend and do. These are also the people who love the Lord and who are loved by Him, because the good and the true come from the Lord. And since they do come from the Lord, within them (the good and the true) is the Lord. Accordingly, He is with people who accept what is good and true in their lives by intending and acting.

Further, if a person is looked at as he is in himself, he is nothing but what he has that is good and true, and his quality is that of his intention and understanding. So we can see that insofar as a person's intention is formed from what is good and his understanding formed from what is true, he is loved by the Lord.

"Being loved by the Lord" means loving the Lord as well, since love is mutual. The Lord enables His beloved to love.

351. It is believed in the world that people who know a great many things—whether from the doctrine of the church and the Word or from the sciences—see true things more deeply and precisely than others, and are therefore more intelligent and wise. People like this hold the same belief about themselves. But let us next describe what true, counterfeit, and false intelligence and wisdom are.

[2] True intelligence and wisdom are seeing what is true the extent that he keeps learning and applies this to his life, he does become intelligent and wise. For to this extent, his more inward sight (which is a property of his discernment) and his more inward affection (which is a property of his intention) are perfected. www.universe-people.com

Simple people of this sort are ones whose more inward reaches are opened, but are not developed by the agency of spiritual, moral, civil, and natural truths. They perceive things true when they hear them, but they do not see them in themselves. Wise people of this sort are ones whose more inward reaches are not only opened, but are developed as well. They both see truths within themselves, and perceive them.

We can see from this what true intelligence and wisdom are.

352. Counterfeit intelligence and wisdom are not seeing and perceiving what is true and good (and thereby what is false and evil) from anything more inward, but believing that things are true and good or false and evil because other people say so, and thereafter corroborating it.

Because people like this do not see what is true from itself, but from someone else, they are just as capable of adopting and believing something false as something true, and of corroborating it so that it seems true. For anything that is corroborated takes on the look of truth, and there is nothing that cannot be corroborated.

Their more inward levels are opened downward only, while their more outward levels are opened insofar as they have engaged in corroboration. As a result, the light they see by is not heaven's light but the world's light, which is called natural lighting [*lumen*]. In this lighting, false things can shine as though they were true. If they are corroborated they can even gleam; but not in heaven's light.

The less intelligent and wise people of this sort are the ones who have corroborated themselves a great deal; the more intelligent and wise are the ones who have corroborated themselves less.

[2] We can see from this what counterfeit intelligence and wisdom are. But people do not belong to this class who in childhood have assented to things they have heard from their teachers, if in their adolescence (when they think from their own understanding) they do not cling to these opinions but long for truth and seek it because of their longing, being deeply

moved when they find it. Because they are moved by what is true for its own sake, they see what is true before they corroborate it.

[3] Let us take an example. There was a discussion among some spirits about the reason animals are born into all the information consonant with their natures, while man is not. The reason was given, that animals are within the proper design of their life, while man is not. So man needs to be led into his proper design by means of insights and information. If, however, man were born into the proper design of his life—which is loving God above all, and the neighbor as himself—then he would be born into intelligence and wisdom, and consequently into faith in everything true, to the extent that his insights concurred.

The good spirits immediately saw this and perceived that it was true, simply from the light of truth. But some spirits who had established themselves in faith alone, thereby pushing love and charity aside, could not understand it. This was because the light of the false which they had corroborated in themselves veiled the light of the true.

353. False intelligence and wisdom are every kind that is devoid of a recognition of what is Divine. In fact, all people who do not recognize what is Divine, but rather recognize nature instead of what is Divine, do their thinking on a physical sense basis and are wholly sense-oriented, no matter how scholarly or learned people believe they are. Their scholarship rises no higher than the kind of material that is visible to their physical sight in the world, which they keep in their memories. And their insight into these matter is almost physical, even though this is the same information that serves really intelligent people for the building up of understanding. By “information” we mean the various kinds of experimental findings—those of physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of nations and the realm of literature, criticism, and language study.

[2] There are experts who deny the Divine and do not raise their thoughts any higher than the sensory data that belong to the outward person. Their attitude toward things from the Word is no different from their attitude toward other items of information; they do not make them subjects of thought, or of any insight from an enlightened rational level of mind. This is because their more inward reaches are closed, together with the adjacent more outward levels. This closure stems from their turning away from heaven and deflecting the things which they might see there—which things are the more inward elements of the human mind, as already mentioned. This is why they cannot see what is true and good—because for them these matters are in darkness, while what is false and what is evil are in light.

[3] Still, sense-oriented people are able to calculate, some with greater skill and precision than other people. But they do this from sensory illusions corroborated by their own kinds of data; and because they can calculate, they believe they are wiser than other people.

The fire that kindles their calculation with affection is the fire of self-love and love of this world. These are the people who are involved in false intelligence and wisdom, the ones the Lord meant in *Matthew*:

Seeing, they do not see, and hearing, they do not hear, nor do they understand.
(Matthew 13:13-15)

and elsewhere,

Things are hidden from the intelligent and wise, and revealed to infants. (Matthew 11:25-26)

354. I have been allowed to talk with many scholars after their departure from this world, with some who had been most prominent, renowned in the learned world for their writing, and with some not so renowned but still possessed of abstruse wisdom.

The ones who denied the Divine at heart, no matter how much lip service they gave it, had become so senseless that they could scarcely grasp a civic truth, let alone a spiritual one. You could tell and even see that the more inward reaches of their minds were so closed off that they

seemed black (phenomena like this are presented visually in the spiritual world), and of such nature that they could not stand any heavenly light or receive any inflow from heaven.

This blackness that appeared around their more inward reaches was greater and more widespread in people who had justified themselves in denying the Divine by means of the data of their scholarship.

In the other life, people of this kind accept everything false because it pleases them, soaking it up the way a sponge soaks up water. They reject everything true the way a bony shell sheds whatever falls on it. It has even been claimed that the more inward reaches of people who have justified themselves in denying the Divine and affirming nature, have become bony. Their heads look tough, as though they were made of ivory; and this extends right to the nose, a sign that no element of perceptiveness is left.

People like this sink into abysses that look like swamps. There they are harassed by the hallucinations that their false beliefs become.

Their hellish fire is a passion for glory and renown, which makes one attack another and persecute with hellish zeal people who do not worship them as demigods. They do this to each other by turns.

All worldly learning becomes like this if it does not accept into itself light from heaven by recognition of the Divine.

355. We may determine that these people are like this in the spiritual world when they arrive there after death, simply from this: all the things that are in the natural memory and are directly bonded to the physical senses (such as those fields of learning listed just above), become inactive. All they do is serve their resultant rational processes in conscious thought and speech there. The person does actually carry with him his whole natural memory, but its contents are not within his consciousness and do not occur in his thinking the way they did while he was living in the world. He cannot retrieve anything from it and bring it out into the spiritual light. For these elements are not subject to spiritual light; but the rational processes and capacities for discrimination that a person has gained from data while he lived in the body, these are compatible with the light of the spiritual world. So to the extent that a person's spirit has become rational, through insights and data in this world, it is rational after separation from the body. For then the person is a spirit, and the spirit is what thinks in the body.

356. There are, however, people who through insights and data have gained intelligence and wisdom. These are the people who have applied everything to the business of life, and at the same time have recognized the Divine, loved the Word, and lived a spiritual moral life (see above, n. 319). Data have been of use to them as means to becoming wise and also to supporting matters pertinent to faith. I have perceived and even seen the more inward elements of their minds as transparent because of a light—clear-colored, flame-like or azure, like the light of diamonds, rubies, or sapphires that are crystal-clear. This is in keeping with the kinds of support for the Divine and for Divine truths available in their data. True intelligence and wisdom look like this when they come into view in the spiritual world. They derive this appearance from heaven's light, which is the Divine-True emanating from the Lord, the source of all intelligence and wisdom (see above, nn. 126-133).

[2] The planes appropriate to this light—in which variations stand out like colors—are the more inward reaches of the mind. And verifications of Divine truths by things characteristic of nature—hence of data—bring about these variations. Actually, a person's more inward mind examines the contents of his natural memory; and elements that are supportive, it cleanses with the fire of heavenly love, so to speak, detaches, and refines into spiritual concepts. As long as a person is living in the body, he is unaware that this is going on; for at that point he is thinking both spiritually and naturally but is not conscious of what he is thinking spiritually—only of what he is

thinking naturally. In contrast, when he arrives in the spiritual world, he is not conscious of what he thought naturally in the world, but of what he thought spiritually. This is how his state changes.

[3] We can see from this that a person becomes spiritual by means of insights and data, and that these are means of becoming wise, but only for people who recognize the Divine in faith and life.

These people are accepted in heaven ahead of others, and live there among the people who are at the center (n. 43) because they are in light more than others. These are the intelligent and wise in heaven, who gleam like the radiance of the firmament and shine like stars. There are simple folk there, too, who have recognized the Divine, loved the Word, and led a spiritual moral life, but who have not developed the more inward reaches of their minds by insights and data in the same way. The human mind is like soil, whose quality depends on its cultivation.

39. **RICH AND POOR PEOPLE IN HEAVEN**

357. People have different ideas about who is accepted into heaven. Some are of the opinion that the poor are accepted but not the rich, some that rich and poor alike are accepted, some that the rich cannot be accepted unless they renounce their means and become like the poor. Each one supports his own opinion from the Word. But people who draw a line between the rich and the poor in connection with heaven do not understand the Word.

In its own bosom, the Word is spiritual, although it is natural in the letter. So people who take the Word only in its literal meaning, not in any spiritual meaning, miss the point in many respects, especially about the rich and the poor—for example, about its being as hard for the rich to enter heaven as for a camel to go through the eye of a needle, or about its being easy for the poor because they are poor. For it is said,

Blessed are the poor..., for theirs is the kingdom of heaven.(Luke 6:20)

But people who have any awareness of the Word's spiritual meaning think differently. They know that heaven exists for all people who live a life of faith and love, whether they are rich or poor. In the following paragraphs we will state who are meant in the Word by "the rich," and who by "the poor."

I am granted to know with certainty, from much conversation and living with angels, that the rich enter heaven as easily as the poor; also that a person is not shut out of heaven because he has many possessions nor accepted into heaven because he is in poverty. There are rich people there as well as poor ones, and many rich ones are in greater glory and happiness than poor ones.

358. By way of preface, we may note that a person may acquire wealth, may build up such fortune as he can, as long as he does not use craftiness and evil devices. He can eat and drink well, as long as he does not center his life in this. He can be splendidly housed in keeping with his status; he can associate with others like anyone else, he can go to entertainments regularly, talk about worldly matters. There is no need for him to walk around somberly, with a sad, mournful face and a bowed head—he can be cheerful and happy. There is no need for him to give his possessions to the poor, except as affection prompts him. In a word, he can live in outward form just like a man of the world. This creates no problems about his entering heaven

provided he thinks about God deeper within himself as he should, and lives honestly and justly with his fellowman.

Actually, a person's quality is that of his affection and thought, or of his love and faith. All the things he does outwardly derive their life from this source. For doing is intending, and speaking is thinking, since he acts from intention and speaks from thought.

For this reason, statements in the Word to the effect that the person is judged according to his deeds and rewarded according to his works, are understood to mean according to his thought and intention, from which his deeds spring or which are within his deeds. For deeds are of no account apart from these elements—they are of the same quality as the affection and thought.

We can see from this that the outer part of man accomplishes nothing; it is rather his inner part, from which the outer derives.

By way of illustration, let us take a person who behaves with honesty and does not cheat others solely because he is afraid of the laws, of losing his reputation and therefore his prestige and profit, and who would cheat others as much as he could if this fear did not hold him in check. His thought and intention are cheating, no matter how honest his deeds appear to be in outward form. Because he is inwardly dishonest and cheating, he has hell within himself. But the person who behaves honestly and does not cheat others because this is against God and against the neighbor, would not want to cheat someone else if he could. His thought and intention are a conscience; he has heaven within himself. The deeds of these two look alike outwardly, but in their inner form they are totally different.

359. Because one person can live like the other in outward form, can become wealthy, dine very well, live and dress in style in keeping with his position, enjoy pleasant and happy occasions, engage in worldly pursuits for the sake of his duties and affairs and for the sake of his mental and physical life, provided he acknowledges the Divine inwardly and intends well toward his neighbor—because of all this, we can see that it is not so difficult as many people believe to proceed along the way to heaven. The only difficulty is being able to resist the love of self and the world and to prevent it from dominating, for this is the source of all evils.

Its not being as hard as people believe is meant by these words of the Lord,

Learn from me that I am meek and lowly of heart, and you will find rest for your souls; for my yoke is easy, and my burden light.

(Matthew 11:29-30)

The reason the Lord's yoke is easy and His burden light is that man, to the extent that he does resist the evils that well up from love of self and the world, is led by the Lord and not by himself. Then the Lord resists these elements within the person, and moves them away.

360. I have talked with some people after death who had, while living in the world, renounced the world and devoted themselves to a life virtually in isolation, making opportunity for devout meditations by withdrawing their thoughts from worldly matters in the belief that this was how to proceed along the way to heaven. But in the other life, they are of mournful character; they avoid others who are not like themselves. They are resentful when they do not receive happiness beyond the lot of others, believing that they have earned it. Nor do they care about other people; they avoid the duties of charity, which are the means to a bond with heaven.

They long for heaven more than others do, but when they are raised to where angels are, they introduce anxieties that disturb the happiness of the angels. So they are removed from that society; and once they are cut off from it, they betake themselves to deserted places where they lead the same kind of life they had led in the world.

[2] People can be formed for heaven only in the world. Here reside the outmost results in

which' everyone's affection must find its closure. Unless the affection puts itself forth or flows out into action (which happens only in a public community), it is stifled, ultimately to the extent that the person no longer focuses on his neighbor, but only on himself.

We can see from this that a life of charity toward the neighbor—which is doing what is just and right in every word and in every task—leads to heaven, but not a life of piety apart from this. As a corollary, we can also see that training in charity and the consequent growth of its life can exist to the extent that a person is engaged in normal activities. It cannot exist to the extent that he withdraws from these.

[3] Let me speak now of these matters on the basis of experience. Many of those who put their energies into business and trade in the world, and who also became wealthy by this means, are in heaven. However, there are fewer of those who have been highly esteemed and have become rich because of their positions. This is because these latter have been led to love themselves and the world by profits and prestige accruing to them from their managing first matters of justice and propriety, and then monies and honors. In this way they have been led to withdraw their thoughts and affections from heaven, and to turn them toward themselves. For to the extent that a person loves himself and the world and focuses on himself and the world in everything, he alienates himself from the Divine, and withdraws from heaven.

361. The lot of rich people in heaven is such that they live in affluence more than others. Some of them live in mansions, where everything inside gleams as though it were made of gold and silver. They are abundantly supplied with everything that is useful for life; but they do not set their hearts on these things, but on the actual uses. They see these clearly, in the light so to speak; while they see the gold and silver dimly, as though they were relatively in the shade. The reason is that in the world they loved useful activities, and loved gold and silver only as means and servants. So the uses themselves shine in heaven—the good aspect of use like gold, and the true aspect like silver. These people have as much wealth, pleasure, and happiness as they had useful activities in the world.

The following are good uses: providing the necessities of life for oneself and one's dependents; wanting a great deal for the sake of the nation and the sake of the neighbor, whom a wealthy person can benefit in far more ways than a poor one can, and wanting a great deal also because the mind can in this way be withdrawn from an idle life, which is a destructive life because in it a person thinks evilly from the evil that is natural to him. These uses are good to the extent that they have something Divine within them—that is, to the extent that the person concerned focuses on the Lord and heaven, placing his "good" in them and making his wealth only an auxiliary good.

362. There is a very different lot for the rich who have not believed in the Divine and who have rejected from their minds those things that have to do with heaven and the church. These people are in hell, where there is squalor, misery, and poverty. Riches that are loved as an end are turned into things like these—not only the riches, but even the very uses, which were tasteful living, indulgence in pleasures, a full and free giving of their minds to disgraceful practices, or surpassing others whom they despised.

Since these riches and these uses have nothing spiritual within them, only something earthly, they become squalid. Actually, the spiritual element within riches and their uses is like a soul within a body, and like heaven's light in moist soil. So they decay like a body without a soul, and like moist soil without the sky's light. These are people whom riches have led astray and diverted from heaven.

363. For every individual, his ruling affection or love endures after death. It is not uprooted to eternity. Since a person's spirit is exactly like his love and (which is an arcanum) the body of

every spirit and angel is an outer form of that love that corresponds exactly to the inner form of his soul and mind—because of all this, a spirit's qualities are recognizable in his face, his deeds, and his speech. A person himself would also be recognizable as to his spirit while he was living in the world, if he had not learned to simulate characteristics other than his own with his face, his behavior, and his speech.

This enables us to conclude that a person remains to eternity like his ruling affection or love. I have been allowed to talk with some people who lived seventeen centuries ago, whose lives are known from their contemporary literature; and I have discovered that the same love they had then, still activated them.

We can also conclude from this that the love of wealth and of uses stemming from wealth endures for everyone to eternity, and is exactly the same as was acquired in the world. There is however this difference, that for people whom riches have served for good uses, the riches are changed into pleasures according to the uses, while for people whom riches have served for evil uses, the riches are changed into squalor—squalor in which they still find delight just as they did in riches on earth for evil uses.

The reason they find delight in squalor is that the sordid pleasures and the disgraceful deeds which were the derivative uses correspond to squalor—as does avarice as well, being a love of wealth apart from use. Spiritual squalor is nothing but this.

364. Poor people do not enter heaven because of their poverty, but because of their life. Each individual's life follows him, whether he is rich or poor. There is no special mercy for one more than for the other. The person who has lived well is accepted; the person who has lived evilly is rejected.

In particular, poverty leads a person astray and draws him away from heaven just as wealth does. There are many of the poor who are not content with their lot, who solicit many things, and who believe that riches are blessings. So when they do not get them, they get angry and think ill of Divine providence; they envy other people their goods. In particular, they too cheat others just as much when they have the chance, and live just as much in squalid pleasures. It is different, though, with poor people who are content with their lot, reliable and conscientious in their work, and who prefer work to idleness, who behave honestly and with good faith, and lead a Christian life as well.

At various times I have talked with people who were from the country or the common people, who had believed in God while they lived in the world, and had behaved justly and rightly in their jobs. Because they were involved in an affection for knowing what is true, they kept asking what charity was and what faith was, since in the world they had heard a great deal about faith and in the other life a great deal about charity. So they were told that charity is everything that has to do with life, and faith everything that has to do with doctrine. They were told that accordingly charity is intending and doing what is just and right in every task, while faith is thinking justly and rightly; also that faith and charity go together like doctrine and a life in accord with it, or like thought and intention; and that faith becomes charity when a person intends and does what he justly and rightly thinks; and that when this happens, faith and charity are not two things, but one.

They understood this well and were overjoyed, saying that in the world they had not understood believing to be anything other than living.

365. We can conclude from this that the rich enter heaven just like the poor, one as easily as the other. The belief that the poor enter easily and the rich with difficulty is caused by a misunderstanding of the Word where the rich and the poor are mentioned. "The rich" there means in the spiritual sense people amply supplied with deeper knowledges of what is good and true—that is, people within the church where the Word is. And "the poor" means people who

lack these knowledges but still long for them—that is, people outside the church, where the Word is not found.

“The rich man” who was clothed with purple and linen and was cast into hell, means the Jewish people. Because they had the Word, and were therefore amply supplied with deeper knowledges of what is good and true, they are called rich. Knowledges of what is good are indicated by “the garments of purple,” and knowledges of what is true by “the garments of linen.” “The poor man” who lay at his doorway, wanting to fill himself with the crumbs that fell from the rich man’s table, and who was carried off into heaven by angels, means the people who did not have deeper knowledges of what is good and true, but still longed for them. (Luke 16:19-31)

“The rich” who were invited to the great dinner and made excuses also means the Jewish people; “the poor” who were brought in to replace them means people outside the church. (Luke 24:16-24)

We must also explain what “the rich man” means of whom the Lord says,

It is easier for a camel to go through the eyes of a needle than for a rich man to enter the kingdom of God. (Matthew 19:24)

Here “the rich man” means rich people in each sense, natural and spiritual alike. In the natural meaning, the rich are people amply supplied with wealth, who set their hearts on wealth. In the spiritual sense, they are people amply supplied with deeper knowledges and with information (these being spiritual riches), who intend to bring themselves into the realms of heaven and the church by their own understanding with the use of these resources. Since this is opposed to the Divine design, it is stated that it is easier for a camel to go through the eye of a needle. Actually, in the latter sense a camel refers broadly to matters of knowledge and information, while the needle’s eye refers to spiritual truth. These meanings of “camel” and “needle’s eye” are unknown today, because until now all the information that teaches what is meant in the spiritual sense by what is said in the Word in the literal sense, has been inaccessible. As a matter of fact, there is a spiritual meaning in the details of the Word and a natural meaning as well. For the Word was composed through pure correspondences of natural entities with spiritual ones so that there would be a bond between heaven and earth (or between angels and men) after a direct bond ceased. So we can see just whom “the rich” means there.

We can support the proposition that “the rich” in the Word means in the spiritual sense people involved in deeper knowledges of what is true and what is good, with “riches” meaning these knowledges themselves, which are spiritual riches, from various other passages. Cf. Isaiah 10:12-14; 30:6-7; 45:3; Jeremiah 17:3; 48:7; 50:36-37; 51:13; Daniel 5:2-4; Ezekiel 26:7, 12; 27:1-end; Zachariah 9:34; Psalm

45:12; Hosea 12:8; Revelation 3:17-18; Luke 14:33; *et al.* Some passages on the meaning of “the poor” in the spiritual sense, as people who do not have deeper knowledges of what is good and true but who still long for them, are the following: Matthew 11:5; Luke 6:20-21; 14:21; Isaiah 14:30; 29:19; 41:17-18; Zephaniah 3:12-13.

All these passages are explained as to their spiritual meaning in *Arcana Coelestia* n. 10227.

40. **MARRIAGES IN HEAVEN**

366. Whereas heaven is made up from the human race, and therefore there are angels of both sexes there, and whereas it stems from creation that woman is for man and man is for woman, each belonging to the other, and whereas that love is born into each, it follows that

there are marriages in the heavens just as there are on earth. But marriages in the heavens are very different from marriages on earth. In what follows, then, we shall explain what marriages in the heavens are like, how they differ from and resemble marriages on earth.

367. Marriage in heaven is the bonding of two individuals into one mind. We shall first explain what this bonding is like.

The mind is made up of two parts, one of which is called discernment, the other intention. When these two parts work together, they are called a single mind.

In heaven, the husband takes that part called discernment, and the wife that part called intention. When this bond (which is a matter of more inward elements) comes down into the lower levels that involve their bodies, it is perceived and felt as love. This love is true marriage love.

We can see from this that true marriage love originates from the bonding of two individuals into one mind. In heaven, this is called “dwelling together,” and a couple is not called two, but one. This is why two married partners in heaven are not referred to as two angels, but as one.

368. The existence of this kind of bonding of husband and wife in the most inward elements of their minds, comes from their creation itself. The man is actually born to be discerning—that is, to think from discernment; while the woman is born to be affectional—that is, to think from intention. This can be seen in the bent or inborn nature of each, and from their form as well. In the matter of inborn nature, a man thinks on the basis of reason, a woman on the basis of affection. In the matter of form, a man has a harder, less attractive face, a heavier voice, and a harder body; while a woman has a smoother, more attractive face, a gentler voice, and a softer body.

The same kind of difference exists between discernment and intention, or between thought and affection. The same kind also exists between what is true and what is good, the same between faith and love. For what is true, and faith, are matters of discernment, while what is good, and love, are matters of intention.

This is why “young man” and “man” in the Word mean, in the spiritual sense, a discernment of what is true, while “virgin” and “woman” mean an affection for what is good. This is also why the church is called “a woman” and “a virgin,” because of an affection for what is good and true; and why all people who are involved in an affection for what is good are called “virgins” (Revelation 14:4).

369. Everyone—man and woman alike—enjoys faculties of discernment and intention. But in a man discernment is dominant, while intention is dominant in a woman; and the person is in keeping with whatever is dominant. There is, however, no dominance in marriages in heaven. The wife’s intention actually belongs to her husband, and the husband’s discernment to the wife, because each wants to intend and think like the other—that is, with sharing, and reciprocally. This is the source of their bonding into one.

This bonding is a real bonding. The wife’s intention actually enters the husband’s discernment, and the husband’s discernment enters the wife’s intention, especially when they look at each other face to face. For as it has often been said above, there is a sharing of thoughts and affections in the heavens, all the more for a husband and wife because they love each other.

From this we can determine the nature of the bonding of minds that makes a marriage and that begets marriage love in the heavens—namely, that one wants what is his to belong to the other, and that this is mutual.

370. I have been told by angels that so far as two married partners are involved in this bond, they are involved in true marriage love and at the same time in intelligence, wisdom, and

happiness; this because the Divine-True and the Divine-Good, the sources of all intelligence, wisdom, and happiness, flow primarily into true marriage love. In the same way, I have been told, true marriage love is the very plane into which the Divine flows because it is as well as marriage of what is true and what is good. For just as it is a bonding of discernment and intention, it is a bonding of the true and the good, since discernment is the recipient of the Divine-True and is also formed out of things true, while intention is the recipient of the Divine-Good, and is also formed out of things good. In fact, what a person intends is good as far as he is concerned, and what a person discerns is true as far as he is concerned. This is why it makes no difference whether you say, “the bonding of discernment and intention” or “the bonding of what is true and what is good.”

The bonding of what is true and what is good constitutes an angel, and also constitutes his intelligence, wisdom, and happiness. The nature of an angel is in fact determined by the way what is good within him is bonded to what is true, and what is true to what is good. Or—which is the same thing—an angel’s nature is determined by the way love is bonded to faith within him, and faith bonded to love.

371. The reason that the Divine emanating from the Lord flows primarily into true marriage love, is that true marriage love descends from the bonding of what is good and what is true. For as stated above, it makes no difference whether you say, “the bonding of discernment and intention” or “the bonding of the good and the true.” The bonding of what is good and what is true finds its origin in the Lord’s Divine love toward all the people who are in the heavens or anywhere on earth. Out of Divine love comes the Divine-Good, and the Divine-Good is received by angels and men in Divine truths. The only vessel for the good is the true. So no one can accept anything from the Lord out of heaven if he is not involved in things true. To the extent that the true elements within a person are bonded to what is good, then, the person is bonded to the Lord and to heaven.

This now is the actual origin of true marriage love. Therefore that love is the actual plane of the Divine inflow.

This is why the bonding of what is good and what is true is called in heaven “the heavenly marriage,” why heaven in the Word is compared to a marriage and is even called a marriage. This is also why the Lord is called “a bridegroom” and “a husband,” while heaven and also the church are called “a bride” and “a wife.”

372. When the good and the true are bonded to each other within an angel or a man, they are not two but one. For then the good belongs to the true, and the true to the good. This bonding is like the situation that obtains when a person thinks what he intends and intends what he thinks. Then thought and intention make one—one mind, that is—with the thought actually forming, or presenting in form, what the intention intends, and the intention making it pleasant. This too is why a married pair in heaven is not called two angels, but one angel.

Again, this is the meaning of the Lord’s words,

Have you not read that He who made them, made them male and female from the beginning, and said, “for this reason a man will leave father and mother and cleave to his wife, and they two will become one flesh; therefore they are no longer two, but one flesh.” Therefore what God has joined together, let not man separate: . . . Not everyone will grasp this saying, except those to whom it is granted.(Matthew 19:4-6, 11; Mark 10:6-9; Genesis 2:24)

This is a description of the heavenly marriage in which angels live, and of the marriage of what is good and what is true as well. “Man not separating what God has joined together” means that what is good should not be separated from what is true.

373. Now it is possible to see from this where true marriage love comes from— namely, that its first formation occurs in the minds of people who are in a married state. From there, it descends and branches out into the body, where it is perceived and felt as love. Actually, anything that is perceived and felt in the body has its origin in the body's spiritual level, because it originates from discernment and intention. Discernment and intention make up the spiritual person.

Anything that descends from the spiritual person into the body comes out there in a different guise, yet still with a resemblance to its source, still concordant, like soul and body or like cause and effect—as we can determine from the points proffered and explained in the two chapters on correspondences.

374. I heard an angel describing true marriage love and its heavenly pleasure as follows. The Lord's Divine in the heavens, which is the Divine-Good and the Divine-True, is so united in two people that they are not two but virtually one. The angel said that two married partners in heaven are that love because each one is his own good and his own truth, in mind and body alike, the body being an image of the mind because it is formed on its model. www.universe-people.com

From this, he drew the conclusion that the Divine is imaged in two people who are involved in true marriage love. And because the Divine is so imaged, so is heaven, since the whole heaven is the Divine-Good and the Divine-True emanating from the Lord. Further, this is why all the elements of heaven are inscribed on that love—so many blessings and delights as to be beyond counting. He expressed the amount with a word that involved ten thousand times ten thousand.

He was amazed that the churchman does not know anything about this, even though the church is the Lord's heaven on earth and heaven is the marriage of what is good and what is true. He said that he was baffled when he considered the fact that acts of adultery—within the church more than outside it—were committed and even justified; yet their intrinsic delight, in the spiritual meaning and therefore in the spiritual world, is simply the delight of a love of what is false bonded to what is evil, which is a hellish delight because it is directly contrary to heaven's delight, the delight of a love of what is true bonded to what is good.

375. Everyone knows that two married partners who love each other are united quite deeply, and that the essential element of marriage is the union of personalities [*animorum*] or minds. Further, we can know from this that the intrinsic quality of the personalities or minds determines the quality of the union, and also the quality of the love between the two. A mind is formed solely from things true and things good. For all the things that exist in the universe go back to what is good and what is true, and also to their bonding together. So the union of minds is of exactly the same quality as are the true and good things out of which they are formed. As a result, the most perfect union is one of minds formed from things genuinely true and good.

It is worth knowing that there is no greater reciprocal love than that between what is true and what is good. This is why true marriage love descends from that love. What is false and what is evil love each other, too, but this love later changes into hell.

376. We can determine, from what has now been presented about the origin of true marriage love, just who are involved in true marriage love and who are not. The ones who are involved in true marriage love are the ones engaged in the Divine-Good as a result of Divine truths. We can also determine that true marriage love is genuine to the extent that the true elements bonded to the good are more genuine.

And since all the good that is bonded to truths comes from the Lord, it follows that no one can be involved in true marriage love unless he recognizes the Lord and His Divine. For without this

recognition, the Lord cannot flow in and be joined to the true elements that are within the person.

377. We can see from this that people are not involved in true marriage love if they are involved in things false, especially if they are involved in things false which are grounded in something evil.

In people who are engaged in evil and thereby in things false, the more inward reaches of the mind are closed off. As a result, no origin of true marriage love can exist within them. Rather, in the outer or natural person below, separated from the inner, there occurs a bonding of what is false and what is evil, which bonding is called the hellish marriage.

I have been allowed to see what marriage is like between people who are involved in things false grounded in evil, which is called hellish marriage. They talk with each other, they join together because of lust. But inside, they are aflame with a murderous hatred for each other, such a hatred that it is beyond description.

378. True marriage love does not occur between two people of different religions because what is true for one is not in harmony with what is good for the other; and two different and discordant elements cannot make one mind out of two. So the origin of their love derives nothing from what is spiritual; if they live together and agree, it is for natural reasons only.

For this reason, marriages in the heavens are formed with people within a community, involved in similar good and truth, not with people outside a community. It may be seen above (nn. 41ff.) that all the people there who are within a community are engaged in similar good and truth, and are different from the people who are outside.

This was depicted in the Israelite nation as well, by the fact that marriages were contracted within the tribe, even within the family, and not outside.

379. True marriage love cannot occur between one husband and several wives. This destroys its spiritual source, which is for one mind to be formed out of two. In the same way, it destroys the inner bonding of what is true and what is good, which is the source of the essence of that love.

Marriage with more than one is like a discernment divided among several intentions, or like a person not committed to one church but to several—in this way his faith is actually pulled apart so as to become nothing.

Angels say that the taking of several wives is absolutely opposed to the Divine design. They know this for many reasons, including the fact that the moment they think about marriage with several people, they are estranged from inner blessedness and heavenly happiness. Then they become like drunkards because what is good is disjoined from its truth within them. And since the more inward reaches of their minds come into this state as a result of the mere thought with some intent, they clearly perceive that marriage with more than one does close their inner person, and causes a love of licentiousness to take over for true marriage love; and a love of licentiousness leads away from heaven.

[2] They go on to say that man can hardly understand this because there are so few who are involved in actual marriage love. And people who are not involved in it know absolutely nothing about the deep delight within that love—knowing only about the delight of licentiousness that turns into something unpleasant after a brief liaison. The delight of true marriage love, though, not only lasts into old age in the world, but becomes a delight of heaven after death, being then filled with a more inward delight that keeps becoming more perfect to eternity.

Angels have also said that the blessings of true marriage love can be listed into the many thousands with not even one of them familiar to man, or within the mental grasp of anyone who is not involved in the marriage of the good and the true, from the Lord.

380. A love of having one rule over the other destroys completely both true marriage love and its heavenly delight. For as stated above, true marriage love and its delight rest in having the intention of one belong to the other, mutually and reciprocally. Love of ruling in marriage destroys this, because the one who rules wants only his intention to be in the other, and wants no element of the other's to be in himself in return. As a result, it is not mutual; there is no sharing of the love of the one and its delight with the other, or vice versa. Yet this sharing and its resultant bonding are the inner delightfulness itself that is called blessedness in marriage. A love of ruling stifles the blessedness completely, and stifles with it all celestial and spiritual love, to the point that its very existence is unknown. If they mention it at all, people like this consider it so worthless that they either laugh or bridle at the mere mention of any blessedness from it.

[2] When one intends or loves what the other does, each has a freedom, since all freedom belongs to love. But neither has freedom where there is ruling. The one is a slave; so is the ruler, since he is led like a slave by his craving to rule. But if a person does not know what the freedom of a heavenly love is, he will not understand this at all.

Still, it is possible to know from the statements above about the origin and essence of true marriage love that as ruling enters the picture, minds are not bonded but separated. Ruling enslaves; and an enslaved mind has either no intention or an opposing one. If there is no intention, there is no love either. If there is an opposing intention, then there is hatred in the place of love.

[3] The more inward elements of people who live in this kind of marriage clash with each other and fight like two adversaries, no matter how restrained and composed more outward affairs may be, for the sake of peace and quiet. The clash and battle of their more inward elements is uncovered after death. They usually get together; then they quarrel with each other like enemies and tear into each other. They are then actually behaving in accord with the state of their more inward elements.

I have been allowed to see their fights and vicious attacks several times, and some of them were full of vengefulness and cruelty. For everyone's more inward elements are let loose in the other life, no longer repressed by outward considerations, because of reasons involving the world. Each individual then is actually just what he is inwardly.

381. There does occur in some people a kind of copy of true marriage love, even though it is not true marriage love unless they are involved in a love of what is good and what is true. It is a love that looks like true marriage love for a number of reasons—to be taken care of at home, for security, to be at peace, to have leisure time, to be taken care of in ill health and old age, for the sake of children who are loved. For some people it is impelled by fear, either on account of the spouse or on account of reputation or of misfortunes. For some people it is lust that prompts it.

Also, marriage love varies between married partners. It can be greater or less in one, and little or none in the other. And because it varies, one can have a heaven and the other a hell.

382a. Genuine marriage love exists in the inmost heaven, because the angels there are involved in the marriage of the good and the true, and in innocence as well. Angels of the lower heavens are also in true marriage love, but only to the extent that they are involved in innocence, since true marriage love, seen in its own right, is a condition of innocence. As a result, the pleasures between partners who are in true marriage love are heavenly. To their minds they are almost like the games of innocence, like games among little children. For nothing fails to give pleasure to their minds; in fact, heaven flows with its joys into the details of their lives.

As a result, true marriage love is portrayed in heaven by very beautiful things. I have seen it portrayed by a virgin of indescribable beauty, clothed in a white cloud. It has been said that true marriage love is the source of all the beauty of angels in heaven. The affections and thoughts

that arise from it are depicted by diamond-like auras glittering as though with fiery gems and rubies, with a charm that moves the inner reaches of the mind.

In short heaven depicts itself in true marriage love, because heaven, for angels is the bonding of the good and the true, and this bonding produces true marriage love.

382b. Marriages in the heavens are different from marriages on earth, in that marriages on earth have the added purpose of generating offspring, while this is not the case in the heavens. Instead of this generating, there is in the heavens a generating of what is good and what is true.

The reason the latter generating replaces the former is that their marriage is a marriage of what is good and what is true (as stated above), and in that marriage the good and the true, and their bonding, are loved more than anything else. As a result, these are the increase from marriages in the heavens.

This is why “births” and “generations” in the Word indicate spiritual births and generations, of what is good and what is true; why “mother” and “father” indicate what is true bonded to the good that gives birth; why “sons and daughters” indicate the true and good elements that are born; why “sons-in-law and daughters-in-law” indicate their bondings, and so on.

We can see from this that marriages in the heavens are not like marriages on earth. There are spiritual weddings in the heavens, not called “weddings” but “bondings of minds, arising from the marriage of the good and the true.” But on earth there are weddings because they are not matters of the spirit alone, but of the flesh as well. Further, since there are no “weddings” in the heavens, married partners are not referred to as “husband” and “wife”; rather a person’s spouse, because of the angelic concept of bonding two minds into one, is referred to by a word that means “each other’s.”

We can learn from this how to understand the Lord’s words about weddings. (Luke 20:35-36)

383. I have also been allowed to see how married partners are brought together in the heavens. Throughout heaven, like people come together and unlike people distance themselves. So each community of heaven is made up of like people. Like are borne toward like not on their own, but by the Lord (see above, nn. 41, 43, 44f.). Partner is borne toward partner in the same way, if their minds can be joined into one. So at first sight they love each other very deeply, see themselves as married partners, and begin a marriage. Consequently, the Lord alone is the source of all marriages in heaven. They do also hold marriage banquets with many people attending; the festivities vary from community to community.

384. Because marriages on earth are the seedbeds of the human race and also of heaven’s angels (for as presented in the appropriate chapter, heaven is from the human race), and because marriages have a spiritual origin, the marriage of the good and the true, with the Lord’s Divine flowing primarily into that love—because of all this, earthly marriages are very holy to heaven’s angels. Correspondingly, adulterous relationships, being opposed to marriage love, look sacrilegious to them. For just as angels see in marriages the marriage of the good and the true, which is heaven, so they see in adulterous relationships the marriage of the evil and the false, which is hell. As a result, whenever they hear a mention of adultery they turn away. This is also why heaven is closed to a person when he commits adultery for pleasure’s sake. And once heaven is closed, the person no longer recognizes the Divine or any element of the church’s faith.

I have been allowed to perceive, from an atmosphere breathed out from hell, that all the people in hell are opposed to true marriage love. The atmosphere was like a constant effort to break up and destroy marriages. I could see from this that the dominant delight in hell is a delight in adultery, also that a delight in adultery is as well a delight in destroying the bond between the good and the true, the bond that constitutes heaven.

It follows from this that a delight in adultery is a hellish delight, wholly opposed to delight in marriage, which is a heavenly delight.

385. There were some spirits who, as a result of their practice during physical life, used to trouble me with particular ingenuity. They did this by means of a very delicate, almost wave-like inflow, such as is proper to upright spirits; but I perceived that there was cunning and other such properties within them, to beguile and deceive. Eventually I talked with one of them, who, I was told, had been an army officer when he had lived in the world. Since I perceived that there was something lewd in his thought-concepts, I talked with him about marriage in a spiritual language with representations that fully expressed the ideas, many at a time. He said that during his bodily life he had been completely casual about acts of adultery.

But I was given to answer him that acts of adultery are unspeakable, despite the fact that to people like him, because of the pleasure they grasp for and their resultant rationalizing, such acts do not seem so, but even seem legitimate. Further, he could know that this was true from the fact that marriages are the seedbeds of the human race and consequently the seedbeds of the heavenly kingdom, which means that they should never be defiled, but should be held sacred. He sought also to have known this because true marriage love (as he ought to realize, being in the other life and in a perceptive state) comes down from the Lord through heaven, and because mutual love, the mainstay of heaven, is derived from that love as from a parent. Further still, he could know it from the fact that the moment adulterers even draw near to heavenly communities, they smell their own foul odor and rush headlong toward hell. Or at the very least, he could have known that violation of marriage was against Divine laws and against the civil laws of all nations-and against the true light of reason because it was against both the Divine design and the human design, among other reasons. But he replied that he had not given thought to such matters during his physical life. He wanted to discuss whether this was all true, but he was told that truth does not allow of arguments because arguments are defensive of pleasures and therefore of things evil and false. He should first think about the things he had been told because they were true. Or he might think from the principle very widely recognized in the world, that no one should do to someone else what he does not want someone else to do to him. So if anyone had taken that kind of advantage of *his* wife, whom (as happens at the beginning of every marriage) he loved, then when he was in an angry mood over it, if he talked about it in that mood, wouldn't he too have found acts of adultery despicable? And then, being strong-minded, wouldn't he have resolved himself more than other people against these acts, even to the point of condemning them to hell?

386. I have been shown how the delights of marriage love progress toward heaven, and the delight of adultery toward hell.

The progress of marriage love's delights was a progress into delights and joys constantly increasing, so as to be countless and indescribable; and the more inward they became, the more countless and indescribable they became, until they finally reached the very blessings and joys of the inmost heaven, the heaven of innocence. This took place with the fullest freedom. For all freedom stems from love; so the fullest freedom stems from true marriage love, which is heavenly love itself.

In contrast, the progress of adultery was toward hell, step by step toward the deepest hell, where nothing exists that is not cruel and fearful.

This kind of lot awaits adulterers after their life in the world. "Adulterers" means people who find pleasure in acts of adultery and not in marriage relationships.

41. ANGELS' OCCUPATIONS IN HEAVEN

387. It is not possible to list or describe the occupations in heaven in detail, only to say something about them in general. For they are beyond counting, and differ also depending on the functions of the particular communities. Each community does in fact perform a specific function; for just as communities are distinguished on the basis of good elements (see above, n. 41), so they are distinguished on the basis of uses, since the good elements in all of them are good elements in action, which are uses. Everyone there actively serves a use, for the Lord's kingdom is a kingdom of uses.

388. In the heavens as on earth there are many kinds of service, because there are ecclesiastical, civil, and domestic concerns. The existence of ecclesiastical concerns is demonstrated by the statements and descriptions above (nn. 221-227) about Divine worship. The existence of civil concerns is demonstrated by the statements and descriptions about governments in heaven (nn. 213-220); while that of domestic concerns is demonstrated by the material on angels' homes and houses (nn. 183-190) and on marriages in heaven (nn. 366-386). We can see from these sources that the occupations and responsibilities within each heavenly community are manifold.

389. All the elements in the heavens are set up in accord with the Divine design, which is maintained through responsibilities discharged by angels. Matters of the common good or use are cared for by wiser angels, while more limited matters are cared for by the less wise, and so on. They are ranked exactly as uses are in the Divine design.

So too, each occupation has a worth attached in keeping with the worth of the use.

Yet the angel does not claim this worth for himself; he rather attributes it all to the use. And since the use is the good which he performs, and everything good is from the Lord, he attributes it all to the Lord.

As a result, if anyone is thinking about honor for himself and secondarily for the use (not for the use and secondarily for himself), he cannot carry out any responsibility in heaven; for he is looking backwards, away from the Lord, at himself first and at the use second.

When we say "use," it means the Lord as well, because as just stated, use is good, and what is good is from the Lord.

390. We can determine from this how things are ranked in the heavens—namely, that the extent to which anyone loves, values, and respects a use determines the extent to which he loves, values, and respects the personage *[personal]* to whom that use is attached. It holds also that the personage is loved, valued, and respected to the extent that he attributes the use to the Lord and not to himself. For to this extent he is wise; and to this extent he fills the uses that he does, from what is good.

Spiritual love, value, and respect are nothing but love; value, and respect for the use in the personage—respect for the personage on the basis of use, not respect for the use on the basis of the personage.

If anyone looks at people on a spiritual, true basis, he looks at them in this way only. For he sees one person as like another, whether he is of great or slight importance, differing only in wisdom. And wisdom is loving use—that is, the welfare of the fellow citizen, the community, the nation, and the church.

Love for the Lord too rests in this, because the Lord is the source of everything good that is good as a result of use. So too does love toward the neighbor, because the neighbor is the

lovely good within the fellow citizen, the community, the nation, and the church—the good which should be done for them.

391. All the communities in the heavens are distinguished according to their uses because they are distinguished according to things that are good (as stated above, nn. 41 ff.), good things being good in action or good elements of charity, which are uses.

There are communities whose occupations involve taking care of infants. There are other communities whose occupations involve teaching and training them as they grow up. There are others who similarly teach and train boys and girls who are well disposed because of their training in the world and who therefore enter heaven. There are others who instruct good, simple folk from Christendom and lead them into the path to heaven. There are some which do the same for various non-Christian peoples. There are some who protect newly arrived spirits, fresh from the world, from the attacks of evil spirits. There are some that help people who are in the lower earth, and some too who help people who are in the hells, restraining them so that they do not torture each other beyond set bounds. Then there are communities that help people who are being revived from the dead.

Broadly speaking, angels of a particular community are sent to people on earth, to watch over them, to lead them away from evil affections and consequent evil thoughts and to instill, to the extent that the people accept them freely, good affections, thereby governing people's deeds or words by removing evil intentions as far as this is possible.

When angels are with people on earth, they live in their affections, so to speak—near at hand to the extent that a person is involved in something good on the basis of things that are true, farther away to the extent that his life is remote from such things.

All these activities of angels, however, are activities of the Lord through the angels, because the angels do not perform them on their own, but from the Lord. This is why “angels” in the Word—in its inner meaning—do not mean angels, but rather something belonging to the Lord. This is also why angels in the Word are called “gods.”

392. These occupations of angels are their common activities, but each individual has his own particular contribution. For every common use is made up of countless elements that are called intermediate, auxiliary, or subsidiary uses. All these particular elements, are ranged and structured according to the Divine design and taken together, constitute and complete a common use, which is a common good.

393. Ecclesiastical concerns in heaven occupy people who in the world loved the Word and eagerly sought truths from it—not with an eye to prestige or profit, but the use both of their own lives and of the lives of others. In proportion to their love and eagerness for use, they are in enlightenment and in the light of wisdom in heaven. They come into this condition because of the Word in the heavens, since it is not natural, the way it is in the world, but spiritual (see above, n. 259).

These people fill the function of preachers, and in keeping with the Divine design, the ones who surpass others in wisdom from enlightenment are in the higher places there.

[2] Civic concerns occupy people who in the world loved their country and its common good more than their own, and who acted justly and rightly out of a love for the just and the right. To the extent that they sought just laws eagerly, from love, and became discerning as a result, they have the capability of supervising areas of service in heaven.

They do this in whatever place or on whatever level their discernment occupies, their discernment being on the same level as their love of use for the sake of the common good.

[3] Beyond this, there are so many areas of service and supervision in heaven, so many tasks as well, that they cannot be listed for their abundance. There are few in the world by

comparison.

No matter how many people there are, they are all caught up in joy for their task and work, out of a love of use-no one depends on self-love or a love of profit. Nor does anyone have a love of profit for the sake of his livelihood, since all the necessities of life are given to them free. They are housed free, clothed free, and fed free.

We can see from this that people who loved themselves and the world more than use have no lot in heaven. In fact, everyone's love or affection stays with him after his life in the world; it is not uprooted to eternity (see above, n. 363).

394. In heaven, correspondence determines the task each individual is engaged in; and the correspondence is not with the task, but with the use of each task (see above, n. 112), with everything having a correspondence (n. 106). When someone in heaven is engaged in an occupation or task that corresponds to his use, he is in a state of life exactly like the one he was in in the world, because the spiritual and the natural act as one through correspondences. But there is still a difference, in that he is involved in a more inward pleasure because he is involved in a spiritual life which is a more inward life, more receptive of heavenly blessedness.

42. HEAVENLY JOY AND HAPPINESS

395. Hardly anyone nowadays knows what heaven and heavenly joy are. People who have thought about the one or the other have come up with such a broad and crude concept that it is hardly a concept at all. From spirits who come from the world into the other life, I have had a most marvelous opportunity to find out what kind of idea they had about heaven and heavenly joy; for left to themselves as they were in the world, they think in much the same way.

The reason they do not know what heavenly joy is, is that the people who thought about it formed their opinions on the basis of outward joys proper to the natural person, without knowing what the inner or spiritual person was or therefore what was pleasant or blessed in him. So even if they had been told by people involved in a spiritual or inner delight what heavenly joy was and what it was like, it would have been incomprehensible. In fact, it would have dropped down into an unfamiliar concept, not therefore into their perception; and so it would have been among the matters that the natural person cast aside.

Yet everyone could know that when a person leaves behind his outer or natural person, he enters an inner or spiritual one. He could know from this that heavenly delight is an inner and spiritual delight, not an outer and natural one, and also that being inner and spiritual, it is more pure and choice, moving the more inward reaches of the person that belong to his soul or spirit.

Simply from this, everyone can see that he will have the same kind of delight that his spirit had, and that the delight of the body, called "delight of the flesh," is not heavenly by comparison. Whatever is in a person's spirit when he leaves the body stays with him after death, for then the person lives as a spirit.

396. All delights flow out of love; for whatever a person loves, he feels as delightful. There is no delight from any other source. It follows from this that the nature of the love determines the nature of the delight.

All delights of the body, or the flesh, flow out of love of self and love of the world. All cravings and their pleasures are from the same sources as well. But all delights of the soul or spirit flow out of love for the Lord and love toward the neighbor. All affections for what is good and true

flow from the same source as well, as do all deeper forms of happiness.

These latter loves, together with their delights, flow in from the Lord out of heaven along an inner path which is from above, and move the more inward reaches. The former loves, together with their pleasures, in contrast, flow in from the flesh and from the world along an outer path which is from below, and move the more outward reaches.

So the more inward reaches, those of the soul or spirit, are opened and focused away from the world, toward heaven, to the extent that these two loves of heaven are accepted and actually moving. But the outer reaches, of the body or the flesh, are opened and focused away from heaven, toward the world, to the extent that these two loves of the world are accepted and actually moving.

As loves flow in and are accepted, their delights flow in at the same time—heaven's delights in the more inward reaches, the world's delights in the more outward; for as stated, all delight belongs to love.

397. Heaven is intrinsically of such nature that it is full of delights, even to the point that, seen in its own right, it is nothing but blessed and delightful. This is because the Divine-Good, emanating from the Lord's Divine Love, constitutes heaven in general and in detail for every individual there, Divine Love being a will that everyone be saved and that everyone be most profoundly and fully happy. This is why it is all the same whether you say, "heaven" or "heavenly joy."

398. Heaven's delights are indescribable and innumerable. But not one of those countless delights can be known or believed by a person who is involved in the pleasure only of the body or the flesh, because his more inward reaches, as stated above, are focused away from heaven and toward the world, that is, backwards. For if anyone is totally involved in the pleasure of the body or the flesh (or in love of self and of the world, which is the same thing), he feels no touch of delight except in prestige, profit, or bodily and sensory pleasure. These so quench and stifle the more in-ward delights that belong to heaven that their very existence is disbelieved. So this kind of person would be quite bewildered if he were told that delights do occur once those of prestige and profit are gone, and that the subsequent delights of heaven in their stead are countless, and of a quality that defies comparison with delights of the body and the flesh, which are primarily in prestige and profit. We can see in this the reason for ignorance of the nature of heavenly joy.

399. The extent of heaven's joy can be determined simply from the fact that everyone there enjoys sharing his own delight and blessedness with someone else. And since everyone in heaven is like that, you can see how vast heaven's delight is. For as presented above (n. 268), there is a sharing by all with each individual, and by each individual with all.

This kind of sharing flows from heaven's two loves which, as stated, are love for the Lord and love toward the neighbor. These loves are inherently inclined to impart their delights. Love for the Lord is like this because the Lord's love is a love of imparting everything it has to everyone because it wills everyone's happiness. A like love exists in individuals who love Him, because the Lord is in them. As a result, there is a mutual sharing of delights among angels. It will be seen below that love toward the neighbor is also like this, which enables us to establish the fact that these loves are inherently inclined to impart their delights.

It is different with the loves of self and the world. Love of self diverts and takes away all delight from others, and turns it toward itself, since it wills well only to itself. Love of the world wants the neighbor's possessions to be its own. As a result, these loves are inherently inclined to destroy delights for other people. If they are inclined to share anything, it is for their own sake, not

another's. So in relation to others, they are not inclined to share but to destroy, except to the extent that others' delights touch or enter themselves.

I have quite often been allowed to see by living experience that this is the nature of the loves of self and the world when they rule. Whenever spirits have come near who had been involved in these loves while they lived as people in the world, my delight has receded and died away. I have also been told that if people of this kind even move in the direction of a particular heavenly community, the delight of the members of that community is lessened in precise proportion to their nearness. And remarkably enough, the evil ones are involved in their delight at such a time.

This has enabled me to see what the state of such a person's spirit is like within his body, for it is similar to that which obtains after separation from the body. That is, he craves or covets the delights or goods of someone else, and finds delight to the extent that he gets them.

We can see from this that the loves of self and the world are destructive of heaven's joys, and hence diametrically opposed to heavenly loves, which are inclined to share.

400. It should however be realized that the delight that occupies people who are involved in loves of self and the world when they move toward a particular heavenly community is a delight of their covetousness, and therefore diametrically opposed to heaven's delight. They become involved in the delight of their covetousness as a result of stealing and carrying off the heavenly delight of people who are involved in it.

It is different when no theft or carrying off occurs. Then they cannot approach; because as far as they do, they become caught in torment and pain. This is why they seldom dare come very near.

This too is something I have been allowed to learn by many instances, of which I should like to cite a particular one. [2] Spirits who come from the world into the other life want nothing more than entrance to heaven. Almost all of them request it, believing that heaven is nothing but admission and acceptance. So, since they desire this, they are taken to a particular community of the outmost heaven.

For people who are involved in the love of self and the world, as soon as they reach heaven's first threshold, they begin to hurt and feel so deeply tormented by pain that they feel hell rather than heaven within themselves. So they dive down headlong from the place, finding no rest until they are in hells with their own kind of people.

[3] It has often happened that people like this have been eager to know what heavenly joy was; and when they heard that it was in the inward reaches of angels, they wanted to have it conveyed to themselves. So this was arranged; for head. For no matter how slightly he reaches or lifts, he is racked and tormented. This too I have seen quite often.

401. If a person is involved in a love of self and the world, then as long as he lives in the body he feels delight from these loves and in the particular enjoyments that derive from them. But if a person is involved in love for God and in love toward the neighbor, then as long as he lives in the body he does not openly feel pleasure from them and from the good affections that derive from them. He feels only a blessedness that is almost imperceptible because it is hidden away in his more inward reaches, covered over by more outward elements that belong to his body, and dulled by the world's concerns. But these states change completely after death. Then the pleasures of self and the world are turned into things painful and fearful because they are turned into what is called hell fire. Or at times they are turned into things foul and squalid corresponding to their unclean enjoyments—things which, remarkably enough, they find pleasant.

But the hidden pleasure, the almost imperceptible blessedness that existed within people in the world who were involved in love for God and in love toward the neighbor—this is then turned into the pleasure of heaven, perceptible and palpable in all possible ways. In fact, this blessedness that had lain concealed in their more inward parts while they lived in the world is

then uncovered and released into open sensation, because then they are in the spirit and that pleasure was proper to their spirit.

402. All of heaven's delights are closely connected with uses, and are contained within them, because uses are the good things of love and charity in which angels are involved. So a person's delights are of the same quality as his uses, and on the same level as his affection for use.

The equation between heaven's delights and the delights of use can be demonstrated by a comparison with the body's five senses in man. Each sense is granted a delight in keeping with its use—sight has its own delight, as do hearing, smell, taste, and touch. Sight has its pleasures from beauty and forms, hearing from harmonies, smell from scents, taste from flavors.

People who reflect on the matter know the uses which these particular senses perform—especially people familiar with correspondences. The reason sight has the kind of delight it has lies in the use it performs for the discernment, which is inner sight. The reason hearing has the kind of pleasure it does, lies in the use it performs for both the discernment and the intention by means of attentiveness. The reason smell has the delight it does lies in the use it performs for the brain, and also for the lungs. The reason taste has the delight it does lies in the use it performs for the digestive system, and thereby for the whole body by nourishing it. True marriage delight, which is a purer and more exquisite delight of touch, is the most valuable of all because of its use, which is begetting the human race, and thereby heaven's angels.

These delights are contained within these sensory capacities because of an inflow of heaven, where all delight belongs to use, and is in proportion to it.

403. On the basis of a supposition gained in the world, some spirits believed that heavenly happiness would consist of a leisurely life in which they would be waited on by others. But they were informed that under no circumstances would any happiness consist in their being idle and getting pleasure out of it. This would mean each individual's wanting other people's happiness for himself; and when each individual wanted this, no one would have any. This kind of life would not be active, but idle, a life in which they would become sluggish. They could however realize that there is no happiness in life apart from activity, and that leisure belongs to that life only for invigoration, so that they may get back promptly to the active part of their life.

After that, it was demonstrated in many ways that angelic life consists in performing good acts of charity which are uses, and that angels find all their happiness in use, from use, and in keeping with use. In order to discomfort people like this—people who held the notion that heavenly joy consisted of living idly, taking leisurely whiffs of eternal joy—they were allowed to feel what this kind of life was like. They felt that it was very gloomy, and that as all their joy vanished, they would soon become disgusted with it and sick of it.

404. Some spirits, believing themselves better informed than the rest, kept saying that in the world they had held a belief in heavenly joy as consisting of praising and honoring God—that this was "an active life." They were told, however, that praising and honoring God is not the right kind of active life, that God has no need of praises and honor. He rather wants people to perform useful deeds, that is, the good things that are called good works of charity. But these folk were incapable of putting any notion of heavenly joy into good works of charity—only a notion of slavery. Yet angels bore witness that this is in fact the freest state because it arises from inward affection, and is bonded to an indescribable pleasure.

405. Almost all the people who enter the other life think that hell is the same for everyone and that heaven is the same for everyone. Yet in each case there are infinite varieties and differences—nowhere is hell exactly the same, nowhere is heaven exactly the same for one

person as for another. In the same way, no person, spirit, or angel exists anywhere who is exactly like another, even in his facial features. When I merely thought that there might be two exactly alike or equal, the angels shuddered, saying that every “one” is formed by the harmonious agreement of many, whose quality as a “one” depends on the quality of the agreement. So each community of heaven makes a one, and all the communities of heaven make a one—this from the only Lord, by the means of love.

In similar fashion, uses exist in the heavens with all variety and diversity. The use of one person is in no case exactly like the use of another; so too the pleasure of one is in no case exactly like the pleasure of another. Beyond this, the pleasures of each particular use are countless, and these countless elements are likewise diverse. Still, they are closely connected in a pattern so designed that they depend on each other in the same way as do the uses of each member, organ, and inner part of the body. It is even more like the use of each tissue and fiber within each member, organ, and inner part, with all of them, every single one, so joined together that each sees its good within the other and therefore in all, and all see their good in each. On the basis of this all-encompassing and detailed view, they act as one.

406. From time to time, I have talked with spirits who have just arrived from the world, about the state of eternal life—in particular, the significance of knowing who the Lord of the kingdom is, what the government is like, and what the structure of the government is. In the same way, for people in the world who move to another nation, the first thing is to find out who the ruler is and what he is like, what the government is like, and many matters concerning that nation. How much more pertinent is this in that kingdom where they are to live to eternity!

So they should know that the Lord is the one who rules heaven—and the universe as well, for whoever rules the one rules the other. This means that the kingdom where they now are is the Lord’s, and the laws of this kingdom are eternal truths, all based in the law that they love the Lord above all and the neighbor as themselves. But there is more to it than that; if they want to be like angels, they should love the neighbor more than themselves.

On hearing this, they could make no reply because they had heard something like this in their bodily life and had not believed it. They were amazed at the existence of this kind of love in heaven, and at the possibility of anyone’s loving his neighbor more than himself. However, they were told that all good things increase tremendously in the other life, and that life in the body is of such nature that people cannot progress beyond loving the neighbor as themselves, because they are involved in bodily concerns. But once these are set aside, love becomes more pure—eventually angelic, which means loving the neighbor more than oneself. For in the heavens, doing good for someone else is pleasant; doing good for oneself is not pleasant unless it is done so that the good may belong to someone else—that is, for someone else’s sake. This, they were told, is loving the neighbor more than self.

As to the possibility of this love, they were told that it could be demonstrated by the marriage love of people who preferred death rather than harm to their spouse, by parents’ love toward their children, in that a mother would rather suffer hunger herself than see her little one hungry, by real friendship, too, in that people will risk dangers for their friends—even by polite and pretended friendship, too, which tries to imitate the real thing, in that people offer the better things to those for whom they profess good will—doing this verbally, at least, though not with the heart. Finally, the possibility of this love can be demonstrated by the nature of love, which is such that its joy is being of service to others, not for its own sake, but for service’s sake.

Still, these matters were incomprehensible to people who loved themselves more than others, who in bodily life were eager for profit—especially to misers.

407. One individual who during his bodily life had been more influential than others, retained even in the other life a will to rule. He was informed that he was in a different kingdom, an

eternal one, and that his rule on earth had died. Now no one was valued except for what was good and true, and for the Lord's mercy that he was involved in as a result of his life on earth. He was then informed that it was the same in this kingdom as on earth, where people were valued for their wealth and their good standing with the boss. Here, wealth was made up of what is good and true, and good standing with the "boss" was the mercy a person had become engaged in because of his life in the world with the Lord. If he wanted to rule on any other basis, he was a revolutionary, because he was in someone else's kingdom. He was profoundly uncomfortable when he heard this.

408. I have talked with spirits who thought that heaven and heavenly joy consisted of being great. They were told, however, that in heaven the greatest person is the one who is least. For "least" is used to describe a person who has no power and wisdom, and wants no power and wisdom, from himself, but only from the Lord. This kind of least person has the greatest happiness; and it follows from his having the greatest happiness that he is the greatest, since it is from the Lord that he can do everything and is wiser than others.

And what is being greatest except as it involves being happiest? Actually, it is happiness that influential people seek with their influence, and rich people with their wealth.

These spirits were also informed that heaven did not consist of wanting to be least with the ultimate purpose of being greatest, for then there was a longing and desire to be greatest. Rather, heaven was the heartfelt desire for something better for others than for self, helping others for the sake of their happiness, with no underlying purpose of being rewarded—simply out of love.

409. Actual heavenly joy, as it exists in its full reality, is beyond description. For it exists in the inmost recesses of the angels' life, then in the details of their thought and affection, and then in the details of their speech and the details of their behavior.

It is as though the more inward elements were opened wide and spread out to receive what is pleasant and blessed, which was distributed along particular fibers and therefore throughout the whole. As a result, its perception and feeling are of such quality as to be beyond description, because whatever begins in the inmost recesses, flows into the more particular, derived elements, and progresses toward more outward things with constant increase.

As for the good spirits who are not yet involved in that delight because they have not yet been promoted to heaven, when they perceive the delight from an angel because of the sphere of his love, they are filled with such delight that they fall into a kind of sweet swoon. This has sometimes been done with spirits who wanted to know what heavenly joy was.

410. Some particular spirits wanted to know what heavenly joy was, so they were allowed to feel it until they could not bear it any more. Yet this was still not angelic joy; it was barely a kind of least angelic quality which they were allowed to feel through communication. It was so slight that it was almost cold, yet they called it most heavenly because it was the deepest joy within them. This demonstrated not only the existence of levels of heaven's joy, but also the fact that the deepest joy of one person barely reaches the outmost or the intermediate joy of another. It demonstrates also that a person is involved in his own proper heavenly joy when he accepts the deepest joy within himself, and that he cannot endure anything deeper—something painful results.

411. Some particular spirits, not evil ones, slipped into a stillness rather like falling asleep, and in this condition they were brought over into heaven, in respect to the more inward elements of their minds. For before the more inward elements of their minds have been opened, spirits can be brought into heaven and taught about the happiness of the people who are there.

I saw them remain in this stillness for half an hour, and then saw them when they had slipped back into the more outward concerns they were in before, retaining a memory of what they had seen.

They said that they had been among angels of heaven, and had seen stunning things there, all gleaming as though they were made of gold, silver, and precious stones, in wonderful forms that shifted marvelously. They said that the angels were not enraptured with these outward things, but with what they depicted, which were inexpressible Divine things, of infinite wisdom. These were their joy. They had also seen countless things, of which not even a ten thousandth part could be described in human words, things that would not fit into concepts that have any matter-centered content.

412. Almost all the people who enter the other life are in ignorance as to what heavenly blessedness and happiness are, since they do not know the nature and quality of inner joy. They grasp at perception only through physical and worldly joys and pleasures. What they are unaware of, they think is nothing; yet it is physical and worldly pleasures that are relatively nothing.

For this reason, upright people who do not know what heavenly joy is are brought first of all into heavenly gardens, beyond the most imaginative conceptions, so that they may learn and realize this. At this point, they conclude that they have arrived in a heavenly paradise; but they are informed that this is not really heavenly happiness. So they are allowed to experience more inward states of joy, which they can perceive, moving toward what is most inward for them. Then they arrive at a state of peace to the very core, stating that nothing of this is expressible in any way, or conceivable. Then they arrive at a state of innocence that touches their very inmost capacity for feeling.

This is how they are granted acquaintance with the real nature of spiritual and celestial good.

413. But to enable me to know the nature and quality of heaven and heavenly joy, the Lord has long and often granted me perception of the delightful qualities of heavenly joys. So I can know this because it comes from live experience; but I can never describe it. Still, in order to offer at least some notion of these matters, let me say a little.

Heavenly joy is an affection made up of countless delights and joys which all together present a kind of general entity. Within this general entity, or this general affection, are harmonies of countless affections that do not come through sharply to perception, but only dimly, because this involves a most general kind of perception. Still, I have been able to perceive that there are countless elements involved, arranged in a way that can in no way be described. The quality of these countless elements flows from heaven's design.

An arrangement like this exists within the detailed, smallest bits of affection, which are presented and perceived (in keeping with the ability of the person who has them) only as a most general unity. In short, infinite elements in a most perfectly arranged form are involved in every general entity, with nothing that is not alive and moving. And all the individual elements come from things most inward, because heavenly joys come forth from things most inward.

I have perceived also that joy and delight seem to come from the heart, spreading very gently through all the deepest fibers and from there into gathered fibers, with such a profound feeling of pleasure that the fibers are virtually nothing but joy and delight, with every derived perceptive and sensitive element alive with happiness. Next to these joys, the joys of physical pleasures are like coarse and acrid dust relative to a pure and very soft aura.

I have noticed that when I wanted to convey all my pleasure to someone else, there was a constant inflow of deeper and fuller pleasure in its place, and that the amount of inflow was in proportion to the extent to which I wanted this. I have perceived that this stems from the Lord.

414. People who are in heaven progress steadily toward the springtime of life, and the more thousands of years they live, the more pleasant and happy the springtime. This goes on forever, with the increase keeping pace with the growth and level of their love, charity and faith.

As the years go by, women who have died aged, debilitated by age, who have lived in faith in the Lord, charity toward the neighbor, and happy true marriage love with their husbands, come more and more into the flower of youth and young womanhood—into a beauty that outstrips every concept of beauty that sight can possibly perceive. It is goodness and charity that provide this form and present this image of themselves, making the pleasant and beautiful content of charity so radiate from the smallest details of the face that these women are actual forms of charity. Some people have seen them, and have been stunned.

Charity has this kind of form, vividly evident in heaven, because charity itself is what is depicting itself and being depicted. This holds true to the point that the whole angel, especially his face, is virtually charity appearing and perceived openly. When this form is seen, there is an indescribable beauty that moves the deepest life of the mind with charity.

In a word, growing old in heaven is growing young.

People who have lived in love for the Lord and in charity toward the neighbor become such forms, or such beauties, in the other life. All angels are such forms, with a variety beyond counting. They constitute heaven.

43. THE VASTNESS OF HEAVEN

415. The vastness of the Lord's heaven can be determined from many things mentioned and explained in the preceding pages. It follows especially from the fact that heaven is from the human race (see above, nn. 311-3 17)—not only from that portion born within the church, but from the portion outside (nn. 318-328). So it is made up out of all the people, from the very beginning of this planet, who have lived involved in what is good.

Anyone who knows anything about the sections and regions and kingdoms of this planet can figure out what a tremendous number of people there is on this whole sphere of nations. If he gets into some higher mathematics, he will discover that several thousand people die on a given day, some myriads of millions in the space of a year. This has been going on from earliest times, with several thousand years intervening. All these people entered the other world, called the spiritual world, after death; and they still constantly do.

It is impossible to say how many of these became or are becoming angels. I have been told that the majority of people in ancient times did because people then thought more inwardly and more spiritually, and were consequently involved in heavenly affection. But not so many did in later periods, because as time passed men became more outward, began to think more on the natural level, and consequently were involved in earthly affection.

We can determine to begin with, then, that heaven is large simply on the basis of the inhabitants of this planet.

416. The vastness of the Lord's heaven can be established simply from the fact that all children, whether born within or outside the church, are adopted by the Lord and become angels. The number of these amounts to a quarter or a fifth of the whole human race on the planet.

You may see above (nn. 329-345) that every child, wherever born, within or outside the church, of godly or ungodly parents, is accepted by the Lord when he dies. He is raised in

heaven, taught and permeated with affections for what is good in keeping with the Divine design, given insights of what is true by means of these affections, and thereafter, as he is perfected in intelligence and wisdom, is led into heaven and becomes an angel. So you can see how vast the number of heaven's angels has become simply from these, from first creation to the present day.

417. We can determine how vast the Lord's heaven is from the fact that all planets visible to the eye in our solar system are earths. Beyond this, there are countless more in the universe, all full of inhabitants. They have been discussed in a special work on planets, from which I should like to cite the following words:

It is well known in the other life that there are many planets with people on them, and spirits and angels from them. For anyone there who wants to talk with spirits from other planets out of a love for what is true and for a consequent use, is allowed to do so, and thereby to become convinced of the plurality of worlds and informed that the human race is not from one planet alone, but from countless ones.

I have talked about this several times with spirits from our planet, and said that a person of intellectual capacity can learn, from many things he knows, that there are many planets with people on them. He can conclude on rational grounds that such masses as the planets represent, some larger than this planet, are not empty lumps created just to travel and promenade around the sun, shedding their feeble light for this one planet, but that their function should be more worthy than that.

If a person believes—as he should—that the Divine created the universe for no other purpose than the establishment of the human race, and consequently heaven (for the human race is heaven's seedbed), then he cannot help believing that there are people wherever there is a planet.

We can know clearly that those planets which are visible to our eyes because they are within the bounds of this solar system are earths, since they are bodies of earthly matter; for they reflect sunlight and do not look like stars when they are examined through a telescope, *i.e.*, reddish-yellow from flame, but like earths, with dimly differentiated areas. Further, like our globe, they are borne and proceed around the sun along the path of the zodiac, causing both years and the seasons of the year, which are spring, summer, fall, and winter. In similar vein, they rotate on their axes the way our globe does, making days and the times of day—morning, midday, evening, and night. Further still, some of them have moons (called satellites) circling their spheres in fixed periods, the way our moon circles ours. And the planet Saturn, being a very long way from the sun, has a great luminous belt that does give that planet light, albeit reflected.

If anyone knows this, and thinks rationally, can he say that these are empty bodies?

Beyond this, I have talked with spirits about the possibility of people believing that there are more earths than one in the universe on the grounds that the star-covered sky is so vast. There is such an unfathomable number of stars there, each one a sun in its own place or within its own system, like our sun, only different in size. If anyone ponders this properly, he will decide that this whole vast thing cannot possibly exist except as a means to an end, the goal of creation, which end is a heavenly kingdom where the Divine can live with angels and men.

The visible universe, the heavens studded with such a tremendous number of stars, which all are suns, is simply a means for the establishment of earths, with people on them, as a basis for a heavenly kingdom.

As a result, a rational person has to think that such a vast means to such a noble end was not constructed for the sake of the human race on a single planet. What would that be for the Divine, which is infinite, for which thousands or tens of thousands of planets, all full of inhab-

itants, are not enough—are scarcely anything?

There are spirits whose special passion is getting knowledges because these alone delight them. So these spirits are allowed to travel around, even to go from this solar system to others, and gather knowledges.

They have said that there are planets with people on them not only in this solar system, but beyond it, in the star-covered heaven, a tremendous number (these spirits are from the planet Mercury).

On preliminary calculation, if there were a million planets in the universe, with a total of 300,000,000 (three hundred million) people on each planet, and two hundred generations within six thousand years. with each person or spirit given a space of three cubic cubits, then the total of these people or spirits gathered together would not fill the volume of this globe—would barely exceed the volume of one planetary satellite, which would constitute a space in the universe of almost unnoticeable minuteness, since the satellites are barely visible to the naked eye.

What does this amount to for the Creator of the universe? For Him, it would not be enough if the whole universe were filled, for He is infinite.

I have talked about this with angels, who said that they had a similar notion of the scarcity of the human race relative to the infinity of the Creator, although they were not thinking in spatial terms but in terms of states. To their notion, they said, the greatest number of myriads of planets they could possibly think of would still be nothing at all to the Lord.

In the booklet just mentioned, the reader may find information on planets in the universe, their inhabitants, and the spirits and angels who come from them. Those contents have been revealed and shown to me to let it be known that the Lord's heaven is vast, and wholly from the human race, also that our Lord is universally recognized as God of heaven and earth.

418. The vastness of the Lord's heaven can also be determined from the fact that heaven, taken as a whole, reflects a single person and corresponds as well to everything in detail that a person comprises. This correspondence cannot possibly be filled up, since it is a correspondence not only with individual members, organs, and tissues of the body in general, but in detail and specifically with all the individual component tissues and organs within them, even to individual ducts and fibers. A correspondence exists not only with these, but even with the organic substances that receive heaven's inflow on a more inward level, the person's source of the more inward dynamics underlying his personality [*animus*]. For anything that emerges on a deeper level within a person, does so in forms made of substance; anything that does not emerge in substances serving as "subjects," is nothing.

All these elements have a correspondence with heaven, as may be concluded from the section on the correspondence of all elements of heaven with all elements of man (nn. 87-102).

The reason this correspondence cannot possibly be filled up is that the more angelic groupings there are which correspond to a given member, the more perfect heaven becomes. In the heavens, all perfection increases in proportion to abundance.

The reason for this increase of perfection in the heavens in proportion to abundance is the existence there of a single goal for all, with a common focus of all on that goal. This goal is the common good. When this is supreme, then good results to individuals from the common good, and what is good for everyone results from the good of individuals. This happens because the Lord turns everyone in heaven toward Himself (see above, n. 123), thereby making them one in Himself.

This formation of perfection by the agreement and accord of many elements (especially from a source like this and in such firm connection) is discernible to anyone on the basis of moderately enlightened reason.

419. I have been allowed to see the spread of both the inhabited heaven and uninhabited heaven; and I saw that the spread of the uninhabited heaven was so great that it could not be filled to eternity, even though there existed many myriads of planets, with each planet having as great a number of people as ours (on this subject, see again the booklet, *Earths in the Universe*, n. 168).

420. Some people think that heaven is not vast, but small, basing this on certain passages from the **Word understood** according to their literal meaning. For example, they have based this opinion on passages which state that only the poor are accepted in heaven, or only the elect, or only people within the church and not people outside it, or only people for whom the Lord intercedes, or that heaven is closed when it is full, and that the time for this is predetermined.

But these people do not realize that heaven is in no way closed—there is no predetermined time, no specified number—’the elect” means people who are involved in a life characterized by what is good and true, “the poor,” people who are not involved in insights of what is good and true and still long for them (because of this longing, they are also called “the hungry”).

People who have adopted this opinion of heaven’s smallness from the Word as misunderstood, know heaven only as being in a single place where all people are gathered. Yet heaven is made up of countless communities (see above, nn. 4 1-50). Further, they know heaven only as something granted to the individual by direct mercy, with admission and acceptance therefore out of good will alone.

They do not understand that, out of mercy, the Lord leads every individual who accepts Him, or that the individual who accepts Him is the person who lives by the laws of the Divine design, the rules of love and faith. This being led by the Lord, from infancy to the end of earthly life and on into eternity, is what mercy means.

If only they knew that every single person is born for heaven—accepted if he accepts heaven into himself in the world, and shut out if he does not.

PART II

THE WORLD OF SPIRITS AND MAN’S STATE AFTER DEATH

44. WHAT THE WORLD OF SPIRITS IS

421. The world of spirits is neither heaven nor hell; rather it is a place, or state, midway between the two. It is where a person first arrives after death, being, after some time has passed, either raised into heaven or cast into hell from it, depending on his life in the world.

422. The world of spirits is both a place midway between heaven and hell and a person’s “midway” state after death. I have been able to see that it is a midway place from the fact that the hells are beneath it and the heavens above; and to see that it is a midway state from the fact

that as long as a person is there, he is not yet in either heaven or hell.

Heaven's state in a person is the bonding of what is good and what is true within him; and hell's state, the bonding of what is evil and what is false within him. When what is good is bonded to what is true in a person who is a spirit, he enters heaven, because, as we have said, that bonding is heaven within him. But when what is evil is bonded to what is false within him he enters hell, because that bonding is hell within him.

This bonding occurs in the world of spirits, because then a person is in a midway state. It does not matter whether you say the bonding of discernment and intention, or the bonding of what is true and what is good.

423. We need first to talk about the bonding of discernment and intention and its resemblance to the bonding of what is good and what is true, since this bonding takes place in the world of spirits.

Man has both discernment and intention. His discernment receives things true, and is formed out of them. His intention receives things good, and is formed out of them. As a result, a person calls "true" whatever he discerns and consequently thinks; and he calls "good" whatever he intends and consequently thinks.

Man has an ability to think from his discernment, and thereby to grasping what is true and also what is good; yet he does not think this from intention unless he intends and does it. When he intends it, and does it intentionally, then it exists in his discernment and his intention alike—it therefore exists in the person. For discernment alone does not constitute a person, nor does intention alone; rather it is discernment and intention together. So whatever exists in both these abilities exists in the person and has become part of him, but anything that exists only in the discernment is with the person but not within him. It is only an element of his memory, a matter of information within his memory which he can think about when he is not "in himself" but "outside himself," with other people. So too, he can talk about it and reason about it, and put on affections and manners in keeping with it.

424. Man's ability to think from his discernment without thinking from his intention at the same time is furnished him so that he can be formed anew. For a person is formed anew by means of things true, which belong to his discernment as we have said. Actually, man is born into involvement in all kinds of evil, as far as his intention is concerned. This means that on his own he does not intend what is good to anyone but himself. And anyone who intends what is good only to himself is pleased by the evils that befall others, especially when they are to his own advantage. In fact, he wants to funnel everyone else's good things to himself, whether these be matters of prestige or of profit; and he is inwardly happy to the extent that he can accomplish this.

For the correction and re-forming of this kind of intention, man has been given the capacity to discern things that are true, and thereby to tame the affections for what is evil that gush from his intention. This is the source of man's ability to think true things from his discernment, and to speak and do them. All the same, he cannot think them from his intention until his quality is such that he intends and does them on his own—that is, from his heart. When this is a person's quality, then the things he thinks from his discernment are part of his faith, and the things he thinks from his intention are part of his love. Consequently, faith and love are then bonded together for him, like discernment and intention.

425. A person has heaven within himself, then, to the extent that true elements belonging to his discernment are bonded to good elements belonging to his intention—that is, to the extent that he intends true things and therefore does them—because the bonding of what is good and what is true is heaven, as stated above. Conversely, a person has hell within himself to the extent that false elements belonging to his discernment are bonded to evil elements belonging to his

intention, because the bonding of what is false and what is evil is hell. But to the extent that true elements belonging to his discernment are not bonded to good elements belonging to his intention, the person is in a midway state.

Practically everyone nowadays is in the condition of knowing true things and pondering them on the basis of both knowledge and discernment—performing many of them, or few, or none, or acting counter to them out of a love for what is evil and a consequent faith in what is false. To provide either heaven or hell for him, then, he is brought into the world of spirits right after his death. There a bonding takes place—a bonding of the good and the true for people who are going to be raised into heaven, and a bonding of the evil and the false for people who are going to be cast into hell.

For no one, in heaven or in hell, is allowed to have a divided mind, to discern one thing and to intend something else. Rather, what a person intends, he will discern, and what he discerns, he will intend. So in heaven, the person who intends what is good discerns what is true; while in hell, the person who intends what is evil discerns what is false. Consequently, in the world of spirits false elements are taken away from good people, and they are given the true ones that are appropriate for and fit in with their goodness. By the same token, true elements are there taken away from evil people, and they are given the false ones that are appropriate for and fit in with their evil.

This enables us to see what the world of spirits is.

426. There is a vast number of people in the world of spirits, because this is where they first gather; it is where everyone is examined and made ready.

There is no set limit to their stay there. Some barely enter it before they are either borne into heaven or cast into hell. Others stay there only a few weeks, some several years, though not more than thirty. The differences in length of stay arise from the extent to which the more inward elements of the person correspond—or do not correspond—with his more outward elements.

In the following pages we shall tell how a person in that world is led from one state to another and is made ready.

427. After death, immediately on their arrival in the world of spirits people are precisely classified by the Lord. Evil people are promptly attached to the hellish community where, as to their ruling love, they were during their life in the world; and good people are promptly attached to the heavenly community where, as to their love and charity and faith, they were during their life in the world. In spite of this classification, however, they do assemble in that world. All people who were friends or acquaintances during bodily life, particularly wives and husbands, and brothers and sisters, talk with each other whenever they want to.

I have seen a father talking with his six children and recognizing them, and many other talking with their relatives and friends. But since they were of different dispositions because of their lives in the world, it was not long before they were separated. In fact, people who enter heaven or hell from the world of spirits do not see or know each other any more unless they are of like disposition as a result of a like love.

The reason they see each other in the world of spirits but not in heaven or hell, is that people in the world of spirits are led into states like those they had in the world, one after another. Later though, everyone is resolved into a steady state like that of his ruling love. In this state, people recognize each other only on the basis of likeness of love, because likeness forms bonds, and unlikeness severs (as shown above, nn. 41-50).

428. Just as the world of spirits is a midway state between heaven and hell within a person, it is also a midway place. The hells are beneath it, and the heavens are above it.

All the hells are blocked off on the world of spirits' side. They are accessible only through

holes and crevices like those in rocks, and through broader gaps which are guarded so that no one can get out unless he is given permission. This happens when there is some urgent need, as will be described later. Heaven too is enclosed on all sides; the only access to an angelic community is by a narrow way, and its beginning is similarly guarded. It is these “exits” and “entrances” that are called the “gates” and “doors” of hell and heaven in the Word.

429. The world of spirits looks like a valley among mountains and cliffs, with dips and rises here and there. The doors and gates to heavenly communities are not visible, except to people who have become ready for heaven; other people do not find them. For a given community, there is a single entrance out of the world of spirits, which leads to a single way that divides into several as it climbs.

The gates and doors to the hells are not visible except to people who are about to enter; for these people they are opened. Once they are opened, one can see dark, sooty-looking caves, leading down on a slant into the depth, where again there are many gates. Out of these caves drift disgusting vapors and stench, which good spirits flee because they find them repulsive, while evil spirits hungrily track them down because they find them delightful. For just as each one found pleasure in his own evil in the world, so after death he finds pleasure in the stench to which his evil corresponds. In this respect, they can be compared to predatory birds and beasts like ravens, wolves, or pigs, who fly or run to corpse-like or dung-like objects when they catch the scent.

I heard a person screaming violently, as if from inward torture, when a breath of heaven reached him. Yet he was calm and happy while a breath of hell was reaching him.

430. There are two gates within every individual, as well. One of them gives access to hell, and is open to the evil and false elements that come from there. The other gates gives access toward heaven, and is open to the good and true elements that come from there.

The gate of hell is open in people who are involved in something evil and consequently in what is false. Only through crevices overhead does some light from heaven flow in, which enables such people to think, to use logic, and to talk. Conversely, the gate of heaven is open in people who are involved in something good and consequently in what is true.

There are actually two paths that lead to a person’s rational mind—a higher or inner path, through which the good and the true come in from the Lord, and a lower or outer path through which the evil and the false climb in from hell. The rational mind is the central area where these two paths are headed. As a result, a person is rational in proportion to the amount of heaven’s light that is let in. To the extent that this light is not let in, he is not rational, even though he may seem so to himself.

We mention these matters to show what the correspondence of man with heaven and hell is like. As long as his rational mind is in process of formation, it corresponds to the world of spirits, the things above it to heaven, and the things below it to hell. In people who are being made ready for heaven, the things above the rational mind are opened and the things below it are closed toward the inflow of what is evil and false. But in people who are being readied for hell, the things below it are opened and the things above closed toward the inflow of what is good and true. As a result, these latter can only look downward—toward hell, that is, while the former can only look upward—toward heaven, that is.

Looking upward is looking toward the Lord, since He is the common center on which all the heavens focus. Looking downward, however, is looking away from the Lord toward an opposing center on which all hell focuses (see above, nn.123, 124).

431. In the pages above, the term “spirits” has been used to mean people who are in the world of spirits; while the term “angels” has been used to mean people who are in heaven.

45.
**EVERYONE IS A SPIRIT, AS FAR AS HIS MORE
INWARD REACHES ARE CONCERNED**

432. If a person gives the matter due consideration, he can recognize that the body does not think, since it is material. Rather, the soul thinks, since it is spiritual.

Man's soul, whose immortality has been the topic of many writers, is his spirit. It is in fact immortal in all respects. It is what thinks in the body, too, since it is spiritual; and the spiritual receives the spiritual and lives spiritually, which is thinking and intending.

So all rational life that is discernible in the body belongs to the soul; none of it belongs to the body. The body, as mentioned above, is in fact material; and the material stuff which is the hallmark of the body is an addendum, almost a kind of accessory, to the spirit, so that a person's spirit can carry on a life and do useful things in a natural world whose constituents are all material and intrinsically devoid of life.

Since the material does not live, only the spiritual, we can determine that the part of man that lives is his spirit, with the body only serving it, just the way something used as a means serves a living, impelling force. People do say of a tool that it acts, impels, or impinges; but it is a fallacy to believe that this is a property of the tool and not of the person who acts, impels, or impinges through it.

433. Since everything that is alive in the body belongs strictly to the spirit (also everything that acts and senses as a result of life), none of it belonging to the body, it follows that the spirit is the actual person. This is much the same as saying that, seen in his own right, a person is a spirit, and is in comparable form as well. For the part of man that lives and senses is his spirit, and everything in man, from his head to the soles of his feet, lives and senses. This is why, when a person's body is separated from his spirit, which is called dying, he is still a person, still alive.

I have heard from heaven that some people who have died are thinking even while they are lying on mortuary tables, before their awakening, still within their own cold bodies. As far as they know, they are still alive, except that they are unable to move the smallest bit of matter that belongs to their bodies.

434. Man cannot think and intend unless there is a subject, a definable entity, which is a substance from which things proceed and in which things occur. There is no reality to anything which is thought to occur apart from a substantial subject.

We can determine this from the fact that a person cannot see without an organ which is the subject of his sight, or hear without an organ which is the subject of his hearing. There is no reality or existence to sight or hearing apart from these organs.

The same holds true for thought—which is inner sight—and attentiveness—which is inner hearing. Unless these occurred in and from substances which are organic forms which are subjects, they could not happen at all.

We can tell from these considerations that a person's spirit is just as much "in a form" as his body is, that it is in a human form, and that it enjoys abilities of sense and senses just as much when separated from the body as when it was within it. We can tell that every bit of the eye's life, every bit of the ear's life—in a word, every bit of sense life which a person has—is a property not of his body, but of his spirit within these phenomena even to their most minute details.

This is why spirits, just like men, see, hear, and feel—after release from the body not in a

natural world, to be sure, but in a spiritual one. The spirit's capacity for natural sensation during its existence in a body came from the material element added to it; but even then, it sensed spiritually in thinking and intending.

435. These matters have been mentioned in order to convince reasonable people that man, seen in his own right, is a spirit, that the bodily aspect, added for the sake of accomplishing things in the natural, material world, is not the person, but simply a tool for his spirit.

Supporting examples from experience vouch for the truth of this, since many people do not grasp rational constructs. In fact, people who have convinced themselves of the opposite proposition use devices of logic based on deceptive sense-impressions to turn these rational constructs into uncertainties. www.universe-people.com

People who have convinced themselves of the opposite proposition tend to think that the lower animals live and perceive the way man does, and therefore have a spiritual component like man's. But in fact this dies along with the body. However, the spiritual component of animals is not like man's. For man, unlike animals, has an inmost area into which something Divine flows. The Divine lifts man toward Itself and thereby bonds him to Itself, which is why man, unlike animals, is able to think about God and about the Divine elements proper to heaven and the church, to love God because of these elements and in involvement with them, and so to be bonded to Him. Whatever can be bonded to God cannot be destroyed; but anything that cannot be bonded to God is destroyed.

This "inmost" which belongs to man rather than to animals has been described above (n. 39). It is worth repeating that description at this point. For it is important for the dismissal of deceptive views derived from the opposite proposition, views held by many people who lack the capacity to draw rational conclusions on these matters because they lack information and their understanding is not open. The relevant section reads as follows:

I should like to cite a particular arcanum about the angels of the three heavens. This is something that has not occurred to man *before*, because he has not understood levels (*cf* n. 38).

Every single angel and every single person has an inmost and highest level, or something inmost and highest, where the Lord's Divine flows in first or most directly. From this center the Lord assigns places to other relatively inward elements that, according to the sequential levels, lie below in the person. We may call this inmost or highest element the Lord's entryway to angel and man. His very home within them.

It is by this something inmost or highest" that man is man and is differentiated from non-rational animals, since they do not possess it. As a result, man, unlike animals, can be raised by the Lord toward Himself as concerns his more inward reaches, or what belongs to his inner and outer mind. Man can believe in Him, be moved by love for Him, and so can see Him. As a result also, man can accept intelligence and wisdom, and can talk from rational processes. This also is the source of man's living to eternity.

But it does not come openly to the attention of any angel just what the Lord arranges and takes care of at this center, since this is above his thought and beyond his wisdom.

436. Man's being a spirit as concerns his more inward elements is something I have been granted to know by means of a great deal of evidence. If I were to cite all of it, it would fill volumes, as they say.

I have talked with spirits as a spirit, and I have talked with them as a man in a physical body. When I have talked with them as a spirit, their whole impression was that I was an actual spirit, in a human form, too, just like themselves. This is how my more inward elements looked to them, since when I talked as a spirit, my physical body was not visible.

437. Man's being a spirit as concerns his more inward elements is demonstrated by the fact that after the spirit has been separated from the body (which happens when a person dies), he is still alive, a person, the way he was before.

To assure me of this, I have been allowed to walk with practically everyone I have ever known during his physical life—with some for hours, with some for weeks or months, with some for years—all for the overriding purpose that I might be assured of this fact, and might bear witness to it.

438. I am allowed to add the following. Every single person, even while he is living in the body, is in a community with spirits as far as his own spirit is concerned, even though he is unaware of the fact. A good person is by means of these spirits in an angelic community; an evil person is in a hellish community; and each person enters that same community after his death. People who join the spirits after death are often told this and shown this.

It is not that a person is visible in that community as a spirit while he is living in the world, since at that point he is thinking on the natural level. But people who are thinking in a manner withdrawn from the body, being then in the spirit, are sometimes visible in their own communities. When they are visible, they are readily identified by the spirits who are there, because they walk along sunk in contemplation, silent. They do not look at anyone else, but act as though they did not see them. The moment any spirit speaks to them they disappear.

439. To illustrate the fact that man is a spirit as far as his more inward elements are concerned, I should like out of my experience to tell what it is like when a person is led out of the body, and when he is led by the spirit to another place.

440. As to the first matter—being led out of the body—it is like this. A person is guided into a particular state which is halfway between being asleep and being awake. In this condition, he is wholly convinced that he is awake. All his senses are as alert as when he is fully awake physically—sight, hearing, and, remarkably, touch, which is then more acutely sensitive than it ever is in physical wakefulness. In this state, spirits and angels have been seen to the life. They have been heard as well, and, remarkably, touched. Then virtually nothing of the body intervenes. This is the condition described as “being led out of the body” and “not knowing whether one is inside or outside the body.”

I have been led into this condition only three or four times, simply to let me know what it is like, and at the same time to know that angels enjoy all the senses. So does man, as far as his spirit is concerned, when he has been led out of the body.

441. As regards the second matter—being led by the spirit to another place—I have been shown by live experience what this is like and how it happens, but only two or three times. I should like to cite just one such experience.

While I was taking a walk along city avenues and through the fields, engaged in a conversation with spirits, it was exactly as though I were awake and seeing as usual. I kept on walking without straying. All the while, I was involved in a vision, seeing groves of trees, rivers, mansions, houses, people, and many other things.

But after I had been walking for some hours, I found myself suddenly involved in physical sight, and noticed that I was in another place. Bewildered by this, I realized that I had been in the kind of state people describe as “being led by the spirit to another place.” For while the condition lasts, the person pays no attention to his mute, even though this might be many miles, nor to the time, though it might be several hours or days, and there is no sense of fatigue. In this state, a person is led by routes which he himself does not know to a chosen place, without

straying.

442. These two states of man, however (states which occur when he is involved in his more inward concerns, or in other words, when he is in the spirit), are unusual. They have been shown me only to let me know what they were like, because they are recognized within the church. But talking with spirits, being with them as though I were one of them—this has been granted me while I was completely awake physically, for many years now.

443. Man's being a spirit as far as his more inward elements are concerned can be more fully supported by matters related and set forth above (nn.311-317) where we deal with the fact that heaven and hell are from the human race.

444. Man's being a spirit as far as his more inward elements are concerned, means as far as those things are concerned that belong to his thought and intention. For these are the more inward elements that make a person a person—their quality, in fact, determines the kind of person he is.

46. MAN'S AWAKENING FROM THE DEAD AND ENTRANCE INTO ETERNAL LIFE

445. When the body can no longer fulfill its functions in the natural world corresponding to the thoughts and affections of its spirit (which the person receives from the spiritual world), then we say that the person dies. This happens when the lung's respiratory motion and the heart's systolic motion cease.

The person, however, does not die. He is simply separated from the physical component which was serviceable to him in the world. The actual person is still alive.

We say that the actual person lives because the person is not a person because of his body, but because of his spirit. For the spirit does the thinking in a person, and thought together with affection constitutes the person.

We can see from this that when someone dies, he simply crosses from one world into another. This is why "death" in the Word, in its inner meaning, refers to resurrection and to continuity of life.

446. The most inward communication of the spirit is with the breathing and with the motion of the heart—the spirit's thought with the breathing and the affection proper to love with the heart. So when these two motions cease in the body, there is immediately a separation. These two motions (the lungs' respiratory one and the heart's systolic one) are the actual bonds whose breaking leaves the spirit to itself. The body, lacking then the life of its spirit, grows cold and begins to decay. The reason man's spirit communicates most inwardly with the breathing and with the heart is that all the vital motions are dependent on these two, not just in general, but in every area.

447. After the separation, the person's spirit stays in his body for a while, but not beyond the complete stillness of the heart. This varies with the ailment that causes the person's death, for in some cases, the heart's motion continues for quite a while, and in others, not long.

The moment this motion stops, the person is awakened, but this is accomplished by the Lord

alone. “Awakening” means leading a person’s spirit out of his body and leading it into the spiritual world, which is usually called “resurrection.”

The reason a person’s spirit is not separated from his body before the heart’s motion has stopped, is that the heart corresponds to affection from love, which is the person’s actual life because everyone gets his vital heat from love. Consequently, the correspondence exists as long as the bond lasts, resulting in the presence of the spirit’s life within the body.

448. As to the way this awakening happens, I have not simply been told—I have been shown by live experience so that I could have a thorough knowledge of how it happens.

449. I was brought into a condition of unconsciousness as far as my physical senses were concerned—practically, that is, into the condition of people who are dying. However, my more inward life, including thought, remained unimpaired so that I perceived and remembered the things that happened, things that do happen to people who are awakened from the dead.

I noticed that physical breathing was almost taken away; the more inward breathing of the spirit kept on, joined to a slight and still breathing of the body. Next, a communication was set up between my heartbeat and the celestial kingdom (since that kingdom corresponds to the heart in man). I even saw angels from there, some at a distance; and two of them were sitting by my head. This resulted in the removal of all my personal affections, although thought and perception continued.

[2] I was in this condition for several hours. Then the spirits who were around me left, declaring that I was dead. There was a perceptible aromatic odor, like that of an embalmed body. For when celestial angels are present, then anything that has to do with a corpse is perceived as something aromatic, which prevents spirits from coming near when they perceive it. This is how evil spirits are kept away from a person’s spirit when he is just being led into eternal life.

The angels who sat by my head were silent, only their thoughts communicating with mine. When these thoughts are accepted, the angels know that the person’s spirit is in a state to be led out of his body. The communication of their thoughts was accomplished by their Looking at my face, this being in fact how communication of thoughts takes places in heaven.

[3] Since I still had thought and perception in order to know and remember how awakening happens, I did perceive that the angels first tried to discover what my thinking was, whether it was like the thinking of people who die, which is normally about eternal Life. I also perceived that they wanted to keep my mind in that thinking.

Later on, I was told that a person’s spirit is kept in its last thought when the body dies, until it returns to the thoughts that stemmed from the affection of its general or ruling love in the world. Especially, I was allowed to perceive and feel that there was a pulling, a kind of drawing of the more inward elements of my mind—hence of my spirit—out of my body. I was told that this is done by the Lord, and is the source of resurrection.

450. When celestial angels are with someone who has been awakened, they do not leave him; for they love each and every one. But when the spirit is the kind who cannot be in fellowship with celestial angels any longer, then he wants to get away from them.

When this happens, angels from the Lord’s spiritual kingdom come, through whom the spirit is granted the benefit of light. For up to this point he had not seen anything; he had only thought.

I was shown how this happens, too. Those angels seemed in a way to roll back a covering of the left eye toward the bridge of the nose, so that the eye was opened and enabled to see. A spirit’s whole perception is that this is what happens, but it only seems that way.

Once this covering seems to have been rolled back, something bright but hazy is visible, rather like what a person sees through half open eyelids when he first wakes up. At this point, the bright hazy something seemed to me to be of a heavenly color; but then I was told that this

varies.

After this, I felt something being softly rolled off my face, which brought about spiritual thought. This rolling off from the face is an appearance as well, serving to depict that the person has come from natural thought into spiritual thought. The angels take the greatest possible care to prevent the emergence of any concept from the awakened person unless it savors of love.

Then they tell him that he is a spirit.

After the benefit of life has been given, the spiritual angels offer the new spirit every service he could ever wish in that condition, and teach him about the things that exist in the other life, but only as he can comprehend them.

If he is not the kind who is willing to be taught, the person who has been awakened craves release from the fellowship of these angels. Still it is not the angels who leave him; it is he who estranges himself from them. The angels actually love each individual, and want above all to be of service to him, to teach him, and to lead him into heaven. They find their highest delight in this.

When a spirit has thus estranged himself, he is taken away by good spirits, who offer him all kinds of help as long as he is in fellowship with them. But if his life in the world was of a kind to make fellowship with good spirits impossible, then he craves release from them as well. This happens as long and as often as necessary, until he joins the kind of spirits who wholly fit in with his life in the world, among whom he finds his kind of life. Then, remarkably, he leads the same kind of life he led in the world.

451. This introductory phase of a person's life after death, however, lasts only a few days. In the following pages we shall describe how he is guided from one state to another, and finally into heaven or hell. This again is something I have been given to know through a good deal of experience.

452. I have talked with some people on the third day after their departure, at which time the events described above (nn.449-450) were completed. I have even talked with three people I had known in the world, telling them that their funeral rites were now being arranged for the burial of their bodies. I said, "for their burial." When they heard this, they were struck with a kind of stupefaction, saying that they were alive; people were burying only the thing that had served them in the world.

Later, they were quite amazed that while they lived in the flesh they had not believed in this kind of life after death, especially that almost everyone in the church shared this disbelief. People who have not believed, in the world, in any life of the soul after the life of the body, are acutely embarrassed when they realize that they are alive. But people who have convinced themselves of this opinion make friends with others of like mind and are separated from people who were in faith. For the most part, they are attached to some hellish community, because people of this sort have denied the Divine and despised the true elements of the church. In fact, to the extent that anyone convinces himself in opposition to the eternal life of his soul, he also convinces himself in opposition to the things that belong to heaven and the church.

47.

AFTER DEATH, PEOPLE EXIST IN A PERFECT HUMAN FORM

453. From matters set forth in a number of chapters above, we can support the conclusion

that the form of a person's spirit is the human form—or that the spirit is a person even in form. We refer particularly to the chapters where it is explained that every single angel is in a complete human form (nn.73-77), that every single person is a spirit as far as his more inward reaches are concerned (nn.432-444), and that the angels in heaven come from the human race (nn.311-317).

[2] This can be discerned still more clearly from the fact that a person is a person because of his spirit, not because of his body, the bodily form being appended to the spirit in keeping with the spirit's form, not vice versa. For the spirit is clothed with a body which accords with the spirit's form. This is why a person's spirit acts into the details—even the smallest details—of the body, to the point that any part which the spirit does not activate (that is, in which the spirit is not active) is not alive.

Anyone can know this simply from the fact that thought and intention activate the whole body and all its parts, with such complete control that nothing goes its own separate way. Anything that does go its own separate way is not part of the body, but is rejected as having no living element in it. Thought and intention belong to man's spirit, not to his body.

[3] The reason why the spirit is not visible in a human form to man (either after its separation from the body or within another person) is that the physical organ of sight, the eye, inasmuch as it does its seeing in the world, is made of matter. A material entity sees only what is material, while a spiritual entity sees what is spiritual. As a result, when the material eye is shrouded, or loses its ability to work with the spiritual eye, then spirits are visible in their own form, which is a human one. This applies not only to spirits who are in the spiritual world, but even to the spirit which is in someone else while still in the body.

454. The reason why the spirit's form is the human form, is that as far as his spirit is concerned, man has been created in heaven's form; for all the elements of heaven and its design are brought together in the elements of man's mind. This is the cause of his ability to receive intelligence and wisdom.

It makes no difference whether you say "his ability to receive intelligence and wisdom" or "his ability to receive heaven," as we can support from the matters set forth about heaven's light and warmth (nn. 126-140), heaven's form (nn. 200-212), angels's wisdom (nn. 265-275), and in the chapter on heaven reflecting a person in its form, overall and in its parts (nn. 59-77)—this because of the Lord's Divine-Human, which is the source of heaven and of heaven's form (nn. 78-86).

455. A rational person can understand the matters just presented because he can see from a confluence of causes and from true things in their own proper pattern; but a person who is not rational will not understand them.

There are many reasons for this failure to understand. The chief one is unwillingness, since these matters oppose the false concepts which a person has constituted as his "truths." A person who does not want to understand for this reason closes off heaven's route to his rational capacity—a way which can still be opened if only his intention does not resist (see above, n. 424).

A great deal of experience has been used to show me that a person can understand what is true and can be rational, if only he is willing. Evil spirits who had become irrational by denying in the world the Divine and the true elements of the church, and by resolving themselves in opposition to them, have quite often been turned by Divine power toward spirits who were in the light of what is true. At that point, they grasped everything like angels, stating that these things were true and that they did grasp them all. But the moment they slipped back into their selves and turned toward the love that belonged to their own intention, they grasped nothing, and said things quite the reverse.

[2] I have even heard some hellish spirits say that they both know and observe that their behavior is evil and their thinking false, but that they cannot resist the delight and hence the intention of their love. This, they said, so bears their thoughts along that they see the evil as good and the false as true.

This enabled me to see that people involved in things false because of what is evil were able to understand, able likewise to be rational, but did not want to, their unwillingness being because they loved false things more than true as being in harmony with the evil things they were involved in.

Loving and intending are the same. For a person loves what he intends and intends what he loves.

[3] Since people are in a state which enables them to understand what is true if only they want to, I have been given leave to support with rational considerations spiritual true things pertaining to the church and to heaven. The purpose is then by rational considerations to break up the false things that have closed off the rational ability for many people, thereby perhaps opening the eye somewhat. For everyone who is involved in things true is given leave to support spiritual true things by means of rational considerations.

Who would ever understand the Word from its literal meaning, if he did not see true elements in it from an enlightened rational ability? What other source is there for so many heresies from the same Word?

456. Daily experience for many years has witnessed to me that the individual's spirit is a person after its separation from the body, and is in a similar form. A thousand times I have seen them, heard them, and talked with them—even about the fact that people in the world do not believe that spirits are what they are, and that people who do so believe are thought of by scholars as simpletons.

The spirits were heartsick at the persistence of this ignorance on earth, especially within the church, saying that this belief had spread primarily from scholars who thought about the soul on the basis of what is sensory and physical. So they gained no concept of the soul, except as being only thought; and when thought is examined apart from any subject in which it occurs and from which it stems, it is like some volatile kind of pure ether, which, on the death of the body, cannot help dissipating. However, since the church, because of the Word, believes in the soul's immortality, they had to credit it with something living like that which thought has, though they did not credit it with any capacity for sensation until it was once again bound to a body.

This view is the basis of the doctrine of resurrection and the faith which holds that this reuniting with a body will happen when the last judgment arrives. As a result of this, when anyone thinks about the soul from this doctrine and theory combined, he fails completely to grasp that the soul is spirit, and that it is spirit in human form. So it happens that hardly anyone nowadays knows what the spiritual is, let alone that people who are spiritual (as all angels and spirits are) have any human form.

[3] This is why practically all the people who arrive from this world are as bewildered as can be at being alive, at being just as much "people" as before, at seeing, hearing, and speaking, at their bodies' ability to touch as before—at there being no difference at all (see above, n. 74). But once this bewilderment is over, then they are bewildered at the fact that the church does not know anything about this condition of people after death, and consequently does not know anything about heaven and hell. All this is in the face of the fact that absolutely all the people who have lived in the world are in the other life, and are living as people.

Further, since they wondered why this (being an essential element of the church's faith) had not been made clear to man by visions, they were informed from heaven that this could have been accomplished—nothing is easier when it pleases the Lord—but that people who had

convinced themselves of false beliefs in opposition would still not have believed even if they themselves had seen. Further, they were informed that it is dangerous to support any belief by visions for people who are involved in false beliefs. For at first they would believe, but then they would deny, thus profaning that true belief itself, since profanation is believing and then denying. People who profane true things are driven down into the deepest and harshest of all the hells.

[4] This is the danger meant by the Lord's words:

He has blinded their eyes and hardened their hearts, lest they see with their eyes and understand with the heart, and turn themselves around,
and I heal them. (John 12:40)

The fact that people who are involved in false things would not believe even then is meant by these words:

Abraham said to Dives in hell, "They have Moses and the prophets; let them hear them." But he said, "No, father Abraham; but if one of the dead came to them, they would change their minds." Abraham said to him, however, "If they do not hear Moses and the prophets, they would not believe even if someone rose from the dead." (Luke 16:29-31)

457. When a person's spirit first enters the world of spirits, which (see above) happens shortly after his awakening, it has a face and a sound of voice similar to what the person had in the world. The reason is that at this point he is in a state proper to his more outward elements, the more inward ones being not yet uncovered. This state is the first one people have after their decease.

Later on, the face changes and becomes quite different. It becomes like his dominant affection or love, the kind that engaged the more inward elements of his mind in the world, and that engaged his spirit within his body. For the face of a person's spirit differs markedly from his physical face. His physical face comes from his parents, while his spirit's face stems from his affection, being its image. The spirit comes into this after the life in the body when the more outward elements are removed and the more inward ones unveiled. This state is the person's second [Lat. "third", but cf. n. 499 below] one.

I have seen some people just arrived from the world, and recognized them by face and voice; but when I saw them later, I did not recognize them. The ones who were involved in good affections had beautiful faces, while the ones who were involved in evil affections had misshapen faces. Seen in its own right, a person's spirit is nothing but his affection: its outer form is his face.

Another reason faces change is that people in the other life are not allowed to feign affections which do not really belong to them. That is, they are not allowed to put on a face contrary to the love they are engaged in. Absolutely everyone there is resolved into a state in which he speaks the way he thinks, and displays in his expression and gestures what his intentions are.

This, then, is why everyone's face becomes a form and likeness of his affections. And this is why all the people who recognized each other in the world recognize each other in the world of spirits, but not in heaven or hell, as stated above (n. 427).

458. Hypocrites' faces change later than other people's faces because they by practice have formed the habit of arranging their more inward elements into a copy of good affections. As a result, they do not look unattractive for quite a while. However, since this imitative level is stripped off step by step, and the more inward elements of their minds are arranged in the form of their affections, later on they become more misshapen than other people.

Hypocrites are people who have talked like angels, but have given more inward acknowledgment to nature alone, not to the Divine therefore, and who have consequently denied the things proper to the church and heaven.

459.It is worth knowing that the more inwardly a person has loved Divine truths and has lived by them, the more beautiful is his human form after death. For everyone's more inward elements are both opened and formed according to his love and life. Consequently, the more inward the affection, the more it shares in heaven's form, and therefore the more comely is its face.

This is why angels who are in the inmost heaven are the most beautiful—because they are forms of celestial love. People who have loved Divine truths more outwardly and hence have lived them more outwardly are less beautiful. For only relatively outward things shine from their faces; a more inward, celestial love does not shine through these relatively outward things. Neither, then, does heaven's form in its own intrinsic quality. Something rather obscure can be seen in their faces, something not enlivened by the shining through of a more inward life. In a word, all perfection increases toward more inward levels and decreases toward more outward levels. As perfection rises and falls, so does beauty.

I have seen angelic faces of the third heaven, whose quality was such that no artist, with all his skill, could impart enough of that kind of light to his colors to capture a thousandth part of the light and life you can see in their faces. But the faces of angels of the lowest heaven can be captured to some extent.

460. In conclusion, I should like to offer a particular "arcanum" never before known to anyone—namely that everything good and true that comes from the Lord and constitutes heaven is in a human form. This applies not only overall and most broadly, but in every part and in least detail. This form influences everyone who accepts what is good and true from the Lord, and causes everyone in heaven to be in a human form in keeping with his acceptance.

This is why heaven is alike overall and in detail, why the human form applies to the whole, to each community, and to each angel, as presented in the four chapters that run from n. 59 through n. 86. We need to add to this that the human form applies to the details of thought that stem from heavenly love in angels.

But this arcanum does not fit comfortably into the understanding of any man, though it does fit clearly with angel's understanding, since they are in heaven's light.

48.

AFTER DEATH, A PERSON IS ENGAGED IN EVERY SENSE, MEMORY, THOUGHT, AND AFFECTION HE WAS ENGAGED IN, IN THE WORLD: HE LEAVES NOTHING BEHIND EXCEPT HIS EARTHLY BODY

461. Manifold experience has witnessed to me that when a person crosses over from the natural into the spiritual world, which happens when he dies, he carries with him everything that is his, or everything belonging to his person, except his earthly body. For when a person enters the spiritual world, or the life after death, he is in a body the way he was in this world. There seems to be no difference, since he does not feel or see any difference. But his body is spiritual, and so is separated and purified from earthly elements. Further, when something spiritual touches and sees something spiritual, it is just the same as when something natural touches and sees something natural.

As a result, when a person has become a spirit, he cannot tell that he is not in the body he had in the world, and consequently does not know that he has died.

[2] Further, the spirit person enjoys every outward and inward sense he enjoyed in the world. As before, he sees; as before, he hears and speaks, he smells and tastes; as before he feels the pressure when he is touched. He still yearns, wishes, craves, thinks, ponders, is moved, loves, and intends as before. A person Who enjoyed scholarly work reads and writes as before. In a word, when a person crosses from one life to the other, or from one world to the other, it is as though he had gone from one place to another and had taken with himself all the things he possessed in his own right as a person. This holds true to the point that one cannot say that a person has lost anything of his own after death, which is a death of the earthly body alone.

He even carries his natural memory with him. For he keeps all the things he has heard, seen, read, learned, or thought in the world from earliest infancy right to the last moment of his life. However, since the natural items that dwell in his memory cannot be reproduced in a spiritual world, they quiesce the way they do with a person who is not thinking about them. Still, they can be duplicated when it pleases the Lord.

We shall have more to say shortly, however, about this memory and its state after death.

A sense-oriented person is quite incapable of believing that a person's condition after death is like this, since he does not grasp it. For a sense-oriented person can only think in terms of nature, even about spiritual matters. So if he does not sense something—that is, see it with his physical eyes and touch it with his hands—he says that it does not exist, as we read of Thomas (John 20:25, 27, 29). On the nature of the sense-oriented person, see above (n. 267).

462a. However, the difference between a person's life in the spiritual world and his life in the natural world is substantial, both in regard to his outer senses and their affections. People who are in heaven have far more delicate senses (that is, they see and hear far more precisely) and they think more wisely than when they were in the world. For they see by heaven's light, which surpasses earth's light by many degrees (see above, n. 126); they hear, too, through a spiritual atmosphere, which also surpasses the earthly one by many degrees (n. 235).

The difference for these outer senses is like the difference between something clear and something veiled by a cloud in the world, or between noonday light and evening shadows. Heaven's light, being the Divine-True, actually gives angels' sight the ability to notice and distinguish the tiniest things. [2] Further, their outer sight corresponds to an inner sight or discernment. For the one sight, for angels, flows into the other so that they act as one, which is why they have such keenness. In like fashion too, their hearing corresponds to their perception, which is a matter of both discernment and intention. So they notice in a speaker's tone and words the tiniest details of his affection and thought—matters of affection in the tone, and matters of thought in the words (see above, nn. 234-245).

For angels, though, the other senses are not so delicate as the senses of sight and hearing, because sight and hearing rather than the others are the servants of their intelligence and wisdom.

If the other senses operated at a like level of delicacy, they would detract from the light and pleasure of their wisdom and bring in a delight in pleasures of various cravings of the body. These veil and cripple the discernment to the extent that they assume leading roles, as happens with people in the world who are sluggish and dull in matters of spiritual truth to the extent that they gratify their taste and give in to the panderings of the sense of physical touch.

[3] From the matters set forth in the chapter on the wisdom of heaven's angels (nn. 265-275), we can conclude that the more inward senses of heaven's angels, belonging to their thought and affection, are more delicate and more perfect than those they had in the world.

As touches the difference between the state of people in hell and their state in the world, this too is substantial. Great as is the perfection and excellence of outer and inner senses for angels who are in heaven, just as great is the imperfection for people who are in hell. But we will deal with their condition later.

462b. As to the retention by people from the world of their whole memory, this has been shown me by many things. I have seen and heard quite a few things worth relating, and should like to tell some of them in a sequence.

There were people who denied crimes and disgraceful things they had committed in the world. So lest people believe them innocent, all things were uncovered and reviewed out of their memory, in sequence, from their earliest age to the end. Foremost were matters of adultery and whoredom.

[2] There were some people who had taken others in by evil devices and who had stolen. Their wiles and thefts were recounted one after another—many of them things hardly anyone in the world had known other than the thieves themselves. They admitted them, too (since they were made clear as daylight), together with every thought, intent, pleasure, and fear which had then combined to agitate their spirits.

[3] There were people who took bribes and made a profit out of judicial decisions. These people were examined from their memory in similar fashion, and from this source everything they had done from the beginning to the end of their tenure of office was reviewed. There were details about how much and what kind, about the time, about the state of their mind and intent, all cast together in their remembrance, now brought out into sight, running past several hundred.

This has been done with other people, and, remarkably, their very diaries where they wrote things like this have been opened and read right in front of them, page by page.

[4] There were people who had lured virgins into dishonor and had violated chastity, who were called to a similar judgment, with details extracted and narrated from their memory. The actual faces of the virgins and other women were produced just as though they were there, with the locales, the voices, the moods. This was just as immediate as when something is presented to the sight. Sometimes these demonstrations lasted for some hours.

[5] There was one person who thought nothing of disparaging others. I heard his disparaging remarks repeated in their sequence, his defamations as well, in the actual words—whom they were about, whom they were addressed to. All these elements were set forth and presented together in wholly life-like fashion; yet the details had been studiously covered up by him while he had lived in the world.

[6] There was a particular person who had robbed a relative of his inheritance by some crafty device. He too was refuted and judged in a similar way. Strange as it seems, the letters and papers which had passed between them were read in my hearing, and they said that not a word was missing.

[7] This same person, shortly before his death, had secretly killed a neighbor by poison. This was laid bare in the following way. A trench seemed to be dug at his feet, and after it was dug out, a man emerged as though from a tomb and shouted at him, ‘What have you done to me?’ Then everything was unveiled—how the poisoner had talked with him as a friend and had offered him a drink, then what he had planned beforehand and what happened afterwards. Once these matters were uncovered, he was sentenced to hell.

[8] In short, each evil spirit is shown clearly all his evil deeds, his crimes, thefts, deceits, and devices. These are brought out of his own memory and proven; there is no room left for denial, since all the attendant circumstances are visible at once.

I have even heard the things which a person thought during a month seen and reviewed by angels out of his memory, a day at a time without error—things recalled as though the person were engaged in them at the time they happened.

[9] We can conclude from these instances that a person carries with him his whole memory, and that nothing is so well hidden in the world that it is not brought out into the open after death, in public, in keeping with the Lord’s words,

Nothing is concealed that will not be uncovered, and nothing hidden that will not be

recognized. So what you have said in the darkness will be heard in the light, and what you have said in the e~... will be proclaimed on the housetops.

(Luke 12:2-3)

463. When a person's deeds are being laid bare to him after death, the angels who are given responsibility for examining him look carefully at his face. The examination then spreads through his whole body, beginning with the fingers of one hand, then the other, and continuing in this fashion through the whole.

Because I was puzzled as to the reason for this, it was unveiled, as follows. Just as the details of thought and intention are written on the brain because their origins are there, so they are written on the entire body as well, because all elements of thought and intention move out from their origins into the entire body, where they are bounded as being in their final forms. This is why the things that are written in a person's memory, that have come from intention and consequent thought, are not written on the brain alone, but on the whole person, where they occur in a pattern that follows the pattern of the parts of the body.

This enabled me to see that a person's overall quality is the same as the quality of his intention and consequent thought, even to the point that an evil person is his own "evil" and a good person is his own "good."

We can also draw a conclusion from these considerations about the meaning of a person's "book of life" mentioned in the Word. It is indeed the fact that everything—both deeds and thoughts—is written on the whole person, seeming to be read in a book when called from the memory, and to be seen in visual likeness when the spirit is examined in heaven's light.

I should like to append a noteworthy occurrence that involves man's memory as it endures after death, an occurrence which convinced me that it is not just the broad outlines that have entered the memory which persist, but the most minute details as well: they are never erased.

I saw some books with writing in them, like books in the world, and I was informed that these had come out of the memory of the people who had written them, without a word missing that had been in the book any one of them had written in the world. In the same way, the most minute details of everything can be drawn from someone's memory, even things he himself has forgotten in the world.

The following reason was then unveiled. Man has an outer and an inner memory, the outer one belonging to his natural person, and the inner one belonging to his spiritual person. The details which a person has thought, intended, said, done—even what he has heard and seen—are written on his inner or spiritual memory. There is no way to destroy the things that are there because they are written at once on the spirit itself and on the members of its body, as stated above. So the spirit is formed in keeping with the thoughts and acts of its intention.
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I know these things seem very strange, and on this account are almost impossible to believe; still they are true.

Let no one then believe that there is anything a person has thought within himself or done in secret that remains hidden after death. Let him rather believe that each and everything will then be visible as in broad daylight.

464. Even though a person retains possession of his outer or natural memory after death, still the simply natural elements it contains are not brought out again in the other life. Instead, it is the spiritual elements connected to the natural ones by their correspondences.

Yet when these are presented to view, they seem to be in just the same form they had in the natural world. For all the things that are visible in the heavens look like things in this world, even though they are not essentially natural but spiritual, as presented in the chapter on representations and appearances in heaven (nn. 170-176).

[2] The outer or natural memory, however, as concerns such of its contents as derive from what is material, from time and space, and from other things proper to nature, does not serve the spirit in the same function it performed for it in the world. For when a person in this world has thought on the basis of the outer sensory level and not at the same time on the basis of the inner or “intellectual” sensory level, he has thought naturally and not spiritually. In the other life, though, when he is a spirit in the spiritual world, he does not think naturally, but spiritually. Thinking spiritually is thinking “with discernment” or “rationally.”

This is why the outer or natural memory becomes dormant as far as material elements are concerned, and only those elements come into play which the person has drawn out through the material elements and made rational while he was in the world.

The reason for the dormancy of the outer memory in regard to its material elements is that these cannot again be brought out. Spirits and angels, in fact, talk from the affections and consequent thoughts that belong to their minds. So things which do not square with these cannot be articulated, as we can conclude from the statements about the speech of angels in heaven and their speech with man (nn.234-257).

[3] This is why a person is rational after death to the extent that he has become rational by means of language and data in this world, not to the extent that he was skillful with languages and data.

I have talked with many people who were believed to be learned in the world because of their acquaintance with ancient languages like Hebrew, Greek, and Latin, but who had not developed their rational ability by means of what was written in these languages. Some of them seemed as simplistic as people who had no acquaintance with these languages; some seemed stupid, although an arrogance stayed with them as though they were wiser than other people.

[4] I have talked with some people who believed in the world that a person’s wisdom depended on how much his memory had in it. These people also stuffed their memories with a mass of material, and talked almost on the basis of this alone. As a result, they did not talk on their own, but echoed others, and did not perfect any rational ability by means of their matters of memory.

Some of them were stupid, some foolish—grasping absolutely nothing true, not knowing whether it was true or not, latching on to all kinds of false things which self-styled scholars market as true. In fact, on their own they cannot see whether anything is true or not, which means they cannot see anything rationally when they listen to other people.

[5] I have also talked with people who had done a great deal of writing in the world—in many different disciplines—and who as a result had a reputation for scholarship over much of the globe. Some of them could actually think logically about matters of truth, about whether things were true or not. Some did understand that they were true while they were talking with people involved in the light of truth, but still did not want to understand. So these people habitually denied the matters of truth when they were involved in their own falsities and therefore in themselves. Some were no wiser than the illiterate masses. Each one, that is, had developed his own rational ability in his own way, by means, so to speak, of the studies he had composed and copied.

But as for people who have been opposed to the true elements of the church, who have done their thinking on the basis of matters of data, and who have convinced themselves of false propositions by this means, they have not developed their rational ability. They have developed only an ability to use logic, an ability people in the world believe to be rationality. It is, however, an ability distinct from rationality. It is a faculty of “proving” whatever one likes, of seeing false rather than true things on the basis of preconceptions and fallacies.

There is no way people like this can be “driven home” to any recognition of things true, since true things cannot be seen from false ones, though false things can be seen from true ones.

A person’s rational ability is like a garden with things growing in it, or like fallow ground. [6] His

memory is the soil, his true data and his insights are the seeds. Heaven's light and warmth make them come up; without these no sprouting takes place. This latter is what happens if heaven's light (which is the Divine-True) and heaven's warmth (which is Divine love) are not let in. They are the only sources of rational ability.

It grieves angels very deeply that learned people for the most part give nature credit for everything and consequently close off the more inward reaches of their minds, so that they cannot see any element of what is true from the light of what is true, which is heaven's light. As a result, in the other life they lose their faculty of logical thought, to prevent them from using devices of logic to spread false understandings among simple good folk and leading them astray. They are banished to desert areas.

465. One particular spirit was feeling resentful because he did not remember a lot of things he had known in his physical life, feeling sorry for the pleasure he was missing, in which he had previously found the greatest possible delight. He was however told that he had lost nothing whatever, that he knew everything in detail. Further, in the world where he now was, bringing things like these out to his consciousness was not allowed. It was enough that he now had the ability to think and talk much better and more perfectly, without submerging his rational ability the way he had before in thick confusions, in material, physical things, which were useless in the kingdom he had now entered. Now, he was told, he had everything conducive to the function of eternal life; there was no other way he could become blessed and happy. So it was ignorance to believe that in this kingdom intelligence died at the departure and dormancy of the material things in the memory. The situation is like this instead: to the extent that a mind can be led away from the sensory matters in the outer person or the body, it is raised to spiritual and celestial matters.

466. The nature of the memories is sometimes presented to view in the other life, in forms visible only there. Many things are presented to view there which otherwise, for men, issue only as concepts. The more outward memory there takes on a form like a callus; the more inward a form like the medullary substance we find in the human brain, which enables us to know what they are like.

People whose whole preoccupation in their physical life was with the memory, and who therefore have not developed their rational ability, have what looks like a hard callousness, with something like stringy tendons within it. People who have filled their memories with falsities have something that looks hairy and shaggy, because of the disorganized mass of stuff. People who have been preoccupied with memory because of a love of self and the world have something that looks stuck together and calcified. People, who have wanted to plumb Divine secrets by means of outward data, especially those of philosophy, unwilling to believe anything unless convinced by these means, have a memory that looks gloomy, and has a quality of absorbing light rays and turning them into shadows. As for deceitful and hypocritical people, their memory looks like something hard and bony, like ivory, which reflects light rays.

But as for people who have been involved in what is good from love and in true things of faith, this kind of callus is not visible in them, since their more inward memory sends light rays through into their more outward memory, which rays find their end-points in the objects of concepts of that outer memory—in, so to speak, their foundation or their soil. There they find wholly agreeable vessels. For the outer memory is the last member of a sequence, in which spiritual and celestial elements softly find their end-points and come to rest, when there are good and true elements in it.

467. People who are involved in love to the Lord and in caring about the neighbor have while they are living in the world an angelic intelligence with and within them, but it is hidden away in

the most inward reaches of their inner memory. There is no way for this intelligence and wisdom to become manifest to them before they shed what is physical. Then the natural memory is put to sleep, and the people are awakened to a more inward memory, then step by step to a real angelic memory.

468. We may now state briefly how a rational ability is developed.

A true rational ability is made up of true, not false elements; anything made up of false elements is not rational. There are three kinds of true elements—civic, moral, and spiritual.

Civic true elements have to do with matters of legal decision and governmental forms in kingdoms—in general with what is just and fair in this area. Moral true elements have to do with matters of an individual's personal life in relation to groups and associations, generally as concerns what is honest and upright, and particularly as concerns virtues of every kind. Spiritual true elements, though, have to do with matters of heaven and the church, in general to the good that belongs to love and the true that belongs to faith.

[2] There are three levels of life in every individual (see above, n. 267). His rational capacity is opened on the first level by means of civic true elements, on the second level by moral true elements, and on the third by spiritual true elements.

But it does need to be known that a rational ability is not thus formed and opened by virtue of the person's knowing these elements, but by virtue of his living by them. "Living by them" means loving them out of a spiritual affection; and "loving them out of a spiritual affection" is loving what is just and fair because it is just and fair, loving what is honest and upright because it is honest and upright, loving what is good and true because it is good and true. On the other hand, living by them and loving them out of a physical affection is loving them for self's sake, for the sake of reputation, prestige, and profit. So an individual is nonrational to the extent that he loves these true elements out of a physical affection. He does not really love them; he loves that self which these true elements serve the way slaves serve their master. And when true things become a corps of slaves, they do not gain entrance to the person or open any level of his life, not even the first. They simply come to rest in his memory, as data in material form, and bind themselves to his love of self, which is a physical love.

[3] We can establish on this basis how a person becomes rational—namely, on the third level by a spiritual love of the good and the true that belong to heaven and the church, on the second level by a love of what is honest and upright, and on the first level by a love of what is just and fair. Further, these latter two loves become spiritual because of a spiritual love of what is good and true, because this flows into them, binds itself to them, and so to speak forms its own countenance within them.

469. Spirits and angels have just as much memory as man. The things they have heard, seen, though, intended, and done stay with them; and their rational ability is constantly being developed by means of their memory, to eternity. This is why spirits and angels are perfected in intelligence and wisdom by means of their insights of what is true and good, just as men are.

A substantial amount of evidence has enabled me to know that spirits and angels have memory. I have in fact seen that everything they thought and did, openly or secretly, was called out of their memories while they were with other spirits. Then too, I have seen that people who were involved in some particular true matter out of a simple, good motive, were initiated into insights and thereby into intelligence, and then were led away into heaven.

But it needs to be known that they are not initiated into insights, and thereby intelligence, beyond the level of their affection for the good and the true they engaged in in the world—not beyond that level. Every spirit and angel keeps the amount and quality of affection he had in the world. This is later perfected by being filled, which continues to eternity. For there is nothing that cannot keep being filled to eternity; in fact, every particular things can be diversified in an infinite

number of ways and hence enriched by different elements, and thereby multiplied and made fruitful. There is no end of any good thing, because it comes from the Infinite.

On the constant perfecting of spirits and angels in intelligence and wisdom by means of insights of what is good and true, see the chapters on the wisdom of heaven's angels (nn. 265-275), on Gentiles and people from outside the church in heaven (nn. 318-328), and on little children in heaven (nn. 329-345). On the restriction of this to the level of affection for the good and the true which they engaged in the world, see n. 349.

49. A PERSON'S QUALITY AFTER DEATH IS THE SAME AS THE QUALITY OF HIS LIFE IN THE WORLD WAS

470. Every Christian knows from the Word that the life of each individual stays with him after death. For it is stated in many places that the person will be judged and rewarded according to his deeds and works. Further, anyone who does his thinking on the basis of what is good and really true cannot help seeing that a person who lives well goes to heaven and a person who lives evilly goes to hell.

However, the person who is involved in what is evil is unwilling to believe that his state after death depends on his life in the world. He thinks rather (especially when he gets sick) that heaven is granted to an individual out of pure mercy, no matter how he has lived, and that it depends on a faith which he separates from life.

471. There are many places in the Word where it is stated that man will be judged and rewarded according to his deeds and works. I should like to cite a few at this point.

The Son of man is going to come in the glory of His father with His angels, and then He will recompense everyone according to his works. (Matthew 16:27)

Blessed are the dead, who die in the Lord . . . indeed, says the Spirit, so that they may rest from their 1a~~... their works follow them. (Revelation 14:13)

I will give to each individual according to his works. (Revelation 2:23)

I saw the dead, small and great, standing in front of God; and the books were opened; and the dead were judged by the things which were written in the books, according to their works; . . . the sea yielded up those who were dead within it, and death and hell yielded up those within them; and all were judged according to their works. (Revelation 20:12-13)

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

Everyone. . . who hears My words and does them, I will compare to a prudent man,..., but everyone who hears My wor~... and does not do them, is compared to a stupid man. (Matthew 7:24, 26)

Not all the people who say to me, 'lord, Lord" will enter the kingdom of the heavens, but rather the person who does the will of My Father who is in the heavens. Many will say to Me in that day, "Lard, Lord, have we not prophesied through Your name, and through Your name cast out demons, and in Your name done many good deeds?" But I will declare to them, "I do not know you: depart from Me, you

evildoers.” (Matthew 7:21-23)

Then you will begin to say, ‘We ate and drank with you; you taught in our streets.’ But He will say, “I tell you, I do not know you evildoers.” (Luke 13:25-27)

I will reward them according to their work, and according to the deed of their hands. - (Jeremiah 25:14)

[Jehovah] whose eyes are open over all the ways of man, to give to each according to his ways, and according to the fruit of his works. (Jeremiah 32:19)

I will come to oversee... his ways, and I will give him the reward of his works. (Hosea 4:9)

Jehovah.. . deals with us in keeping with our ways and in keeping with our works. (Zechariah 1:6)

When the Lord foretells the Last Judgment, He examines nothing but works; and He states in Matthew 25:32-46 that people who have done good works will enter eternal life and people who have done evil works will enter condemnation. The same view is presented in many other passages about man’s salvation and condemnation.

We can see that works and deeds are a person’s outward life, and that the quality of his inward life takes visible form through them.

472. “Deeds and works,” however, does not mean deeds and works simply as they present themselves in outward form; it means also the way they are inside. We all do in fact realize that every deed and work comes out of a person’s intention and thought. Unless it did come from this source, it would be movement only, of the kind produced by machines and models. So seen in its own right, a deed or work is only a result which takes its soul and life from intention and thought. Accordingly, it is intention and thought in outward form.

It follows from this that the quality of the intention and thought which produce a deed or work determine the quality of the deed or work. If the thought and intention are good, then deeds and works are good; while if the thought and intention are evil, then the deeds and works are evil, even though the two kinds may look alike in outward form.

A thousand people may behave alike—that is, face us with similar deeds, so similar that we can scarcely tell them apart by their outward form. But each particular one is different, seen in its own right, because it comes from a different intention.

[2] Let us take behaving honestly and fairly with our fellow-citizen as an example. One person can behave honestly and fairly with him in order to seem honest and fair, for his own sake and for the sake of prestige. Another may do the same for the sake of this world and for profit, a third for reward and credit, a fourth to maintain a friendship, a fifth out of fear of the law, of loss of reputation and position, a sixth to attract someone to his own clique, which may well be evil, a seventh to deceive, and others for still different purposes. Yet in spite of the fact that all these people’s deeds seem good (for behaving honestly and fairly with the fellow citizen is a good thing), they are still evil because they are not done because of what is honest and fair, because the person loves what is honest and fair, but because of self and the world, which are loved. The honest and the fair work for this love the way slaves work for their master, who devalues and dismisses them when they do not work for him.

[3] People who act out of a love for what is honest and fair, behave honestly and fairly with their fellow-citizens in ways that look the same in outward form. Some of them act on the basis of what is true in their faith, or from obedience because this is enjoined in the Word; some act on the basis of what is good in their faith, or conscience, because it is a matter of religion; some act on the basis of what is good in charity toward the neighbor, because what is good for him must be taken into account; some act on the basis of what is good in love to the Lord, because the

good needs to be done for its own sake, the honest and just therefore for their own sakes, loving what is honest and just because they come from the Lord and because the Divine element that comes from the Lord is within them, making them Divine when viewed in their actual essence.

The deeds and works of these people are inwardly good, and so they are outwardly good as well. For as already stated, the whole quality of deeds and works depends on the quality of the thought and intention they come from. Without these latter they are not deeds and works, only inanimate movements. We can conclude from these considerations what “works” and “deeds” mean in the Word.

473. Deeds and works, being matters of intention and thought, are matters of love and faith as well. Accordingly, their quality depends on the quality of love and faith, for it makes no difference whether you say “the love” or “the intention” of a person, no difference whether you say “the faith” or “the settled thought” of a person. If a person loves something, he also intends it; if he believes something, he also thinks it. If a person loves what he believes, then he intends it, and does it to the extent that he can.

Everyone is capable of knowing that love and faith are within man’s intention and thought, not outside them, because intention is what catches fire with love, and thought is what lights up in matters of faith. As a result, the only people who are enlightened are the ones who are capable of thinking wisely; and it is in proportion to this enlightenment that they think what is true and intend what is true—or believe what is true and love what is true, which is the same thing.

474. It is however worth knowing that intention makes the person. Thought makes the person only to the extent that it comes out of intention, with deeds or works coming out of this pair. Another way of saying the same thing is to say that love makes the person, with faith making him only to the extent that it comes out of love, and with deeds and works coming out of this pair. It follows, then, that intention or love is the actual person. For things which come forth belong to the source from which they come; “coming forth” is being brought forth and presented in a form suitable for perception and visibility.

We may conclude from these considerations what a faith separated from love is. It is no faith at all, only information which has no spiritual life in it. In a like vein, we may conclude what a deed or work is without love. It is not a deed or work of life, but a deed or work of death. It contains something that looks like life as a result of evil love and false faith. This “something that looks like life” is what we call “spiritual death.”

475. Beyond this, it is worth knowing that the whole person is present in his deeds or works, and that his intention and thought (or his love and faith), which are his more inward elements, are not fulfilled until they occur in deeds or works which are his more outward elements. These more outward elements are the “last things” in which the more inward things find their boundaries. Without boundaries, they are undefined entities which have not yet become present, and which therefore are not yet in the person.

Thinking and intending without doing when doing is possible, are like something on fire which is sealed into a container and extinguished. Or, it is like a seed sown in the sand which does not sprout, but rather dies, together with its power to reproduce. But thinking and intending and consequently doing are like something on fire that gives warmth and light in all directions. This is also like seed sown in the earth which sprouts into a tree or flower and is truly present.

Everyone is capable of knowing that intending and not doing when doing is possible, is not really intending, that loving and not doing what is good when doing is possible is not really loving. This is merely thinking that one intends and loves; that is, it is thought all by itself, which fades away and dissipates.

Love, intention, is the very soul of a deed or work. This soul forms its body in the honest and

fair things which the person does. This alone is where a person's spiritual body, or the body of his spirit, comes from. That is, it is formed entirely out of the things the person does out of love or intention (see above, n. 463). In short, all the elements of a person and of his spirit are within his deeds or works.

476. This now enables us to conclude what is meant by the life which a person keeps after death. It is his love and consequent faith, not only potential, but in act as well. So it is his deeds and works because these hold within them all the elements of the person's love and faith.

477. There is a "ruling love" which a person keeps after death, and which never changes to eternity. Everyone has a considerable number of loves, but they all go back to his ruling love and make one with it—or, taken all together, compose it.

All the elements of intention that are in harmony with the ruling love are called "loves," because they are loved. Some of these loves are more inward, some more outward; there are some directly bound and some indirectly bound; some are nearer, some are farther away; there are various kinds of subordination.

Taken all together, they make up a kind of kingdom. Thus they are in fact organized within a person, even though he is completely unaware of their organization. To some extent, however, this is made known to people in the other life, for they have an outreach of thought and affection there that depends on this organization. This is an outreach into heavenly communities if the ruling love is made up of loves of heaven, but an outreach into hellish communities if the ruling love is made up of loves of hell.

The reader may see above that spirits' and angels' every thought and affection has an outreach into communities. See the chapter on the wisdom of heaven's angels, and the chapter on heaven's form which determines friendships and communications there.

478. But the things mentioned so far appeal only to the thought of a rational person. To present these matters directly to sense perception, I should like to append some observed experiences to illustrate and reinforce the following points:

First: After death, a person is his love or intention.

Second: To eternity, a person stays the way he is as far as his intention or ruling love is concerned.

Third: a person who has a heavenly and spiritual love enters heaven; while a person who has a physical and worldly love without a heavenly and spiritual one enters hell.

Fourth: a person does not keep his faith if it does not come from a heavenly love.

Fifth: Love in act is what lasts; hence this is the person's life.

479.(i) *After death, a person is his love or intention.* This has been borne in on me by observed experience over and over again. The whole heaven is divided into communities on the basis of differences in the good that comes from love. Every single spirit who is raised into heaven and becomes an angel is taken to the community where his love is, and once he is there he is where he belongs [*apud se*], so to speak—as though he were at home, where he was born. An angel senses this, and makes close friends with others like himself.

When he leaves and goes somewhere else, there is a certain constant resistance. This is the effect of his longing to return to those who are like himself, which means to his own ruling love. This is how close friendships are formed in heaven.

The same holds true in hell, where people also form friendships on the basis of loves which are opposed to heavenly ones (on the matter of communities' making up heaven and also hell, and their being distinguished on the basis of differences in love, see above, nn. 41-50 and 200-212).

[2] We may establish that after death a person is his love from the fact also that there is a removal after death, a kind of carrying away, of the elements which do not make one with his ruling love. If a person is good, then all the things that are discordant or that disagree are removed and, so to speak, carried away. In this way he is installed in his own love. The same happens with a person who is evil (the difference being that true things are carried away from him, while false things are carried away from a good person), until finally each individual becomes his own love. This takes place when the spirit-person is brought through into the third state described below. Once this has happened, the person constantly turns his face toward his love, keeping it always before his eyes wherever he turns (see above, nn.123- 124).

[3] Spirits without exception can be led anywhere as long as they are kept in their ruling love. They are unable to resist even though they know what is happening and think that they will resist. Attempts have often been made to see whether they could act at all contrary to that love, but to no avail. Their love is like a chain or rope fastened around them, so to speak, by which they can be pulled along, and which they cannot escape.

The same holds true for people in this world: their own love leads them too, and they are led by others by means of their own love. It is all the more true when they become spirits, because then they are not allowed to present the semblance of any other love, or to pretend a love that is not really theirs.

[4] All personal association in the other life evidences the fact that a person's spirit is his ruling love; for in fact, so far as anyone acts and talks in keeping with someone else's love, that person seems complete, with a fully expressive, cheerful, lively face. But so far as anyone acts and talks contrary to someone else's love, that person's face begins to change, to become hazy, and to fade from view. Eventually the whole person vanishes as though he had never been there. I have often been amazed that this is so, since nothing like it can occur in our world; but I have been told that something like this does happen to the spirit of a person, which is no longer within another person's view when it turns away from that other.

[5] I have been able to see that the spirit is its ruling love from another fact too, namely that every individual spirit grasps and claims as his own everything that fits in with his love, while casting off and disavowing everything that does not fit in. Everyone's love is like a spongy or porous tree trunk, that soaks up the kinds of fluid that foster the growth of its foliage, and repels others. It is like animals of all sorts, that recognize their foods, and seek out those that agree with their natures and avoid the ones that disagree. Every particular love wants to be nourished by what is appropriate to it—an evil love by false things, and a good love by true things.

Several times, I have been enabled to see how good, simple folk wanted to educate evil people in matters of truth and goodness, and how these latter ran away from this education; and when they reached their own kind, they grasped the false elements that suited their love with an intense pleasure. I have also been enabled to see good spirits talking with each other about true things, which the good people present listened to eagerly, while the evil ones who were also present paid no attention whatever, just as though they did not hear anything.

Paths are visible in the spiritual world. Some lead to heaven, some to hell; one to one community, one to another. Good spirits travel only along paths that lead to heaven, to the community which is involved in the particular good that comes from their own love. They do not see paths leading in other directions. Evil spirits follow only paths that lead to hell, to the particular community there which is involved in the evil that comes from their own love. They do not see paths leading in other directions; and even if they do, they do not want to follow them.
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Paths like this in the spiritual world are “real appearances” which correspond to true or false things, which is why “paths” in the Word have the same meaning.

These sample experiences reinforce the things already stated on the grounds of reason, namely that after death every person is his own love and his own intention. We say “intention”

because everyone's actual intention is his love.

480.(ii) *To eternity, a person stays the way he is as far as his ruling love or intention is concerned, which too I have had supported by a good deal of experience. I have been allowed to talk with some people who had lived two thousand years ago, people whose lives are described in histories and are therefore known. These people were found to be still the same, just like their descriptions, including the matter of the love which was the source and determining principle of their lives.*

There were other people who lived seventeen centuries ago, known from historical sources, some who lived four centuries ago, some three, and so on, with whom I have been enabled to talk. I discovered that the same affection still reigned within them, the only difference being that their loves' pleasures had been changed into the kinds of thing that corresponded to them.

Angels said that the ruling love's life is never to all eternity changed for anyone because everyone is his own love. So changing this for a spirit would be taking away or extinguishing his life. Further, they told me why—namely that after death a person can no longer be re-formed by teaching the way he could in the world, because his lowest level, which is made up of natural insights and affections, is then stilled and is incapable of being opened because it is not spiritual (see above, n. 464). The more inward elements, which are proper to the person's mind or spirit [*animus*], rest on this level like a house on its foundation; and this is why a person stays to eternity the way his love's life was in the world.

Angels are quite amazed at man's ignorance of the fact that everyone's quality is the quality of his ruling love, and at the widespread belief in the possibility of salvation by direct mercy and by faith only, regardless of the quality of life. They are amazed at man's ignorance of the fact the Divine mercy is indirect, that it involves being led by the Lord both in this world and thereafter to eternity, that people whose lives are not involved in evil are the ones who are led out of this mercy. Man does not even know that faith is an affection for what is true, which comes out of a heavenly love, which is from the Lord.

481.(iii) *A person who has a heavenly and spiritual love enters heaven; while a person who has a physical and worldly love without a heavenly and spiritual one enters hell. All the people I have seen raised into heaven or cast into hell have made it possible for me to be sure of this. The people who were raised into heaven derived their life from a heavenly and spiritual love, while the people who were cast into hell derived their life from a physical and worldly love.*

Heavenly love is loving what is good, honest, and fair because it is good, honest and fair, and doing it because of that love. So they have a life of goodness, honesty, and fairness, which is a heavenly life. The person who loves these things for their own sake and who does or lives them also loves the Lord supremely, because these things come from Him. He loves the neighbor as well, because these things are the neighbor whom he should love.

Physical love, in contrast, is loving what is good, honest and fair not for their own sakes but for the sake of oneself, because these are means for gaining fame, prestige, and profit. These people do not focus on the Lord and the neighbor within what is good and honest and fair, but on themselves and the world. They feel a pleasure in cheating; and any good, honest, or fair act that stems from cheating is actually evil, dishonest, and unfair—which is what they love within the acts.

[2] Since loves do define everyone's life in this way, everyone is examined as to quality as soon as he comes into the world of spirits after death, and is connected with people who are involved in a love like his own. People who are involved in a heavenly love are connected with people in heaven, and people who are involved in a physical love are connected with people in hell.

Then too, after the first and second states have been completed, these two classes are

separated so that they no longer see or recognize each other. Each individual becomes his own love, not only in regard to the more inward elements of his mind, but even in regard to the more outward matters that are proper to his face, body, and speech; for each person becomes an image of his love, even in outward things.

People who are physical loves look crude, dark, black, and misshapen; while people who are heavenly loves look lively bright, shining, and lovely. They are wholly unlike in spirit and in thought. People who are heavenly loves are also intelligent and wise; people who are physical loves are stolid and rather foolish.

[3] When one is enabled to examine the more inward and the more outward elements of people who are involved in a heavenly love, their more inward elements look like light—in some, like a flaming light—and their more outward elements appear in a variety of lovely colors like a rainbow. But the more inward elements of people who are involved in a physical love look like something black because they are closed—in some, like a dark fire. These last are people more deeply involved in malicious deceit. Their more outward elements appear in a color that is dirty, and depressing to look at. The more inward and more outward elements of the mind and spirit [*animus*] are presented to view in the spiritual world whenever it pleases the Lord.

[4] People who are involved in a physical love do not see anything in heaven's light. To them, heaven's light is gloom, while hell's light (which is like the light of burning embers) is like a bright light to them. In heaven's light their more inward sight is actually darkened to the point that they become insane. Consequently, they flee from that light and hide in caves or caverns, more or less deep depending on the false things within them derived from their evils. It is quite the reverse with people who are involved in a heavenly love. The more deeply or highly they enter heaven's light, the more clearly they see everything, and the more beautiful everything is. To the same extent, they perceive things that are true more intelligently and more wisely.

[5] People who are involved in a physical love are wholly incapable of living in heaven's warmth, since heaven's warmth is heavenly love. They are however capable of living in hell's warmth, which is a love of cruelty toward other people who do not support them. The pleasures of this love are various kinds of contempt for others, of enmity, hatred, and revenge. When they are involved in these, they are involved in their own life, utterly ignorant of what its means to do something good to others on the basis of and for the sake of the good act itself—only of doing good on the basis of what is evil and for the sake of what is evil.

[6] People who are involved in a physical love cannot breathe in heaven either. If an evil spirit is taken there, he draws each breath like someone hard pressed in a struggle. But people who are involved in a heavenly love breathe more freely and live more fully the farther into heaven they are.

We can conclude from these considerations that a heavenly and spiritual love is heaven within a person because all the elements of heaven are engraved on such a love. Further, a physical and worldly love without a heavenly and spiritual one is hell within a person, because all the elements of hell are engraved on such loves.

We can see from these conclusions that a person who has a heavenly and spiritual love enters heaven, while a person who has a physical and worldly love without a heavenly and spiritual one enters hell.

482.(iv) *A person does not keep his faith if it does not come from a heavenly love.* This has been made clear to me by so much experience that if I were to cite the things I have seen and heard on this subject, they would fill a book.

This I can affirm—that there neither is nor can be any faith whatever in people who are involved in a physical and worldly love apart from a heavenly and spiritual one; there is only knowledge, or any urge to regard something as true because it is useful to their love.

Several people who claimed involvement in faith were brought to people who were involved in

faith. Once real communication was granted, they perceived that they had absolutely no faith. They even admitted later that simply believing what is true and believing the Word is not faith; rather it is loving what is true out of a heavenly love, and wanting to do it from a relatively inward affection.

I have also been shown that their urge to believe was only like the light in winter. Since there is no warmth in this light, everything on earth is dormant, fettered by the cold, and lies under the snow. So the moment heaven's light rays strike the light of this opportunistic faith within them, it is not merely extinguished, it actually becomes like a thick gloom in which no one can see himself. At the same time the more inward elements are so darkened that they understand nothing at all; and these people then become insane as a result of falsities.

For this reason, everything true is taken away from people like this, things which they have known from the Word and from the church's teaching, and have said were a part of their own faith. In their place, they soak up every falsehood that is in harmony with the evil nature of their lives. All of them are consigned to their own loves, and with them to the falsehoods that are in harmony. And since true things conflict with the falsehoods of the evil nature they are involved in, they bear a hatred toward these true things and turn away from them, thus throwing them away.

I can affirm, on the basis of all my experience of what pertains to heaven and to hell, that all the people who have confessed faith alone on the basis of doctrine but have been involved in evil as far as their lives are concerned, are in hell. I have seen many thousands of them cast there, on which topic see the booklet. *The Last Judgment and Babylon Destroyed*.

483.(v) *Love in act is what lasts; hence this is the person's life.* This follows as a logical conclusion both from the things now set forth from experience, and from the statements made about works and deeds above. Love in act is the work and the deed.

484. We need to realize that all works and deeds belong to moral and civic life, hence that they focus on what is honest and upright and then on what is just and fair. The honest and the upright belong to moral life, the just and the fair to civic life.

The love they come from is either heavenly or hellish. Works and deeds of moral and civic life are heavenly if they are done from a heavenly love; for things that are done from a heavenly love are done from the Lord, and all things that are done from the Lord are good. But deeds and works of moral and civic life are hellish if they are done from a hellish love; for things that are done from that love, which is a love of self and the world, are done from the person himself. And all the things that are done from the person himself are intrinsically evil. In fact man, seen in his own right, or man's own nature, is only evil.

50.

AFTER DEATH, EVERYONE'S LIFE PLEASURES ARE CHANGED INTO THINGS THAT CORRESPOND TO THEM

485. In the last chapter, we showed that the ruling affection or dominant love in every person lasts to eternity. We need now to show that the pleasures of that affection or love are changed into things that correspond to them. By being changed "into things that correspond," we mean "into spiritual things that correspond to natural things."

We may conclude that they are changed into spiritual things from the fact that a person is

involved in a natural world as long as he is in his earthly body. Once he has left that body, he enters a spiritual world and puts on a spiritual body (on angels' being in a complete human form, likewise people after death, and on the spirituality of the bodies they put on, see above, tin. 73-77, and 453-460. On the nature of the correspondence of spiritual things with natural ones, cf. nn. 87-115).

486. All the pleasures a person has belong to his ruling love, for a person feels as pleasant only the things that he loves—particularly, then, what he loves above all else. It makes no difference whether you say “his ruling love” or “what he loves above all.”

These pleasures are of different kinds—as many overall as there are ruling loves, or therefore men, spirits, and angels; for one person's ruling love is not exactly the same as any other's. This is why there is no way for one person's face to be just like another's, since the face is an image of the person's spirit [*animus*], and is in the spiritual world an image of an individual's ruling love.

The pleasures of individuals, taken singly, also display an infinite variety. There is no such thing as one of an individual's pleasures being exactly like, or the same as, another, whether one is following another or one happens at the same time as another. There is no such thing as one being the same as another.

Nevertheless, taken singly in a given individual, these pleasures go back to his one love, his ruling love; in fact, they make it up, and thus make one with it. In a similar way, all pleasures overall go back to one universally ruling love—in heaven, to a love for the Lord, and in hell to a love of self.

487. A knowledge of correspondences is the only source of knowledge about the nature and quality of the spiritual pleasures into which an individual's natural pleasures are changed after death. In general, this teaches that no natural entity exists without something spiritual corresponding to it; it also teaches in particular the nature and quality of the “something” that corresponds.

Consequently, a person who is involved in this knowledge is able to recognize and know what his state will be after death, if only he knows his love and what its quality is in respect to the universally ruling love—to which all loves go back, as stated just above. But knowing one's own ruling love is impossible for people involved in love of self, since they love whatever is theirs and call evil things good, and likewise call true the favorite falsities with which they reinforce their evil qualities. Even so, if they wanted to, they could know from others who are wise, because these people see what they themselves do not. But this does not happen with people who are so entranced with self-love that they find the teaching of wise people distasteful.

[2] People who are involved in a heavenly love do however accept instruction. They see the evil qualities into which they were born, even while they are caught up in them. They see them on the basis of truths; truths do in fact show up evil qualities.

A person can actually see what is evil and its falsity on the basis of what is true arising from what is good. But no one can see what is good and true on the basis of what is evil. This is because the falsities of evil are and correspond to darkness. So people who are involved in false things because of something evil are like blind people who do not see the things that are in the light, and they even hurry away from them like owls.

But things that are true because of what is good are and correspond to light (see above, nn. 126-134). So people who are involved in things that are true because of what is good are sighted and open-eyed; they see things proper to light and things proper to shade.

[3] have been granted corroboration in these matters too through experience. The angels who are in the heavens both see and perceive the evil and false things that well up within them from time to time, likewise the evil and false things that engage spirits who are connected with the hells while in the world of spirits. The spirits themselves, however, are not able to see their own

evil and false elements. They do not grasp what the good that comes from heavenly love is, what conscience is, what anything honest and fair is except for their own sakes, or what it is to be led by the Lord. They say that these things do not exist, that they are nothing.

We have mentioned these things to the end that the individual might examine himself, recognizing his love from his pleasures, and thereby, with enough information about correspondences, know the state of his life after death.

488. On the basis of a knowledge of correspondences, it is definitely possible to know how the pleasures of an individual's life are changed after death into things that correspond to them. However, inasmuch as this knowledge has not been popularized yet, I should like to put that subject in a certain amount of light with some examples from experience.

All people who are involved in evil and who have reinforced themselves in false principles in opposition to the true elements of the church, especially the ones who have cast the Word aside, run away from heaven's light. They scurry into caverns that look terribly gloomy at their mouths and into openings in the rocks, and hide themselves there. This is because they have loved false things and hated true ones. Caverns like this correspond to false things, as do holes in the rocks and darkness; while light corresponds to true things. They find their delight in living in these places, and they find living in open fields unpleasant.

[2] People who found pleasure in secretive plotting and in working out stratagems in concealment behave in similar fashion. They are in these caverns too; and they go into rooms so dark that they cannot see each other, where they whisper into each other's ears in corners. This is what the delight of their love turns into.

As for people who have been diligent about data simply in order to sound learned, without developing a rational capacity by this means, who have derived pleasure from pride in matters of memory, they love sandy areas, choosing them over fields and cultivated lands. This is because sandy areas correspond to this kind of pursuit.

[3] People who have been involved in a knowledge of the doctrinal forms of their own and other churches without applying them to life choose rocky places for themselves, and live among piles of boulders. They avoid cultivated lands because they have a distaste for them.

Then there are people who have given nature and their own discretion credit for everything, who have used various devices to raise their prestige and to get rich. In the other life, they pursue magical arts which are misuses of Divine order. They sense in these the most pleasurable life.

[4] People who have devoted Divine truths to their own loves and who have rendered them false by so doing, love things that have to do with urine, because things that have to do with urine correspond to the pleasures of this kind of love.

People who have been disgustingly greedy live in hovels and love dirty things fit for pigs, and the kinds of reeking vapors that undigested foods in the stomach give off.

[5] As for people who have spent their lives wholly on pleasures, living in elegance and giving in to the palate and the belly, loving these as life's highest good, in the other life they love excrement and outhouses. They delight in things like this after death because their kind of pleasure is spiritual filth. They avoid places that are clean and free of filth because they find them distasteful.

[6] People who took their pleasures in acts of adultery spend their time in brothels where everything is filthy and foul. They love this, and avoid homes where there is chastity. The moment they reach such homes, they faint. Nothing is more pleasant to them than breaking up marriages.

People who have been eager for revenge, and who have thereby put on a cruel and vicious nature, love places that are full of corpses, and are to be found in hells like that.

Other people find other circumstances.

489. In contrast, the life pleasures of people who in the world have lived involved in a heavenly love, change into the kinds of corresponding things that exist in heaven. These things come into being from heaven's sun and from the light that comes from it, which light presents to view such things as have Divine elements hidden within them. Things which are seen from this light move the more inward reaches of angels, which belong to their minds, together with the more outward elements that belong to their bodies. And since a Divine light (which is the Divine-True coming forth from the Lord) flows into their minds, which have been opened by means of a heavenly love, it presents in the realm outside the kinds of thing that correspond to the pleasures of their love.

We have shown above that things visible to the eye in the heavens correspond to the more inward elements of angels, or to things proper to their faith and love and consequently to their intelligence and wisdom, this in the chapter dealing with representations and appearances in heaven (nn. 170-176), and in the chapter dealing with the wisdom of heaven's angels (nn. 265-275).

[2] Since we have already begun to corroborate this proposition by examples drawn from experience, in order to shed some light on what was said above on the basis of the reasons for things, I should like to bring into consideration something about the heavenly pleasures that natural pleasures turn into for people who have lived involved in a heavenly love in the world.

People who from a more inward affection, an affection for truth itself, have loved things at once true and Divine and have loved the Word, live in lofty places which look like mountains, where they are constantly in heaven's light. They do not know what the kind of darkness like night on earth is, and they also live in a climate of springtime. Before their sight, as it were, lie fields and crops and vineyards. In their houses, little things gleam as though they were made of gems; looking out their windows is like looking through pure crystal. These are their visual delights; but on a deeper level they are delights because of their correspondence-with Divine, heavenly things. For the true things they loved out of the Word correspond to crops, vineyards, gems, windows, and crystals.

[3] People who have promptly applied the church's doctrinal forms drawn from the Word directly to their lives, are in the inmost heaven, and are involved in the pleasures of wisdom more than others. They see Divine elements within particular objects. They do actually see the objects, but the corresponding Divine elements flow into their minds instantly and fill them with a blessedness that moves all their sensations. As a result, all things before them seem to laugh and frolic and live (on this subject, see above, n. 270).

[4] As for people who have loved knowledges and have developed their rational capacity with them, who have also furnished themselves with intelligence from this source, acknowledging the Divine at the same time, their pleasure in knowledges and their rational delight are in the other life turned into a spiritual delight involving insights into what is good and true. They live in gardens where they see beautifully laid out flower beds and lawns, all surrounded by rows of trees with gateways and walks. The trees and flowers alter from day to day. Their overall appearance offers pleasures to their minds, while the particular variations constantly renew them. Since these things correspond to Divine elements, and since these people are engaged in a knowledge of correspondences, they are always being filled with new insights, through which their spiritual rational ability is brought toward perfection. These things constitute their pleasures because gardens, flowerbeds, lawns, and trees correspond to knowledges, to insights and consequently to intelligence.

[5] As for people who have given the Divine credit for everything and have seen nature as relatively dead, simply submissive to spiritual things, and who have convinced themselves of this view, they are in a heavenly light. All the things they see before them derive a kind of translucence from that light; and within that translucence they see countless hues of light which

their inner sight seems to drink directly in. They feel inward delights from this process. The furnishings one sees in their houses are diamond-like, with similar hues within them. I have been told that the walls of their houses seem to be made of something crystalline and therefore translucent, and that one can see within them something like flowing forms representative of heavenly matters, constantly changing; this because such a translucence corresponds to an understanding that has been enlightened by the Lord, with the shadows that arise from a faith and love of natural things taken away. This is what these phenomena are like, and there are countless others, which people who have been in heaven describe by saying that they have seen what no eye can ever see.

They also say that, from a perception of Divine elements communicated to them through these sights, they have heard what no ear can ever hear.

[6] Then there are people who have not behaved secretly, who have rather wanted everything they were thinking to be out in the open, as far as civic life allowed. Since they have thought only what was honest and fair, based on something Divine, they have radiant faces in heaven. As a result of that radiance, the details of their affections and thoughts can be seen in their faces as though they had taken form, and the people themselves, in their speech and actions, are like reflections of their affections. As a result, they are more beloved than others. When they talk, their faces become a little dim, but after they finish talking, the very things they have said are fully visible to the sight, all together in their faces. Since the things which occur around them correspond to their more inward natures, they are all in visible forms of such nature that other people perceive clearly what they portray and mean. Spirits who found pleasure in behaving secretly avoid coming anywhere near them; they seem to themselves to crawl away from them like snakes.

[7] People who have judged acts of adultery to be unspeakable and have lived involved in a chaste love of marriage, are more in the design and form of heaven than others. Consequently, they are in a total beauty and constantly in the bloom of youth. The pleasures of their love are indescribable and grow to eternity, for all the pleasures and joys of heaven flow into that love. This is because that love comes down from the Lord's bond with heaven and the church, or broadly speaking from the bond between what is good and what is true, this bond being heaven itself, both in general and in each individual angel in specific (see above, nn. 366-386). Their outward pleasures are of such nature that they cannot be described in human terminology.

But these things we have mentioned about the correspondences of pleasures for people involved in heavenly love are only a few.

490. We can know from these considerations that after death, everyone's pleasures are turned into things that correspond to them, with the same love lasting all the way to eternity. This applies, for example, to marriage love, love of what is fair, what is honest, what is good, and what is true, love of knowledges and insights, love of intelligence and wisdom, and others. The things that flow from such sources like brooks from a spring are pleasures which also endure, but are raised to a higher level when the transition is made from natural to spiritual matters.

51. **MAN'S FIRST STATE AFTER DEATH**

491. There are three states a person passes through after his death before arriving in heaven or hell. The first state involves his more outward aspects, the second involves his more inward aspects, and the third is a state of preparation. The person passes through these states in the

world of spirits.

There are however some people who do not pass through these states, being either taken up into heaven or cast into hell immediately after death. The people who are immediately taken up into heaven are the ones who have been regenerated and thus made ready for heaven in the world. People who have been regenerated and made ready in this way need only to cast off their soiled natural elements along with their bodies, and are immediately taken into heaven by angels. I have seen them taken up an hour after death.

In contrast, there are the people who have been vicious on the inside and seemingly good on the outside, who have therefore filled their malice with deceits and made use of goodness as a means to deception. They are cast into hell immediately. I have seen some people like this cast into hell right after death—one of the most deceptive went head first and feet up. Others go differently.

There are also people who are thrown into caves right after their death and so are kept away from people who are in the world of spirits. They are alternately let out and sent back in. These are people who have behaved viciously toward their neighbors under the guise of civil behavior.

But these two classes of people are small in comparison to those who are kept in the world of spirits and prepared for heaven or hell according to the Divine design.

492. As far as the first state is concerned, the state involving a person's more outward aspects, he comes into this state immediately after death.

Every person has more outward and more inward aspects to his spirit. A spirit's more outward aspects are the means by which it adjusts the person's body in the world (especially his face, speech, and manner) for associating with other people. But the spirit's more inward aspects are the ones which belong to his own intention and resultant thought, which are seldom evident in the face, speech, or manner. From infancy, people get used to displaying friendliness and kindness and sincerity, and hiding what their own intentions think. So as a matter of habit they wear a moral and civic life in outward matters, no matter what they are like inwardly.

This habit is the source of man's virtual ignorance of what lies deeper within him, and also of his inattention to these matters.

493. A person's first state after death is like his state in the world, since at that point he is similarly involved in outward matters. He has much the same face, speech, and spirit, consequently he has much the same moral and civic life.

This is why he is then quite unaware that he is not still in the world, unless he pays attention to things that happen to him and to what he was told by angels when he was awakened—namely, that he is now a spirit (n. 450).

So the one life continues into the other, and death is only a crossing.

494. Because this is what a person's spirit is like just after his life in this world, at that time he is recognized by his friends and by his acquaintances from this world. Spirits in fact perceive this not just from his face and speech, but from the sphere of his life when they approach him as well.

- Whenever an individual in the other life thinks about someone else, he sets the person's face before himself in his thought, together with many other things that belong to the person's life. When he does, the other person becomes present as though he were called and summoned.

This kind of thing happens in the spiritual world because thoughts are communicated there and because distances do not have the same attributes as they have in the natural world (see above, nn. 191-199). This is why everyone, on first arrival in the other life, is recognized by his friends, relatives, and acquaintances of one sort or another, and this is also why they talk with each other and then associate with each other along the lines of their friendships in the world.

I have often heard that people who arrived from the world were delighted to see their friends again, and that their friends were delighted in turn at their arrival. It is a frequent event for a married couple to meet and greet each other with great joy. They stay together for a longer or shorter period depending on the degree to which they had been happy living together in the world. But unless a true marriage love binds them (this love being a bonding of minds from a heavenly love), they separate after they have been together a while.

But if the partners' minds had been in conflict and more inwardly turned away from each other, they break into open enmity and sometimes fight with each other. Nevertheless, they are not separated until they arrive at the next state, which will be described shortly.

495. Granting, then, that the life of new spirits is rather like their life in the natural world, and that they know nothing about the condition of their life after death, about heaven, and about hell except what they have learned from the literal meaning of the Word and sermons based on it—for these reasons, once they have gotten over their surprise at being in a body and having all the senses they had in the world, at seeing the same kinds of thing, they become caught up in curiosity about what heaven and hell are like and where they are.

So they are taught by their friends about the state of eternal life, and are taken around to different places, into different companies. Some are taken to cities, to gardens and parks; most are taken to splendid places because this sort of place delights the outward nature they are involved in. Then they are intermittently led into thoughts they had during their physical life about the soul's state after death, heaven, and hell, until they resent their former utter ignorance of things like this, and resent the church's ignorance as well.

Almost all of them are eager to know whether they will get into heaven. Most of them believe that they will because they have led a moral and civic life in the world, without considering that evil and good people lead lives that are similar in outward aspects, do good works for other people in similar fashion, attend church in similar fashion, listen to sermons, and pray. They are wholly unaware that outward behavior and outward worship do not accomplish anything, but rather the inner elements from which the outward ones come.

Hardly one out of several thousand knows what inner elements are, or knows that they are where heaven and the church dwell within man. They are even less aware that the quality of outward acts is the quality of the intentions and thoughts they come from, and of the love and faith prompting those intentions and thoughts. Even if they are taught this, they do not grasp that thinking and intending are effective, only that speaking and doing are.

Most people who are entering the other life from Christendom nowadays are like this.

496. These people, though, are examined as to their quality by good spirits, which is done by various means. This is because in this first state evil people say just as many true things and do just as many good works as good people. The reason for this (mentioned above) is that they have lived just as morally in outward form, being involved in civil states under laws, gaining a reputation for fairness and honesty, turning people's heads, and so rising in prestige and getting rich.

The prime telltale mark of evil spirits as opposed to good ones is that the evil ones listen avidly to what is being said about outward matters and pay little attention to what is being said about inward matters, which are the true and good elements of the church and heaven. They do hear such things, but without attentiveness and joy. Another distinctive characteristic is that they repeatedly head for particular areas, and when they are left to their own devices travel along paths that leads to these areas. The quality of the love that is leading them can be discerned from the areas they head for and the paths they travel.

497. Then too, all the spirits who arrive from the world are put into a connection either with a

particular community in heaven or with a particular community in hell; but this applies only to their more inward elements. These more inward elements, however, are not visible to anyone as long as the spirits are involved in more outward matters, since outward matters cover and hide inner ones especially with people who are involved in something evil on a more inward level. Later on, when they come into the second state, these more inward elements become very obvious, because at that point their more inward reaches are opened, and their more outward ones go to sleep.

498. For some people, this first state after death lasts a few days, for some a few months, for some a year. It rarely lasts more than a year for anyone. For given individuals, the difference depends on the harmony or discord of their more inward reaches with their more outward ones.

Actually, the more inward and more outward elements are going to act as one and correspond for every individual. No one in the spiritual world is allowed to think and intend one way while speaking and behaving another way. Everyone is going to be an image of his affection, or his love; so in more outward things he will have the same quality he has in more inward things. For this reason, a spirit's more outward elements are uncovered and set in order first, so that they can serve as a plane corresponding to more inward things.

52.

MAN'S SECOND STATE AFTER DEATH

499. A person's second state after death is called "the state of his more inward elements," because at that point he is brought into an involvement in the more inward things that belong to his mind, or his intention and thought, while the more outward things he was involved in during his first state go to sleep.

If anyone pays attention to a person's life and to what he says and does, he can recognize that there are relatively inward and outward aspects to everyone, or relatively in-ward and outward intentions and thoughts. This recognition is based on the following facts. If someone is involved in civic life, he thinks about other people as he has heard about and observed them either on the basis of their reputation or on the basis of conversations with them. But he still does not talk with them in keeping with what he thinks, and even though they are evil people, he still deals civilly with them. The truth of this is particularly recognizable in fakers and sycophants, who speak and act quite differently from the way they think and intend. It is also recognizable in hypocrites who talk about God, heaven, the salvation of souls, truths of the church, the good of their country, and the neighbor, as though they were speaking out of faith and love; while at heart they believe something else, and love themselves alone.

[2] On this basis, we can establish the existence of two "thoughts," one more outward and one more inward, with people speaking out of the more outward thought, while feeling something else on the basis of the more inward thought. We can also establish that these two thoughts are separate, since people take precautions to prevent the more inward from flowing into the more outward and becoming somehow visible.

By creation, man's nature is such that his more inward thought acts as one with his more outward thought through the agency of correspondence. Further, it does so act as one in people who are involved in what is good, since they think only what is good and say only what is good. However, the more inward thought does not act as one with the more outward thought in people who are involved in what is evil, since they think what is evil and say what is good. For these latter people, the order is inverted, with what is good on the outside and what is evil on the

inside for them. This is why the evil rules over the good and subordinates it to itself like a slave, so that it serves as a means of reaching goals that belong to their love.

Because this kind of goal is inherent in any good thing they say and do, we can see that “the good” in them is not good, but is stained by the evil, no matter how good it may look in outward form to people who have no knowledge of more inward things..

[3] It is different for people who are involved in what is good. The order is not inverted in them; rather, the good flows from their more inward thought into their more outward thought, flowing in this way into their speech and behavior.

This is the order into which man was created. In this way, his more inward reaches are in heaven, and are in the light that exists there. And since heaven’s light is the Divine True issuing from the Lord—since it is in fact the Lord in heaven (*cf. nn. 126- 140*)—these people are led by the Lord.

We have mentioned these matters so that people might know that every person has a more inward thought and a more outward thought, and that they are distinct from each other. When we say “thought,” we mean intention as well, because thought comes from intention. In fact, no one can think without intention. From these considerations, we can see what a “state of a person’s more outward things” is, and what a “state of a person’s more inward things” is.

500. When we say “intention and thought,” “intention” means affection and love as well, and also every delight and pleasure that belongs to affection and love, since these go back to intention as their subject. For if a person intends something, he loves it and feels it to be delightful and pleasant. Conversely, if a person loves something and feels it to be delightful and pleasant, he intends it.

Further, “thought” means everything that serves to reinforce his affection or love, for thought is nothing but the form of his intention, or a means by which something a person intends may come to light. This form is set up by various analytic rational processes which have their origin in the spiritual world and which are, strictly speaking, part of the person’s spirit.

501. It is necessary to know that a person’s whole quality is the quality of his more inward elements, and not the quality of his more outward ones apart from his more inward ones. This is because his more inward elements belong to his spirit, and a person’s life is the life of his spirit; in fact, this is the source of his body’s life. Also, this is why a person remains to eternity the same as the quality of his more inward elements.

Since, however, his more outward elements relate to his body, they are parted after death; and such elements as cling to his spirit go to sleep. They serve only as a field for his more inward elements, as we have shown above in our discussion of man’s memory lasting after death.

We can see from this just what things are truly part of a person and what things are not; for evil people, all the elements that belong to the more outward thought that gives rise to their speech and the more outward intending that gives rise to their actions are not really part of them. Those things are part of them which belong to the more inward elements of their thought and intention.

502. Once the first state is over (the state of relatively outward concerns treated in the preceding chapter), the spirit-person is directed into a state of his more inward concerns, or a state of his more inward intention and consequent thought—the state he was involved in in the world when he was left to himself, when his thought was free and unbridled. He slips unconsciously into this state when (as he did in the world) he pulls in the thought nearest his speech, or the thought that gives rise to his speech, toward his more inward thought, and remains involved in this latter.

As a result, when the spirit-person is in this state he is involved in his very self and in his very

own life. For thinking freely from his very own affection is a person's real life, and is the real person.

503. A spirit in this state is thinking on the basis of his very own intention, which means he is thinking from his very own affection or love. At this point, his thinking makes a unity with his intention—such a unity, in fact, that he hardly seems to be thinking at all, simply intending. It is almost the same when he talks; but there is the difference that he talks with a certain fear that the things his intention is thinking might come out naked. This is because his fear became part of his intention in the world because of the demands of civic life.

504. Absolutely everyone is directed into this state after death because it is the actual state of the spirit. The earlier state is the way the person was in his spirit when he was in company, which is not his proper state.

Several considerations enable us to conclude that this state of relatively outward concerns—the first state a person is in after death, discussed in the preceding chapter—is not his proper state. For example, spirits not only think but even speak from their affection, because it is the basis of their language, as we may conclude from the matters stated and presented in the chapter on angels' speech (nn. 234-245).

Then, too, the person thought in like fashion in the world when he was "within himself." For at that time he did not think on the basis of his physical language, he simply viewed these matters, seeing more things simultaneously, in a moment, than he could later articulate in half an hour.

Another phenomenon too enables us to see that a state of relatively outward concerns is not the proper state of a

-person or of his spirit. When he is among company in the world, his conversation is in keeping with the laws of moral and civic life. At such times, his more inward thinking controls the more outward, the way one person controls another, to keep it from going beyond the bounds of propriety and respectability.

We can also see this from the fact that when a person is thinking within himself, he is thinking how he may talk and behave to please people and to gain friendship, good will, and gratitude. He is doing this by incidental means—differently, then, than if it were occurring out of his own actual intention.

These considerations enable us to see that the state of relatively inward concerns into which a spirit is directed is his own proper state. So too it was the person's own proper state when he lived in the world.

505. Once a spirit is in the state proper to his more inward concerns, it is very obvious what kind of person he was intrinsically in the world. At this point, he is acting on the basis of what really belongs to him. If he was inwardly involved in something good in the world, he then behaves rationally and wisely—more wisely, in fact, than he did in the world, because he is released from his ties with a body and therefore from the things that darken and, so to speak, cloud things over.

On the other hand, if he was involved in something evil in the world, he then behaves senselessly and crazily—more crazily, in fact, than he did in the world, because he is in a freedom and is not repressed. When he lived in the world, he was sane in outward matters because he was using them to fabricate a rational person. So once these outward matters are taken away from him, his madnesses are unveiled.

An evil person who presents the appearance of a good person in outward things is comparable to a vase, outwardly gleaming and polished, covered with a veil, with all kinds of filth hidden inside, in keeping with the Lord's statement,

You are like whitewashed sepulchres that look attractive on the outside, but inwardly are filled

with the bones of the dead, and with all
uncleanness. (Matthew 23:27)

506. All people who have lived in the world involved in what is good, and who have acted out of conscience (these being the ones who have acknowledged something Divine and loved Divine truths, especially the ones who have applied them to their lives)—it seems to all such people, when they are brought into the state proper to their more inward concerns, as though they have been roused from sleep and come awake, or have come from darkness into light.

They are thinking on the basis of heaven's light, and therefore out of a deeper wisdom; they are acting on the basis of what is good and therefore out of a deeper affection. Heaven is flowing into their thoughts and affections with something more deeply blessed and pleasant, that they had not known about before. For they have a communication with heaven's angels. At this time too, they recognize the Lord, and are worshipping Him out of their very life for they are involved in their very own life when they are in the state of their more inward elements, as we have just stated (n. 505). Further, they are recognizing and worshipping Him from their freedom, because their freedom is part of their deeper affection.

Then, too, they, are withdrawing in this way from what is outwardly holy, and are entering what is inwardly holy, where actual, true worship takes place. This is what the state is like of people who have led a Christian life in accord with the commandments of the Word.

[2] Utterly opposite, however, is the state of people who have lived in the world involved in what is evil, having no conscience, and therefore denying what is Divine. For all people who live involved in what is evil, deep within themselves deny what is Divine, no matter how they think outwardly that they are not denying but acknowledging, because acknowledging the Divine and living evilly are opposites.

In the other life, once people like this come into the state of their more inward elements, when other people hear them talk and see them behave, they seem like simpletons. For because of their evil cravings, they break out into crimes, contempt for others, acts of derision and blasphemy, of hatred, in vengefulness; they contrive plots, some so shrewd and vicious that it is almost impossible to believe that anything like them exists inside any person. At this point, they are in fact in a state free to act according to the thoughts proper to their intention because they are parted from the relatively outward factors that repressed them and held them in check in the world. In short, they have lost rationality because in the world their rational ability had not dwelt in their more inward reaches, but in their more outward ones. Yet still they seem to themselves to be wiser than other people.

[3] Being like this, they are from time to time sent back briefly into the state of their more outward concerns while they are in this second state, sent too into their memory of what they did while they were in the state of their more inward concerns. Some of them are embarrassed then, and recognize that they were insane. Some of them are not embarrassed; some resent the fact that they are not allowed to be constantly in the state proper to their more outward concerns. But these last are shown what they would be like if they were constantly in this state, namely that they would secretly be working toward these same ends, misleading people of simple heart and faith by appearances of what is good, honest, and fair, with they themselves becoming utterly lost. For their more outward elements would eventually catch fire with the same blaze as their more inward ones, which would devour their whole life.

507. When spirits are in this second state, they come to look just the same as they were intrinsically in the world, and the things they had done and said privately are exposed. For since external factors are not controlling at this point, they say openly and try to do similar things without being afraid for their reputation as they were in the world. They are also then brought into many states of their evils, so that they may appear to angels and good spirits as they really

are.

In this way, private things are disclosed and secret things uncovered, in keeping with the Lord's words,

Nothing . . . is covered, which will not be uncovered, or hidden, that will not be recognized: . . . What you have said in the darkness will be heard in the light, and what you have spoken in the ear in closets will be preached on the rooftops. (Luke 12:2,3)

And elsewhere,

I tell . . . you, for every idle word people have spoken, they will give account in the day of judgment. (Matthew 12:36)

508. No brief description can be given of what evil people are like in this state, since each individual is mad in accord with his own cravings, and these are all different. So I should like to cite just a few particular instances which will enable the reader to draw conclusions about the rest.

There are people who have loved themselves more than anything else, focusing on their own prestige in their duties and functions, fulfilling and enjoying useful tasks not for the sake of the tasks but for the sake of their own reputation, using them to make others think they are more important, being thus enchanted by a report of their own prestige. When these people are in the second state, they are more stupid than others; for to the extent that anyone loves himself, he is moved away from heaven, and to the extent that he moves away from heaven he moves away from wisdom.

[2] As for people who are involved in self-love and were also artful, and who climbed to positions of prestige by their stratagems, they make friends with the worst people. They learn magical skills, which are misuses of the Divine design, using them to harass and trouble everyone who does not show them respect. They concoct plots, they cherish hatreds, they are on fire with revenge, they long to vent their spleen on everyone who does not give in to them. They plunge into all these evils as far as the vicious mob supports them. Eventually, they mull over ways of climbing up to heaven, either to destroy it or to be worshipped there as gods. Their madness reaches even to this.

[3] Catholics of this sort are more insane than the rest. They actually have in mind that heaven and hell are in their power and that they can remit sins at will. They claim everything Divine for themselves and call themselves Christ. This conviction of theirs is of a kind that disturbs their minds when it flows in, and brings on a darkness to the point of pain. They are practically the same in either of the two states, though they lack rationality in the second. However, their madness and their lot subsequent to this state are discussed in some detail in the booklet, *The Last Judgment and Babylon Destroyed*.

[4] As for people who have given nature credit for creation and have consequently denied the Divine at heart if not out loud, and have therefore denied all elements of the church and heaven, they make friends with people like themselves in this condition, and give the title "God" to anyone who is exceptionally clever, worshipping him with Divine respect. I have seen people like this gathered in worship of a wizard and deliberating about nature and acting as senselessly as though they were animals in human form. There were some people among them who had been of established importance in the world, and some whom people in the world had believed were learned and wise.

Then there are other types, who show different characteristics.

[5] On the basis of these few examples, we can draw our conclusions about the quality of people whose minds' more inward reaches are closed off toward heaven, as in the case with everyone who was not accepted some inflow from heaven by recognizing something Divine and by a life of faith.

Everyone can judge for himself what he would be like (if he were this type of person) if he

were allowed to behave without fear for the law or for his life—without outward bonds, which are fears of injury to his reputation or loss of prestige and profit and their pleasures.

[6] In spite of all this, their madness is controlled by the Lord to keep it from hurtling beyond the bounds of what is useful; for some use comes even of every such person. Good spirits see in them what evil is and what it is like, and what a person is like if he is not led by the Lord. Another useful function is the gathering of similar people by them, and their separation from good people. Then there is the use of getting rid of the good and true elements that the evil people have presented and simulated in outward matters, bringing them into the evils of their own life and the false elements of evil, and so getting them ready for hell.

[7] For no individual enters hell until he is engaged in his own evil and in the false things proper to evil. This is because no one there is allowed to have a divided mind, to think and say one thing while intending something else. Everyone who is evil there will think what is false there because of his evil, and will speak out of his evil's falsity. Both his thinking and his speech will come from his intention, and therefore out of his own proper love and its delight and pleasure, in the same way he thought in the world when he was in his spirit—that is, the way he thought within himself when he was thinking from his more inward affection.

The reason is that intention is the actual person, not thought except as it is derived from intention. Intention is a person's actual nature or bent. So being returned to one's own intention is being returned to his own nature or bent, and to his own life, because a person puts on a nature by means of his life. After death, the person keeps the kind of nature he has built up by his life in the world, which for evil people can no longer be corrected or changed by means of thinking or understanding what is true.

509. While evil spirits are in this second state, it is normal for them to be punished often and severely because they plunge into all kinds of evil. There are many kinds of punishment in the world of spirits, and there is no favoritism, whether the person was a king or a slave in the world.

Everything evil brings its own penalty with it. The two are bonded together. So the person who is involved in something evil is also involved in the penalty of the evil. Yet no one there suffers a penalty because of evil things he did in the world, but rather because of evil things he is doing currently.

Still, it comes down to the same thing whether you say he suffers penalties on account of the evil things he did in the world, or that he suffers penalties because of the evil things he is doing in the other life, because everyone returns after death to his own life, and therefore to similar evils. For the person is of the same quality as he was during his physical life (nn. 470-484).

The reason for this punishment is that the fear of punishment is the only means of controlling evil things in this condition. Encouragement no longer works; neither does teaching or fear of law and reputation, because the person's behavior now stems from his nature, which cannot be controlled or broken except by means of punishments.

Good spirits, though, are not punished at all, even if they did evil things in the world, because their evils do not come back. We may also know that their evils were of a different kind or nature. They did not in fact stem from a stance taken in opposition to what is true, not from any evil heart except what they had received from their parents by heredity. They were borne into this heart by blind enjoyment when they were involved in outward matters separated from inward ones.

510. Everyone arrives at the community where his spirit was in the world. In fact every person is, in his spirit, bonded to a particular heavenly or hellish community—an evil person to a hellish one, a good person to a heavenly one. (On the individual's return to his own community after see n. 458). His spirit is guided there step by step, eventually gains entrance.

When an evil spirit is involved in the state of his more elements, he is turned by stages toward

his own

community. Eventually he is turned straight at it, before this state is completed. And once this state is completed, the evil spirit himself hurls himself into the hell where there are people like himself. Visually, this “hurling” looks like falling headlong, head down and feet up. The reason it looks like this is that the person is in an inverted order, having actually loved hellish things and spumed heavenly ones.

In the course of this second state, some evil individuals enter and leave the hells from time to time, but they do not seem to fall headlong as they do when they have been fully devastated.

While they are in the state proper to their more outward elements, they are shown the very community where they were in spirit while they were in the world. This happens in order to let them know that they were in hell even in their physical life. Still, they were not in the same state as the people in the hell itself, but in a state like that of the people who are in the world of spirits. We will discuss below how the state of these latter compares to that of people in hell.

511. A separation of evil spirits from good spirits occurs in the course of this second state; for during the first state they were together. The reason is that as long as a spirit is involved in his outward concerns, it is the same as it was in the world—the way an evil person is together with a good one there, and a good one with an evil one. It is different when he is brought into involvement in his more inward concerns, and left to his own nature or intention.

The separation of the good from the evil happens in various ways. Broadly, it happens by taking the evil ones around to those communities they were in touch with through their good thoughts and affections during their first state. In this way, they are taken to those communities which were persuaded by their outward appearance that they [these spirits] were not evil. Normally, they are taken on an extensive circuit, and everywhere are exposed as they really are to good spirits. On seeing them, the good spirits turn away; and as they turn away, the evil spirits who are being taken around also turn their faces away from the good ones toward the region where the hellish community is which is their destination.

Allow me not to mention other modes of separation—there are many of them.

53.

MAN'S THIRD STATE AFTER DEATH, WHICH IS A STATE OF INSTRUCTION FOR PEOPLE WHO ARE ENTERING HEAVEN

512. The third state of a person or of his spirit after death is a state of instruction. This state is for people who are entering heaven and becoming angels, but not for people who are entering hell, since they cannot be taught. As a result, their second state is also their third, concluding with their complete turning toward their own love, and therefore toward the hellish community that is involved in a like love.

When this has been accomplished, they intend and think from this love, and since the love is hellish, they intend nothing that is not evil and think nothing that is not false. These are their delights because they belong to their love. In consequence, they spurn anything good and true that they have adopted earlier because it was a useful tool for their love.

[2] Good people, however, are brought through the second state into a third, a state of their preparation for heaven by means of instruction. For no one can be prepared for heaven except by means of insights into what is true and good—only, that is, by means of instruction. This is because no one can know what is good and true on the spiritual level, or what is evil and false,

unless he is taught. In the world it is possible to know what is good and true on a civic and moral level, what is called fair and honest, because there are civil laws which teach what is false. There are also social contexts in which a person learns to live by moral laws, all of which deal with what is honest and right. But what is good and true on the spiritual level—this is not learned from the world, but from heaven.

It is possible to know some things from the Word, and from church doctrine based on the Word. But still, these knowledges cannot flow into a person's life unless in the more inward reaches of his mind he is in heaven. A person is in heaven when he recognizes what is Divine and does what is fair and honest at the same time, behaving this way because it is commanded in the Word. This means behaving fairly and honestly for the sake of the Divine, and not for self and the world as goals.

[3] But no one can behave like this without first being taught, for example, that God exists, that heaven and hell exist, that there is a life after death, that God is to be loved above all, and the neighbor as oneself, that the contents of the Word are to be believed because the Word is Divine.

Unless a person realizes and recognizes these facts, he cannot think spiritually. Without thought about these matters, he cannot intend them; for if a person does not know something, he cannot think about it, and if he does not think about it, he cannot intend it.

When a person does intend these things, then, heaven flows in; that is, the Lord flows into the person's life through heaven. For He flows into intention, through that into thought, and through these into life, these two being the source of all a person's life.

We can see from these considerations, that there is no learning of what is good and true on the spiritual level from the world, but rather from heaven; and we can see that no one can be prepared for heaven except by being taught.

[4] The Lord teaches a person to the extent that He flows into his life. For to this extent, He kindles his intention with a love of knowing what is true and enlightens his thought to know what is true. So far as this happens, the person's more inward reaches are opened, and heaven is grafted into them. Further what is Divine and heavenly flows in to this extent into the honest elements of his moral life and the fair elements of civic life within him and makes them spiritual, because the person, doing them for the sake of the Divine, is doing them from the Divine. In fact, the honest and fair things proper to moral and civic life, which a person does from this source, are themselves results of his spiritual life; and a result derives everything it is from its actuating cause, since the nature of the latter determines the nature of the former.

513. The work of instruction is done by angels of many communities, especially angels from the northern and southern regions because these angelic communities are involved in intelligence and wisdom stemming from insights into what is good and true.

The places where the instruction occurs are in the north, and are varied, arranged and set off according to the genera and species of their heavenly good qualities so that each and every individual can be taught as befits his own intrinsic character and his ability to receive. These places are spread out on all sides, to quite a distance.

To these places, the Lord brings the good spirits who are to be taught, after their second state in the world of spirits has been completed. This, however, does not apply to everyone, because people who have been taught in the world have already been prepared there for heaven by the Lord, and are brought into heaven by another route. Some are brought in immediately after death. Some are brought in after a brief stay with good spirits, where the cruder elements of their thoughts and affections are set aside, which they drew from matters of prestige and wealth in the world, which removal purifies them. Some are desolated first, which takes place in the area under the soles of the feet called "the lower earth." Some people have harsh experiences there. They are the people who have settled themselves in false notions but have still led good

lives. For settled false notions cling tenaciously; and true matters cannot be seen, and therefore cannot be accepted, until the false notions are shattered.

But we have discussed desolations and how they happen in *Arcana Coelesticiz*.

514. All the people who are in the places where teaching goes on live apart from each other. As far as their more inward elements are concerned, they are in fact connected with the communities of heaven which they are bound for. So since heaven's communities are arranged according to the heavenly form (see above, nn. 200-212), the places where teaching occurs are therefore arranged in the same way. As a result, when these places are examined from heaven, something like a heaven in smaller form is visible.

In length, these places stretch from east to west, in width, from south to north; but the width seems less than the length. www.universe-people.com

In general, the arrangements are as follows. People who have died in early childhood had been brought up to the age of early maturity in heaven are toward the front. People who are beyond their childhood state and the care of nurses are brought there by the Lord and taught.

Behind them are the areas where instruction is given to people who have died as adults, who were involved in an affection for what is true because of a goodness of life.

Then behind these are people devoted to the Mohammedan religion who lived a moral life in the world, recognizing one Divine Being and recognizing the Lord as the Essential Prophet. Once they withdraw from Mohammed, because he cannot help them, they approach the Lord, worship Him, and recognize what is Divine about Him; then they are taught in the Christian religion.

Behind these, more to the north, are places for the teaching of various heathen who have in the world lived good lives in keeping with their own religions. They have derived a kind of conscience from this; they have behaved fairly and rightly not because of their political laws but because of their religious laws, which they believed should be held holy and not dishonored by their deeds in any way. All of them are brought with ease to a recognition of the Lord once they have been taught, because at heart they have held that God is not invisible, but is visible in a Human form. There are more of these than there are of the others; the best of them come from Africa.

515. Not all people, however, are taught in the same way or by the same communities of heaven. The ones who have been brought up in heaven from early childhood are taught by angels of more inward heavens because they have not absorbed false notions from false elements of religion or polluted their spiritual life with dregs drawn from prestige and profit in the world.

Most people who have died as adults are taught by angels of the outmost heaven because these angels are better adapted to them than angels of the more inward heavens are, since these latter are involved in a deeper wisdom which these folk have not yet accepted.

Mohammedans are taught by angels who were once involved in that religion and have turned to Christianity; the heathen too are taught by their own angels.

516. All the teaching in these places is done on the basis of doctrine which comes from the Word—not from the Word apart from doctrine. Christians are taught on the basis of a heavenly doctrine that is in full accord with the Word's inner meaning. Other people, such as Mohanimedans and heathen, are taught on the basis of doctrines suited to their level of comprehension, differing from the heavenly doctrine only in the fact that they teach spiritual life by means of a moral life consistent with the good tenets of their religion, the tenets on which they had based their life in the world.

517. Teaching in the heavens differs from teaching on earth in that the insights are not consigned to memory but to life. Spirits' memories are in their lives; in fact, they accept and absorb all the elements that harmonize with their lives, and they do not accept, let alone absorb, things which do not so harmonize. For spirits are affections, and are consequently in a human form that resembles their affections.

[2] Since this is their nature, an affection for what is true for the sake of life's useful activity is continually being breathed in. The Lord does provide that each individual loves the useful activities that fit his essential nature, this love being intensified by the individual's hope of becoming an angel. Now all the useful activities of heaven go back to a common use—for the sake of the Lord's kingdom, which is now their country; and all the individual, unique useful activities are effective the more closely and fully they focus on the common use. For this reason, the individual, unique useful activities—which are beyond counting—are good and heavenly. So an affection for what is true is bonded to an affection for useful activity within every individual, in such a way that they act as one. By this means, what is true is grafted onto useful activity so that the true things they learn are true things that belong to useful activity.

This is how angelic spirits are taught, and made ready for heaven.

[3] There are different ways in which a truth suited to a use is instilled, most of them unknown in this world. Most often, these means involve portrayals of useful activities which are presented in a thousand ways in the spiritual world, with such delight and charm that they permeate the spirit, from the more inward elements belonging to the mind to the more outward elements belonging to the body, affecting in this way a person's whole being. Consequently the spirit virtually becomes his own useful activity, so when he enters his own community, having been introduced there by teaching, he is involved in his own life when he is involved in his own useful activity.

We can conclude from these considerations that insights, which are outward truths, do not effect anyone's entrance to heaven. This is done rather by the life itself, which is a life of useful activity, imparted by means of insights.

518. There were some spirits who in the world had, by thinking, convinced themselves that they were going to enter heaven and be accepted in preference to others because they were learned and knew a great deal from the Word and the doctrines of various churches. So they believed that they were wise, and were the ones meant by the people described as "shining like the radiance of the firmament and like the stars." (Daniel 12:3). But they were examined to see whether their insights dwelt in their memories or in their lives.

Some were involved in a real affection for what is true, that is, for the sake of useful activities which, being distinct from physical and worldly concerns, are essentially spiritual uses. After they were taught, they were accepted into heaven. Then they were allowed to know what is radiant in heaven—the Divine-True which is heaven's light there, within the useful activity which is the field that receives the rays of light and changes them into different forms of radiance.

But then there were people whose insights dwelt only in their memories, leading to the acquisition of an ability to apply logic to matters of truth and to "prove" the propositions they had accepted as principles. Even though these principles were false, they saw them as true once they had "proved" them. Now these people were not involved in heaven's light at all, and yet were involved in a faith stemming from pride (often connected with this kind of intelligence) that they were more learned than others, and that they were therefore headed for heaven, and that angels would be their servants. So in order to get them out of their senseless faith, they were pushed up into the first or outmost heaven to bring them into a particular angelic community. But while they were in the process of entering, their eyes began to dim at the inflow of heaven's light, their discernment to be confused; and finally they began to gasp for breath like people who are near death. And when they felt heaven's warmth, which is heavenly love, they began to be

tortured inside. Consequently they were cast back down. After that, they were taught that insights do not make an angel, but the actual life acquired by means of insights, since seen in their own right, insights are outside of heaven, while life by means of insights is inside heaven.

519. Once spirits have been prepared for heaven by teaching given in the places mentioned above (this takes a short time only, since the spirits are involved in spiritual concepts which take in many elements at the same time), they are dressed in angelic clothes, most of which are white, as though made of linen. So dressed, they are brought to a path that heads up toward heaven and are committed to angel guardians there. Then they are accepted by some other angels and introduced into communities, and there into many forms of happiness.

Each angel is then taken by the Lord to his own community. There are various paths by which this is done, sometimes roundabout. No angel knows the paths by which spirits are led; only the Lord does.

When they arrive at their communities, their more inward reaches are opened; and since these are in agreement with the more inward reaches of the angels who are in that community, they are recognized immediately and accepted with joy.

520. I should like to append something noteworthy about the paths which lead from these places to heaven, which the novitiate angels are led along.

There are eight paths, two from each region of teaching. One goes upward toward the east, the other toward the west. People who are entering the Lord's celestial kingdom are brought in by the eastern path, while people who are entering the spiritual kingdom are brought in by the western path.

The four paths that lead to the Lord's celestial kingdom seem decked out with olive trees and different kinds of fruit trees; while the ones that lead to the Lord's spiritual kingdom seem decked out with grapevines and laurels. This stems from correspondence, because grapevines and laurels correspond to affection for what is true and its uses; while olive and fruit trees correspond to affection for what is good and its uses.

54.

NO ONE ENTERS HEAVEN BY DIRECT MERCY

521. If people have not been taught about heaven, the way to heaven, and the life of heaven within man, they hold the opinion that acceptance into heaven is simply a matter of the mercy given to people who are involved in faith, for whom the Lord intercedes. So they think that admittance is simply out of grace, and therefore that no matter how many people it means, all can be saved out of good will. Some people actually think that this even applies to everyone in hell.

These people, however, do not know anything about man. They do not know that his quality is exactly like that of his life, which in turn is like that of his love—not only in respect to the more inward elements that belong to his intention and discernment, but even in respect to his more outward elements that belong to his body. They do not know that the physical form is only an outward form in which the more inward elements present themselves at work, with the result that the whole person is his love (see above, n. 363).

Nor do they know that the body does not live on its own, but lives from the spirit, the person's spirit being his actual affection and his spiritual body being nothing but his affection in a human form like the one in which it is visible after death (see above, nn. 453-460). As long as these

facts are not known, a person can manage to believe that salvation is nothing but a Divine good will which is called “mercy” and “grace.”

522. But let us first state what Divine mercy is. Divine mercy is a pure mercy toward the whole human race, to save it. Further, it is constant with each individual person and never withdraws from him; so everyone who can be saved is saved.

But the only way anyone can be saved is by Divine *means*, which means have been revealed by the Lord in the Word. Divine means are called Divine truths. They teach how a person is to live in order to be saved. Through them, the Lord leads the person to heaven, and through them He endows him with heaven’s life. The Lord does this for everyone; but He cannot endow anyone with heaven’s life unless the person refrains from what is evil, because what is evil forms an obstruction.

To the extent that a person does refrain from what is evil, then, the Lord does lead him, through His Divine means, out of pure mercy, from infancy to the end of his life in the world, and on into eternity. This is the Divine mercy we mean.

We can see from this that the Lord’s mercy is a pure mercy but not a direct mercy—not, that is, one that would save all people out of good will, no matter how they had lived.

523. The Lord never does anything in violation of His design, because He Himself is the Design. The Divine-True issuing from the Lord is what constitutes the design, and Divine truths are the laws of the design. The Lord leads man according to these laws.

So saving a person out of direct mercy is contrary to the Divine design; and since it is contrary to the Divine design, it is contrary to what is Divine.

The Divine design is heaven within man. Man has perverted it within himself by a life contrary to the laws of the design, which are Divine truths. Man is led back into that design by the Lord out of pure mercy by means of the laws of the design. Insofar as he is led back, he accepts heaven into himself; and anyone who accepts heaven into himself enters heaven.

Once again, we can see from this that the Lord’s mercy is a pure mercy, but not a direct mercy.

524. If people could be saved by direct mercy, then everyone would be saved, even people in hell. As a matter of fact, there would not be a hell, because the Lord is Mercy itself, Love itself, and Goodness itself. It would be an affront to His Divine to say that He could save everyone directly, and did not. The Word teaches the Lord wills the salvation of all and the damnation of none.

525. Quite a few people who enter the other life from Christendom bring with them an article of faith that people are saved out of direct mercy because they plead for it. On examination, though, it emerges that they believed that entrance to heaven was simply being let in, and that people who were let in were in heavenly joy. They had no idea whatever what heaven or what heavenly joy is.

So they were informed that heaven is not denied to anyone by the Lord—they could be let in if they wished, and could stay there as well. The ones who did wish it were let in; but at the first threshold, as a result of the breath of heavenly warmth (the love angels are involved in) and the inflow of heavenly light (Divine truth) they were gripped with such pain in the heart that they felt hellish torment in themselves instead of heavenly joy. Struck by this, they threw themselves out of heaven headfirst.

In this way, they were taught by living experience that heaven cannot be granted to anyone by direct mercy.

526. I have occasionally talked with angels about this, telling them that quite a few people in the world who live involved in what is evil and who also talk with others about heaven and eternal life, say only that entering heaven is simply being let in out of mercy alone. This is the belief especially of people who make faith the only means of salvation. For they, because of the fundamental premise of their religion, do not focus on life or on the deeds of love that constitute life; so they do not focus on other means by which the Lord endows man with heaven and makes him receptive of heavenly joy. And since they reject every real means, they are compelled by their fundamental premise to make it a law that man enters heaven out of mercy alone, believing that God the Father is stirred to this mercy by the intercession of the Son.

[2] The angels answered this by saying that they were aware that this dogma followed necessarily from the accepted fundamental premise of faith alone. Since this tenet is the head of the rest, and is one no light from heaven can flow into because it is not true, it is the source of the ignorance today's church is in—ignorance of the Lord, heaven, life after death, heavenly joy, the essence of love and charity, and in general of what is good and its bond with what is true — ignorance, therefore, about man's life, its source and its nature, which cannot in any way belong to a person as a result of thinking, but as a result of intention and resulting deeds, being a result of thinking to the extent that the thinking is derived from intention. This means that life results from faith only to the extent that faith is derived from love.

Angels are distressed that these people do not know that faith alone in a person is an impossibility, since faith without its source, love, is only knowledge. For some people, it is a persuasive something that simulates faith (see above, n. 482). Nothing persuasive is within a person's life; it is outside unless it fits together with his love.

[3] They went on to say that if people are involved in this kind of premise about the essential means of salvation for man, they cannot help believing in direct mercy. This is because they do perceive, from a natural light and from visual evidence, that faith by itself does not constitute a person's life, since people who are leading an evil life can think and convince themselves of the same premise. This is why people believe that the evil can be saved just like the good, if only at the time of death they talk with assurance about intercession and mercy through intercession.

The angels kept insisting that they had not yet seen anyone who had lived evilly accepted into heaven out of direct mercy, no matter how much assurance or confidence (which "faith" is taken to mean in an obvious sense) he had talked with in the world.

[4] Asked whether Abraham, Isaac, Jacob, David, and the Apostles were accepted into heaven by direct mercy, they answered, "None of them," saying that each had been accepted according to his life in the world. They knew where these individuals were, and knew that they were not more highly valued than other people. The angels said that the reason they are mentioned with honor in the Word is that through them, the Lord is meant in the inner sense—through Abraham, Isaac, and Jacob, the Lord in respect to what is Divine and Divine-Human; through David, the Lord in respect to the Divine-Royal; and through the Apostles, the Lord in respect to things Divine and True. Further, the angels have no consciousness whatever of these people when someone is reading the Word, because names do not enter heaven. In their stead, they perceive the Lord, as just stated. For this reason, the people are nowhere mentioned in the Word which exists in heaven (described above, n. 259), that Word being the inner meaning of the Word that exists in this world.

527. I can testify from an abundance of experience that it is impossible to endow with heaven's life people who have lived a life opposed to heaven's life in the world.

There were some people who believed that they would readily accept Divine truths after death when they heard them from angels—that they would believe and would live differently, and that as a result they could be accepted into heaven. This has however been tried with any number of people—only people who were involved in this kind of belief, though—who were allowed the

experience so that they could learn that repentance after death does not exist.

Some of the people with whom this was tried understood the truths and seemed to accept them. But the instant they turned back to their love's life, they rejected them; in fact, they spoke against them. Some others rejected them on the spot, unwilling to listen to them. Some wanted the love's life they had acquired in the world to be taken away from them, and an angelic life (or heaven's life) poured in in its place. Even this was done for them, by special permission; but when their love's life was taken from them, they lay like corpses, no longer in control of themselves.

From these and other kinds of experience, straightforward good folk are taught that there is no way to change anyone's life after death; by no stretch of the imagination can an evil life be rewritten into a good one, or a hellish life into an angelic one. This is because each individual spirit is from head to toe of the same quality as his love—his life, that is—and changing this into its opposite would mean the complete destruction of his spirit.

Angels insist that it is easier to change one owl into a dove or another owl into a bird of paradise than it is to change a hellish spirit into an angel of heaven. In the appropriate section above (nn. 470-484) we have shown that a person retains after death the quality his life had in the world.

We may conclude from these considerations that no one can be accepted into heaven by direct mercy.

55. LEADING A HEAVEN-BOUND LIFE IS NOT AS HARD AS PEOPLE BELIEVE

528. Some people believe that it is hard to lead a heaven-bound life (which is called a spiritual life), because they have heard that a person needs to renounce the world, give up the appetites that are associated with the body and the flesh, and live like spiritual beings. They take this to mean nothing other than rejecting what is worldly—especially wealth and prestige—walking around in constant devout meditation on God, salvation, and eternal life, passing their lives in prayer and in reading the Word and devotional literature. They think that this is renouncing the world and living by the spirit instead of by the flesh.

But in abundance of experience and discussion with angels has enabled me to know that the situation is completely different from this. In fact, people who renounce the world and live by the spirit in this fashion build up a mournful life for themselves, one that is not receptive of heavenly joy; for everyone's life stays with him. On the contrary, if a person is to accept heaven's life, he must by all means live in the world, involved in its functions and dealings. Then through a moral and civic life he receives a spiritual life. This is the only way a spiritual life can be formed in a person, or his spirit be prepared for heaven.

For living an inward life and not an outward life at the same time, is like living in a house with no foundation, which gradually either settles or develops cracks and gaps, or totters until it collapses.

529. If we look at and examine man's life with rational acuity, we discover that it is threefold: there is a spiritual life, a moral life, and a civic life; and we find these lives distinct from each other. For there are people who live a civic life but not a moral or a spiritual one, and people who live a moral life but still not a spiritual one. Then there are people who live both a civic life and a moral life and a spiritual as well. These last are the ones who are leading heaven's life—the

others are leading the world's life separated from heaven's life.

A first conclusion we can draw from this is that a spiritual life is not separated from a natural one, or from the world's life. Rather, they are bonded together like a soul with its body, and if they become separated it is, as just mentioned, like living in a house without a foundation.

A moral and civic life is the behavioral aspect of a spiritual life, since intending well is a matter of spiritual life and acting well is a matter of moral and civic life. If this latter is separated from the former, the spiritual life is made up of nothing but thinking and talking. The intention fades into the background because it has no grounding—and yet the intention is the actual spiritual part of the person.

530. The considerations about to be presented will make it possible to see that it is not so hard to lead a heaven-bound life as people believe it is.

Who can't live a civic and moral life? Everyone is introduced to it from the cradle and is acquainted with it from his life in the world. Everyone, good or bad, leads it as well, for who does not want to be called honest and fair?

Almost everyone practices honesty and fairness in outward matters, even to the point of seeming honest and fair at heart, or as though he were behaving out of real honesty and fairness. A spiritual person needs to live the same way—which he can do just as easily as a natural person—the only difference being that a spiritual person believes in what is Divine, and behaves honestly and fairly not just because it is in keeping with civil and moral laws, but because it is in keeping with Divine laws. For the person who is thinking about Divine matters while he is active is in touch with angels of heaven. To the extent that he is doing this, he is bonded to them, and in this way his inner person is opened, which, seen in its own right, is the spiritual person.

When someone is like this, he is adopted and led by the Lord without realizing it. Then anything honest and fair that he does as part of his moral and civic life is done from a spiritual source. Doing something honest and fair from a spiritual source is doing it out of what is genuinely honest and fair, or doing it from the heart.

[2] In outward form, his fairness and honesty look just like the fairness and honesty in a natural person—even like that in evil and hellish people; but in inward form they are wholly unlike. Evil people really behave fairly and honestly only for their own sakes and for the sake of the world. So if they were not afraid of laws and penalties, of losing reputation, prestige, money, and life, they would act with utter dishonesty and unfairness; since they do not fear God or any Divine law, there is no inner restraint to hold them back. So to the extent that they can, they cheat, tear down, and rob, because they enjoy it.

This nature of theirs shows up particularly in people of the same sort in the other life, when everyone's outward aspects are taken away and their inward aspects are opened up in which they will be living to eternity (see above, nn. 499-511). Since at this point these people do act without outward restraints (which are, as mentioned above, fears of the law and of losing reputation, prestige, money, and life), their behavior is senseless; they laugh at honesty and fairness.

[3] But people who have behaved honestly and fairly because of Divine laws behave wisely after their outward aspects have been removed and they are left to their inward ones, because they have a bond with angels of heaven who convey wisdom to them.

This enables us to conclude, to begin with, that a spiritual person can behave just like a natural person as far as civic and moral living are concerned, provided he has a bond with the Divine in respect to his inner person, or in respect to his intention and thought (see above, nn. 358-360).

531. The laws of spiritual life, the laws of civic life, and the laws of moral life are handed down

to us in the ten precepts of the Decalogue. The laws of spiritual life are found in the first three precepts, the laws of civic life in the next four, and the laws of moral life in the last three.

A person who is simply natural lives by these precepts in the same way as a spiritual person does, in outward form. He worships the Divine in similar fashion, goes to church, listens to sermons, manages a pious face; he does not kill, commit adultery, steal, or bear false witness, he does not cheat his fellows out of their possessions. But he does this simply for himself and the world, for appearance' sake.

This same person is completely the opposite in his inward make-up to the way he looks outwardly. Since he denies the Divine in his heart, he is a hypocrite in his worship. When he is left to himself in thought, he ridicules the church's holy things in the belief that they are useful only as restraints for the unlettered masses.

[2] This is why he is completely cut off from heaven. As a result, since he is not a spiritual person, he is not a moral or a civic person either. For even though he does not kill, he still has a hatred for anyone who gets in his way, and a vengefulness flares from the hatred. So if civil laws and outer restraints did not block him, he would kill. Since he longs to do it, it follows that he is constantly killing.

Even though he does not commit adultery, still since he believes it is all right, he is always an adulterer. For as far as he can, as often as he is given leave, he does it. Likewise, even though he does not steal, since he longs for other people's possessions and thinks frauds and evil schemes are not contrary to general law, in his spirit he is always acting like a thief. It is the same with the precepts of moral life—not bearing false witness or coveting other people's possessions.

This is the nature of every person who denies what is Divine and who does not have any conscience that stems from a religion. Their nature shows up clearly in people of the same sort in the other life, when their outward aspects have been removed and they are let into their inward ones. At that time, being cut off from heaven, they act in unison with hell. So they make friends with people who are there.

[3] As for people who have at heart recognized what is Divine, who have focused on Divine laws in the deeds of their lives, and have lived by the first three precepts of the Decalogue as well as by the rest, things are different for them. When they are let into their inward aspects with their outer ones removed, they are wiser than they were in the world. When they come into their inward aspects, it is like coming from darkness into light, from ignorance into wisdom, and from a mournful life into a blessed one. This is because they are involved in what is Divine, and therefore in heaven.

We have presented these things to let people know what each type is like, in spite of the fact that both may lead the same kind of outward life.

532. Everyone might realize that thoughts have a motion and tendency in the direct of purpose, or where a person is headed. Thought is in fact the person's inner sight, which is set up like outward sight in that it turns and lingers where the person directs himself and heads.

So if the inner sight or thought is turned toward the world and lingers there, it follows that the thought becomes worldly. If it turned toward self and self-prestige, it becomes physical. But if it is turned toward heaven, it becomes heavenly. So too, if it is turned toward heaven it is lifted up; if it is turned toward self it is pulled away from heaven and plunged into what is physical; if it is turned toward the world it is bent away from heaven and scattered about on the things that lie before the eyes.

[2] It is a person's love that constitutes his purpose and focuses his inner sight or thought on its objects. So love of self focuses the inner sight on self and what belongs to self; love of the world focuses it on worldly matters; and love of heaven focuses it on heavenly matters. This enables us to evaluate the state of the inner elements of someone's mind once his love is

identified. If a person loves heaven, his more inward elements are raised toward heaven and opened upward. If he loves, the world and himself, his more inward elements are closed upward and opened downward. We can conclude from this that if the higher elements of the mind are closed upwards, the person is no longer able to see objects that have to do with heaven and the church—that for him, they are in darkness. Further, he will either deny or not understand things that are in darkness.

This is why people who love themselves and the world more than anything else deny Divine truths at heart, because for them the higher elements of the mind are closed. If they talk about Divine truths at all on the basis of memory, they still do not understand them. Too, they look at them the way they look at worldly and physical things. This being their nature, the only things they can reflect on are the things that come in through their physical senses, the only things they enjoy. These include many things which are foul, lewd, unholy, and criminal, which cannot be carried away because there occurs no inflow into their minds from heaven, their minds being closed upward, as just mentioned.

[3] A person's purpose, which focuses his inner sight or thought, is his intention. For the person purposes what he intends, and thinks what he purposes. So if he purposes heaven, his thought is focused on heaven, together with his whole mind, which then is in heaven. From that perspective he looks down on things that belong to the world, like someone on the roof of a house.

This is why a person whose more inward elements of mind have been opened can see evil and false elements which are in him, since these are below his spiritual mind. On the other hand, a person whose more inward elements have not been opened cannot see his evil and false elements because he is involved in them, not above them.

On this basis, we can determine the source of man's wisdom and the source of his madness. We can also determine what a person will be like after death once he is left to intend and think, then to behave and talk, in keeping with his more inward elements. Another reason for presenting these matters is to make it known what a person is like more inwardly, no matter how much he may resemble someone else outwardly.

533. We can now see that it is not so hard to lead a heaven-bound life as people think it is because it is simply a matter, when something gets in the way that the person knows is dishonest and unfair, something his spirit moves toward, of thinking that he should not do it because it is against the Divine precepts. If a person gets used to doing this, and by getting used to it gains a certain disposition, then little by little he is bonded to heaven. As this takes place, the higher reaches of his mind are opened; and as they are opened, he sees what things are dishonest and unfair; and as he sees them, they can be broken off. For no evil can be broken off until after it is seen.

This is a state a person can enter because of his freedom, for who cannot think this way, because of his freedom? And once this is begun, the Lord works out all good things for him, arranging things so that he not only sees evil elements but dislikes them, and eventually turns away from them. This is the meaning of the Lord's words,

My yoke is easy, and my burden light.

(Matthew 11:30)

But we need to realize that the difficulty of thinking this way and of resisting what is evil increases as a person does evil things intentionally. So far as he does, he gets used to them until he does not see them. Then he reaches a point where he loves them, and finds excuses for them out of the pleasure of his love, validates them by all kinds of deceptive notions, and calls them legal and good. But this happens with people who plunge heedlessly into evil matters in

young adulthood and who, as they do, reject Divine things at heart.

534. Once I was shown a portrayal of the path that leads to heaven and the path that leads to hell. There was a broad path heading left or north. I could see many spirits following it; but in the distance there was a fairly large rock where the broad path ended. At the rock, two paths parted, one to the left and one to the other side to the right.

The path that headed left was narrow or constricted, leading through the west to the south and therefore into heaven's light. The path that headed right was broad and ample, leading down on a slant toward hell.

At first, everyone seemed to be following the same path, until they arrived at the large rock at the fork; but when people got there, they parted company. The good people kept turning left and entering the narrow path that led to heaven. But the evil people did not see the rock at the fork. They were falling over it, hurting themselves, and once they got up they were running along the path to the right that headed toward hell.

[2] Later on, the meaning of all this was explained to me. As for the first path, the broad one that both good and evil people were traveling together, conversing like friends because there was no apparent difference between them, it served to picture people who live alike, honestly and fairly, in outward matters, and who cannot be told apart at sight. As for the rock at the fork or corner, which the evil people were falling over, which they were then running away from along the path leading to hell, it served to picture Divine Truth, denied by people who focus on hell. In the highest meaning, this same rock served to indicate the Lord's Divine-Human. People who acknowledge what is true, though, and at the same time acknowledge the Lord's Divine, were being brought along the path that led to heaven.

Again, I could see from this that evil people and good people lead the same kind of life in outward matters, or take the same path—one as readily as the other. Yet the people who at heart acknowledge what is Divine (especially people within the church who acknowledge the Lord's Divine) are led to heaven; while the people who make no such acknowledgment are led to hell.

[3] The thoughts people have which come out of purpose or intention are pictured by paths in the other life. Paths are presented there with appearances exactly in keeping with thoughts springing from purpose; and every individual, too, travels by his thoughts that come out of purpose. This is why it is possible to tell what spirits and their thoughts are like from their paths. This also enables us to see what is meant by the Lord's word,

Enter by the narrow gate, for wide is the gate and broad the path that leads to destruction, and many are the people who travel through it; . . . tight is the path and narrow the way that leads to life, and few are the people who find it.

(Matthew 7:13-14)

The path that leads to life is not narrow because it is hard, but because "few are the people who find it," as is said.

From the rock that was seen at the corner, where the broad, common path ended and the two paths were seen to lead in opposite directions, we can see what these words of the Lord indicate:

Have you not read what is written? The stone which the builders rejected has become the head of the corner; anyone who falls on that stone will be shattered. (Matthew 21:42-44, Luke 20:7-18)

"The rock" indicates the Divine-True, and the "Rock of Israel," the Lord in respect to the Divine-Human. "The builders" are people from the church, "the head of the corner" is where the fork is,

“falling” and “being shattered” are denying and dying.

535. I have been granted to talk with some people in the other life who retired from the world’s affairs in order to live in a devout and holy manner, and with other people who had afflicted themselves in various ways because they believed that was renouncing the world and taming the lusts of the flesh. But many of them cannot associate with angels because they have in this way acquired a mournful life, and have retired from a life of charity which can only be led in the world; while angels’ life is happy because of its blessedness, and is made up of serving good purposes which are works of charity. Besides, people who have led a life withdrawn from worldly matters burn with a sense of merit, and therefore constantly covet heaven. They think of heavenly joy as a reward, utterly unaware of what heavenly joy is. Once they are among angels and involved in their joy—which contains no sense of merit, and is made up of jobs and down-to-earth tasks, and a blessedness derived from the good they accomplish in this way—they are as surprised as people who are seeing something foreign to their faith. Since they are not receptive to that joy, they leave and associate with their own kind, people who were involved in the same kind of life in the world.

[2] But as for people who lived devout lives in outward form—always in churches praying, afflicting their souls, and thinking all the while about themselves as more worthy and honorable than other people, even thinking they would be thought of as saints after death—in the other life they are not in heaven because they have done this sort of thing for their own sakes. Since they have completely polluted things Divine and true with the self-love they have drowned them in, some of them are so crazy they think they are gods. So they are among their like in hell.

Some are wily and shrewd, and are in a hell of shrewd people. These are people who, by means of skills and wiles, manufactured outward appearances which led common people to believe a Divine holiness was within them. www.universe-people.com

[3] Many of Catholicism’s saints are like this. I have been allowed to talk with some of them, when the quality of their life in the world—and afterwards—was clearly described.

We have presented these matters to let people know that a heaven-bound life is not a life withdrawn from the world but a life involved in the world, that a life of piety without a life of charity (which occurs only in this world) does not lead to heaven. Rather, it is a life of charity, a life of behaving honestly and fairly in every task, every transaction, every work, from a more inward source, hence a heavenly one. This source is present in that life when a person behaves honestly and fairly because it is in keeping with Divine laws.

This life is not hard. Rather, the life of piety withdrawn from a life of charity is hard. Yet this latter life leads away from heaven just as surely as people believe it leads to heaven.

PART III

HELL

56.

THE LORD GOVERNS THE HELLS

536. Earlier, in treating of heaven, it was everywhere demonstrated that the Lord is the God of heaven (specifically, nn. 2-6), with the whole government of the heavens belonging to the Lord. Granting that heaven has the same kind of relationship to hell (and hell to heaven) as two opposing entities that act against each other, with a balance resulting from their action and reaction, and with everything remaining in being within that balance, then for each and every thing to be kept in a balance, it is necessary that the person who rules one rule the other. For unless the Lord set bounds to the rebellions from hell and controlled the forms of madness that exist there, the balance would be destroyed, and with the balance everything would go.

537. At this point, though, let us first say something about the balance.

It is known that when two entities work against each other, and when one of them reacts and resists just as much as the other one acts and strives, neither of the two has effective power because each has the same force. Then either can be acted upon at will by a third entity because, there being no effective power because of their stand-off, the effective power of the third is in complete control, as easily as if there were no opposition.

[2] There is this kind of balance between heaven and hell. Not that it is the kind of balance that obtains between two people of equal strength who are fighting each other—rather it is a spiritual balance, a balance of the false against the true and of the evil against the good. The false derived from the evil branches out of hell constantly; and the true derived from the good breathes out of heaven constantly.

This is the spiritual balance which puts man in a freedom for thinking and intending. For anything a person thinks and intends goes back either to something evil and the resultant false or to something good and the resultant true. [3] So when someone is involved in this balance, he is in a freedom to let in or accept what is evil and what is false from it out of hell, or to let in and accept what is good and what is true from it out of heaven.

Every individual is held in this balance by the Lord, since He governs both heaven and hell. In the appropriate chapter below, we will tell why man is held in freedom by means of this balance, why what is evil and false is not taken away from him by Divine power and what is good and true put into him.

538. Several times I have been granted to perceive the sphere of what is false resulting from what is evil, flowing out of hell. It was like a never-ending effort to destroy everything good and true, bonded to an anger and a kind of rage at the impossibility of doing so. Particularly, it was like an effort to annihilate and destroy the Lord's Divine, because He is the source of everything good and true.

But I have also perceived, out of heaven, a sphere of what is true resulting from what is good, which served to curb the rage of the effort welling up from hell, resulting in a balance. Although this sphere perceived as flowing from heaven seemed to come from angels, I could tell that it came from the Lord alone. The reason it came from the Lord alone and not from angels was that every single angel in heaven recognizes that nothing good and true is from himself, out all from the Lord.

539. All the power in the spiritual world is a property of what is true resulting from what is good; what is false resulting from what is evil has no power whatever.

The reason all power is a property of what is true resulting from what is good, is that the actual Divine in heaven is the Divine-Good and the Divine-True, and all power belongs to the Divine. The reason what is false resulting from what is evil has no power whatever is that it all belongs to what is true resulting from what is good, and there is no trace of this in what is false resulting from what is evil.

This is why all power is in heaven and none in hell. Actually, every individual in heaven is involved in matters of truth resulting from what is good, and every individual in hell is involved in matters of falsity resulting from what is evil. For no one is let into heaven until he is involved in matters of truth resulting from what is good, nor is anyone cast into hell until he is involved in matters of falsity resulting from what is evil. We may see that this is true in the chapters that deal with the first, second, and third states of man after death (nn. 49 1-520); we may see that all power is a property of what is true resulting from what is good in the chapter on the power of heaven's angels (nn. 228-233).

540. This, then, is the balance between heaven and hell. The people who are in the world of spirits are involved in this balance because the world of spirits is halfway between heaven and hell. As a result, all people in the world are held in the same balance, since people in the world are governed by the Lord through spirits who are in the world of spirits (a subject which will be treated of in its own chapter below).

This kind of balance could not exist unless the Lord governed both heaven and hell and managed both of them. Otherwise, false things resulting from what is evil would become excessive and would influence the simple good folk who are at the boundaries of heaven, who can be misled more easily than angels. This would mean destruction of the balance, and with the balance, of freedom for man.

541. Hell is divided into communities the way heaven is—into the same number of communities as heaven, too, since each community in heaven has a community opposite to it in hell. But the communities in hell are distinguished by evil things and resultant false things because the communities in heaven are distinguished by good things and resultant true things.

We may know that every good element has an opposite evil element and every true thing an opposite false thing because nothing exists without a relationship to its opposite. Its nature and level are recognized because of this opposition, which is the source of all perception and sensation.

Because of this, the Lord provides that each community of heaven has its opposite number in a community of hell, and that there is a balance between them.

542. Since hell is divided into the same number of communities as heaven, there are as many hells as there are communities of heaven. For each particular community of heaven is a heaven in miniature (see above, nn. 51-58), and so each community of hell is a hell in miniature. Since overall there are three heavens, there are three hells as well. There is a lowest one opposite to the inmost or third heaven, an intermediate one opposite the intermediate or second heaven, and a higher one opposite to the outmost or first heaven.

543. Let us state briefly how the hells are governed by the Lord.

In general, the hells are ruled by a general impingement of the Divine-Good and the Divine-True out of the heavens, which serves to curb and control the general effort that flows out of the hells. This is done also by a particular impingement from each individual heaven and each individual community of heaven.

In detail, the hells are governed through angels who are enabled to inspect the hells and to control the frenzies and riots there. Now and then, angels are sent there and calm things down by their presence. www.universe-people.com

But in a broad sense, all the people who are in the hells are governed by their fears. Some are governed through fears grafted and then rooted in them in the world; but since these fears are not enough and gradually ebb, they are ruled by fears of penalties, which serve particularly to deter some of them from doing evil things. There are many kinds of punishment, milder or more

severe depending on the evil deeds.

For the most part, the more vicious ones are given authority over the others. They hold sway by means of their cunning and their schemes, and are able to keep the rest in compliance and slavery by means of punishments and the resulting dread. These authorities dare not go beyond limits set for them.

It is worth knowing that the fear of penalties is the only means of controlling the ferocity and rages of the people in the hells. No other means exist.

544. People in the world have believed that there is a particular Devil who is at the head of the hells, that he was created an angel of light, but that after instigating a revolt, he was cast into hell with his mob. The reason people have held this belief is that the Devil and Satan are mentioned in the Word, as well as Lucifer, with the Word in these instances being understood in its literal meaning. However, “the Devil” and “Satan” there mean hell—“the Devil” means the hell which is at the back, where the worst people called evil genii live, and “Satan” means the hell which is farther forward, where the people live who are not so evil, who are called evil spirits. “Lucifer” means the people who come from Babylon or Babylonia, the ones who stretch their sway into heaven.

We can see that there is no particular Devil to whom all the hells are subject from the fact that all the people in the hells (like all the people in the heavens) are from the human race (see nn. 311-317). There are myriads and myriads there, from the beginning of creation to the present day: and each individual is the particular kind of devil his opposition to the Divine in this world has made him (on these matters, see above, nn. 311-312).

57.

THE LORD DOES NOT CAST ANYONE INTO HELL; RATHER, THE PERSON HIMSELF DOES

545. Some people are persuaded that the Lord turns His face away from man, casts him away from Himself and into hell, and is angry with him, because of his evil. Some people are even persuaded that God punishes man and does evil to him. They support themselves in this notion with things from the literal meaning of the Word, where there are statements to that effect, not realizing that the Word’s spiritual meaning (which unfolds the literal meaning) is completely different, or that the church’s true doctrine (which comes from the Word’s spiritual meaning) therefore teaches something different. This teaching is that God never turns His face away from man, never casts him away from Himself, does not cast anyone into hell or become angry.

Anyone whose mind is enlightened perceives this when he reads the Word, simply from the fact that God is the Good itself, Love itself, and Mercy itself, the Good itself being incapable of doing evil to anyone, Love itself and Mercy itself being incapable of casting a person away from themselves because this goes against the essential nature of mercy and love and therefore against the Divine itself.

In consequence, if people think with an enlightened mind, they perceive clearly when they read the Word that God never turns away from man. And since He does not turn away from him, he deals with him from Goodness, Love, and Mercy. That is, He wills what is good for him, He loves him, and He has mercy on him.

Such people also therefore see that the Word’s literal meaning where things like this are stated is hiding within itself a spiritual meaning which is needed to explain statements in the

literal meaning that are adapted to man's grasp and are in accord with his first and general concepts.

546. People in a state of enlightenment see further, that what is good and what is evil are two opposite things, as opposite as heaven and hell, and that everything good comes out of heaven, and everything evil from hell. They see that, since the Lord's Divine constitutes heaven (nn. 7-12), nothing but what is good flows in from the Lord for a person, and nothing but evil flows in from hell; so the Lord is constantly leading the individual away from what is evil and toward what is good, while hell is constantly leading the individual into what is evil.

If the individual were not in between these two influences, he would have no thought, no intention, and surely no freedom or choice. He possesses all these things as a result of the balance between what is good and what is evil. As a result, if the Lord were to turn away and the person be left to what is evil only, he would no longer be a person.

We can see from these considerations that the Lord does flow into people with what is good—into an evil person just as much as into a good person. But there is this difference, that He is constantly leading an evil person away from what is evil, but leading a good person toward what is good. The reason for this difference lies within the individual, because he is the recipient.

547. This enables us to conclude that a person does what is evil because of hell and does what is good because of the Lord. But since the person believes that whatever he does he does on his own, when he does something evil it sticks to him as though it belonged to him. This is why the person, not in any way the Lord, is responsible for his own evil.

The evil within a person is hell within him, since it makes no difference whether you say "the evil" or "hell."

Now since the person is responsible for his own evil, it is he who leads himself into hell, not the Lord. Far from leading anyone into hell, the Lord frees people from hell to the extent that they do not intend their own evil and love to be involved in it.

A person's whole intention and love stay with him after death (nn. 470-484). If a person intends and loves what is evil in the world, he intends and loves the same evil in the other life, and will then no longer let himself be led away from it. This is why a person who is involved in what is evil is in contact with hell—is actually there as far as his spirit is concerned. And after death, his greatest craving is to be where his own evil is. Consequently, after death the person himself, not the Lord, casts himself into hell.

548. Let us describe how this happens. When a person enters the other life, he is at first welcomed by angels who do everything for him—talk with him about the Lord, heaven, and angelic life, and give him instruction in matters of truth and goodness. But if this person, now a spirit, is the kind who had in fact known these things in the world, but had denied them at heart or sneered at them, then after some conversation he craves and tries to get away. When the angels detect this they leave him.

After he has been with other people for a while, he eventually joins in with people who are involved in the same kind of evil as he (see above, nn. 445-452). When this takes place, the person turns away from the Lord, and turns his face toward the hell he had been bonded to in the world, ~ where there are people involved in his own kind of love of what is evil.

This enables us to see that the Lord, through angels and through an inflow from heaven, leads every spirit toward Himself. But spirits who are involved in what is evil resist strenuously and virtually tear themselves away from the Lord, with their evil—with hell, therefore—dragging them off like a rope. Because they are dragged off and because they follow along purposefully owing to their love of what is evil, we conclude that they cast themselves into hell out of their own freedom.

In the world, people cannot believe this because of their concept of hell. In fact, in the other life it looks exactly like this to the eyes of people who are outside of hell; but not to the people who are casting themselves into hell. They do enter of their own free will; and the ones who enter because of a burning love of what is evil look as though they were being thrown straight in, head first and feet up. It is because of this appearance that they seem to be cast down into hell by Divine power (on this subject, see further below, n. 574).

So now we can see from this that the Lord does not cast anyone into hell; each individual casts himself in, not only while he is living in the world, but after death, when he arrives among the spirits.

549. The reason why the Lord, out of His Divine Essence which is the Good, Love, and Mercy, cannot deal in the same way with every individual, is that evil things and consequent false things are in the way, not only dulling but even rejecting His Divine inflow.

The evil and consequent false elements are like black clouds that come between the sun and a person's eyes and cut off all its sunny and benign light, though all the while the sun keeps trying to break up the obstructing clouds. For the sun is behind them, working away, occasionally getting some shadowy light to the person's eye by various roundabout routes.

It is like this in the spiritual world. There the sun is the Lord and Divine Love (nn. 116-140); there the light is the Divine-True (nn. 126-140). The black clouds are false elements resulting from what is evil; the eye there is the discernment. To the extent that anyone there is involved in false things resulting from what is evil, he has a cloud like this around him, black and thick in proportion to the degree of his evil.

We can see from this comparison that the Lord's presence is with everyone constantly, but is accepted in different ways.

550. Evil spirits in the world of spirits are punished severely so that through these punishments they may be scared off from doing evil things. This too seems to be done by the Lord. However, no part of the punishment is done by the Lord—it is done by the evil itself. For an evil thing and its punishment are so closely joined that they cannot be separated. In fact, the hellish mob has no greater craving or love than to inflict punishment and to torture. They do work evil and inflict punishment on anyone unprotected by the Lord. As a result, when something evil is done from an evil heart, since this rejects all of the Lord's safekeeping, hellish spirits rush into the person who has done this kind of evil thing, and punish him.

To some extent, we can illustrate this by means of evil deeds and their punishments in the world, where they are also closely joined together. Laws do set a penalty there for each evil deed; so the person who rushes into an evil deed rushes into its punishment as well. The only difference is that in the world an evil deed can be hidden, which cannot happen in the other life.

We may conclude from these considerations that the Lord does not do evil to anyone. This is much the way it is in the world, since neither the ruler nor the law is responsible for the punishment of the criminal because they are not responsible for the evil element within the evildoer.

58.
**ALL THE PEOPLE WHO ARE IN THE HELLS
ARE INVOLVED IN EVIL THINGS AND
CONSEQUENT FALSE THINGS AS A RESULT OF
THEIR LOVES OF THEMSELVES AND THE**

WORLD

551. All the people who are in the hells are involved in evil things and consequent false things; there is no one there who is involved in evil and in true things at the same time.

Many evil people in the world are familiar with spiritual truths, which are true elements of the church; they have in fact learned them from the cradle, later from sermons and from reading the Word, and later still have talked from this perspective. Some of them have even led other people to believe they were heartfelt Christians because they knew how to talk from the perspective of truths with feigned affection and to be honest in their behavior as though they were acting out of a spiritual faith.

But all such people whose inward thought was opposed to such truths, who simply because of civil laws refrained from the evil deeds that were in accord with their thinking, for the sake of reputation, prestige, and profit—all such people are evil at heart, and are involved in matters of truth and goodness only as far as their bodies are concerned, not as far as their spirits are concerned. As a result, when their outward aspects are taken away from them in the other life, and the inner aspects that pertained to their spirits are uncovered, they are wholly involved in evil and false things and not involved in any good and true things. It is clear that the good and true elements were settled in their memories only, exactly like data, and that they retrieved them when they talked and imitated good characteristics as though they resulted from spiritual love and faith.

When people like this are let loose into what lies within them (and therefore into their own evils), they cannot say true things any more, only false things, since they are talking on the basis of evil things. For it is impossible to say true things on the basis of evil ones, the spirit being nothing but his own evil at this point; and what is false comes out of what is evil.

Each individual spirit is reduced to this condition before he is cast into hell (see above, nn. 499-512). This is called “being devastated” in respect to good and true elements; and the devastation is nothing but being let loose into inner elements and therefore into what belongs to the spirit—or into the actual spirit (on these matters, see also n. 425 above).

552. When a person is like this after death, then he is not a “person-spirit” any more, the way he was in his first condition (see above, nn. 491-498), but really a spirit. For he is really a spirit when he is in a body and face which correspond to what lies within him, which belong to his mind [*animus*], being then in outward form a “type” or copy of what lies within him.

This is what a spirit is like after the first and second states have run their full course, as described above. So at that time people can tell when their eyes see him what he is like, not just from his face but even from his body, and especially from his speech and behavior. And since at this point he is “in himself,” the only place he can be is where there are people like himself.

[2] There is in fact a sharing in all possible ways of affections and consequently of thoughts in the spiritual world. So a spirit is taken to people like himself, apparently on his own because it depends on his affection and its pleasure. Actually he even steers himself in that direction. For this is the way his life breathes, the way he freely draws his soul, which he cannot do when he is turning toward someone else.

It needs to be realized that in the spiritual world sharing with others depends on turning one’s face. A person has constantly before his face the people who are involved in a love like this own, no matter where he turns his body (see above, n. 151).

[3] This is why all hellish spirits turn their backs to the Lord, and face the gloomy and dark things that occupy the place of the world’s sun and moon, while all heaven’s angels turn toward the Lord as heaven’s sun and heaven’s moon (see above, nn. 123, 143, 144, 151).

We can now conclude from these matters that all the people who are in the hells are involved

in evil and consequent false things, and that they are turned toward their own loves as well.

553. When the spirits in the hells are examined in any of heaven's light, they appear in forms appropriate to their evil qualities. Each one is in fact a model of his evil quality because for each one the more inward and the more outward elements act in unison, with the more inward ones displaying themselves in the more outward ones, which are the face, the body, speech, and behavior. So it is possible to recognize the spirits' quality by looking them over carefully.

Broadly speaking, they are forms of contempt for other people and of kinds of menace for people who do not do them homage. There are various distinct kinds of hatred; there are various distinct kinds of vengefulness. Viciousness and cruelty show through them from their more inward parts; yet when other people praise them or do them homage or revere them, their faces compose themselves and something is visible like a happiness arising from pleasure.

[2] There is no brief way to describe the appearance of all these forms—no single one is actually just like any other. There is a general similarity only among people who are involved in a similar evil and are therefore in the same hellish community. A kind of similarity of individuals' faces does result there from this involvement, as if from a common background.

In general, their faces are frightful, lifeless as corpses. Some are black, some like fiery little torches, some swollen by pimples, distorted veins, and sores. Many have no visible face, but only something hairy or bony instead; with some, only the teeth stand out. Their bodies are grotesque, and their speech apparently arises from anger or hatred or revenge because each one talks out of his own false nature and has a voice quality that stems from his evil nature. In short, all of them are reflections of their own hells.

[3] I have not been allowed to see hell itself overall in its own form. I have been told that just as the whole heaven, taken as a whole, presents itself as a single Person (nn. 59-67), so the whole hell, taken as a whole presents itself as one devil; and further that it can be presented under the image of a single devil (see above, n. 544).

But I have quite often been allowed to see what kind of form particular hells or hellish communities have, since a monster may often be seen at their entrances (called the gates of hell) who pictures in a general way the form of the people within. At such times, the viciousness of their residents is pictured by things too frightful and disgusting to mention.

[4] It should however be realized that while hellish spirits look like this in heaven's light, they look like people to each other. This arises from the Lord's mercy, to prevent their filth from being for them the way it looks to angels. Still, this appearance is deceptive, for the moment any of heaven's light is let in, their human forms change to bestial ones, forms of their own intrinsic qualities, as described above. For in heaven's light, everything looks the way it really is. www.universe-people.com

This is also why they run away from heaven's light and plunge into their own light, a light like that of glowing coals, from time to time like burning sulphur. However, this light turns into utter darkness when any ray of light flows in from heaven.

This is why the hells are described as being in gloom and darkness, and why the words "gloom" and "darkness" indicate false elements arising from what is evil, the kind that exist in hell.

554. I could see by examining the bestial forms of spirits in the hells (which, as mentioned, are all forms of contempt for other people and menace for people who do not show them respect or do them homage; and also forms of hatred and revenge against people who do not support them) that all of them, broadly speaking, are forms of self-love and love of the world. I could see, too, that all the evil elements, of which they are particular forms, derived from these two loves.

Further, I have been told from heaven and convinced by an abundance of experience that these two loves (love of self and love of the world) reign supreme in the hells and even

constitute the hells—also that love for the Lord and love toward the neighbor reign supreme in the heavens and even constitute the heavens. Further, I have been told that the two loves that are hell’s loves and the two loves that are heaven’s loves are diametrically opposed to each other.

555. At first I wondered why it is that love of self and love of the world are so diabolical, why all the people involved in them are so horrible to look at. After all, in this world people pay little attention to love of self compared to the attention paid to that outward inflation of spirit called pride. Because this is obvious, people believe that it alone is love of self. Further, when love of self does not come out in the form of pride, people believe it is the fire of life that rouses a person to go his appointed rounds and perform his useful services. They believe that if a person did not see prestige and glory in such activities, his spirit would cool off.

They say, “Who ever did anything worthwhile, anything useful, anything worth mentioning, except for applause and prestige from other people, or in other people’s minds? And what other source does this have than the fire of a love for glory and prestige—that is, then, a love of self?” This is why people in the world do not realize that love of self, seen in its own tight, is the love that governs in hell and that constitutes hell within man.

Since this is how things stand, I should like to describe first what self-love is like, and then to describe how all evil and consequent false things flow from that love.

556. Self-love is willing well to oneself alone and not willing well to anyone else except for one’s own sake—not the church, the country, or any human community. It also involves doing them good for the sole sake of one’s own reputation, prestige, and glory. Unless the person sees these benefits in what he is doing for others, he says in his heart, “What difference does it make?” “Why should I?” “What’s in it for me?” And he dismisses it.

We can see from this that a person who is involved in self-love does not love his church, his country, his community, or any useful functions—he loves only himself.

His pleasure is simply the pleasure of self-love. And since the pleasure that occurs as a result of love constitutes the person’s life, his life is a life of self. A “life of self” is a life derived from the person’s self image [*proprium*], and man’s self-image, seen in its own tight, is nothing but evil.

A person who loves himself does love people who belong to him as well—specifically, his children and relatives, and more broadly all the people who cooperate with him, whom he calls “his people.” Loving these two groups of people is still loving himself, because he virtually sees them as being within himself, and himself as being within them. He also includes among the people he calls “his” all the people who praise him or respect him or wait on him.

557. We can determine the quality of self-love by comparing it to heavenly love. Heavenly love is loving what is useful for its own sake, or what is good for its own sake, these being what a person does for his church, for his country, for the human community, and for his fellow-citizen. This is actually loving God and loving the neighbor, since all useful functions and good deeds come from the Lord and are, fruther, the neighbor we are supposed to love.

But if someone loves these for his own sake, he loves them only as slaves who work for him. It follows that if a person is involved in self-love, he wants his church, country, human communities, and fellow citizens to work for him, not the other way around. He puts himself over them, and them under himself.

This is why a person is moving away from heaven to the extent that he is involved in self-love—because he is moving away from heavenly love.

558a. Beyond this, if someone is involved in a heavenly love (loving useful and good functions, moved by a heartfelt pleasure when he performs them for his church, country, human community, and fellow-citizen), he is being led by the Lord to the extent of his involvement because that is the love the Lord is involved in, the love that comes from Him. To the extent, though, that a person is involved in self-love (performing useful and good functions for his own sake), he is being led by himself. In the degree that anyone is being led by himself, he is not being led by the Lord. It also follows from this that the person moves away from the Divine and therefore also away from heaven to the extent that he loves himself. Being led by oneself is being led by one's self-image, and man's self-image is nothing but evil. It is actually his evil inheritance, which is loving self more than God and the world more than heaven.

A person is immersed in his self-image (and therefore in his evil hereditary elements) whenever he focuses on himself in the good things he does. This is because he is looking out of the good things at himself, not looking out of himself at the good things. So there occurs in the good things a reflection of himself rather than any reflection of the Divine.

I have become convinced of the truth of this too through experience. There are evil spirits whose homes are in the region halfway between the north and the west underneath the heavens, spirits with a practiced skill at leading upright spirits into absorption with their self-images and therefore into various kinds of evil. They accomplish this by leading the other spirits into thoughts about themselves—either blatantly, by means of praise and deference, or deviously by limiting their affections to themselves. To the extent that they achieve this, they turn the faces of the upright spirits away from heaven. To the same extent too, they darken their understanding and call evil elements out of their self-images.

558b. We can see from the respective sources and essential natures of the two loves that self-love is the opposite of love toward the neighbor.

In a person who is involved in self-love, a love of the neighbor begins from the self. He actually is saying, "Each individual is his own neighbor," and from himself as the center, his love moves out to all the people who unite with him with a decrease proportional to the degree of their bond with him, formed through their love. People outside this circle are considered worthless, and people who oppose this group and their evils are considered enemies no matter what they are really like—wise, honest, upright, or fair.

A spiritual love toward the neighbor, however, begins from the Lord and moves out from Him as the center to all people who are bonded to Him through love and faith—moving out, then, in proportion to the quality of the love and faith within them.

We can see from this that a love of the neighbor which starts from the person is the opposite of a love toward the neighbor which starts from the Lord. The first kind emerges from what is evil because it emerges from the person's self-image. The second kind emerges from what is good because it emerges from the Lord who is the Good itself. We can also see that a love of the neighbor which emerges from the individual and his self-image is physical, while a love toward the neighbor that emerges from the Lord is heavenly.

In short, self-love makes up the head of the person it occurs in, with heavenly love making up the feet he stands on. If the heavenly love does not serve him, it is something he tramples underfoot.

This is why people who are being cast into hell seem to be cast straight down into hell headfirst, with their feet up toward heaven (see above, n. 548).

559. Further, the nature of self-love is such that as its reins are loosened (that is, as outward restraints are removed, which are fears of the law and of legal penalties, of loss of reputation, profit, office, and life), it plunges forward all the way into a will to rule not just over all nations on earth, but even over all of heaven and the Divine Itself. It has no bound or limit whatever. This

lies hidden in every individual who is involved in self-love, even though it is not visible to the world, where the restraints mentioned hold it in check.

No one can fail to see the truth of this in influential people and kings who do not have these reins and restraints, who plunge onward, conquering territories and kingdoms as long as it works for them, and aspiring to limitless power and glory.

We can see the truth of this even more clearly in today's Babylon, which stretches its sway into heaven, which has transferred all the Lord's Divine power to itself and constantly craves even more. It may be seen in the booklet *The Last Judgment and Babylon Destroyed* that people like this are completely against what is Divine and heaven, and in favor of hell after death, once they enter the other life.

560. Imagine some community made up of people who all loved themselves alone and loved others only as they joined them, and you will see that their love resembles nothing more than love among thieves. To the extent that they are working closely together, they embrace each other and call each other friends; but to the extent that they are not working closely together and refuse their leadership, they attack and butcher each other.

If their more inward reaches, or their spirits, are explored, one will see that they are full of hostile ill-will against each other, that at heart they scoff at everything fair and honest and at the Divine, which they cast aside as though it were nothing. We may reach this conclusion still more surely by examining their communities in the hells, which will be described below.

561. The more inward elements of the thoughts and affections of people who love themselves more than anything else, are turned towards themselves and the world, turned away therefore from the Lord and from heaven. This is why they are obsessed with every kind of evil and why the Divine cannot flow in. The moment it does flow in, it is plunged into thoughts about self, polluted, and filled with the evil elements that come from their self-images.

This is why all such people in the other life look backward, away from the Lord and toward the gloomy place which marks the location of the world's sun, directly opposite to heaven's sun which is the Lord (see above, n. 123). Further, "gloom" means what is evil, and "the world's sun" means self-love.

In general, the evil elements that belong to people who are involved in self-love are contempt for other people, envy, enmity against everyone who does not side with them, a consequent hostility, different kinds of hatred, vengefulness, craft, treachery, ruthlessness, and cruelty. As far as matters of religion are concerned, there is not just a contempt for the Divine, and for the Divine elements which are the true and good things of the church, there is an anger against these things. When a person becomes a spirit, this anger turns into hatred. At this point, the person not only cannot stand to hear these things, he is on fire with hatred against everyone who recognizes and worships what is Divine.

I talked with one man who had been influential in the world and who had too high a level of love for himself. When he heard the Divine simply named, or especially when he heard the Lord named, he was so stirred up with wrath from his hatred that he was ablaze 'with murder. When the restraints of his love were loosened, he also wanted to be the Devil himself in order to mount a ceaseless attack from his self-love against heaven. Many people who come from the Papal religion have the same craving when they discover in the other life that all the power belongs to the Lord and none to them.

563. Some particular spirits kept appearing to me in the western region toward the south, saying they had been appointed to positions of great importance in the world and that they deserved to be promoted over other people and to give them orders. They were examined by angels to find out what they were like inwardly, and it was found that they had not focused on

useful service in their duties in the world, but on themselves. This meant that they had made themselves more important than useful service. But since they kept politicking and demanding urgently to be promoted over other people, they were allowed to join in with people who were conferring about quite important matters of business. But it became clear that they were unable to pay any attention to the business under consideration. They could not look deeply into the matters in their own right, and they did not speak on the basis of a thing's usefulness but on the basis of their self-image, desirous of acting preferentially to curry favor. Accordingly, they were dismissed from this task and left to look for jobs somewhere else.

So they moved farther into the western region, accepted here and there; but wherever they went, they were told that they were thinking only about themselves, and thinking about other things only in terms of themselves, which made them fatuous, just like sense-oriented, physical spirits. So wherever they came they were referred elsewhere. After a while they seemed to be reduced to poverty and to beg for charity.

I could also see from this that no matter how apparently wisely they might seem to talk in the world from the fire of their self-love, people who are involved in self-love do this only on the basis of memory, not from any light of reason. So in the other life, when no one is allowed to bring out matters of the natural memory, they are more fatuous than other people. This is because they have been separated from what is Divine.

564. There are two kinds of government. One is proper to love toward the neighbor, and one is self-love. Essentially, these two kinds of government are opposites.

A person who governs out of a love toward the neighbor intends what is good to everyone. His greatest love is for useful service—doing things for other people (by “doing things for other people” we mean intending what is good to them and performing useful functions for church, nation, community, or fellow-citizen). This is his love and his heart's delight.

He is happy, too, to the extent that he is raised to positions above others, yet his happiness is not on account of the position but on account of the service, which he can then fulfill to a greater extent and on a higher level. This is what governmental control is like in the heavens.

[2] But a person who governs out of self-love does not intend what is good to anyone, only to himself. Any useful services he fulfills are for his own prestige and glory, which are the only things he finds useful. To him, working for others is a means to being worked for and respected, and to governing. He politics for positions, not for the good he can do for country and church but to be in prominence and glory and therefore in his heart's delight.

[3] Everyone keeps his love of governing after his life in the world. People who have governed out of a love toward the neighbor are entrusted with the responsibility of governing in the heavens. Actually, they are not the ones who govern then; rather it is the useful services which they love; and when these govern, the Lord is governing.

But people who have governed out of self-love in the world are in hell after their life in the world, and are worthless slaves. I have seen influential people, who had governed out of self-love, cast among the most worthless folk—some of them among people who live in outhouses there.

565. Turning to love of the world, though, this love is not opposed to heavenly love to such an extent, because it does not have as many evils hidden within it.

Love of the world is wanting to channel other people's wealth to oneself by any possible means, putting one's heart in riches, and letting the world lead one back and away from a spiritual love (which is a love toward the neighbor) and therefore away from heaven and from what is Divine.

There are, however, many varieties of this love. There is a love of wealth as a means to advancement in prestige, which is the sole object of the love. There is a love of prestige and

high office as means toward amassing wealth. There is a love of wealth as a means toward various useful activities which give pleasure in the world. There is a love of wealth simply for wealth's sake—this is the kind of love avaricious people have. The list goes on and on.

The purpose behind wealth is called its use; and the purpose of use is the source of the love's quality. For a love has the same quality as the motivating goal—everything else, in fact, serves it as means.

59. **WHAT HELL-FIRE AND GNASHING OF TEETH ARE**

566. To date, hardly anyone knows what the eternal fire and gnashing of teeth are which the Word attributes to people in hell. This is because people have thought about the Word's contents in material terms, unaware of its spiritual meaning. So some take "fire" to mean material fire, others torment in general, thus the pang of conscience. Others take it only as a phrase designed to touch people with terror in the face of things that are evil. Some people take "gnashing of teeth" to mean an actual gnashing, some only the kind of fear that is present when you hear teeth chatter this way.

But if a person is familiar with the Word's spiritual meaning, he is able to know what "eternal fire" and "gnashing of teeth" are. For every word, and every meaning of words in the Word has a spiritual meaning within it because the Word is spiritual at heart. What is spiritual can be conveyed to man only in natural terms because man is involved in a natural world and does his thinking in terms of the things that exist in it.

In the following sections, then, we shall describe the nature of the "eternal fire" and "gnashing of teeth" which come to involve the spirits of evil people after death, or which the spirits of those people, who are then in a spiritual world, undergo.

567. There are two sources of warmth. One is heaven's sun, which is the Lord, and the other is the world's sun. The warmth that comes from heaven's sun or the Lord is a spiritual warmth which essentially is love (see above, nn. 126-140); while the warmth that comes from the world's sun is a natural warmth that is not essentially love but does work for spiritual warmth or love as a recipient.

We can determine that love is essentially warmth from the fact that the spirit [*animus*] and consequently the body warm up because of love and in proportion to its level and quality. This happens to people in winter just as much as in summer, so it comes from a warming of the blood.

We can determine that the natural warmth that arises from the world's sun works for spiritual warmth as a recipient, from the fact that the body's warmth is revived and maintained as a result of the warmth of its spirit. We see this particularly in the effect of the warmth of spring and summer on all kinds of animals, which re-enter their yearly love-cycle at these seasons. [2] The natural warmth does not cause this to happen; it arranges their bodies to accept the warmth that is also flowing into them from the spiritual world. For the spiritual world flows into the natural one the way a cause flows into its effect.

Anyone who believes that natural warmth produces these loves is greatly misled. The inflow is an inflow of the spiritual world into the natural, not of the natural world into the spiritual; and all love, since it belongs to life itself, is spiritual.

[3] So anyone who believes that anything happens in the natural world without a spiritual inflow is also misled. A natural phenomenon does not occur and exist except as a result of a

spiritual phenomenon. The members of the vegetable kingdom, too, derive their powers to sprout from an inflow from the spiritual world. The natural warmth that comes in spring and summer times simply arranges the seeds in their own natural forms by swelling and opening them, so that the inflow from the spiritual world may play its role within them.

We have included this information to let it be known that there are two “warmths,” a spiritual one and a natural one that spiritual warmth comes from heaven’s sun and natural warmth from the world’s sun; and that the inflow and resultant cooperation produce the results which are visible to our eyes in the world.

568. For people, spiritual warmth is the warmth of their life, because as already stated it is essentially love. This warmth is what is meant by “fire” in the Word—love for the Lord and love toward the neighbor by “heavenly fire” and self-love and love of the world by “hellish fire.”

569. Hellish fire or love comes from the same source as heavenly fire or love—from heaven’s sun, or the Lord. However, it is made hellish by the people who receive it. For all the inflow from the spiritual world varies depending on how it is received or depending on the forms into which it flows. There is no difference between this and the situation with the warmth and light that come from the world’s sun. When warmth flows in from it into trees and flowering plants it brings about an enlivening and draws forth pleasing and sweet odors. But when the same warmth flows into fecal matter and dead flesh it brings about decay and draws forth rank and putrid stench. In the same way, light from one and the same sun brings out beautiful and pleasing colors in one subject and ugly and unpleasant colors in another.

This situation is similar with the warmth and light that come from heaven’s sun, which is love. When the warmth or love flows into good things—as it does with good people and spirits and with angels—it makes their good qualities bear fruit. But with evil people it has an opposite effect. In fact, the evil qualities either stifle or corrupt it. In the same way, when heaven’s light flows into true elements from what is good, it grants intelligence and wisdom. But when it flows into false elements from what is evil, it is turned into forms of madness and various kinds of hallucination. In all cases, then, it depends on how it is received.

570. Since hellish fire is self-love and love of the world, it is every craving that belongs to those loves, the craving being an extension of love because a person constantly craves what he loves. It is also a pleasure, since when a person gets what he loves or craves, he perceives it as pleasant. This is the only source of heartfelt joy for man. So hellish fire is a craving and a pleasure that well up from these two loves as their sources. The evil elements are contempt for others, enmity and hostility toward people who do not support the individual in question. There is envy, hatred, and vengefulness, and there is viciousness and cruelty arising from them. As far as what is Divine is concerned, there is denial and consequent contempt, ridicule and blasphemy of the holy things that pertain to the church. After death, these attitudes are turned into anger and hatred at such things (see above, n. 562).

Further, since these evil elements constantly breathe the destruction and murder of people who are considered enemies, objects of flaring hatred and vengeance, the intent to destroy and murder is the delight of their life. To the extent that this is impossible, their delight is the intent to inflict harm, to wound, and to torture.

These are what “fire” means in the Word when it is talking about evil people and the hells. I should like to cite some such passages to strengthen the point.

Each one is a hypocrite and wicked, every mouth speaks folly;. . . because wickedness is blazing like a fire, devouring briars and thorns, setting the forest thickets on fire, and they rise up with rising smoke, ... the people have become fuel for the fire, no man will spare his

brother.

(Isaiah 9:17-19)

I will set omens in heaven and in the earth—blood, and fire, and columns of smoke; the sun will be turned to darkness.

(Joel 2:30-31)

The earth will become burning pitch; it will not be quenched night or day, its smoke will rise forever. (Isaiah 34:9-10)

Behold... a day is coming that will burn like an oven, and all the proud people, all evildoers, will be straw, and the coming day will burn them. (Malachi 4:1)

Babylon... has become the home of demons;... they were screaming when they saw the smoke of her burning;... the smoke rises up for ages and ages. (Revelation 18:2, 18; 19:3)

He opened the pit of the abyss, where the smoke rises up from the pit like the smoke of a vast furnace, and the sun and the air were darkened by the smoke of the pit. (Revelation 9:2)

From the mouths of the horses fire and smoke and brimstone came forth. A third of mankind was slaughtered by these, and by the fire, by the smoke, and by the brimstone. (Revelation 9:17-18)

The person who worships the beast... will drink the wine of God's wrath prepared mixed with pure wine in the cup of His wrath, and he will be tortured with fire and brimstone. (Revelation 14:9-10)

The fourth angel emptied his vial on the sun, and it was allowed to scorch people with heat, so the people were seared in intense heat. (Revelation 16:8-9)

They were thrown into the swamp that burns with fire and brimstone.

(Revelation 19:20; 20:14-15; 21:8)

Every tree that does not produce good fruit will be cut down and thrown into the fire.

(Matthew 3:10; Luke 3:9)

The Son of man will send His angels, who will collect all the obstacles out of His kingdom and all the people who do iniquity, and will despatch them into a forge of fire.

(Matthew 13:41, 42, 50)

[The King] will say... to the people on His left, "Go away from me, cursed ones, into the eternal fire made ready for the devil and his angels." (Matthew 25:41)

[And they will be sent] into eternal fire... into a hell of fire... where their worm will not die and their fire will not be quenched.

(Matthew 18:8-9, Mark 9:43-49)

The rich man in hell told Abraham that he was being tortured in flames.

(Luke 16:24)

In these passages and many others, "fire" means the craving proper to self-love and love of the world, while the resulting "smoke" means what is false as a result of something evil.

571. Since "hellish fire" does mean a craving to do evil things that come from self-love and love of the world, and since all the people in the hells have this kind of craving (see the preceding chapter), when the hells are opened one can see something fiery, with smoke, the sort of thing one sees in great conflagrations. There is something fiery from the hells where self-love rules, and something flame-like from the hells where love of the world rules.

When they are closed, though, this fiery something is not visible. Instead, one can see something dark, thick with smoke. The fiery something is still burning inside it, as one can tell from the warmth that radiates from it, like the warmth from ruins after a conflagration—something like the warmth of a glowing stove, or at other times like that of a hot oven. When this warmth flows into someone it arouses cravings within him, arousing hatred and vengefulness in evil people and madness in sick people.

People involved in the loves we have mentioned possess this fire or this warmth because as far as their spirits are concerned, they are connected to appropriate hells even while they are living in the body.

It should however be noted that the people who are in the hells are not “in fire”—the fire is an appearance. They are not in fact conscious of any burning there, only of the same kind of warmth they felt before, in the world. The first is visible because of its correspondence, since love corresponds to fire. All the things that appear in the spiritual world appear according to their correspondences.

572. We should bear in mind that this hellish fire or warmth turns into an intense cold when warmth flows in from heaven. At such times, the people who are there start to shiver like people gripped by a cold fever, and are profoundly tormented. This is because they are completely opposed to what is Divine; and heaven’s warmth, which is Divine love, quenches hell’s warmth, which is self-love. In so doing it also quenches the fire of their life, resulting in the cold described above which causes their shivering and torment. A gloom also occurs there at such times, resulting in folly and darkness. But this seldom happens—only when there is a need to quell rebellions that are mounting beyond proper bounds.

573. Because “hellish fire” means every craving to do what is evil that wells up from self-love, this same fire also means the kind of torment that exists in the hells. For the craving that arises from that love is a craving to injure other people who do not respect or do homage or offer worship. And the amount of anger they seize on from this source, with the amount of hatred and vengefulness they seize on from the anger, determines the intensity of their craving to vent their wrath on these people. When this kind of craving dwells in every member of a community where outward restraints are not in control (the outward restraints being fears of the law, of losing reputation, prestige, profit, and life), then everyone, out of his own evil, attacks his fellow, subdues him if he is strong enough and gets him under his control. He takes delight too in venting his wrath on people who do not give in to him.

This delight is totally yoked to a delight in giving orders, to the point that they occur at the same level of intensity. This is because a delight in doing harm dwells within enmity, envy, hatred, and vengefulness. These are the evil consequences of the love we are talking about, as we have already stated.

All the hells are this kind of community. So at heart, every individual in them nurses hatred against his fellow, and as a result of this hatred, breaks out into cruelty insofar as he is strong enough. It is these bursts of cruelty and the resulting torments that are meant by hellish fire, for these are the results of cravings.

574. We have already explained (n. 548) that an evil spirit casts himself willingly into hell; so now we may state briefly why this happens even when there are such torments in hell.

Every particular hell breathes out a sphere of the cravings its inhabitants are involved in. When this sphere is sensed by someone involved in the same craving, his heart is moved and he is filled with delight, since the craving and its delight constitute a single entity. In fact, whatever a person craves is delightful to him. This is why a spirit turns toward it and out of heartfelt delight craves to get to it. At this point, he still does not actually realize the kind of torment that exists there; but even people who do realize this still have a craving in that direction. Actually, no one in the spiritual world is able to resist his craving. This is because his craving belongs to his love, his love to his intention, and his intention to his nature; and there, everyone’s behavior follows from his nature.

[2] When a spirit, then, comes willingly or out of his own freedom to his hell and enters it, he is received warmly at first and believes that he has arrived among friends. However, this lasts only a few hours. During this time, he is being examined to determine how clever he is and therefore how strong he is. Once this examination is finished, they begin to attack him in various ways, progressively more sharply and violently. This is achieved by leading him farther and more

deeply into hell, for the farther and deeper one goes into hell, the more vicious the spirits.

[3] After these attacks, they begin to vent their wrath on him by punishments, which continue until he is reduced to slavery.

But since revolutionary movements are constantly arising there (for everyone there wants to be the greatest, and is on fire with hatred for the others), there are new uprisings. So one situation gives way to another. This means that the enslaved members are freed to lend their strength to some particular new devil in order to conquer others. Then the people who do not give in and obey the leader's whim are again tormented in different ways. This goes on and on.

These kinds of torments are the torments of hell called hellish fire.

575. Gnashing of teeth, however, is the constant clash and struggle of false elements with each other—particularly in people who are involved in false things—closely connected to a contempt for other people, to enmity, ridicule, derision, and blasphemy. These break out too as clawings of various sorts. In fact, everyone struggles on behalf of his own variety of falsehood, and calls it true.

Outside the hells, the clashes and struggles sound like the gnashing of teeth; and they do even change into gnashing of teeth when true elements flow in from heaven.

In these hells dwell all the people who accorded recognition to nature and denied what is Divine; the people who reinforced themselves in this opinion are in the deeper regions. Since these people are incapable of accepting any ray of light from heaven, and are incapable therefore of seeing anything within themselves, most of them are sense-oriented, physical people who believe nothing but what their eyes see and their hands touch. This is why for them all the deceptions of the senses are true, so that they clash.

This is the reason their clashes sound like the gnashing of teeth. For in the spiritual world, all false elements grind, and teeth correspond to the lowest elements of nature and also to the lowest elements in man, which are sense-oriented and physical things (on the occurrence of gnashing of teeth in the hells, see Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).

60. **THE MALICE AND UNSPEAKABLE ARTS OF HELLISH SPIRITS**

576. Anyone who thinks deeply, and understands to some extent how his own mind works, can see and grasp the extent to which spirits surpass men. Within a minute, a person can actually turn over more things in his mind, sort them out, and draw conclusions from them, than he can express in speech or writing in half an hour. We can see from this how much more capable a person is when he is in his spirit—how much more when he becomes a spirit! For the spirit is what thinks; the body is the spirit's means of expressing what it thinks in speech or writing.

This is why the person who becomes an angel after death participates in intelligence and wisdom indescribable in comparison to the intelligence and wisdom he possessed in the world. In fact, while he lived in the world his spirit was bound by his body and was involved in the natural world by means of his body. So anything he thought about spiritually flowed into natural concepts which are relatively broad, crude, and vague. There are countless elements of spiritual thinking which these concepts do not accept, and which they enfold in thick clouds derived from a person's concerns in the world.

It is different when his spirit has been released from his body and has entered his own spiritual

state. This happens when he crosses over from the natural world into the spiritual world which is proper to him. We can see from what has just been said that his state then, as far as his thoughts and affections are concerned, vastly surpasses his earlier condition.

This is why angels think indescribable, unutterable thoughts, the kind of thoughts that cannot enter a person's natural thoughts. Yet every single angel was born as a human being and lived as a human being, and during that space of time he seemed to himself no wiser than any other such being.

577. The malice and artfulness of hellish spirits is on the same level as wisdom and intelligence for angels. The situation is similar, since after a person's spirit is released from his body, it is involved either in its own "good" or its own "evil" —an angelic spirit in its own "good" and a hellish spirit in its own "evil." For every individual spirit is its own good or its own evil because it is its own love, just as we have already often said and explained.

So in the same way that an angelic spirit thinks, intends, speaks, and acts out of his own "good," a hellish spirit does the same things out of his own "evil." Thinking, intending, speaking, and acting out of what is really evil is doing these things out of the whole complex of elements involved in what is evil.

[2] It was different while he lived in the body. Then the evil part of the person's spirit was under the restraints that apply to every individual on account of law, profit, prestige, reputation, and fears of losing them. So the evil part of his spirit could not break out then and display itself in its own intrinsic quality. Particularly, too, the evil part of the person's spirit lay veiled over and wrapped up then by an outward uprightness, honesty and fairness and by an affection for what is good and true, which outward characteristics this kind of person presented in his speech and imitated for the world's sake. His evil part crouched so hidden and veiled by these things that even he himself scarcely knew that such malice and artfulness existed in his spirit, that he was intrinsically the kind of devil he was to become after death, when his spirit came into its own, and into its own nature.

[3] Then an absolutely incredible malice displays itself. There are thousands of things that erupt from this malice, among them some things such that they are beyond description in the vocabulary of any language. I have been allowed to know from abundant experience and to observe what they are like, because the Lord has allowed me to be in the spiritual world in respect to my spirit and in the natural world in respect to my body at the same time. I can bear solemn witness to the fact that they have so many forms of malice that scarcely one in a thousand can be described. I can also testify that unless the Lord protected individuals, they could never escape hell. For spirits from hell, as well as angels from heaven, are with every person (see above, nn. 292-293). Further, the Lord cannot protect individuals unless they accord recognition to what is Divine and live a life of faith and charity. Otherwise, they turn away from the Lord and turn toward hellish spirits, absorbing in this way similar forms of malice into their own spirits. [4] Even so, the person is constantly being led by the Lord away from his evil elements, which he is attaching to himself, virtually attracting, by his friendship with these spirits. If the Lord cannot lead him by means of the inner restraints of conscience (which he will not accept if he denies what is Divine), then He leads him by means of outward restraints (which as already stated are fears of the law and its penalties, and fears of losing profit and lacking prestige and reputation).

Actually, this kind of person can be led away from evil matters by the use of delights of his own love and his fear of this loss and lack; but he cannot be led into good spiritual matters. For to the extent that he is led into such matters, he contrives devices and deceits for imitating and feigning things that are good and honest and fair, his purpose being to convince people and thereby deceive them. These devices compound the evil element of his spirit and give it shape, making him as evil as he is in his own nature.

578. The worst people of all are the ones who have been involved in evil pursuits as a result of self-love, with an accompanying inward behavior stemming from deceit. This is because the deceit penetrates their thoughts and purposes too thoroughly and fills them with poison, destroying their whole spiritual life.

Many of these people are in hells toward the back, and are called “genii.” There they find their delight in making themselves inconspicuous, flying around other people like ghosts, carrying concealed things which they spray around the way vipers spray venom. They are tormented more horribly than others. But people who have not been crafty and filled with vicious devices, though involved in evil matters because of their self-love, are also in hells toward the back, but not in such deep ones.

On the other hand, people who have been involved in evil pursuits because of their love of the world are in hells toward the front, and are called “spirits.” They are not so evil—that is, they do not have as much hatred and vengeance as people involved in evil pursuits out of self-love; nor do they have as much malice or craft. For this reason, their hells are milder.

579. I have been allowed to develop through experience a familiarity with the quality of individuals who are called “genii,” as touches their malice.

Genii do not work on or flow into thoughts, but rather into affections. They watch these and smell them out the way dogs track wild animals in a forest. When they notice good affections, they promptly turn them into evil ones by leading and twisting them in an extraordinary way, using the other person’s delights. They do this so furtively, with such vicious skill, that the other person does not notice a trace of it. They manage this by taking exquisite care that nothing reaches into the person’s thought, for then they would become exposed. They station themselves under the back of a person’s head.

In the world, these were people who guilefully ensnared other people’s minds by using the pleasures of their affections and cravings to lead and sway them.

However, they are kept by the Lord away from any individual in whose case there is hope of reformation. They are actually the kind of being that has the ability not only to destroy people’s consciences, but to stir up an individual’s hereditary evil elements within them, elements which would otherwise rest concealed. To prevent the individual from being led into involvement with these evil elements, the Lord has arranged for these hells to be completely closed off. When a person who is this kind of “genius” arrives in the other life after death, he is instantly cast into their hell. When these individuals are examined for guile and craft, they look like vipers.

580. We can determine the nature of hellish spirits’ malice by looking at their unspeakable arts. There are so many of these that it would take a book to list them, and a mass of books to describe them.

These skills are virtually unknown in the world. One kind has to do with the misuse of correspondences; another with the misuse of the lowest elements of the Divine design; a third with the communication and inflow of thoughts and affections, using transformations, investigations, other spirits beyond themselves, and emissaries. A fourth kind involves working with hallucinations, a fifth, projection beyond themselves so that they seem to be present where their bodies are not. A sixth kind involves impersonation, persuasion, and lies.

An evil spirit comes by its very nature into the use of these skills when it has been released from its body. They are intrinsic to the nature of his evil, the evil he is involved in at that point. Hellish spirits torment each other with these skills in the hells.

Be that as it may, since all these skills are unknown in the world except the ones that use impersonation, persuasion, and lies, I do not want to describe them here in detail, both because they would not be understood and because they are unspeakable.

581. The reason torments in the hells are tolerated by the Lord is that this is the only way evil elements can be controlled and tamed. The only means of controlling and taming these elements and keeping the hellish mob under restraint is the fear of punishment—no other means exists. For if it were not for the fear of punishment and torment, what is evil would plunge into rages and the whole place would fall apart, as happens to earthly kingdoms where there is no law or punishment.

61. THE APPEARANCE, LOCATION, AND ABUNDANCE OF HELLS

582. One can see in the spiritual world, the world where angels and spirits are, the same sorts of things that exist in the natural world where men are. They are so much alike that there is no difference in their outward look. One can see plains there, mountains, hills, and cliffs with valleys between them, one can see bodies of water and many other things that exist on this planet.

Nevertheless, all these things come from a spiritual source. So they are visible to the eyes of spirits and angels but not to the eyes of man, man being involved in a natural world. Spiritual beings see things which come from a spiritual source, and natural beings see things which come from a natural source.

As a result, man can never see with his own eyes things which are in a spiritual world unless he is enabled to be in the spirit, except when he becomes a spirit after death. Similarly, an angel or spirit is wholly unable to see anything in a natural world unless he is with a man who is being allowed to talk with him. Man's eyes are in fact adapted to receive the world's light, while the eyes of angels and spirits are adapted to receive the spiritual world's light. In each case, though, the eyes look just the same.

A natural person cannot understand that the spiritual world is like this. A sense-oriented person—one who does not believe anything unless he sees it with his own physical eyes and touches it with his hands—is even less able to understand. He believes especially the things he himself has selected from visual and tactile experience, and does his thinking on the basis of his selection; so his thinking is material and not spiritual. www.universe-people.com

Since there is this kind of resemblance between the spiritual world and the natural world, after death the individual scarcely notices that he is not in the world where he was born, the world he has left behind. This is why they call death only a transfer from one world to another like it (on the resemblance of the two worlds, see above in the treatment of representations and appearances in heaven, nn. 170-176).

583. In the spiritual world, the heavens are in the loftiest regions, the world of spirits in lowlier regions, and the hells beneath them both. The heavens are not visible to spirits in the world of spirits except when their more inward sight is opened. From time to time, though, they are seen as heavy clouds or as bright clouds. This is because heaven's angels are involved in a more inward state as far as their intelligence and wisdom are concerned, so that they are above the sight of people who are in the world of spirits.

Still, the spirits who are in the plains and valleys do see each other. True, when they are sorted out (which happens as they are granted entrance to their own more inward reaches) the evil spirits do not see the good ones. The good ones can still see the evil ones, but they turn away from them; and when spirits turn away, they become inconspicuous.

However, the hells are not visible because they are closed. Only the entrances are visible, which are called “the gates,” when they are opened to let people in who are like others there. All the gates to the hells can be seen from the world of spirits, but none of them can be seen from heaven.

584. There are hells everywhere—under the mountains, the hills, the cliffs, under the plains and valleys. The openings or gates to the hells which are under mountains, hills, and cliffs look like crevices or clefts in the rocks. Some spread broad and ample, some are tight and narrow; most are jagged. All of them look dark and gloomy on close examination, but the hellish spirits who are in them are in the kind of light which burning torches give. Their eyes are adapted to receive this kind of light. This is because while they lived in the world they were in profound darkness as far as Divine truths were concerned, since they denied them, and were in a sort of light as far as false things were concerned, since they affirmed them. This is how their eyesight took the form it did. It is also why heaven’s light is a profound darkness to them, so that when they leave their caves they do not see anything.

This has made it very clear indeed that a person enters heaven’s light to the extent that he accords recognition to what is Divine, and reinforces within himself those things that are proper to heaven and the church. He enters hell’s deep darkness to the extent that he denies what is Divine and reinforces within himself those things that oppose what is proper to heaven and the church.

585. The openings or gates to the hells which are under the plains and valleys are of various kinds in appearance. Some are like the ones that are under mountains, hills, and cliffs. Some are like caves and caverns, some like great holes and chasms, some like swamps, and some like stagnant ponds.

All of them are covered over, out of sight except when evil spirits are being cast in from the world of spirits. When they are visible, there breathes out something like smoky fire, the kind one sees in the air in great conflagrations, or something like a flame without smoke, or something like the soot from a hot forge, or something like a heavy or dense cloud.

I have heard that the hellish spirits do not see or feel these things because when they are involved in them it is like being in their own atmosphere and therefore in their life’s delight. This is because these phenomena correspond to the evil and false matters they are involved in, the fire specifically corresponding to hatred and vengeance, the smoke and soot to false things that derive from them, the flame to the evils of self-love, and the heavy or dense cloud to consequent false things.

586. I have been allowed to examine the hells and see what they are like inside. For when it pleases the Lord, a spirit or angel who is above them can with his sight penetrate to the depths and survey what they are like with no coverings in the way. I too have been allowed to examine them in the same fashion.

Some hells give the visual appearance of caverns and caves in the rocks, leading inward and then on into the depths, obliquely or vertically. Some hells give the visual appearance of the kind of lairs and dens wild beasts live in, in forests. Some are like the kinds of hollowed vaults and passages we find in mines, with caves lower down.

Most of the hells are threefold. The higher parts within them look gloomy because the people there are involved in the false side of what is evil; while the lower parts look fiery because the people there are involved in the evil things themselves. Gloom in fact corresponds to the false side of what is evil, and fire to evil things themselves. For the deeper hells are where people live whose more inward behavior has arisen from what is evil, while the hells nearer the surface are where people live whose behavior has been more outward, which arises from the false side of

the evil.

In some hells, one can see something like the rubble of homes or cities after a great fire, where hellish spirits live and hide. In milder hells one sees something like tumbledown huts, crowded together rather like a city, with sections and streets. Within the houses are hellish spirits, so there are constant brawls, hostilities, beatings, and clawings. There are robberies and hold-ups in the streets and districts.

In some hells there is nothing but brothels that look disgusting and are full of all kinds of filth and excrement. There are dense forests too, where hellish spirits roam about like wild beasts, and there are underground caves in them where they flee when others are after them. Then there are deserts where everything is barren and sandy, with jagged cliffs here and there with caverns in them, and even occasional huts. Into these desert places are cast the people from the hells who have gone through the very most, especially the ones who were more clever than others at working things out and scheming with their arts and deceits. Their final end is this kind of life.

587. Turning to the specific location of the hells, no one can know this, not even the angels in heaven—only the Lord knows. In general terms, though, their locations are known from the regions they are in. The hells are in fact divided into regions as way the heavens are; and in the spiritual world regions are marked off according to loves. All the regions in heaven start from the Lord as the sun, Who is the East. Since the hells are opposites to the heavens, their regions start from the opposite, that is from the West (in this connection, see the chapter on the four regions in heaven, nn. 141-153).

[2] This is why the hells in the western region are the worst and most terrifying of all—getting worse and more terrifying as they get farther from the East, step by step. These hells are where people live who were involved in self-love in the world, who consequently were involved in contempt for other people and in enmity toward people who did not support them, with a resultant hatred and vengefulness toward people who did not revere and honor them. In the farthest reaches are people who belonged to the so-called Catholic religious persuasion, and who wanted in that context to be worshipped as gods, flaring up therefore with hatred and vengefulness at anyone who did not acknowledge their power over people's souls and over heaven.

These people have the same kind of spirit (that is, the same kind of hatred and vengefulness) against people who resist them now as they had in the world. Rage is their prime delight. However, this is turned back on themselves in the other life, since in their hells (which fill the western region) each one rages against every other who disparages his Divine power (but there is more on this topic in the booklet, *The Last Judgment and Babylon Destroyed*).

[3] There is no way of knowing how the hells in this region are arranged. We can know only that the most savage hells of this sort are on the side toward the northern region and the less savage toward the southern region. So the savagery of the hells declines from the northern part to the southern and step by step toward the East. On the eastern side live people who were proud and did not believe in what is Divine, but still were not involved in hatred or vengefulness, or deceit, to the same extent as the people who live deeper in the western region.

[4] At the present time there are no hells in the eastern region. The people who were there have been transferred into a western region toward the front.

There are many hells in the northern and southern regions. In them live the people whom during their lives were involved in various kinds of evil—enmity, hostility, theft, robbery, fraud, greed, ruthlessness. The worst hells of this sort are in the northern region, the milder ones in the southern. Their ferocity increases as they are nearer the western region and declines toward the eastern as well as toward the southern.

Behind the hells in the western regions are dense forests where vicious spirits roam about like

wild beasts. There is something like this behind the hells of the northern region. Behind the hells in the southern region, though, are the deserts described just above. So much for the locations of the hells.

588. Turning to the abundance of the hells, there are as many hells as there are angelic communities in the heavens, because each angelic community has, by reason of opposition, a corresponding hellish community.

The reader may see in the chapters on the communities that make up the heavens (nn. 41-50) and the vastness of heaven (nn. 4 15-420) that the heavenly communities are beyond counting and are all set off according to the good elements of love. [2] It is the same with hellish communities, which are set off according to the evil elements opposite to the good ones. Each particular evil thing is subject to infinite diversity, just like each particular good thing.

People do not grasp the truth of this if they have only a simplistic concept of a particular element such as contempt, enmity, hatred, vengefulness, deceit, and the like. Let them realize, though, that every single one of these comprises so many distinct categories or details that a large book would be inadequate to list them. The hells are so precisely arranged according to the distinctions within each evil element that nothing could be more orderly and precise.

We can conclude from this that they are beyond counting—one near another, one far from another, according to the general, the more specific, and the detailed distinctions between evil elements.

[3] There are hells under the hells as well. Some communicate by passages, some by exhalations, in precise dependence on the relationship between one genus and species of evil with others.

I have been enabled to know how numerous the hells are on the basis of their presence underneath every mountain, hill, and cliff, every plain and valley, and their stretching far, wide, and deep. In brief, the whole heaven and the whole world of spirits are hollowed out, so the speak, and underneath them is an unbroken hell. So much for the abundance of the hells.

62. **THE BALANCE BETWEEN HEAVEN AND HELL**

589. Everything needs to be in a balance if anything is to result. Without a balance, there is no “action and reaction,” since the balance is between two forces, one acting and the other reacting. The state of rest that results from an equal agent and re-agent is called a balance.

In the natural world there is a balance in everything and in all details. Overall, there is a balance involving the actual atmospheres, with the lower ones reacting and resisting in proportion to the action and pressure of the higher ones. There is also a balance in the natural world between warmth and cold, light and shade, dry and moist; the halfway measure is the balance.

There is a balance as well involving all the members of the world’s kingdoms, which are three in number—mineral, vegetable, and animal. For without a balance involving them nothing would occur or endure. Everywhere there is a kind of effort acting from one side and something reacting from the other.

[2] Every event, or every effect, occurs in a balance, or happens by means of one force acting and another force being acted upon. That is, one force, by acting, flows in, and the other accepts it and gives way appropriately. In the natural world, the thing that acts and the thing that reacts are called “force” and “inertia”; but in the spiritual world the thing that acts and the thing that

reacts are called “life” and “intention.” In that world, life is a living force, and intention is a living inertia, and the actual balance is called “a free state.”

A spiritual balance or free state, then, arises and endures between what is good acting from one side and what is evil reacting from the other side, or between what is evil acting from one side and what is good reacting from the other side.

[3] There is a balance between active good and reactive evil for good people, and between active evil and reactive good for evil people.

The reason the spiritual balance is between what is good and what is evil is that every element of man’s life goes back to what is good and to what is evil, with his intention as their recipient.

There is also a balance between what is true and what is false, but this depends on the balance between what is good and what is evil. It is like the balance between light and shade, which are effective in members of the vegetable kingdom to the extent that warmth and cold are present in light and shade. We may conclude that light and shade by themselves have no effect, but only the warmth and cold they convey, by bearing in mind the similarity between light and shade in wintertime and in springtime.

The comparison between the true and the false on the one hand and light and shade on the other, derives from their correspondence. The true corresponds to light, the false to shade, and warmth to the good content of love. Then too, spiritual light is what is true, and spiritual shade is what is false, and spiritual warmth is the good content of love (in this connection, see the chapter on light and warmth in heaven, nn. 126-140).

590. There is a perpetual balance between heaven and hell. An effort to do what is evil breathes and rises incessantly from hell; an effort to do what is good breathes and descends incessantly from heaven.

The world of spirits is set in this balance—on its location halfway between heaven and hell, see above (nn. 421-431). The world of spirits is in this balance because after death man enters the world of spirits first and is kept there in the same kind of state he was in, in the world. This could not happen unless there were a perfect balance there. It is by this means that everyone is examined to find out what he is like, since people there are left in their freedom, of the same quality as the freedom they enjoyed in the world. The spiritual balance is a freedom for men and for spirits (as stated just above, n. 589).

Angels can tell what kind of freedom an individual has by a communication of affections and resultant thoughts. This becomes visible for angelic spirits in the paths they travel. The ones who are good spirits follow paths that lead toward heaven, while evil spirits follow paths that lead to hell. The paths are actually visible in that world. This is why in the Word, “paths” indicate true elements that lead to what is good, or in the opposite meaning false elements that lead to what is evil. This is why “going,” “walking,” and “traveling” in the Word indicate steps of life.

I have often been enabled to see these paths, and to see how spirits move and walk along them freely, following their affections and resultant thoughts.

591. The reason something evil is constantly breathing and rising from hell, and something good is constantly breathing and descending from heaven, is that every individual is encompassed by a spiritual sphere. This sphere flows out and radiates from the life of a person’s affections and consequent thoughts. Since a life sphere like this flows out from every individual, it flows out from each heavenly community as well, and from each hellish community. As a result, it flows out from all of them combined—that is, from heaven as a whole and from hell as a whole.

The reason something good flows from heaven is that everyone there is involved in what is good; the reason something evil flows from hell is that everyone there is involved in what is evil.

All the “good” that flows from heaven comes from the Lord, since all the angels who are in the heavens are kept away from their self-images [*proprium*] and kept in the Lord’s self-image, which is the Good itself. All the spirits who are in the hells, though, are involved in their own self-image. A person’s self-image is nothing but evil; and since it is nothing but evil, it is hell.

On this basis, we can determine that the balance which angels in the heavens and spirits in the hells are kept in, is not like the balance found in the world of spirits. The balance for angels in the heavens is a matter of the extent to which they wanted to be involved in something good or lived involved in something good in the world—that is, how much they turned away from what is evil. On the other hand, the balance of spirits in hell is a matter of the extent to which they wanted to be involved in something evil in the world or lived involved in something evil in the world—that is, then, how opposed to the good they were in heart and in spirit.

592. If the Lord did not rule both the heavens and the hells, there would be no balance. If there were no balance, there would be no heaven or hell. In fact, everything in the universe—every single item—(everything in both the natural and the spiritual worlds, that is) results from a balance.

Any rational person can see the truth of this. Suppose an imbalance on one side with nothing to counter it on the other—would not both sides perish? This would happen in the spiritual world, if the good did not react against the evil and consistently keep its rebellion under control. If the only Divine did not accomplish this, heaven and hell would perish and the whole human race would perish with them. We use the phrase “if the only Divine did not accomplish this” because everyone’s self-image is nothing but evil—angel’s, spirit’s, or man’s (see above, n. 591). So there is no way for an angel or spirit to fight off the evil influences that constantly breathe from the hells, seeing that they themselves lean toward hell as a result of their own selfhood. We can see from this that if the Lord alone did not govern both the heavens and hells, no one could possibly have salvation.

Beyond this, all the hells cooperate because evil elements in the hells are organized the way good elements in the heavens are. Nothing but the Divine, which comes only from the Lord, can withstand all the hells, which are countless, and which act in concert against heaven and against all the individuals who are in heaven.

593. The balance between the heavens and the hells ebbs and flows in response to the number of people entering heaven and entering hell, which amounts to several thousand a day. No angel can know and perceive this, modify and adjust it precisely. Only the Lord can do this. For the Divine that emanates from the Lord is present everywhere, seeing just which way a given situation is leaning. An angel sees only what is near him, and does not see within himself even what is going on in his own community.

594. We can to some extent determine how everything in the heavens and the hells is so arranged that every particular element there is in a balance, if we recall some things mentioned and explained above about the heavens and the hells. We refer to the fact that all heaven’s communities are very precisely arranged according to their good elements, their classes and sub-classes, while all the hells are similarly arranged according to their evil elements and their classes and sub-classes. We refer also to the fact that there is a community of hell underneath every community of heaven and inversely corresponding to it. A balance results from this inverse correspondence. In consequence, the Lord is constantly taking care that the hellish community underneath a given heavenly community does not get too strong. As one begins to get too strong, various measures are taken to confine it and bring it back to the proper proportional balance.

There are many such measures; we need mention only a few. Some of them involve a

stronger presence of the Lord, some a closer communication or bonding of one community with others, some banishing excess hellish spirits to desert places, some transfer of various people from one hell to another, some the arranging of people in the hells (for which again various measures are used), some the hiding of particular hells under thicker and coarser covers, and then letting them down deeper. There are other measures taken, some even in the heavens overhead.

We have mentioned these things to help the reader see to some extent that only the Lord sees to it that there be a balance everywhere between what is good and what is evil, between heaven and hell therefore. For on this kind of balance rests the salvation of all the people in the heavens and on earth.

595. We need to realize that the hells are constantly attacking heaven and trying to destroy it, with the Lord constantly protecting it by keeping the people who are there away from their self-image and keeping them in the good that comes from Him. I have quite often been allowed to perceive the sphere that breathes out of the hells. In all respects, it is a sphere of efforts to destroy the Lord's Divine, and therefore heaven. From time to time, I have noticed outbursts of particular hells which were efforts to get loose and wreak destruction.

On the other hand, the heavens in no way attack the hells, since the Divine sphere that comes from the Lord is an unceasing effort to save everyone. Since the people who are in the hells cannot be saved (being all involved in what is evil and opposed to the Lord's Divine), the uprisings in the bells are mitigated as much as they can be, and the cruelties are confined so that they do not burst out against each other beyond proper bounds. This is done by countless methods that belong to Divine power.

596. There is a distinction between two kingdoms of heaven, a celestial kingdom and a spiritual kingdom (for further details, see above, nn. 20-28). In a similar fashion, there is a distinction between two kingdoms of hell. One of these is the opposite of the celestial kingdom, and the other the opposite of the spiritual kingdom.

The opposite of the celestial kingdom is in the western region, and the people who live there are called "genii." The opposite of the spiritual kingdom is in the northern and southern regions, and the people who live there are called "spirits."

All the people who live in the celestial kingdom are involved in a love for the Lord, and all the people in the opposite kingdom in the hells are involved in self-love. All the people who are in the spiritual kingdom are involved in a love toward the neighbor, while all the people in the opposite kingdom in the hells are involved in a love of the world.

This has enabled me to see that love for the Lord and self-love are opposites, as are love toward the neighbor and love of the world.

The Lord takes constant care that nothing should flow toward people in the spiritual kingdom out of the hells opposite to the celestial kingdom. For if this were to happen, the spiritual kingdom would be destroyed (for the reason, see above, nn. 578-9). These are the two overall balances that are constantly kept in good working order by the Lord.

63.

MAN IS IN A FREEDOM BY MEANS OF THE BALANCE BETWEEN HEAVEN AND HELL

597. We have just discussed the balance between heaven and hell, explaining that this is a

balance between what is good, from heaven, and what is evil, from hell, being therefore a spiritual balance which essentially is a freedom.

The reason this spiritual balance is essentially a freedom is that it is between what is good and what is evil and between what is true and what is false. These are spiritual entities. So the abilities to intend either the good or the evil, and to choose one rather than the other, is the freedom which is our present topic.

This freedom is granted to every individual by the Lord, and is not in any manner taken away. It is something that by virtue of its origin belongs to the Lord and not to the individual, because it comes from the Lord. Yet it is given to the individual as a possession, along with his life, the purpose being his reformation and salvation. For without freedom, there can be no reformation or salvation.

Even a minimum of intuition based on reason will enable a person to see that it lies within the scope of an individual's freedom to think badly or well, honestly or dishonestly, fairly or unfairly, and further to speak and act well, honestly, and fairly. Yet because of spiritual, moral and civic laws, which keep restraints on the outer realm, this is not true of speaking and acting badly, dishonestly, and unfairly.

We can see from this that a person's spirit—the part of him that thinks and intends—is in a freedom. The same cannot be said for the outward part of a person—the part that speaks and acts—unless it follows the laws we have just mentioned.

598. The reason a person cannot be reformed unless he has some freedom is that he is born involved in all sorts of evil which need to be taken away if he is to be saved. They cannot be taken away unless he sees them within himself and identifies them, then wants not to do them, and finally turns away from them. Then for the first time they are taken away.

This cannot happen unless the individual is as much involved in what is good as he is in what is evil. It is possible, that is, to see evil things from an involvement in what is good, but not to see good things from involvement in what is evil.

A person learns from the cradle the spiritual "goods" which he can think, as a result of hearing the Word read and interpreted. He learns moral and civic "goods" from his life in the world.

[2] This is the primary reason for his need to be in freedom. Another reason is that nothing becomes part of a person unless it occurs as a result of some affection that belongs to his love. Other things may come into him, but they come no farther than his thinking—they do not enter his intention. Anything that does not enter right into a person's intention does not belong to him; for thinking draws its material from memory, while intention draws its material from the life itself.

Nothing is at all free that does not derive from intention—in other words, from an affection that belongs to love. In fact, a person does freely that which he intends or loves. This is why a person's freedom and the affection of his love or intention are the same thing. As a result, then, the individual has freedom so that he can be affected by what is true and good or love them, so that they become virtually parts of him.

[3] In short, anything that does not gain entrance when someone is in freedom does not last, because it is not part of his love or intention. Anything that is not part of a person's love or intention is not part of his spirit. In fact, the essential reality [*es*se] of a person's spirit is his love or intention. We say "love or intention" because people do intend whatever they love. www.universe-people.com

This, then, is why the individual cannot be re-formed unless he is in some freedom.

599. It is to keep the individual in a freedom, so that he can be reformed, that in spirit he is bonded to heaven and to hell. There are spirits from hell and angels from heaven with every single person. The person is involved in his evil aspect by means of the spirits from hell, and in his good aspect from the Lord by means of the angels from heaven. In this way, he is in a

spiritual balance—that is, in a freedom.

The reader may see in the chapter on heaven's bond with the human race (nn. 291-302) that angels from heaven and spirits from hell are attached to every single individual.

600. We do need to realize that a person's bond with heaven and with hell is not directly with them. It is indirect, through spirits who are in the world of spirits. These spirits are with the person; no one from hell itself or heaven itself is with him. The person is bonded with hell through evil spirits in the world of spirits, and with heaven through good spirits in that same world.

Since this is the way things are arranged, the world of spirits is midway between heaven and hell, and the actual balance occurs there. The reader may see in the chapter on the world of spirits (nn. 421-431) that it is midway between heaven and hell. He may see that the actual balance between heaven and hell occurs there in the chapter previous to this (nn. 589-596). We can see from these considerations how it is that the individual has a freedom.

601. I should like to say something more about the spirits who are attached to people. A whole community can be in communication with another community or with another individual, anywhere, by means of a spirit sent forth from it. This spirit is called the group's "subject."

It is much the same with a person's bond with communities in heaven and with communities in hell, through spirits from the world of spirits who are attached to him.

602. In closing, we need to make some mention of the inborn notion of life after death, a notion which results from the inflow of heaven into man.

There were some very ordinary people who in the world had lived involved in what is good derived from faith. They were brought back into the same state they had been in in the world (this can be accomplished for anyone when the Lord grants it). I was then shown what kind of concept they had had of man's state after death.

They said that in the world some intelligent people had asked them what they thought about their souls after the end of life in the world. They said they did not know what the soul was. They went on to ask what they believed about their state after death; they said they believed they would live as spirits. They asked what kind of belief they had about "the spirit"; they said it was the person. They kept asking how they knew this; they kept saying that they knew it because it was so.

The intelligent people were amazed that these ordinary people had such faith when they themselves did not.

I could see from this that there is an instinctive idea of life after death in every individual who is involved in a bond with heaven. The only source of which instinctive idea is an inflow from heaven—more precisely, through heaven from the Lord—by means of spirits attached to the individual from the world of spirits. People have this if their freedom for thinking has not been quenched by acquired premises about the human soul, premises reinforced by various means, which state either that the soul is pure thought or that it is a vivified principle whose seat they look for in the body. In fact, the soul is nothing more than the person's life, and the spirit is the actual person. The earthly body he carries around in the world is simply a servant through which the spirit—the real person—acts suitably in a natural world.

603. The statements in this book about heaven, the world of spirits, and hell, will be obscure to people who find no delight in knowing spiritual truths; but they will be clear to people who do find this delight. This is particularly true for people involved in an affection for What is true for its own sake—that is, for people who love what is true because it is true. In fact anything that is loved brings light with it into the mind's concepts — especially when what is true is loved, for

everything true is in the light.

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