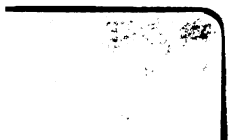




SIGNS
OF THE
TIMES
—
1872.



SIGNS OF THE TIMES.

SIGNS OF THE TIMES:

EXPLANATIONS APPLICABLE AND NECESSARY

FOR THE

PRESENT TIME.

EXTRACTED FROM THE WORKS OF THE

HONOURABLE EMANUEL SWEDENBORG.

TO WHICH IS ADDED A PAMPHLET

BY A MEMBER OF

“The Victoria Discussion Society.”

“Tis happiness to see a God employ'd
In all the good and ill that checker life!
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme;
Whose eye rules all things, and intends
The least of our concerns; since from the least
The greatest oft originate.”



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* In the headings to pp. 163 to 175, the words "Spiritual" and "Natural" have been accidentally transposed. The sentence should read, "Influx of *Spiritual* into *Natural* Substances."

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DEDICATED
TO THE
RISING GENERATION.

WHEN we see anxious Ministers of Her Majesty's Government officiating as chairmen at Discussion Societies where persons of either sex are allowed to bring forward their views, I think we may look upon such events as "*signs*" of coming good; yet it appears to me that that good cannot come in its *power and glory*, so long as a forcible argument can be met and crushed with the remark, "*I must remind you that the Bible is not allowed here.*" I recollect many years ago reading a work entitled "*The Eclipse of Faith,*" in which a little event is described, viz.—A scholar entered his library; which contained the best collection of books the world could produce. Some unknown agency had obliterated every sentence which had been derived from the Bible; the consequence was, that he searched among them in vain for wanted instruction, for they had become a heap of confusion; the connecting links were broken, and all ideas scattered into fragments—in short, he could make neither head nor tail of them, because the power which resides in the Bible was removed *altogether*. But there are some societies which,

while admitting the Bible, tell you they do not. Such, I fancy, may be compared to the dragon who with "*his tail drew a third part of the stars of heaven, and cast them to the earth.*" But I will not enter further on this point here, as it is in some measure explained in the introductory chapter to this treatise, which I bring to your notice. These communications are such as I can receive myself, and wish to bring them in as contracted a form as possible to others, who might not have time or inclination to read so large a work as the "*Arcana Cœlestia*" (a work of 12 vols.). This idea has led me to devote my leisure hours to the work, in the hope that many will derive as much satisfaction and encouragement from the reading as I have from the writing of them. I have given the numbers as they occur in the original, so that any part can easily be referred to by those who may wish for a fuller explanation on any particular subject.

I have added the pamphlet which forms Part IV. of this work, because I am anxious to see "*A Woman's Theological and Political Discussion Society*" formed in London, where woman with woman could bring forward her views; the essence of which, *after being analyzed among ourselves*, might be brought forward to undergo the criticism of men of sense and experience.

Swedenborg says: "*Man is the form of wisdom from love, and woman the form of love from wisdom. By evils they fell into an opposite form; yet by approaching the Lord, and shunning evils as sins, they may be brought*

back into the form into which they were created." This quotation refers to humanity's young life; humanity might at the present day return to primeval bliss—after all its tossing and tumbling on the dark waves of error and ignorance—if all women were only properly instructed, so as to be capable of becoming *the groundwork of good* instead of *evil*. In a society which says it does not admit the Bible, I have heard the case of the woman taken in adultery brought forward as a proof of our Lord's benevolence. Now Swedenborg's statements make it clear that the Lord does not condemn any one, but that a life of evil renders the wicked incapable of enjoying the sphere and the society of the blest.

By the *Lord's writing on the ground* is signified the same as in Jeremiah (xvii. 13, 14): "*They that depart from Me shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters.*" Her accusers were equally condemned on account of adulteries; wherefore Jesus said: "*He that is without sin among you, let him first cast a stone at her.*" That the Lord twice wrote on the ground in the temple, signified their condemnation *for adulteries in the spiritual sense*.

At the present day the Clergy proclaim "*Christ's second advent, and the manifestation of the glory which shall be revealed when He comes in the clouds of heaven, accompanied with His holy angels;*" but they seem blind to the simple fact, that "*the clouds of heaven*"

are "*the literal sense of the Word.*" They also seem blind to the fact, that "*hell and damnation*" come to mankind through *clever deceitful women*, and through *ignorant women*.

It appears to me that our Clergy have yet to learn that the Bible is given for the purpose of *bridging us over*, back again to "*the Ancient of days,*" and to the practice of that pure morality which existed before the time of Bible history. Among those happy peoples whose Church was denominated "*Man,*" when the time arrives for the admission of the Church denominated "*Woman,*" and these two join hands across the abyss of time which has so long separated them, and again become one flesh, they will bear in their train a happy family of humankind.

Yours, &c.,

A MEMBER OF

"THE VICTORIA DISCUSSION SOCIETY."

LONDON, *March*, 1872.

INTRODUCTORY CHAPTER,

EXTRACTED FROM

SWEDENBORG'S "APOCALYPSE EXPLAINED."

REV. CHAP. XII., VERSES 1, 2, 3, 4, 5.

706. "*And a great sign was seen in heaven,*" signifies Divine testification concerning the future Church, and concerning the reception of its doctrine. The reason why this vision is called a great sign, is, because by a sign is understood Divine manifestation concerning things future, also testification, in the present case concerning the future Church and its doctrine, and also concerning the assaulting thereof by those who are understood by the dragon and by the beasts. Signs and miracles are frequently mentioned in the Word; and by a sign is understood that which indicates, witnesses, and persuades concerning the subject of inquiry, but by miracle is understood that which excites, strikes, and induces astonishment: thus a sign moves the understanding and faith, and a miracle the will and its affection, for the will and its affection is what is excited, struck, and amazed, and the understanding and its faith is what is persuaded, indicated to, and for which testification is made. That there is such a difference betwixt a sign and a miracle, may appear from this consideration, that the Jews, although they saw so many miracles performed by the Lord, still asked of Him *signs*; and also from this, that the prodigies performed in Egypt and in the wilderness are sometimes called signs and sometimes miracles, and also sometimes both. It is manifest from this consideration, that in every part of the Word there is a marriage of truth and good, consequently also of the understanding and will, for truth appertains to the understanding and good to the will, and

hence also signs have reference to the things which are of truth, thus which are of faith and the understanding, and miracles to the things which are of good, thus which are of affection and the will: hence, then, it is evident what is specifically understood by signs and what by miracles, when they are both mentioned in the Word; as in the following passages. Thus in Moses: "*I will harden the heart of Pharaoh, that I may multiply My signs and My miracles in the land of Egypt.*" (Exod. vii. 3.) It is evident that the prodigies performed in Egypt and afterwards, with the sons of Israel, are called signs and miracles; signs because they testified and persuaded, and miracles because they excited and induced astonishment: they agree, however, in this, that the things which excite and induce astonishment also testify and persuade, as those things which excite the will also persuade the understanding, or as those things which move the affection, also move the thought by persuasion. In like manner it is also written in the Evangelists: "*In the consummation of the age there shall arise false Christs and false prophets; they shall show great signs and miracles, and shall lead into error, if it is possible, even the elect.*" Here also by great signs and miracles similar things are signified—viz., that they will testify and persuade, also that they will strike and induce astonishment, whence arises strong persuasion. In these passages, by false prophets and false Christs are not understood prophets in the common acceptation of the term, but all those who pervert the Word and teach falsities; such are also false Christs, for Christ signifies the Lord as to Divine truth, whence false Christs signify Divine truths falsified; to show great signs and wonders, signifies the efficacy and power of falsities by confirmations from the literal sense of the Word; by these also signs and wonders are produced in the spiritual world, for the literal sense of the Word, however it may be falsified, has power, concerning which many wonderful circumstances might be related, if it were needful. By the elect are signified those who are in spiritual good, that is, who are in the good of charity.

In Joel: "*I will pour out my spirit upon all flesh; and*

your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." (ii. 28.) These things are said concerning the advent of the Lord and the perception of Divine truth by those who receive the Lord and believe in Him; by the spirit which shall be poured out upon all flesh, is signified the Divine truth proceeding from the Lord, for this is understood in the Word by the Holy Spirit; by the prophesying are signified to understand and to teach the truths of doctrine; by dreaming dreams, is signified to receive revelation, and by seeing visions is signified to perceive revelation; by sons and daughters are signified those who are in the spiritual affection of truth and good; by old men are signified those who are in wisdom; and by young men, those who are in intelligence.

"The Scribes and Pharisees said, Master, we desire to see from thee a sign; and He answering, said, A wicked and adulterous generation seeketh a sign, but no sign shall be given to it except the sign of Jonas the prophet. Even as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the belly of the earth three days and three nights." By a sign is here understood testification that they might be persuaded and might believe that the Lord was the Messiah and the Son of God who was to come is evident, for the miracles which the Lord performed in great abundance, and which they saw, were no signs to them, by reason that miracles are signs only with the good. The reason why Jonas was in the belly of the whale three days and three nights, and that this was taken for a sign, was, because it signified the burial and resurrection of the Lord, thus the plenary glorification of His human [principle]; three days and three nights also signify to the full. Again in Matthew: *"The Pharisees and the Sadducees, tempting, asked Jesus to show them a sign from heaven. He answering, said, When it is evening ye say, it will be serene, for the heaven is red; and in the morning, it will be tempestuous to-day, for the heaven is red and lowering. Ye hypocrites, ye know how to discern the face of the heavens, but the signs of the times ye cannot; a wicked and adulterous nation requireth a sign, but no sign shall be*

given to it, except the sign of the prophet Jonas." (xvi. 1—4.) By the sign which they asked from heaven, is here also understood testification, that they might be persuaded and believe that the Lord was the Son of God, although miracles were performed which they did not call signs. The reason why the Lord then spake of evening and of morning is, because by evening and morning is signified the advent of the Lord, and, in the present case, when the Church with the Jews was devastated, who were then in a state of serenity, because they knew not the Lord, and lived securely in falses from evil: this is the evening. But when they knew Him, and by reason of falses from evils in which they were, denied Him and assaulted; this state is signified by the morning when it is tempestuous; hence it is that the Lord said, ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times (viz., His Advent) ye cannot; and because they were a depraved and adulterous nation (viz., that adulterated the Word), therefore He said that a sign should not be given them.

Thus also in Mark: "*The Pharisees began to dispute with Jesus, seeking of Him a sign from heaven; and He, sighing in His spirit, said, Why doth this generation seek after a sign? Verily, I say unto you, a sign shall not be given unto this generation.*" (vii. 11, 12.) That a sign, here testification, from which they might manifestly know, acknowledge, and believe that the Lord was the Messiah and Son of God whom they expected from the predications in the prophets, may appear from Jesus sighing in spirit, and saying, "Why doth this generation seek after a sign? Verily, I say unto you, a sign shall not be given to this generation." The reason whereof was, because if this had been manifestly revealed or told them from heaven, and they had thereby been persuaded, so as to acknowledge and believe, still they would have afterwards rejected, and to reject after acknowledgment and faith is to profane, and the lot of profaners in hell is the worst of all. That on this account manifest testification was not given them from heaven appears from these words in John: "*He hath blinded their eyes and hardened their hearts, that they*

might not see with their eyes and understand with their heart, and convert themselves, and I might heal them" (xii. 40), where to convert themselves and be healed implies to profane, as is the case when truths and goods are acknowledged, especially when the Lord is acknowledged, and afterwards denied. This would have been the case if the Jews had converted themselves by a sign and been healed; to see with the eyes and understand with the heart, signifies to receive in the understanding and will, or in the faith and love. From these considerations it is evident that a sign signifies manifest testification. Concerning the lot of profaners, see the "Doctrine of the New Jerusalem," No. 172.

Again in John: "*When Jesus cast out of the temple them that sold therein, the Jews said, What sign shewest Thou that Thou doest these things? Jesus answered and said to them, Dissolve this temple, yet in three days I will raise it up.*" (ii. 16, 18, 19.) That by showing a sign is here signified to testify by somewhat stupendous, or by a voice from heaven, is evident; but whereas such testification would rather have condemned than saved them, therefore He answered them concerning the temple, by which He understood His body, that this should be dissolved, that is should die, and rise again glorified the third day. This also is what the Lord understood by the sign of Jonah in the belly of the whale three days and three nights. That by temple, in the supreme sense, is signified the Lord's body, may be seen in John ii. 21.

Again in Luke: "*The angel said to the shepherds, To-day is born to you a Saviour, who is Christ the Lord, in the city of David; and this shall be a sign to you, ye shall find the infant wrapped in swaddling clothes, lying in a manger.*" (ii. 11, 12, 16.) Inasmuch as by a sign is understood testification that they might believe that the Saviour of the world was born, therefore it is said that they should find Him lying in a manger, wrapped in swaddling clothes; but that this was a testification cannot be known to any, unless it be known what is understood by a manger, and what by swaddling clothes. By a manger is understood *the doctrine of truth from the Word*, by reason that horses signify the under-

standing of the Word. Hence by a manger where horses are fed, is signified the doctrine of truth from the Word. It is said also, in verse 7 of that chapter, that this was done because there was no place in the inn, for by an inn is signified a place of instruction; and this was the case with the Jews, who were then in mere fables by the adulteration of the Word. This, therefore, is what is signified by there being no place in the inn; for if it had pleased the Lord, he could have been born in the most splendid palace, and reposed in a bed adorned with precious stones; but this would have been among those who were not in any doctrine of truth, nor in any heavenly representation. It is also said that he was wrapped in swaddling clothes, because swaddling clothes signify the first truths, which are truths of innocence, which also are truths of Divine love; for nakedness, when predicated of an infant, signifies the deprivation of truth. From these considerations it may appear whence it was that it was said by the angels, "This shall be a sign unto you, ye shall find the infant wrapped in swaddling clothes lying in a manger." Again it is written in the Evangelists: "*The disciples said unto Jesus, What shall be the sign of Thy coming, and of the consummation of the age?*" (Matt. xxiv. 3; Mark xiii. 4; Luke xxi. 7.) By the coming of the Lord and the consummation of the age, is signified the beginning of the new Church and the end of the former Church; by the coming of the Lord, the beginning of a new Church, and by the consummation of the age, the end of the old Church; wherefore in those chapters the Lord instructs His disciples concerning the successive vastation of the former Church, and concerning the establishment of the new Church at the end thereof; but He instructs and teaches them by mere correspondences, which cannot be unfolded and known except by the spiritual sense; therefore they are all signs, consequently testifications.

Again in Mark: "*Jesus said unto the disciples, These signs shall follow them that believe; in My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing, it shall not hurt them; they shall lay hands on the infirm, and they*

shall recover. And they went out and preached everywhere, the Lord working with them by signs following." (xvi. 17, 18, 20.) Although these were miracles, yet they were called signs, because they testified of the Divine power of the Lord who operated them; wherefore it is said, the Lord working with them by those signs. They would have been called miracles, if applied to the evil, for with them such things only induce a stupor and strike the mind, and yet do not persuade to believe; but the case is otherwise with the good, for with these the same things are testifications which persuade to believe, wherefore also they are called signs, and it is said these signs shall follow them that believe.

But how those signs would persuade to believe shall also be briefly explained. Those miraculous signs—as that they should cast out demons, speak with new tongues, take up serpents; that if they drank any deadly thing it should not hurt them, and that they should restore the sick by the laying on of hands—were in their essence and in their origin spiritual, from which those things flowed and came forth as effects; for they were correspondences, which derive their all from the spiritual world by influx from the Lord. As that they should cast out demons in the name of the Lord, derived all its effects from this circumstance, that the name of the Lord, spiritually understood, is the all of doctrine out of the Word from the Lord, and that demons are falses of every kind which are so cast out—that is, removed by doctrine out of the Word from the Lord; that they should speak with new tongues derives its effect from this, that new tongues denote doctrinals for the new Church; that they should take up serpents was because serpents signify the hells as to malice, and so that they should be safe from the infestation thereof; that they should not be hurt if they drank the deadly thing denoted that the malice of the hells should not infect them; and their restoring the infirm by laying on of hands, signified that by communication and conjunction with heaven, thus with the Lord, they should restore to health from spiritual diseases, which are called iniquities and sins, the laying on of the hands of the disciples corresponding to communication

and conjunction with the Lord, and so as to the removal of iniquities by His Divine power.

707. "*A woman encompassed with the sun.*" That hereby is signified the Church with those who are in love to the Lord, and thence in love towards their neighbour, appears from the signification of woman, as denoting the spiritual affection of truth, by virtue of which the Church is a Church, consequently, also, the Church as to that affection; that it is the new Church to be established by the Lord after the end of the present Church in the Christian world, follows of consequence; and from the signification of sun, as denoting the Lord as to Divine love, thus also love to the Lord from the Lord; and from the signification of being encompassed, as denoting to live from it, for the life of the love of every one, as well of man as of a spirit and angel, forms a sphere about them, from which they are perceived as to their quality; by that sphere also consociations and conjunctions are effected in the heavens, and also in the hells; and whereas the subject here treated of is concerning the Church which is in love to the Lord from the Lord, and that Church is understood by the woman, and that love by the sun; hence by the woman encompassed with the sun is signified the Church with those who are in love to the Lord from the Lord. The reason why it is also said, and thence in love towards their neighbour, is because neighbourly love is derived from love to the Lord, as a posterior [principle] from its prior, or as what is exterior from its interior—in a word, as an effect from its efficient cause; for love to the Lord is to love and to will those which are of the Lord; consequently, those things which the Lord has commanded in the Word, and love towards the neighbour is from that will, to do, thus consisting in the performance of uses, which are effects. That by this woman, is signified the new Church which is to be established by the Lord, after the end of this which is in the Christian world, may appear from the things which follow in this chapter—viz., that she brought forth a male son, which the dragon desired to devour, and which was caught up to God, and that the woman fled into a wilderness, where also the dragon was desirous to destroy

her; for from what follows, it will appear that by the male son is understood the truth of the doctrine of that Church, and by the dragon are understood those who are against the truths of that doctrine; that the Church which is here understood by the woman is the same Church with the New Jerusalem, which is described chap. xxi., and is called the bride, the Lamb's wife.

708. "*And the moon under her feet.*" That hereby is signified faith with those who are natural and in charity, appears from the signification of the moon, as denoting faith in which is charity; and from the signification of feet, as denoting things natural, therefore those who are natural because it is said concerning the woman, by whom is signified the Church, and by the sun with which she was encompassed, love to the Lord from the Lord, and neighbourly love, as was shown in the preceding article; hence by the woman encompassed with the sun, is signified the Church with those who are celestial and thence spiritual, and by the moon under her feet is signified the Church with those who are natural and sensual, and at the same time in the faith of charity; for the goods and thence the truths of heaven and the Church succeed in order, as the head, the body, and the feet with man: in the head of the GRAND MAN, which is heaven, are those who are in love to the Lord from the Lord, and these are called celestial; but in the body, from the breast even to the loins of that GRAND MAN, which is heaven, are those who are in love towards their neighbour, and these are called spiritual; but in the feet of the GRAND MAN, which is heaven, are those who are obscurely in the faith of charity, and these are called natural. But in order that this may be clearly understood, it is to be observed, that there are *two kingdoms* into which the heavens are distinguished, one which is called the celestial, and the other the spiritual; and that there are three heavens, a supreme which is called celestial, a middle which is called spiritual, and an ultimate or last, which is celestial and spiritual-natural. But besides these distinctions of the heavens, there is also a further distinction, there being some who receive light, that is intelligence, from the Lord as a Sun, and

some who receive light and intelligence from the Lord as a Moon. They who receive the light of intelligence from the Lord as a sun, are those with whom the intellectual principle, and the rational thereof, have been open, and who from a spiritual affection of truth thence derived, thought rationally concerning things to be believed ; but they who receive light from the Lord as a moon, are those with whom the intellectual and rational principle was not interiorly opened, but only the natural, and who thence, from the memory, thought concerning things to be believed ; and to think of such things from the memory, is to think only from such things as they have heard from masters or preachers, which they say and also believe to be truths, although they might be falses, for they do not see them from any further ground. These also, if they were in the faith of charity during their abode in the world, are in the heavens under the Lord as a moon, for the lumen, from which their intelligence is derived, is as the lumen of the moon in the night time, whereas the light from which their intelligence is derived who are in the heavens under the Lord as a sun, is as the light of day. What the difference is, may appear from the difference of the light of the sun in the day, and of the moon in the night : the difference herein also is such, that they who are under the Lord as a moon, cannot see anything in the light of those who are under the Lord as a sun, by reason that with them there is not genuine light, but a reflected light, which can receive falses, if good only appear in them, equally as truths. Inasmuch as they who are in the heavens under the Lord as a moon, have nothing in common with those who are in the heavens under the Lord as a sun, they also are in falses, in which, however, there is good ; hence the moon was seen under the feet of the woman, and thereby is understood the faith which is with those who are natural. So far concerning the faith with those who are in the heaven under the Lord as a moon : something shall also be briefly said concerning their affection, from which faith derives its life : their affection of knowing truth and doing good, is, like themselves, natural, deriving its quality more or less from the glory of erudition, and from fame, which has respect to honours and

gain as rewards, herein differing from the spiritual affection of knowing truth and doing good, which has place with those who are in heaven under the Lord as a sun ; for with these, this affection is separated from natural affection, so that the latter is under the feet ; hence also it is that the moon, by which not only faith, but also the affection thereof, is signified, was here seen under the feet. But a fuller idea upon this subject may be obtained from what is said and shown in the work concerning " Heaven and Hell."

709. "*And upon her head a crown of twelve stars.*" That hereby is signified the wisdom and intelligence of those who are of that Church, by the doctrinals and knowledges of all things appertaining to truth and good from the Word, appears from the signification of the head, as denoting wisdom and intelligence : in the present case, the wisdom and intelligence of those who are of that Church which is signified by the woman encompassed with the sun, and the moon under her feet : and from the signification of a crown, as also denoting wisdom and intelligence : and from the signification of stars, as denoting doctrinals and knowledges of truth and good from the Word : and from the signification of *twelve*, as denoting all, and as being predicated of truths and goods : hence it may appear that by the crown of twelve stars upon the head of the woman, is signified the wisdom and intelligence of those who are of that Church, by the doctrinals and knowledges of all things appertaining to truth and good from the Word. The reason why this is said concerning the woman encompassed with the sun and the moon under her feet, and follows immediately after this description of her, is, because the sun signifies celestial and spiritual love, and the moon, faith originating in charity, and from these flow forth all wisdom and intelligence ; for from the Lord as a sun proceeds heat and light, and heat is the good of love, and light is the truth from that good, and these two constitute wisdom and intelligence with angels and men, for the good of love enters their will, and the truth from that good enters their understanding, and in the will and understanding together resides wisdom.

710. "*And she bearing in the womb.*" That hereby is signified doctrine nascent from the good of celestial love, appears from the signification of bearing in the womb, when predicated of the Church, which is signified by the woman, as denoting the doctrine of truth nascent from the good of celestial love; for by the womb is signified inmost conjugal love, and thence celestial love in every complex, and by the embryo in the womb, the truth of doctrine from the good of celestial love, the same as by the male son which the woman brought forth, which is treated of in the following verse, by which is signified the doctrine of truth from the good of love, with the difference, that the embryo, being as yet in the womb, derives more from the good of innocence than after it is born; hence by embryo is signified the doctrine of truth equally as by son, but by the latter is signified the doctrine itself, whereas by the former is signified nascent doctrine. From these considerations, then, it is evident, that by bearing in the womb is signified the doctrine of truth nascent from the good of celestial love.

And in the Evangelists: "*Woe to them that are with child, and to them that give suck in those days.*" (Matt. xxiv. 19; Mark xiii. 17; Luke xxi. 23.) The subject treated of in those chapters is concerning the consummation of the age, whereby is understood the end of the Church when the last judgment takes place; hence by those that are with child and those that give suck in those days, over whom lamentation is made, are understood those who then receive the goods of love and the truths of that good: they that are with child denote those who receive the good of love, and they that give suck denote those who receive the truths of that good; for the milk which is given to suckle, signifies truth from the good of love. The reason why it is said, woe unto them, is, because they are not able to keep the goods and truths which they receive, for then hell prevails, and takes them away, whence arises profanation: the reason why hell then prevails is, because in the end of the Church the falses of evil reign, and take away the truths of good; for man is held in the midst between heaven and hell, and before the last judgment the influx which arises out of

hell prevails over that which descends from heaven. (See more particularly upon this subject the work concerning "Heaven and Hell," Nos. 538, 540, 541, 546, 589—596.)

In John: "*I say unto you, unless a man be born of water and the Spirit, he cannot enter into the kingdom of the heavens. That which is born of the flesh is flesh, but that which is generated of the Spirit is Spirit.*" (iii. 5, 6.) That Nicodemus understood natural generation instead of spiritual, concerning which the Lord spake, is evident; wherefore the Lord teaches him concerning regeneration that is effected by truths from the Word, and by a life according thereto, which is signified by being generated of water and the Spirit; for water, in the spiritual sense, is truth from the Word, and the spirit is the life according thereto. That man is born natural, and becomes spiritual by a life according to truths from the Word, is signified by, what is born of the flesh is flesh, and what is born of the Spirit is Spirit: that the natural man, unless he becomes spiritual, cannot be saved, is understood by, unless a man be generated of water and the Spirit, he cannot enter into the kingdom of the heavens.

711. "*Cried, travailing [in birth], and being pained to be delivered.*" That hereby is signified non-reception by those in the Church who are natural and sensual, and their resistance appears from the signification of crying, travailing in birth, and being pained to be delivered, when predicated of the doctrine of truth nascent from celestial love, which is understood by the male which the woman brought forth, as denoting non-reception thereof, and also resistance: the reason why this comes from those in the Church who are natural and sensual, is, because such are understood by the dragon treated of in what follows. That to travail in birth and bring forth, denotes to travail in birth and bring forth such things as appertain to the Church, in the present case, which appertain to the doctrine of truth and good, may appear from what has been said and shown in the preceding article concerning the womb, and concerning birth: and also from the following parts of this chapter, where the expression to bring forth is made use of. In the meantime, it is sufficient here to observe

only, by that the male which the woman brought forth is understood the doctrine of the New Jerusalem, which was given from the Lord out of heaven (in the world of spirits); that the dragons then stood around, and vehemently, and with all their might, withstood, and this even to the crying out and torment of those who were for that doctrine, I can testify. Hence it may appear that they who are like them in the world will also withstand that doctrine to prevent its being received.

712. Verses 3, 4: "*And there was seen another sign in heaven,*" signifies Divine revelation concerning the assaulting of the doctrine which is for the new Church, and by whom; "*and behold a great red dragon,*" signifies all who are merely natural and sensual from the love of self and of the world, and still know some things, more or less, from the Word, which they have adulterated; "*and ten horns,*" signifies much power; "*and upon their heads seven diadems,*" signifies Divine truths in the ultimate of order, which are the truths of the literal sense of the Word, adulterated and profaned; "*and his tail drew a third part of the stars of heaven,*" signifies the falsification and adulteration of all the truths of the Word; "*and cast them to the earth,*" signifies their extinction and destruction; "*and the dragon stood before the woman about to bring forth,*" signifies the hatred of those who are understood by the dragon, against the Church with those who will be in the doctrine and thence in the life of love and charity from the Lord; "*that after she had brought forth he might devour her child,*" signifies that they might destroy the doctrine of that Church in its first rise.

714. "*And behold a great red dragon.*" That hereby are signified all who are merely natural and sensual from the love of self, and still know some things, more or less, from the Word. Every man is born sensual from his parents, and by a life in the world becomes natural more and more interiorly, that is rational, according to moral and civil life, and the lumen thence acquired, but afterwards he becomes a spiritual man by truths from the Word, or from doctrine derived from the Word, and by a life according to them. Hence it may appear that he

who knows those things which the Word, or which doctrine or a preacher teaches, and does not live according to them, however learned and erudite he may appear, still is not spiritual but natural, yea, sensual, for science and the faculty of reasoning do not make man spiritual, but life itself. The reason is, because science, with the faculty of reasoning thence derived, is only natural, wherefore it can also be given with the evil, yea, with the worst of men, but truths from the Word, together with a life according to them, make man spiritual; for life is to will truths and to do them from the love thereof, and this cannot be given from the natural man alone, but from the spiritual, and from the influx of the spiritual into the natural; for to love truths, and from love to will them, and from that will to do them, is from heaven, that is, through heaven from the Lord, and is in its nature heavenly and Divine; this cannot flow-in immediately into the natural mind, but mediately through the spiritual mind, which can be opened and formed to the reception of heavenly light and heat, that is, to the preception of Divine truth and Divine good. The reason why these cannot flow immediately into the natural mind, is, because in this mind reside man's hereditary evils, which are of the love of self and the world, whence the natural man, viewed in himself, loves only himself and the world, and from love wills, and from will does those hereditary evils, and these are the things which oppose the influx of anything out of heaven, and the possibility of its reception wherefore it is provided of the Lord that these evils may be removed, and so a place may be given for the truths and goods of spiritual love—viz., by the opening and formation of the spiritual mind, which is above the natural mind, and by the influx thenceof heaven from the Lord thereby into the natural mind. These things are said in order that it may be known, that to know the things which are of the Word, and of the doctrine of the Church, does not make man spiritual, but a life according to those things which the Lord has commanded in the Word; consequently, that it is possible to know many things from the Word, and yet remain natural and sensual. These are therefore they who are signified in the Word by

the dragon ; and the reason why they are signified is, because the dragon is a genus of serpent, which not only creeps upon the ground but also flies, and thence appears in heaven ; and it is from this flight and this appearance that they who are in the science of truths from the Word, and not in a life according to them, are understood by the dragon ; for by serpents in general are signified the sensual things of man, but those are specifically signified who have confirmed themselves in faith separate from charity, in doctrine and life. These constitute the head of the dragon ; but they who from self-derived intelligence, hatch for themselves dogma from the Word, constitute the body ; and they who study the Word without doctrine, constitute the external parts ; all these also falsify and adulterate the Word, inasmuch as they are in the love of self and thence in the pride of self-derived intelligence, from which they become merely natural, yea, sensual, and the sensual man cannot see the genuine truths of the Word by reason of fallacies, of obscurity of perception.

By the dragon, which is a flying serpent, is signified the sensual, who yet flies towards heaven, in that he speaks and thinks from the Word, or from doctrine derived from the Word ; for the Word itself is spiritual, because it is in itself Divine, and thence in heaven ; but inasmuch as the mere science of spiritual things from the Word does not make man spiritual, but a life according to those things which are commanded in the Word, hence all those who are in science from the Word, and not in a life according thereto, are natural, yea, sensual. The sensual, who are understood by the dragon, are those who see nothing from the light of heaven, but only from the light of the world, and who from this light alone can speak concerning Divine things, and also reason with acuteness and alacrity excited by the fire of the love of self and the conceit of self-intelligence thence derived ; but truths themselves cannot be seen except in the light of heaven, and not in the light of the world, unless the latter light be illustrated by the former ; and whereas such is their nature and quality, they love no other life than what is corporeal and worldly ; and inasmuch as the pleasures and concupiscences

of this life reside in the natural man, hence their interiors are filthy and beset with evils of every kind, which close every way for the influx of the light and heat of heaven; whence they are inwardly devils and Satans, howsoever they may appear, from their discourse and simulated gestures, as spiritual men and Christians. Hence also it may appear that such persons are merely sensual, for they can speak outwardly concerning the holy things of the Church, whilst inwardly they believe nothing, and they who suppose themselves to believe, have only a belief in what is historical, and thence of a persuasive kind, derived from an instructor or from self-intelligence, which in itself is false, but which they still believe for the sake of fame, honour, and gain. Such are the dragons in general; but there are several species. They who specifically have reference to the head of the dragon, are those who are in faith alone, which is a faith separate from charity, and have confirmed themselves therein in doctrine and in life. The reason why these have reference to the head of the dragon is, because they are for the most part men of erudition, and believed to be learned, &c. Hence also it is, that they who constitute the head of the dragon have not any genuine truth, for from a false principle, such as is that of faith alone, there cannot possibly flow anything but falses in a continual series, nor is faith alone possible to be given, for faith without charity is not faith, inasmuch as charity is the soul of faith; wherefore to speak of faith alone, is to speak of what is without a soul, and thus without life, which in itself is dead. They who from self derived intelligence have hatched for themselves dogmas from the Word, constitute the body of the dragon; from whom are all the heresies and all the falsities in the Christian world. It may be expedient here to explain what the intelligence from man's proprium is, and what that is which is not from his proprium. The intelligence from a man's proprium is that which is from himself, but the intelligence which is not from his proprium is from the Lord; all those derive intelligence from their proprium who are in the love of self, for the love of self is the very proprium of man, and they are in the love of self who read the Word, and

thence collect dogmas for the sake of fame, honour, and glory; and inasmuch as they cannot see any truths, but only falses, therefore they are in the body of the dragon, for they collect and hatch such things from the Word as favour their loves and the evils thence arising, and those things which are contrary to their dogmas, which are truths from the good, they either do not see, or pervert; but all those have intelligence from the Lord, who are in the spiritual affection of truth, that is, who love truth because it is truth, and because it is serviceable to eternal life, and to the life of the souls of men. It is said that their intelligence is not from the proprium but from the Lord, because these are elevated from their proprium whilst they read the Word, and this even into the light of heaven, and are thereby illustrated, for in this light truth appears from the truth itself, because the light of heaven is Divine truth; but they who are in the love of self, and thence in the conceit of self-derived intelligence, cannot be elevated from their proprium, for they continually regard themselves, and this in everything which they do; hence also it is that such place the all of salvation in the faith of their own dogmas, thus in knowing and thinking, and not at the same time in the life, thus not at the same time in willing and doing; these, therefore, constitute the body of the dragon. The heart of this body is the love of self, and the soul of the respiration, or of his spirit, is the conceit of self-derived intelligence; from these two the dragon is called a *great red dragon*, and *red*, in the original Greek text, is derived from the principle of flame, or what is flaming, thus from love and pride. They who study the Word without doctrine, and at the same time are in the love of self, constitute the externals of the Draconic body. Externals are what proceed from the interiors, and involve, include, and contain them, as the skins, scales, and prominences on every part; the reason why such persons constitute these externals of the body of the dragon is, because they are without any intelligence of the spiritual things of the Word, for they know the Word only as to the sense of the letter, which is of such a nature that if doctrine does not shine through it, it may lead into errors and falses of every kind,

consequently, they who study the Word without doctrine can confirm as many heresies as they will, and also embrace and even patronize the loves of self and of the world, and the evils thence arising; for the literal sense of the Word is the ultimate sense of Divine truth, thus for the natural and sensual man, accommodated to his apprehension, and oft-times to favour him; wherefore unless it be read and viewed from doctrine, as from a lamp, the mind may be carried thereby into darkness concerning many things appertaining to heaven and the Church; and yet such persons believe themselves to be wise above all others, when, notwithstanding, they know nothing of genuine wisdom. All those who constitute the dragon, adore God the Father, and view the Lord as a man like themselves, and not as God, and if they do regard Him as God, regard His Divine [principle] as above the human, and not within it, will be illustrated when we come to treat concerning the combat of the dragon with Michael. From these observations it may now appear, that by the tail of the dragon is understood the falsification and adulteration of the Word by those who constitute his head, his body, and the extreme parts; for the tail, as is the case with the tails of every animal, is a continuation of the spine, which is protruded from the brains, and so is moved, bent, and vibrated according to the appetites, concupiscences, and pleasures of the head and body, with which it is, as it were, soothed; and inasmuch as all those who constitute the dragon, being natural and sensual from the love of self, and thence in the conceit of self-derived intelligence, falsify and adulterate the Word, therefore it is said that the dragon with his tail drew a third part of the stars of heaven and cast them to the earth. By the stars of heaven are signified the knowledges of truth and good from the Word, consequently truths from good thence derived; and by casting them to the earth is signified to pervert and adulterate, and so to destroy them. That the persons above described constitute the dragon, and that the adulteration and destruction of the truth of the Word are understood by his tail, it has been given me to see in the spiritual world. Ps. xci.: *“Thou shalt tread upon the lion and the asp, the lion and the*

dragon shall he trample under foot. Because he desireth Me, I will deliver him; I will exalt him, because he hath known My name." (ver. 13, 14.) To destroy falses, interior and exterior, which vastate the truths of the Church, is signified by treading upon the lion and asp; and to destroy the falses, interior or exterior, which vastate the goods of the Church, is signified by the trampling under foot the lion and dragon; to withdraw from falses, and to lead to interior truths and goods, him who is in doctrine from the Word, is signified by, I will deliver him, I will exalt him, because he hath known My name; to deliver is to withdraw from falses, to exalt is to lead to interior truths, and to know My name is to be in doctrine from the Word.

715. "*Having seven heads.*" That hereby is signified the science of the holy things of the Word, which they adulterated, and thence insanity, but still cunning, appears from the signification of head, as denoting intelligence and wisdom, and in the opposite sense insanity and foolishness, also cunning or craftiness; and from the signification of seven, as denoting all and all things, and as being predicated of what is holy, in this case therefore of the holy things of the Word, which they adulterated; inasmuch as the number seven is predicated of things holy, it is also, in the opposite sense, predicated of those things adulterated and profaned; for every expression in the Word has also an opposite sense, and the opposite to what is holy is what is profane. From these considerations it is evident, that by the seven heads, which the dragon was seen to have, are not understood heads, nor seven, but the science of holy things from the Word, which they adulterated, and thence insanity, but still cunning, which they cover over with an external piety and feigned morality, which conceal it from view, but whereas it resides in their spirits, it becomes very manifest when externals are removed, as is the case after death in the spiritual world. It is, however, to be observed, that the cunning which is signified by the head of the dragon, is cunning in perverting the truths and goods of the Word by reasonings grounded in fallacies and in sophistry, also in persuasive principles, by which the understanding is fascinated, thus inducing upon falses the appearance of truths.

That this is the case, may also appear from the serpent which seduced the first parents, concerning which it is said, "*that he was cunning above every wild beast of the field,*" for by that serpent is signified the same as by the dragon here mentioned, wherefore the latter is also called the old serpent that seduceth the whole world. (Verse 9 of this chapter.)

716. "*And ten horns.*" That hereby is signified much power, appears from the signification of horn as denoting the power of truth against the false and evil, and, in the opposite sense, the power of the false against truth and good, and from the signification of ten, as denoting all and all things, likewise many and many things; hence it may appear that by ten horns is signified much power. That the dragon had much power, appears from the things which follow—viz., that on account thereof the male child which the woman brought forth was caught up unto God; that his tail drew down from heaven the third part of the stars; likewise, that he fought with Michael and his angels; and afterwards, that he excited Gog and Magog, and a great number of the nations, to war against the saints. The reason why such power is attributed to the dragon, is, because by him are understood those who separate faith from the goods of charity, which are works, and confirm themselves therein by the literal sense of the Word, which they thus bend back from its genuine sense and, as it were, draw down from heaven; and because, in the end of the Church, which the Apocalypse treats of, there is no charity remaining, whence the dragon has the power; for every one at the end of the Church desires to live to himself, to the world, and to his own natural temper, and few to the Lord, to heaven, and to life eternal; and the principle concerning faith alone, which is faith separate from charity, favours that life, and like the current of a river carries away all so to believe and so to live; hence it is that the dragon, by which such persons and such things are signified, appeared to have ten horns. It has been said before that falses from evil have not the least power, but it is to be observed that they have no power against truth derived from good; for truth derived from good is from the Lord, and all power belongs to

the Lord by His Divine truth; but the reason why falses from evil are said to have power, which is signified by the ten horns of the dragon, is, because they prevail against those who are principled in them, for they act as one, and man is in evil and thence in falses hereditarily from his parents, and afterwards from actual life, especially in the end of the Church, and those falses from evil cannot be expelled from man in a moment, but by degrees, for if they were to be expelled in a moment, man would expire, inasmuch as they constitute his life; and whereas the state of man is such at the end of the Church, therefore the falses of evil prevail, although they have not the least power against truth from good: the Lord by His Divine truth could immediately reject the falses of evil which are with man, but this would be to cast man immediately into hell, for they are first to be removed, and so far as they are removed, so far room is given for truths from good to be implanted, and man is reformed. The same persons who are here understood by the dragon, are also understood by the goat who fought with the ram, in Daniel, chap. viii., and also by the goats in Matthew, chap. xxv.; for by the goats are there signified those who are in faith separate from charity, and by the ram and the sheep, those who are in charity.

717. "*And upon his head seven diadems.*" That hereby are signified Divine truths in the ultimate of order, which are the truths of the literal sense of the Word, in this case those truths adulterated and profaned, appears from the signification of the heads of the dragon, as denoting the scientific truths of the Word, which are adulterated and profaned; that they signify insanity in things spiritual, but still cunning in deceiving and seducing, may be seen by No. 714, and from the signification of diadems or precious stones, as denoting Divine truths in the ultimate of order, which are the truths of the literal sense of the Word, and from the signification of seven, as denoting all things, and being predicated of things holy, and, in the opposite sense, of things profane, see No. 715: in this case concerning things profane, because concerning the truths of the Word adulterated, and thereby profaned: hence

it is evident that the seven diadems upon the heads of the dragon, signify Divine truths in the ultimate of order, in the present case, adulterated and profaned. The reason why precious stones which are diadems signify Divine truths in the ultimate of order, which are the truths of the literal sense of the Word, is, because a stone signifies truth, whence precious stones signify Divine truths. The reason why they denote Divine truths in the ultimate of order, which are the truths of the literal sense of the Word, is, because those truths are translucent, for in them there is a spiritual sense, and in this sense is the light of heaven, from which all things of the literal sense of the Word are pellucid, and also, according to the series of things treated of in the internal sense, are variegated, whence arise modifications of heavenly light, which present colours such as are in the heavens, and thence in precious stones of various kinds. The reason why diadems were seen upon the heads of the dragon, is, because the truths of the literal sense of the words shine, wherever they are, as well with the evil as with the good; for the spiritual light which is in them is not extinguished by their being with the evil, for heaven still flows-in to those truths; but whereas the evil adulterate them, and thence do not see anything of the light of heaven in them, yet still believe them to be holy, by reason of their applying them to confirm the falses of their religion, hence from the faith they have in their sanctity they still shine before them; and inasmuch as this is the case, and by those truths they procure to themselves communication with the heavens, therefore they are at length deprived of them, and left to their own falses in which there is not any light, which takes place when they are let down into hell. Precious stones in general signify ultimate truths. Inasmuch as the city of the New Jerusalem signifies the doctrine of the new Church, and the foundation of its wall, ultimate Divine truths, and the gates, introductory Divine truths, therefore the foundations are described by twelve precious stones, and the gates by pearls, in the Apocalypse; by these twelve precious stones, of which were the foundations, and by the twelve pearls, of which were the gates, are signified ultimate

Divine truths, which are the truths of the literal sense of the Word, upon which the doctrine of that Church is founded, and by which man is introduced as by gates. The reason why the foundations are said to be of precious stones, and the gates of pearls, is, because the literal sense of the Word contains in itself the spiritual sense, thus the light of heaven, from which the literal sense is pellucid, as those stones are from light and from fire; but more will be said upon this subject when we come to the explication of chap. xxii. Similar things are signified by the precious stones which made the breastplate of judgment, called Urim and Thummim, which was upon the ephod of Aaron, and also by those which were set upon the shoulders of the ephod. (Exod. xxiii. 6—30.)

Inasmuch as a precious stone signifies Divine truth in ultimates translucent from interior truths, therefore the luminary of the city New Jerusalem is described in the Apocalypse as "*like to a stone most precious, as jasper stone, like resplendent crystal;*" and inasmuch as by the white horse in the same book is signified the understanding of the Word, and by Him that sat thereon, the Lord as to the Word, therefore it is said, "*that upon the head of Him who sat upon the white horse were many diadems, and that His name was called the Word of God.*" So far concerning precious stones with those who are in Divine truths; something shall now be said concerning the same with those who are in infernal fables, to whom precious stones are also given whilst they live in the world, because they also have the knowledges of truth and good from the natural sense of the Word, which is the sense of the letter, whence it is that precious stones or diadems are equally described to them, as in the present case to the dragon, upon whose head were seven diadems; the reason is, because the Word is still the Word, and the truths thereof are still truths in themselves, whether they be with the evil or with the good; the perversion and falsification of them by the evil does not change their essence. From hence it is, that in the following parts of the Apocalypse, the like were seen upon the woman sitting on the scarlet beast, by whom Babylon is described. Thus it is written: "*The woman that sat upon*

the scarlet beast was full of names of blasphemy, and had seven heads and ten horns; she was clothed in purple and scarlet, and adorned with gold, and precious stones, and pearls, and upon her forehead a name written, Babylon the Great."

718. "*And his tail drew the third part of the stars of heaven.*" That hereby is signified the falsification and adulteration of all the truths of the Word appears from the signification of drawing with the tail, when predicated of the dragon, as denoting falsification, and adulteration. The reason of this signification, is because by the dragon in general are understood all who acknowledge the Word, and read it, and still do not live according to it, and this because they separate life, which is charity, from faith, and believe it is enough to think those things which are in the Word, and to persuade themselves that they are saved by thinking and speaking certain expressions thereof from trust and confidence, and that faith alone justifies and saves, without any regard to the life or works; these are understood by the dragon. Since, in order to confirm their dogmas from the Word, such persons adduce the passages wherein faith is mentioned, and where faith is spoken of, but where love and charity are mentioned, and doing is spoken of, they pervert them by application to faith alone, and so falsify the Word, which from beginning to end is the doctrine of love to the Lord and of charity towards the neighbour; therefore, this falsification and adulteration of the truths of the Word is understood by the dragon drawing down with his tail the third part of the stars of heaven.

720. "*And cast them to the earth.*" That hereby is signified the extinction and destruction thereof, appears from the signification of casting to the earth, when predicated concerning the stars, by which are signified the knowledges of truth and good from the Word, consequently truths, as denoting to extinguish and destroy them, since truths are extinguished and destroyed when they are falsified and adulterated. Truths falsified and adulterated are greater falses than those from any other origin, for falses from any other origin do not so extinguish and destroy truths, but give

some room for them, either in or near themselves; by fables from other origins are meant especially those which arise from ignorance, from fallacies, and from religion with those who have not the Word. It is to be observed, that they who live in evil, and yet say that they are saved because they have faith, have scarce any genuine truth, however many things they know and draw forth from the literal sense of the Word; for such is the nature of this sense, that if it be not interiorly comprehended, it may be explained in different manners, and if it be not viewed from genuine truths, is believed according to the letter only, and so is falsified; hence they extinguish and destroy in themselves the truths of the Word. This, therefore, is signified by the dragon drawing down the third part of the stars of heaven with his tail, and casting them to the earth. As is also said of the he-goat in Daniel: "*The horn of the he-goat of the she-goats grew even to the army of the heavens, and cast down of the army to the earth, and of the stars, and trampled them under foot; and he cast truth to the earth.*" (viii. 10, 12.) By the army of the heavens are understood all the truths and goods of heaven and the Church. The like is signified by "*the stars which shall fall from heaven.*"

721. "*And the dragon stood before the woman that was about to bring forth.*" That hereby is signified the hatred of those who are understood by the dragon against the Church with those who will be in the doctrine, and thence in the life of love and charity from the Lord, appears from the signification of the dragon; that it denotes the hatred of those who are signified by the dragon, against that Church and its doctrine, is meant by standing before the woman about to bring forth, and by being willing to devour the birth; and from the signification of bringing forth, as denoting to produce such things as appertain to the Church, which are doctrinals, in the present case concerning love to the Lord, and concerning charity towards the neighbour, for by the male son which the woman brought forth is signified the doctrine of that Church. The reason why such things are signified by bringing forth is because by generations, births, and nativities,

which are effected by truths and by a life according thereto. Hence it is that where spiritual generation, which is called regeneration, is treated of in the Word, it is described by natural generation and birth. As in John iii. 3—6, inasmuch as Nicodemus understood not the spiritual sense of the Lord's words, that a man must be born again, the Lord explained that to be born again signified to be born of water and the Spirit, thus to be regenerated—viz., by truths from the Word, and by a life according thereto; for water signifies truths, and Spirit, a life according to them. But in other passages in the Word, where to travail in labour, to bring forth, to beget, and to generate, are mentioned; spiritual travelling, birth, nativity, and generation are understood, although they are not explained, inasmuch as the Word in the letter is natural, but in the bosom spiritual. Again in Jeremiah: "*Ask and see; doth a man bring forth? Wherefore do I see every man, his hands upon his loins, as a woman in travail, and all faces are turned into paleness, because it is a great day, there is none like it.*" (xxx. 6, 7.) Treating also of the last state of the Church, when the last judgment takes place: the great day is the advent of the Lord, and judgment then from Him. By asking and seeing whether a male bringeth forth, is signified whether the truth of the Word, without the good of life, can produce anything of a Church, inasmuch as the all of the Church is produced by the marriage of good and truth, the male signifying the truth of the Church, and the wife the good of the Church; wherefore do I see every man his hands upon his loins, as a woman in travail, signifies why is it thought that truth without good produces such things as appertain to the Church. The loins signify marriage, in the spiritual sense, the marriage of truth and good; but the loins of a man, as of a woman in travail, signify as if there was a marriage of truth alone without good; all faces are turned into paleness, signifies that there is nothing of good, because nothing of love and charity, the face denoting the affections which are of the love of good, whence paleness, signifies those affections being extinguished. Again in Moses: "*Jehovah God said unto the woman, In multiplying I will multiply thy*

pain and thy conception; in pain shalt thou bring forth sons; and thy obedience shall be to thy man, and he shall rule over thee." (Gen. iii. 16.) It is not understood by these words that women shall bring forth sons in pain, but by the woman is understood the Church, which from celestial was become natural, this being signified by eating of the tree of science; that the man of the Church can scarcely, or with difficulty, be regenerated by truths, and by a life according to them, and that he will undergo temptations in order that truths may be implanted and conjoined to good, is signified by pain and conception being multiplied, and by bringing forth sons in pain; conception signifying the reception of truth which is from good, and to bring forth sons signifying to produce truths from the marriage of truth and good. Inasmuch as the natural man is full of concupiscences from the love of self and of the world—and these cannot be removed except by truths—therefore it is said, thy obedience shall be to the man, and he shall rule over thee, the man [*vir*] denoting, in this as well as in other parts of the Word, the truths of the Church; that man is reformed and regenerated by truths, and by a life according to them, has been frequently shown. From these considerations it may now appear, that by conceptions, births, nativities, and generations in the Word, are understood spiritual conceptions, births, nativities, and generations.

722. "*That when she brought forth, he might devour her child.*" That hereby is signified that they might destroy the doctrine of that Church in its first rising, appears from the signification of the child which the woman was about to bring forth as denoting the doctrine of the Church, for this is understood by the male son whom she brought forth, as will be seen in the following article; and from the signification of devouring, as denoting to destroy; for predicates follow their subjects, and when the dragon is the subject, then the predicate thereof is to devour, but when the doctrine of the Church is the subject, then the predicate thereof is to destroy, hence it is that to destroy is here signified by devouring: the reason why it is signified to destroy in its first rising, is, because it is said that after the woman

brought forth, he might devour her child. That to devour and to eat signifies to destroy in other passages also of the Word, when predicated of wild beasts, by which are signified falses and evils, appears in Ezekiel: "*One of the whelps of the lion grew up, which became a young lion, which learned to seize the prey, and devoured man*" (xix. 3, 6), where to devour man signifies to destroy the understanding of truth and intelligence.

723. Verse 5: "*She brought forth a male son, who was to rule all nations with a rod of iron: and her child was caught up unto God and His throne,*"—signifies the doctrine of truth for the Church, which is called the New Jerusalem, and which, by the power of natural truth from spiritual, shall argue with and convince those who are in falses and evils, and yet in the Church, where the Word is. "*And her child was caught up unto God and His throne,*" signifies protection of the doctrine by the Lord, because for the New Church.

724. "*And she brought forth a male son.*" That hereby is signified the doctrine of truth which is for the New Church, which is called the New Jerusalem, appears from the signification of a son, as denoting truth, and of a male son, as denoting the genuine truth of the Church, consequently also the doctrine thereof, for the truth of the Church from the Word is doctrine, inasmuch as this contains the truths which are for the Church; howbeit the genuine doctrine of the Church is the doctrine of good, thus the doctrine of life, which is of love to the Lord and of charity towards the neighbour, but still it is a doctrine of truth, for doctrine teaches life, love, and charity, and so far as it teaches these it is truth; for when man knows and understands what good is, what life is, what love is, and what charity is, he then knows and understands those things as truths, for he knows and understands the quality of good, how he is to live, also what is meant by love and charity, and the quality of the man who is in the life thereof; and so long as these things are things of science and of the understanding, they are nothing but truths, and thence doctrines; but as soon as they pass from science and from the understanding into the will, and thence into act, they are then no

longer truths but goods, for man interiorly wills nothing but what he loves, and what he loves that is to him a good. From these considerations it may appear, that all the doctrine of the Church is a doctrine of truth, and that the truth of doctrine becomes good, and the good of love and charity, when from doctrine it passes into life. This doctrine, which is here signified by a male son, is especially the doctrine of love to the Lord, and of charity towards the neighbour, thus the doctrine of the good of life, which nevertheless is still a doctrine of truth. That the doctrine of the good of love, and thence of life, is here signified by a male son, may appear from this consideration, that the woman who brought forth the son was seen encompassed with the sun, and upon her head a crown of twelve stars, and by the sun is signified love to the Lord, and by the crown of twelve stars is signified the knowledges of good and truth, and from a woman and mother of such description, no other offspring could be generated, but that of love and that of good, consequently doctrine concerning them: this, therefore, is the male son. The reason why that doctrine is for the New Church, which is called New Jerusalem, is, because the woman treated of in this chapter is the same who is called the bride, the Lamb's wife, which was the holy city Jerusalem descending from God out of heaven: hence it is that she has been encompassed with the sun, for by the sun is understood the Lord as to Divine love. Another reason why a male son signifies the doctrine of the Church, is, because a son, in the Word, signifies truth, and the doctrine of the Church is truth in every complex.

The doctrine of truth which is for the Church, is also signified by male in the following passages:—Thus in Moses: “*God created man unto His image, into the image of God created He them.*” (Gen. i. 27.) Again: “*Male and female created He them, and blessed them, and called their name man, in the day in which they were created.*” (Gen. v. 2.) What those things involve which are related in the first chapter of Genesis concerning the creation of heaven and earth, concerning paradise, and concerning the eating of the tree of science, no one can know unless from the spiritual

sense, for those historical circumstances are factitious historical circumstances, but still holy, because singular the things thereof inwardly, and in their bosom, are spiritual. The subject here described is the establishment of the Most Ancient Church, which was the most excellent of all the churches in this earth. Its establishment is described by the creation of heaven and earth, the intelligence and wisdom thereof by the Garden of Eden, and the declension and fall thereof by the eating of the tree of science: hence it is evident that by the man, who is called Adam and Eve, is understood that Church; for it is said, male and female created He them, and called their name man; and whereas that Church is understood by both, it follows, that by male is understood the truth thereof, and by female the good, thus also by male the doctrine, and by female the life, inasmuch as the doctrine of truth is also the doctrine of love and charity, thus a doctrine of life, and the life of good is also the life of love and charity, thus a life of doctrine, that is, a life according to doctrine. These two are understood by male and female, and, taken together, and conjoined in marriage, are called man, and also make the Church, which, as was said above, is understood by man: therefore also Adam was so called from ground, and ground, from the reception of seed, signifies the Church as to truths of doctrine, for seeds in the Word signify truths; and Eve was so called from life, as it is said, "*Because she was to be the mother of all living.*" (Gen. iii. 20.) The reason why these two—viz., doctrine and life, taken together and as it were conjoined in marriage, are called man, and also make the Church, is, because man is man from the understanding of truth and from the will of good, consequently from the doctrine of life, because this is of understanding, and from the life of doctrine, because this is of the will. The case is the same with the Church, for the Church is in man, and is the man himself. That those two, which are signified by male and female, shall not be two but one, the Lord teaches in the Evangelists: "*Jesus said, Have ye not read, that He who made them from the beginning of the creation, made them male and female, and they two shall be one flesh? wherefore they*

are no more two but one flesh." (Matt. xix. 4, 5, 6; Mark x. 6.) These things also, as is the case with every part of the Word, are to be understood not only naturally, but also spiritually, otherwise no one can know what is signified by male and female, or husband and wife, being no more two but one flesh, as it is also said in Gen. ii. 24: by male and female, in the spiritual sense, is signified here, as above, truth and good, consequently also the doctrine of truth, which is a doctrine of life, and the life of truth, which is the life of doctrine; these must be not two but one, inasmuch as truth does not become truth with man without the good of life, nor does good become good with any one without the truth of doctrine, for good does not become spiritual good except by truths, and spiritual good is good, but not natural good, without it; when these are one, then truth is of good and good is of truth, and this one, is understood by one flesh. The case is the same with doctrine and life; these also make one man of the Church, when the doctrine of life and the life of doctrine are conjoined with him, for doctrine teaches how he is to live and do, and the life lives and does it. From these considerations also it may appear, that by a male son is signified the doctrine of love and charity, consequently the doctrine of life.

726. "*Who was to rule all nations with a rod of iron.*" That hereby is signified, which by the power of natural truth from spiritual shall argue with and convince those who are in falses and evils, and yet in the Church where the Word is, appears from the signification of ruling or feeding [*pascere*] as denoting to teach, but in this case to argue with and convince, because it is said that he is to rule or feed them with a rod of iron; and from the signification of all nations, as denoting those who are in falses and evils, and from the signification of a rod of iron, as denoting the power of natural truth from spiritual, for by a rod or staff is signified power, and it is predicated of Divine truth spiritual, and by iron is signified truth in the natural man; the reason why it is the power of the truth of the natural man from the spiritual which is signified by the rod of iron, is, because all the power which

appertains to truths in the natural man, is from the influx of truth and good from the spiritual man, that is, from the influx of Divine truth from the Lord through the spiritual man into the natural; for power appertains to the Lord alone, and He exercises it by the Divine truth which proceeds from Him.

727. *That a rod and staff signify power*, and indeed the power of Divine truth, arises equally from their being branches or boughs of trees, which signify the knowledges of truth and good, which are the truths of the natural man; and whereas they also support the body, they signify power; this is still more the case with a rod of iron, because iron, in like manner, signifies the truth of the natural man, and, by virtue of its hardness, it signifies power which cannot be resisted. It is from correspondence that rods and staffs hence derive the signification of the power of Divine truth; it is from this circumstance that the use of staffs, in the spiritual world, where all things which appear are correspondences, is representative of the power of the inhabitants; in like manner in the Jewish Church, which, like the Ancient Churches, was a representative Church; hence it is, that miracles and signs were performed in Egypt, and afterwards in the wilderness, by Moses, by the stretching forth of his staff; because the staff, from correspondence, signified the power of the Lord by Divine truth, which power was treated of in the preceding article.

And in Zechariah: "*As yet shall old males and old women dwell in the streets of Jerusalem, and the man in whose hand is a walking staff by reason of the multitude of days*" (viii. 4), by old males and old women are signified they who are intelligent from doctrine, and from the affection of truth; by the man in whose hand is a walking staff by reason of the multitude of days, are signified the wise who trust not to themselves but to the Lord alone; that these will be in the Church, where there is the doctrine of genuine truth, is signified by, in the streets of Jerusalem.

728. "*And her child was caught up to God and His throne*," signifies the protection of that doctrine by the Lord, appears from the signification of the child or male son, which

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the woman, encompassed with the sun, under whose feet was the moon, and on whose head was a crown of twelve stars, brought forth as denoting doctrine from the Word, and indeed the doctrine of truth—that is, the doctrine of love to the Lord, and of charity towards the neighbour, and, lastly, of faith; and from the signification of being caught up unto God and His throne, as denoting protection by the Lord from the dragon, which stood near the woman about to bring forth, with the intent and cupidity of devouring the birth. Thus, by these words is signified that protection by the Lord from those who are understood by the dragon. It is said caught up to God and His throne; by God is understood the Lord, and by His throne heaven; and the reason why it is to the Lord, and to heaven, is because the doctrine is from the Lord, and heaven is in that doctrine.

730. “*And the woman fled into the wilderness,*” signifies the Church amongst a few, because with those who are not in good, and thence not in truths, appears from the signification of the woman, as denoting the Church, concerning which see No. 707; and from the signification of the wilderness, as denoting where there are not truths because there is not good; flying thither, denoting to abide amongst those who are not in truths, because not in good. In the end of the Church there are but few who are in truths from good; therefore its abiding with a few is also signified. The Church which is signified by the woman cannot as yet be instituted, except with few, by reason that the former Church is become a wilderness; and when the Church is of such a quality, then evils and falses reign, which hinder the reception of its doctrines, which is the doctrine of love to the Lord and of charity towards the neighbour, with the truths thereto appertaining; and when doctrine is not received, the Church is not, for the Church is from doctrine.

EXTRACTED FROM

SWEDENBORG'S "ARCANA CŒLESTIA."

ON THE BIBLE.

1. That the Word of the Old Testament includes arcana of heaven, and that all its contents, to every particular, regard the Lord, His heaven, the Church, faith, and the things relating to faith, no man can conceive who only views it from the letter. For the letter, or literal sense, suggests only such things as respect the externals of the Jewish Church, when, nevertheless, it everywhere contains internal things, which do not in the least appear in those externals, except in a very few cases, where the Lord revealed and unfolded them to the Apostles—as that sacrifices are significative of the Lord, and that the land of Canaan and Jerusalem are significative of heaven, on which account they are called the heavenly Canaan and Jerusalem; and that Paradise has a like signification.

2. But that all and every part of its contents, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth to this day deeply hidden from the Christian world; in consequence of which little attention is paid to the Old Testament. This truth, however, might appear plainly from this single circumstance, that the Word, being of the Lord and from the Lord, could not possibly be given without containing interiorly such things as relate to heaven, to the Church, and to faith. For, if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is its life but from those things which possess life? that is, except from

hence, that all things in it, both generally and particularly, have relation to the Lord, who is the very life itself. Wherefore whatsoever does not interiorly regard Him does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not Divine.

3. Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts—an external and an internal. The external man separate from the internal is the body, which, in such a state of separation, is dead; but the internal is that which lives, and causes the external to live. The internal man is the soul; and thus the Word, as to the letter alone, is like a body without a soul.

4. It is impossible, whilst the mind abides in the literal sense only, to see that it is full of such spiritual contents. Thus, in these first chapters of Genesis, nothing is discoverable, from the literal sense, but that they treat of the creation of the world, and of the garden of Eden, which is called Paradise, and also of Adam as the first created man; and scarcely a single person supposes them to relate to anything else. But that they contain arcana which were never heretofore revealed will sufficiently appear from the following pages, where it will be seen that the first chapter of Genesis, in its internal sense, treats of the *new creation* of man, or of his *regeneration* in general, specifically of the Most Ancient Church; and this in such a manner that there is not a single syllable which does not represent, signify, and involve something spiritual.

5. That this is really the case, in respect to the Word, it is impossible for any mortal to know, however, except from the Lord. Wherefore, it is expedient here to premise that, of the Lord's divine mercy, it has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence, it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination.

I have there been instructed concerning different kinds of spirits, and the state of souls after death—concerning hell, or the lamentable state of the unfaithful—concerning heaven, or the most happy state of the faithful—and particularly concerning the doctrine of faith which is acknowledged throughout all heaven; on which subjects, by the Divine mercy of the Lord, more will be said in the following pages.

ON THE INTERNAL SENSE OF THE WORD.

64. This, then, is the internal sense of the Word—its very essential life, which does not at all appear in the sense of the letter; but the arcana contained therein are so numerous that volumes would not suffice for their explication. Here only a very few things are related, yet enough to show that it treats of regeneration, and that regeneration proceeds from the external man to the internal. It is thus the angels perceive the Word. They know nothing of the letter—not even what a single expression proximately signifies, much less the names of countries, cities, rivers, and persons, which occur so frequently in the historical and prophetic parts of the Word. They only have an idea of the things signified by the words and names; thus, by Adam in Paradise, they understand the Most Ancient Church, not, indeed, as a Church, but as to its faith in the Lord. By Noah, they understand the Church remaining with the descendants of the Most Ancient Church, and continued till the time of Abram; by Abraham, never that individual, but a saving faith which he represented; and so in other instances. Thus they have a perception of things spiritual and celestial altogether abstracted from words and names.

66. There are in general four different styles in which the Word is written. The *first* was in use in the Most Ancient Church, whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented; so that they not only expressed themselves by repre-

representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give them more life; and in this they found their greatest delight. This style is meant when Hannah prophesied, saying: "*Speak ye what is high, high; let what is ancient come forth from your mouth.*" (1 Sam. ii. 3.) Such representatives are called by David, dark sayings of old [*enigmata ab antiquitate*]. From the posterity of the Most Ancient Church, Moses received what he wrote concerning the Creation, the garden of Eden, &c., down to the time of Abram. The *second* style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel, and the Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contain things altogether different in the internal sense. The *third* style is the prophetical, which took its rise from that which was so highly venerated in the Most Ancient Church. This style, however, is not connected, and in appearance historical, like the Most Ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense—in which are contained the greatest arcana, succeeding each other in a beautiful and orderly connexion, and relating to the external and internal man, the various states of the Church, heaven itself, and in their inmost, to the Lord. The *fourth* style is that of the Psalms of David, which is intermediate between the prophetical style and that of common speech. Here the Lord is treated of in the internal sense, in the person of David as a King.

69. Man is created by the Lord, so that during his life in the body he is capable of conversing with spirits and angels, as, indeed, occurred in the most ancient times; for, being a spirit clothed with a body, he is one with them. But, because in process of time mankind so immersed themselves in corporeal and worldly things, caring for almost nothing else, the way to effect this became closed. Nevertheless, it is again opened as soon as bodily things are removed, and then man is introduced amongst, and associates with, them.

70. It being permitted me to relate what I have during

several years heard and seen in the spiritual world, I shall begin with showing the state of man when rising from the dead, or in what way he passes from the life of the body into the life of eternity. For that I might know that man lives after death, it has been granted me to speak and converse with several persons with whom I had been acquainted during their life in the body. They were greatly surprised that they themselves, during their life in the body, had lived in such a state of unbelief concerning a future life, when, nevertheless, there intervenes but the space of a few days between the decease of the body and their entrance into another world—for death is a continuation of life.

ON THE RESURRECTION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

168. Being permitted to describe in a series the mode in which man passes from the life of the body into the life of eternity, that I might understand the way in which he is resuscitated, I was, as has been stated, instructed not audibly, but by sensible experience.

169. I was reduced into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, retaining, however, my interior life unimpaired, attended with the power of thinking, that I might perceive and remember what occurs to those who die and are resuscitated, with so much of respiration as was necessary for life, and afterwards with tacit respiration.

170. Celestial angels came and occupied the region of the heart, so that as to the heart I might seem united with them. And thus, at length, scarcely anything was left to me except thought, and hence perception; and this for some hours.

171. I was thus removed from communication with spirits in the world of spirits.

172. Besides the celestial angels who occupied the region of the heart, there were also two angels sitting at my head, and it was given me to perceive that it is so with every one.

173. The angels who sat at my head were perfectly silent, only communicating their thoughts with the face, so that I could perceive that another face was, as it were, induced upon me; indeed, two, because there were two angels. When the angels perceive that their faces are received, they then know that the man is dead.

174. After recognizing their faces, they induced certain changes about the region of the mouth, and thus communicated their thoughts; for it is customary with the celestial angels to speak by the province of the mouth, and it was permitted me to perceive their cogitative speech.

175. An aromatic odour like that of an embalmed corpse was perceived; for when the celestial angels are present, then the cadaverous odour is perceived, as if it were an aromatic, which, when recognized by the evil spirits, prevents their approach.

176. In the meantime, I perceived that the region of the heart was kept very closely united with the celestial angels, as was also evident from the pulse.

177. It was insinuated to me that man is kept engaged by the angels in the pious and holy thoughts which he entertained at the point of death; and it was also insinuated that those who die usually think about eternal life, and seldom of salvation and happiness; therefore the angels keep them in the thought of eternal life.

178. They are kept engaged in this thought for a sufficient length of time by the celestial angels before their departure, and are then entrusted to the spiritual angels, with whom they are afterwards associated; in the meantime they have an obscure notion that they are living in the body.

179. When the internal parts of the body grow cold, the vital substances, wherever they may be (even if enclosed in the multiplied intricacies of the most elaborate tissue), are separated from the man; for such is the force of the Lord's mercy, which previously to this separation was perceived by me as a vivid and spiritual attraction, that nothing vital could remain behind.

180. The celestial angels who sat at the head remained with

me for some time after I was, as it were, resuscitated, but they conversed only tacitly. It was perceived from their cogitative speech, that they made light of all fallacies and falsities; not, indeed, laughing at them as contemptible, but regarding them as mere nothings. Their speech is cogitative, not sonorous; and this is the language they employ when first conversing with souls.

181. Man, when thus resuscitated by the celestial angels, possesses only an obscure life; but when the period arrives for him to be delivered to the spiritual angels, then, after a little delay, as the spiritual angels approach, the celestial recede; and it has been shown to me how these operate that he may receive the benefit of light.

182. As the celestial angels are with the resuscitated person, they do not leave him, for they love every one; but when the soul can no longer consociate with the celestial angels, it desires to depart from them; and when this takes place, the spiritual angels arrive and communicate the use of light, for previously the spirit saw nothing, but thought only.

183. The mode in which the angels effect this was shown to me. They were seen to unroll, as it were, a membrane from the left eye towards the nose, so that the eye might be opened, and the advantages of light afforded. And a man has no idea but that this is really the case; it is, however, only an appearance.

184. After this delicate membrane has been thus, in appearance, stripped off, some light is visible, although only obscurely, as a man sees through his eyelids when he first awakes out of sleep, the spirit remaining in a tranquil state, guarded by the celestial angels. At this time there appears a sort of cloud of a blue colour, and a little star; but it was perceived that this was done with considerable variety.

185. Afterwards, it seems as if something was gently removed from the face, and perception is communicated to him, the angels being especially cautious, whilst effecting this, to prevent any idea gaining admission but such as is of a soft and tender nature, as of love; and it is now given him to *know* that he is a spirit.

186. He then enters upon a life which is at first happy and joyful, for he appears to himself to have been admitted into everlasting life, which is represented by a splendid white light beautifully merging into yellow, which signifies that this, his first life, is celestial-spiritual.

187. That he should afterwards be received into the society of good spirits is represented by a youth sitting upon a horse which cannot, however, move a single step, and directing him towards hell; he is represented as a youth, because when he first enters upon eternal life he is in the society of angels, and, therefore, appears to himself to be in the flower of youth.

188. The subsequent life is represented by his dismounting from the horse and walking on foot, because he cannot make the horse move from his place; and it is insinuated to him that he must be instructed in the knowledges of the true and good.

189. Afterwards there appear pathways leading gently upwards in an oblique direction, which signify, that by the knowledges of the true and the good, and by an acknowledgment of what he is of himself, he should be led by degrees towards heaven; for no one can be conducted thither without such self-acknowledgment, and the knowledges of the true and the good.

314. When the resuscitated being, or soul, enjoys the benefit of light, so as to be enabled to look around him, the spiritual angels show him every attention, and instruct him respecting the things of the other life, so far as he is in a capacity to bear it. Should he be principled in faith, and desire it, they also point out to him the wonderful and magnificent scenes of heaven.

315. If he is not of such a disposition as to desire instruction, he then wishes to separate himself from the society of the angels. Of this the angels have an exquisite perception, since, in the other life, there is a communication of all the ideas of thought; and when he desires to separate from them they do not even then leave him, but he dis-unites himself from them. The angels love every one, and desire nothing

more than to do him services, to instruct him, and convey him to heaven, for herein consists their chief delight.

316. When the soul thus separates himself he is received by good spirits, who likewise do him all kind offices whilst he is in consort with them. If, however, his life in the world was such that he cannot remain associated with the good, he seeks to be disunited from them also, and this separation is repeated again and again, until he associates himself with those whose state entirely agrees with that of his former life in the world, among whom he finds, as it were, his own life. They then live together a life of a similar quality to that which had constituted their ruling delight when in the body. On returning into this life, which appears to them as a new commencement of existence, some after a longer, and others after a shorter space of time, are carried thence towards hell; whilst such as have been principled in faith towards the Lord, are led by degrees from this new beginning of life, to heaven,—some conveyed more slowly, and others more speedily.

ON THE NATURE OF THE LIFE OF THE SOUL OR SPIRIT.

321. A spirit enjoys much more excellent sensitive faculties, and far superior powers of thinking and speaking, than when living in the body, so that the former state scarcely admits of comparison with the latter, although this is unknown to the spirits before they are gifted with reflection by the Lord.

322. After death men think far more perspicuously and distinctly than during their previous life; for, in a spiritual state of being, more is involved in one idea than in a thousand whilst in the natural life. If it were possible for men here to perceive with what acuteness, penetration, sagacity, and clearness, spirits converse with each other, they would be perfectly amazed. In a word, man loses nothing by death, but is still a man in all respects, although more perfect than when in the body, having cast off his bones and flesh, and the imperfections which necessarily attend them. Spirits acknow-

ledge and perceive that whilst they lived in the body their sensations were those of the soul, and although they seemed to be in the body, they were still incorporeal, and therefore, when the body is laid aside, sensations exist in a much more exquisite and perfect state. Life consists in sensation, since without sensation there can be no life, and such as the sensation is, such is the life—a fact which all have the capacity of knowing.

443. In the other life it is given to perceive clearly what opinions people have entertained, whilst they lived in the body, concerning the soul, the spirit, and the life after death; for when kept in a state resembling that of the body, they then think similarly, and their thought is communicated as plainly as if they spoke openly. Some are astonished that spirits and angels live in the highest light, intelligence, wisdom, and happiness, attended with such perception as cannot be described; thus that their consciousness, so far from being obscure, is clear and most distinct.

445. It may be observed, that the learned entertain a belief that the soul or spirit, which is to live after death, is an abstract thinking principle. This is shown clearly by their unwillingness to admit the applicability to the soul of any expression having reference to what is extended, because the thinking-principle abstracted from its subject is not extended, although the subject and objects of thought are so; and men assign limits to such objects as are not extended for the purpose of making them objective or apprehensible to their minds. Hence it is manifest that the learned have no idea of the soul or spirit except as of a thinking-principle, which they must necessarily believe will cease to exist when they die.

446. I have conversed with spirits concerning the opinion of the men of the present day, that the existence of the soul is incredible because they do not see it with their eyes, nor comprehend it by the sciences—thus not only denying the spirit to have extension, but also to be a substance, since they dispute about the nature of substance; and as they deny extension to spirit, and dispute its substantiality, they also deny

that it exists in any place, and consequently that it is in the human body, although the simplest person may know that his soul or spirit is in his body. When I mentioned these facts, the more simple spirits were much astonished to learn that the men of the present day were so foolish; and when they heard some of the expressions disputed about, such as parts without parts, and the like, they called such reasonings absurd, adding that they were never designed to have any place in the mind, because they obstruct the way to intelligence.

448. I have conversed with many persons after their decease, with whom I had been acquainted during their life in the body; our conversation being carried on in a clear and distinct voice, although internal. Our discourse has sometimes turned on the state of man after death—that death is but a continuation of life, with this advantage, that the passage is from an obscure perception of life into a clear one, and to those who are in faith towards the Lord, into a perpetually increasing consciousness of existence. I have often informed them of various particulars respecting the belief of their friends on earth, and they have desired me to acquaint them that they are still alive, and to write to them an account of their several states. My reply, however, has always been, “If I were to speak, or write to them, they would not believe, but would call my information mere phantasy, and ridicule me, asking for signs or miracles before they would believe me;” and thus I should only expose myself to their contempt. So disposed are mankind to deny in their hearts the existence of spirits, than it is probable but a few persons will believe the facts which I have here stated, and even those who admit that they exist, are still very unwilling to hear of any one’s conversing with them. In ancient times they were strangers to such incredulity, it being reserved for those in the present day, who seek to discover, by their fantastic reasonings, the nature of the spirits, whom they deprive of every sensation by their definitions and suppositions, and this in proportion to their learning.

CONCERNING HEAVEN AND HEAVENLY JOY.

449. The nature of heaven and heavenly joy has been hitherto unknown, since those who have thought on the subject have conceived such common and gross ideas respecting it, that they amount to nothing. From the spirits newly arrived in the other world I had the best possible opportunity of ascertaining what notions they had formed respecting heaven and heavenly joy, for when left to themselves they think as they would do in the material body. I am permitted to mention a few examples.

450. Some, who during their abode in the world, were regarded as the most enlightened in respect to the Word, entertained so false an idea of heaven as to suppose they should themselves be in heaven when occupying an exalted station, whence they might govern all things beneath, and thus be in their own glory, and eminent above all others. To convince those who were in such a phantasy of their error, they were taken up on high, and permitted to govern, in some degree, what was beneath them; when they discovered to their shame that this was a heaven of phantasy, and that heaven did not consist in an elevated station, nor in a desire for pre-eminence over others, but in being in love and charity, or in the kingdom of the Lord; for to wish to be greater than others is not heaven but hell.

451. A certain spirit who, during his life in the body, had been in the possession of pre-eminent power, retained his love of command when he came into the other world. He was, however, told that he was in another and an eternal kingdom, that his own authority had expired on earth, and that every one was esteemed in the spiritual world according to the degree in which he is principled in the good and the true, and the mercy of the Lord. It was also stated, that in this respect the kingdom of heaven was like the kingdoms of the earth, where all are esteemed in proportion to their wealth and their favour with the sovereign; for wealth in the heavenly kingdom is the good and the true, and the favour of the sovereign

is the mercy of the Lord ; and if he wished to rule by any other means he was a rebel, being now in a kingdom of another sovereign. On hearing this he was ashamed.

452. I have conversed with spirits who conceived heaven and heavenly joy to consist in this, that they should be the greatest. It was, however, told them that in heaven he is the greatest who is the least ; has the greatest happiness, and since he enjoys the greatest happiness who is the least, it follows that he is the greatest. For what is true greatness but to be the most happy ? It is this which the powerful seek to attain by power, and the rich by riches. They were further informed that heaven does not consist in desiring to be least with a view to being the greatest, for such desire is the lust of pre-eminence, but in every one's wishing from his heart better to others than to himself, and in serving with a view to their happiness, from love, and not for any selfish ends.

453. Some entertain so gross an idea of heaven as to suppose it to consist merely in admission ; regarding it as a closed place, into which they are admitted through a door which is opened for the purpose by those who there act as doorkeepers.

454. Some believe it to consist in leading an indolent life, and being waited upon by others ; but they are informed that happiness by no means consists in a state of idleness and rest, for were it so, every one would desire happiness for himself alone, and thus none could possess it. Moreover, in such an inactive, idle life, they would become torpid, although it must be known to every one that without activity of life there can be no happiness. The angelic life consists in use, and in the goods of charity. For nothing is more delightful to the angels than to instruct and teach spirits coming from the world ; to serve mankind by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds ; to raise up the dead to eternal life, and afterwards, if their souls be of such a quality as to render it possible, to introduce them into heaven. In the performance of these offices they perceive an indescribable

degree of delight. Thus they are images of the Lord, for they love their neighbour more than themselves, and where this feeling exists there is heaven. Angelic happiness, then, is in use, from use, and according to use; or, in other words, it is according to the goods of love and charity. Those who entertained the idea that heavenly joy consists in indolence, and in indolently quaffing eternal delight, were, for the purpose of making them ashamed of their opinions, led to perceive the nature of such life. And they perceived that it is most thoroughly sorrowful; for being destructive of every delight, it soon becomes irksome and disgusting.

455. A certain spirit who, during his life on earth, had been particularly distinguished for his knowledge of the Word, had conceived the idea that heavenly joy consists in luminous glory, similar to the light of the sun when its rays appear of a golden hue, and thus also that it was a life of indolence. In order that he might know that he was in error, such a light was furnished to him, and he was placed in the midst of it. At this he was so much delighted that he said he was in heaven; but he could not remain there long, for it speedily grew tiresome to him, and lost its power of pleasing.

456. Those who were the best educated, declared heavenly joy to consist in a life separated from the good offices of charity, and in merely praising and worshipping the Lord and called this an active life. They were, however, told that thus to praise and worship the Lord is not active life, for the Lord has no need of praises, but is desirous that all should perform the good deeds of charity, and, according as they do these, they receive happiness from the Lord. Notwithstanding this, these learned spirits could form no idea of delight, but rather of slavery, as consisting in the performance of charitable actions; nevertheless the angels testified that such good offices were consistent with the most perfect freedom, and attended with inexpressible felicity.

457. Almost all who come into the other life suppose that there is the same hell and the same heaven for every one, although in fact there are infinite differences and varieties of

both; for no two people ever dwell in a precisely similar hell or heaven, just as no two men, spirits, or angels are exactly alike, as every one is formed by the harmonious union of many, and that it is a *one* in proportion to the harmony of its parts, it being impossible for absolute *oneness* to subsist, but only a oneness resulting from the harmonious combination of various constituents. Thus every society in heaven, as well as all the societies taken collectively, or the universal heaven, forms a *one*, this being effected by the Lord alone by means of love.

459. There are three heavens: the first is the abode of good spirits, the second of angelic spirits, and the third of angels; all of whom, as well the spirits as the angelic spirits and angels, are distinguished into two orders, celestial and spiritual. The celestial are such as have received faith from the Lord by means of love, like the men of the Most Ancient Church; and the spiritual, those who have received charity from the Lord by means of the knowledge of faith, and who make this their principle of action.

537. A certain spirit, who at his first entrance into another life expressed a great desire to be admitted into heaven, had his interiors opened, in order that he might perceive the nature and quality of heaven, and be made sensible of heavenly joy; but no sooner did he feel the heavenly influx than he began to cry out in great agony, praying earnestly to be delivered, wherefore his interiors were closed towards heaven, and he was thus restored to himself again. From this instance it may appear, with what stings of conscience, and with what uneasiness, those are tortured, who are but in a small degree admitted into heaven, if they be not prepared to receive the heavenly influx.

538. Certain others also were desirous of going into heaven, who were in like manner ignorant of the nature of heaven; and it was told them that to go into heaven was dangerous, unless they were principled in a faith grounded in love. Still, however, they persisted in their desire; but when they came to the outermost verge of heaven, or to the inferior sphere of angelic spirits, they were so affected that they instantly cast

themselves headlong down again. Hereby they were instructed how dangerous a thing it is even to approach towards heaven before the spirit is prepared by the Lord to receive the affections of faith.

539. A certain spirit, who during his life in the body had made light of adulteries, was, agreeably to his desire, admitted to the verge of heaven; but when he was come thither, he began to be tortured, and to smell, as it were, the stench of a dead body, arising from himself, which was intolerable. It also appeared to him that to advance further would be attended with most fatal consequences to himself, wherefore he threw himself headlong to the earth beneath, and was enraged to think that he should be made sensible of such tortures on being admitted to the verge of heaven, because he was then admitted into a sphere which was opposite to adultery. This spirit is amongst the unhappy.

540. Almost all who come into another life are ignorant of the nature of heavenly blessedness and felicity, by reason of their ignorance respecting the nature and quality of internal joy, of which they form a judgment merely from corporeal and worldly pleasures and satisfactions. Wherefore what they are ignorant of they think can have no existence, when nevertheless bodily and worldly joys, compared with such as are internal, are respectively of no account, and rather to be considered as impure. Wherefore the upright and well-disposed spirits who are unacquainted with the nature of heavenly joy, as a means of their instruction therein, are introduced first to a sight of paradisiacal scenes which exceed every idea of the imagination. As soon as they are introduced, they immediately suppose that they are come to a celestial paradise; but it is given them to understand that this is not true celestial happiness; wherefore they are let into interior states of joy, rendered perceptible even to the very inmost ground of their spirits. Afterwards they are conveyed to a state of peace perceptible also to the same inmost ground, in which state they confess that what they experience is above all expression or conception. Lastly, they are let into a state of innocence, which is in like manner rendered perceptible to

the same inmost ground. Hereby it is given them to know what spiritual and celestial good truly is, and in what it consists.

544. Certain spirits being admitted to the sphere of innocence in the first heaven, and discoursing with me whilst in that state, confessed that their joy and gladness were of such a nature as could not be described. Yet this was only in the first heaven, for there are three heavens, and a state of innocence in each with its innumerable varieties.

545. But in order that I might be fully acquainted with the nature and quality of heaven, and of heavenly joy, it has frequently and for a long continuance been granted me by the Lord to perceive the delights of heavenly joys, in consequence of which, being convinced by sensible experience, I can testify to them, but by no means describe them. However, a word shall be spoken on the subject, for the sake of conveying some idea of it, however imperfect. It is an affection of innumerable delights and joys, which form one common simultaneous delight, in which common delight or affection, are the harmonies of innumerable affections, which are not perceived distinctly, but obscurely, the perception being most general. Still it is given to perceive, that there are innumerable delights within it arranged in admirable order; those innumerable things being such as flow from the order of heaven. Such an order obtains in the most minute things of affection, which are only presented as one most general thing, and are perceived according to the capacity of him who is their subject. Every general contains indefinite particulars arranged in a most orderly form, every one of which has life, and affects the mind, and that from the inmost ground or centre; indeed, all heavenly joys proceed from inmost principles. I perceived also that this joy and delight issued, as it were, from the heart, diffusing itself gently and sweetly through all the inmost fibres, and from them to the compound fibres, and that with so exquisite and inward a sense of pleasure, as if every fibre were a fountain of joyous perceptions and sensations, in comparison with which gross corporeal pleasures, are but as the muddy waters of a putrid lake com-

pared with the wholesome ventilations of pure refreshing breezes.

549. The angelic state is such that each communicates his own blessedness and happiness to another, for in another life there is given a communication and most exquisite perception of affections and thoughts, in consequence of which every individual communicates his joy to all others, and all others to every individual, so that each is, as it were, the centre of all, which is the celestial form; wherefore, as the number of those who constitute the Lord's kingdom is increased, so much greater is their happiness; and hence it is that the happiness of heaven is inexpressible. Such is the communication of all with each, and of each with all, when one loves another better than himself; but should any one wish better to himself than to another, then the love of self prevails, which communicates nothing from itself to another except the idea of self, which idea is most filthy and defiled, and as soon as it is perceived, is instantly separated and rejected.

550. As in the human body, each and every part concurs to the general and particular uses of all, so it is in the kingdom of the Lord, which is as a single man, and is also called the GRAND MAN [*Maximus Homo*]. Herein each particular member concurs more nearly or more remotely by manifold methods to the general and particular uses to all, consequently to the happiness of every one, and this according to an order instituted and constantly maintained by the Lord.

553. Such as are principled in mutual love are continually advancing in heaven to the spring-time of their youth; and the more thousands of years they pass, they attain a more joyous and delightful spring, and so continue on to eternity with fresh increments of blessedness, according to their respective proficiencies and gradations of mutual love, charity, and faith. Those of the female sex who had departed this life broken with the infirmities of old age, but after having lived in faith towards the Lord, in charity towards their neighbour, and in conjugal love with their husbands, after a succession of ages appear to advance towards the bloom of

youth with a beauty surpassing all description ; for goodness and charity form their own image in such persons, and express their delights and beauties in every feature of their faces, insomuch that they become real forms of charity. Certain spirits that beheld them were astonished at the sight. Such is the form of charity which in heaven is represented to the life ; for it is charity that portrays it, and is portrayed in it, and that in a manner so expressive that the whole angel, more particularly as to the face, appears as charity itself, in a personal form of exquisite beauty, affecting the soul of the spectator with something of the same grace. By the beauty of that form, the truths of faith are exhibited in an image, and are also thereby rendered perceptible. Those who have lived in faith towards the Lord—that is, in a faith grounded in charity—become such forms, or such beauties in another life. All the angels are such forms, with an infinite variety ; and of these heaven is composed.

OF THE SOCIETIES WHICH CONSTITUTE HEAVEN AND HELL.

684. There are three heavens : the first where good spirits are, the second where angelic spirits are, and the third where angels are ; and one more interior and purer than the other. Thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and these are distinguished from each other according to the differences of mutual love and faith towards the Lord. Every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature.

686. It is the Lord's love towards the universal heaven, and the whole human race, which determines all and each into societies. It is this mercy which produces conjugal love, and thereby the love of parents towards their children, which are fundamental and principal loves ; hence come all other loves with an indefinite variety, which are most distinctly arranged into societies.

687. Such being the nature of heaven, it is impossible for any angel or spirit to have any life unless he be in some society, and thus in the harmony of united numbers ; for there can be no such thing as individual vitality unconnected with the life of others. The societies in which, and with which, men have been during their life in the body, are shown to them when they come into the other world ; and when they arrive at their own society after the death of the body, they come into the very essence of the life which they had in the body, and from that commence a new life ; and thus, according to the life which they lived in the body, they either descend into hell or are raised up into heaven.

688. There being such a conjunction of all with each, and of each with all, there is also a similar conjunction of the most minute particulars of affection, and the most minute particulars of thought.

689. Hence there is an equilibrium of all and each as to things celestial, spiritual, and natural, so that no one can think, feel, and act, except by conjunction with others, and still each individual is led to imagine that he thinks, feels, and acts most freely from himself. In like manner nothing exists which is not balanced by its opposite, and by intermediates between it and its opposite, so that each by himself, and many together, live in the most perfect equilibrium. No evil, therefore, can befall any one but it is immediately counterbalanced ; and when there is a preponderance of evil, then evil, or he that is in evil, is chastised by the law of equilibrium solely for this end—that good may come. In this form, and hence in equilibrium, consists celestial order, which is formed, disposed, and preserved by the Lord alone to eternity.

690. It is further to be observed that no one society ever entirely and absolutely resembles another, nor is one individual in any society like another ; but there is an agreeing and harmonizing variety of all, which varieties are so ordered by the Lord that they tend to one end, which is effected by love and faith towards Him, whence comes union. For the same reason the heaven and heavenly joy of one person are

never entirely and absolutely similar to those of another, these being according to the varieties of love and faith.

692. As man entertains only the most superficial idea of heaven, so does he also in respect to hell; indeed, it is so obscure, that it can scarcely be called an idea. For as those who have never travelled beyond the limits of their own sylvan cottages may form an idea of the earth, but yet, for want of knowing the empires, kingdoms, forms of government, and still more particular societies, and the lives of the individuals who compose them, must needs have a most superficial idea of the earth, indeed such as scarcely to deserve the name of an idea; so is it also in respect to heaven and hell, when, nevertheless, there are innumerable things contained in each; and as no two individuals have a similar heaven, so neither have any two a similar hell.

693. As love towards the Lord and our neighbour, together with the joy and happiness thence originating, constitute heaven; so hatred against the Lord and against our neighbour, together with the punishment and torment thence originating, constitute hell. There are innumerable genera, and still more innumerable species, of hatreds, and hence the hells are innumerable.

694. As heaven from the Lord, by mutual love, constitutes, as it were, one man and one soul, and thus regards one end, which is the preservation and salvation of all to eternity; so, on the other hand, hell, from proprium, by self-love and the love of the world, that is by hatred, constitutes one devil and one mind [*animus*], and thus regards one end, which is the destruction and damnation of all to eternity.

695. But the hells have such a form and order induced by the Lord, that all are kept tied and bound by their lusts and phantasies, wherein the very essence of their life consists; which life, as originating in death, is changed into dreadful torments, such as cannot be described. The highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do by arts altogether unknown in the world, whereby they excite exquisite sensations, and also direful and horrible phantasies, together with terrors and

horrors, and many other things of a similar kind. The diabolical crew perceive so much pleasure in this, that if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond the infinite. The Lord, however, frustrates their efforts, and mitigates the torments they inflict.

696. Such is the equilibrium of all and every thing in another life, that evil punishes itself; so that in evil is the punishment of evil. It is similar in respect to the false, which returns upon him who is principled therein; hence every one brings punishment and torment on himself by casting himself into the midst of the diabolical crew, who act as the executioners. The Lord never sends any one into hell, but is desirous to bring all out of hell; still less does he induce torment; but since the evil spirit rushes into it himself, the Lord turns all punishment and torment to some good end and use. It would be impossible there should be any such thing as punishment unless use were the end aimed at by the Lord; for the Lord's kingdom is a kingdom of ends and uses, but the uses which the infernal spirits are able to promote are most vile, and when they are exercised in promoting those uses, they are not in so great a state of torment, but on the cessation of such uses they are cast again into hell.

697. There are with every man at least two evil spirits and two angels; by means of the evil spirits he has communication with hell, and by means of the angels with heaven: without such communication with both, it would be impossible for him to live a single moment. Thus every man is in some society of infernals, although he is entirely ignorant of it, but their torments are not communicated to him, because he is in a state of preparation for eternal life. That society in which a man has been is sometimes shown him in another life, for he returns into it, and thereby into the life which he had in the world, and thence either tends towards hell, or is raised up into heaven. Thus he who has not lived in the good of charity, and has not suffered himself to be led by the Lord, is one of the infernals, and after death moreover becomes a devil.

698. Besides the hells there are also vastations, concerning which much is stated in the Word. For man, by reason of actual sins, brings with him into another life innumerable evils and falses, which he accumulates and conjoins; and this is the case even with those who have lived uprightly. Before they can be elevated into heaven, their evils and falses must be dissipated, and this dissipation is called vastation. There are many kinds of vastations, and the times of vastations are longer and shorter, some in a very short time being taken up into heaven, and some immediately after death.

814. A terrible description of the hells is given here.

OF THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN OR ADAM.

1114. Angels and spirits, or men after death, may, if they desire it, when the Lord permits, have interview with all whom they had acquaintance with in the world, whether personally or by hearsay, so as to see them and converse with them. The interview takes place in an instant, and the parties find themselves in the immediate presence of each other. Such communication is not only granted between mutual friends, who, for the most part, find each other out; but persons can thus converse with any others whom they may have esteemed and respected. It has been permitted me to converse, not only with those whom I was acquainted with during their life in the body, but also with those who are recorded in the Word as of particular and distinguished character. I have thus had converse with those who belonged to the Most Ancient Church, which was called Man or Adam; and also with some who belonged to the succeeding Churches; to the intent that I might know, that by the names in the first chapters of Genesis are meant Churches; and also that I might know what was the character of the men who formed the Churches at that time.

1115. They who belonged to the Most Ancient Church, which was called Man or Adam, who were celestial men, are above the head in a very high elevation, wherefore they dwell

together in the utmost happiness. They told me that it is seldom that others come to them, except at times, some who do not come from this earth, but from, as they expressed it, the universe. They said, also, that the reason of their dwelling in such elevation above the head was, not because they were high-minded, but in order to govern others in the same station.

1116. I was permitted to see the habitations of those who belonged to the second and third posterity of this Most Ancient Church. They were very magnificent, extending to a great length, and variegated with beautiful colours, such as purple and blue. For the angels have habitations of most extraordinary magnificence, so as to exceed all description. They live in an aura of light of, so to speak, a brilliant pearly, and sometimes diamond-like lustre; for, in the other life, there are wonderful auras in numberless variety. Such things indeed are representatives, like those which were sometimes seen by the prophets; but still they are so real, that they who are in the other life account them to be real existences, whilst they consider the things existing in this world as respectively not real.

1118. The nature of their speech, such as it was when they lived in the world, was shown me by a kind of influx which I cannot describe, but that it was tacit, being produced, not by external respiration, but by internal. It was also given me to apperceive the nature of their internal respiration; it proceeded from the navel towards the heart, and thus through the lips, without anything sonorous, and it did not enter the ear of another by an external way, and strike what is called the drum of the ear, but by a certain way within the mouth—in fact, by the passage called at this day the Eustachian tube. It was further shown me, that by such speech they were enabled to express more fully the sentiments of the mind, and the ideas of thought, than can possibly be done by articulate sounds, or by sonorous words, which, in like manner, are directed by the respiration, but such as is external; for all spoken words are entirely directed by various applications of respiration; but this, with the antediluvians, was directed

much more perfectly, it being done by internal respiration, and this, as being interior, is also more perfect, and more applicable and conformable to the ideas of thought. Moreover, they were able to express the mind's meaning by slight motions of the lips, and by corresponding changes of the countenance; for, being celestial men, whatsoever was the object of their thought shone forth and manifested itself from the face and eyes, which underwent a conformable variation. It was utterly impossible for them to assume an expression in the countenance which was not in agreement with their thoughts. In their days, simulation, and much more deceit, was reckoned a crime of the greatest enormity.

1119. It was shown me to the life, how the internal respiration of the Most Ancient people flowed tacitly into a kind of external respiration, and thus into a tacit speech, perceived by another in his interior man. They said that that respiration, with them, underwent variations according to the state of their love and faith towards the Lord; the reason of which they stated to be because they had communication with heaven, and therefore it could not be otherwise, for they respired with the angels in whose company they were. The angels have a respiration to which internal respiration corresponds, and this, with them, undergoes variations in a similar manner. For when anything contrary to faith and love towards the Lord presents itself to them, their respiration is straitened; but when they are in the enjoyment of love and faith, their respiration is free and full. Something of this sort is also the case with every man; but with him it is according to his corporeal and worldly kinds of love, and according to his principles, which, when anything opposes, it causes a straitness of respiration, but when things are favourable to them, his respiration is free and full. But these are variations of the external respiration.

1120. It was further shown me, that the internal respiration of the men of the Most Ancient Church, which proceeded from the navel towards the interior region of the breast, in process of time, or in their posterity, was changed, and retired towards the region of the back, and towards the

abdomen, and thus proceeded in a more outward and downward direction; and that at length, in the last posterity of that Church, which was immediately before the Flood, there remained scarce anything of internal respiration, and when at last it was annihilated in the breast, they were of themselves choked or suffocated; but that, in some, external respiration then began, and with it articulate sound, or speech by vocal expressions. Thus respiration, with the people before the Flood, was according to the state of their love and faith; and at length, when there remained no love and no faith, but the persuasion of what is false, internal respiration ceased, and with it ceased all immediate communication with angels, and likewise all perception.

1121. I was informed, by the immediate descendants of the Most Ancient Church, concerning the state of perception which they enjoyed—viz., that they had a perception of all things relative to faith, almost like the angels with whom they had communication, by reason that their interior man, or spirit, through the medium of internal respiration, was joined with heaven; and that this was a consequence of their possessing love towards the Lord, and neighbourly love; for thus man is joined with the angels, as to their veriest life, which consists in such love. They said further, that they had the law written in themselves, because they were principled in love towards the Lord and towards the neighbour; and hence whatever the laws enjoin was agreeable to their perceptions, and whatever the laws forbid was contrary thereto; nor had they any doubt but that all human laws, as well as Divine, are founded in love towards the Lord, and neighbourly love, and respect such love as their fundamental principle: wherefore, since they possessed in themselves this fundamental principle from the Lord, they could not but have perfect knowledge of all things thence derived. They believe, also, that all mankind, at this day, who love the Lord and their neighbour, likewise have the law written in themselves, and are accepted as good citizens in all places throughout the earth, as they are in the other life.

1122. I was further informed, that the men of the Most Ancient Church had the most delightful dreams, and likewise

visions, and that what they signified was at the same time insinuated into their minds. Hence came their paradisiacal representations, and many other things of the like nature. Thus the objects of the outward senses, such as terrestrial and worldly things, were to them as nothing, nor did they perceive anything of delight in them, but only in the things which they signified and represented: wherefore, when they saw terrestrial objects, they did not think at all about them, but only about those things which they signified and represented, which to them were most delightful, being such things as exist in heaven, by virtue whereof they saw the Lord himself.

1123. I have discoursed with the third generation of the Most Ancient Church, who said that in their time, during their abode in the world, they expected the Lord, who was to save the whole race of mankind; and that it was then a proverbial saying amongst them, that the seed of the woman should trample upon the serpent's head. They further said, that from that time it was the greatest enjoyment of their lives to have children, and their highest delight to love their partners in the married state for the sake of offspring, calling those delights the most full of enjoyment of all others, and those enjoyments the most delightful of all others. They added, that their perception of these enjoyments and delights was received by influx from heaven, because the Lord was to be born.

1124. Some of the posterity which lived immediately before the Flood (not of those who perished, but of those who were somewhat better) were present with me. At first their influx was tolerably soft and insensible; but it was given me to perceive that they were inwardly wicked, and that they inwardly acted in opposition to love. They exhaled from them a foetid sphere like that of a dead body, so that the spirits who were about me fled away. They imagined themselves to be so subtle that no one would perceive what they thought. I discoursed with them concerning the Lord, asking them whether they expected Him as their fathers did? They replied that they represented the Lord to themselves as an old man with a grey beard, who was holy, and that by a con-

nection with Him they should become holy, and in like manner bearded ; hence arose the superstitious notions concerning beards which prevailed amongst their posterity. They added that now also they were able to adore Him, but that they did it from themselves. An angel, however, approaching at that instant, they were not able to endure his presence.

1125. It was also given me to discourse with those who were of the Church called Enos, spoken of in Gen. iv. 26. Their influx was soft and their speech unassuming. They told me that they live in charity with each other, and perform offices of friendship to others who come amongst them ; but it appeared that their charity was the charity of friendship. They live in tranquillity, and, like good citizens, cause no disturbance or molestation to any one.

1126. There appeared to me a narrow, confined apartment, and, the door being open, there was presented a tall man, clothed in raiment of intense whiteness. I wondered who he was, till I was informed that a man clothed in white signified those who were called Noah, or who were the first of the Ancient Church, which was the Church after the Flood, and that they were thus represented because they were few.

1127. It was granted me to converse with those who, by the Ancient Church, or the Church after the Flood, were called Shem. Their influx was soft, through the region of the head, into the region of the breast towards the heart, but it did not extend to the heart. By their influx it might be known what was their nature and quality.

1128. There appeared a certain spirit, veiled as it were with a cloud, and around his face several wandering stars, which signify falsities ; and I was informed that such was the posterity of the Ancient Church when it began to perish, especially among those who instituted worship by sacrifices and by images.

1265. At some height above the head were several spirits, who flowed into my thoughts and kept them as it were bound, so that my mind was in much obscurity. They pressed on me as it were with considerable force. The spirits around me, in like manner, were kept as it were bound by them, so that they

could scarcely think at all, except of what flowed in from those by whom they were bound; and that continued till they were excited to indignation. I was informed that these spirits were those who lived before the Flood, but not of those who were called Nephilim, and who perished, for they had not so strong a persuasive power.

1266. The antediluvians who perished are in a certain hell, under the heel of the left foot. They are covered with a certain misty rock, &c., &c.

OF THE SITUATION OF THE GRAND MAN; ALSO OF PLACE AND DISTANCE IN ANOTHER LIFE.

1273. Souls recently deceased, when they are to be separated from the consort of the spiritual angels, in order that they may come amongst spirits, and at length be conveyed to the society in which they had been during their life in the body, are conducted by the angels to several mansions, which are so many separate societies, yet, nevertheless, in conjunction with others; and they are everywhere received, yet still proceed thence to others. This is continued for some time, till they come to the society in which they had been during their life in the body, and there they remain. From hence their life begins again anew. If a man has been a dissembler, a hypocrite, or a deceitful person, who has the art to assume a false character, and to put on an angelic appearance, he is sometimes received by good spirits; but after a short interval he is separated from their society, and then wanders about alone, without any angelic companions, begging to be received; but he is rejected, and sometimes is punished; and at length he is conveyed down amongst the infernals. They who from a state of vastation are taken up amongst the angels, also pass through various societies, being everywhere received and dismissed with civility and charity, till at length they come to an angelic society which is in concord or agreement with the peculiar character of their charity, piety, probity, or sincere civility. I have also myself been conducted in like manner

through various mansions, and had an opportunity of discoursing with the inhabitants in the several societies, in order that I might be fully acquainted with the nature and manner of this process. It was then given me to reflect on changes of place, and to perceive that they are only apparent, and are nothing but changes of state, whilst the body remains in the same place.

1274. Amongst the wonderful circumstances relating to another life are the following:—First. That the societies of spirits and of angels appear distinct from each other in point of situation, although places and distances in another life are nothing else but varieties of state. Secondly. That the situations and distances are disposed with relation to the human body, so that they who are to the right appear to the right, and they who are to the left appear to the left, in whatever direction the body be turned; and this holds true also with respect to the other quarters. Thirdly. That no spirits and angels are so far distant from each other but that they may be seen; nevertheless, that no more come into view than is granted by the Lord. Fourthly. That spirits who are thought of by others are present in an instant, when it is granted by the Lord, and so very near that they can hear and touch each other, or be at any little distance, notwithstanding they might have been thousands of miles asunder, or even in different systems of the astral heavens; the reason is, because distance of place does not operate in the other life. Fifthly. That the angels have no idea of time. Such is the case in the world of spirits, and still more perfectly in heaven; how much more, then, with respect to the Lord, to whom all and every one must needs be most immediately present, and under his direct inspection and providence! These things appear incredible, but nevertheless true.

1276. As to what respects the situation in which spirits are in the world of spirits, and angels are in heaven, the case is this: Angels are on the right hand of the Lord, evil spirits on the left; in front are those of a middle sort; behind are the malignant; above the head are those who are of a high aspiring temper; beneath the feet are the hells which correspond

with those who are on high. Thus all have their particular situations in respect to the Lord, in all directions and at all altitudes, and in horizontal planes or in vertical, or in planes inclined in every degree of obliquity; their situation also is constant and without variation to eternity. The heavens constitute as it were one man, which is therefore called the GRAND MAN, between which, and all the constituent parts of every individual man, there is an exact correspondence. Hence it is that the situation of all things is similar with respect to every angel, and to every man to whom heaven is opened by the Lord. This is a necessary consequence of the Lord's presence, for it could not be so unless the Lord were omnipresent in heaven.

1277. The same holds true with respect to men as to their souls, which are constantly bound to some society of spirits and angels. They also have their respective situations in the Lord's kingdom, according to the genius of their lives and according to their states. Nor does their distance from each other on earth alter the case; though persons may live here many thousands of miles asunder, still it is possible that they may be together in one society—they who live in charity in one angelic society, and they who live in hatred and other evil affections in one infernal society. In like manner their living together on earth does not alter the case; though great numbers may be together in one place here, still they are all distinguished according to the particular genius of their lives, and according to their states, and each may be in a different spiritual society. Men who are distant from each other some hundreds of thousands of miles, when they appear before the internal senses of each other are so near, that in some cases they are in mutual contact, according to their situation. Thus supposing there were several on earth who had their internal sight open, they might be together, and converse together, even though one were in India and another in Europe. This also I have been convinced of by experience. Thus all men on earth, both in general and in particular, are most immediately present with the Lord, and are under his inspection and providence.

1376. I have frequently discoursed with spirits concerning their idea of place and of distance, suggesting to them that they are not anything real, but only apparently so, being nothing else but the states of their thought and affection, which are thus varied, and are exhibited to view in the world of spirits; but not so in heaven among the angels, they not being in the idea of place and time, but in that of states. This, however, is inconceivable to those spirits to whom corporeal and terrestrial ideas still adhere, and who imagine everything to be just as it appears. They are unwilling to admit the existence of any mere appearance, or of any fallacy in the things about them, it being their desire to live in fallacies. Thus they preclude themselves from all right conception and acknowledgment of what is true and good, which are at the utmost distance from all fallacy. It was frequently shown them that change of place is nothing but an appearance, and also a fallacy of sense; for there are two species of changes of place in the other life, one being that spoken of above, where it was shown that all spirits and angels constantly keep their situation in the GRAND MAN, which is an appearance; the other is this, that spirits appear in one place when yet they are not there, which is a fallacy.

1378. I have been informed, both by discourse with angels and by experimental evidence, that spirits, as spirits, with respect to the organical forms which constitute their bodies, are not in that place where they seem to be, but that it is possible they may be very far distant thence, and yet appear to be there. I am well aware that they who suffer themselves to be imposed upon by fallacies will not believe this, but, nevertheless, the fact is certainly so. For the conviction of those spirits who believed nothing to be true but what they saw with their eyes, although it might be a mere fallacy, this fact was illustrated by the consideration that somewhat of a similar nature is exhibited amongst men in the world. Thus, in the case of the sound of the voice in speaking, when it enters the ear of the person spoken to, unless he knows from the skill in discriminating sounds acquired by habit, and by the testimony of sight, that the speaker is at a distance, he

would believe no other than that the speaker was close to his ear. So also in the case of vision, when exercised on remote objects; unless the spectator saw at the same time intermediate objects, and thereby was enabled to compute the distance, or else knew it previously, he would be led to suppose the distant object very near to his eye. Still more particularly is this the case with respect to the speech of spirits, it being of a more interior nature; and also with respect to their vision, that likewise being a more interior vision. It was further declared to them, that on this account they ought not to doubt a fact, much less to deny it, because it does not appear obvious to the senses, and they cannot by their means perceive it when manifest experience evinces it to be so. Such is the case also with respect to many things within the sphere of nature which are contrary to the fallacies of the senses, and are yet believed because they are confirmed by visible experience. To mention only the instance of a ship's sailing round the globe. They who suffer their judgment to be carried away by fallacies would imagine that both the ship and the sailors, when they come to the opposite side, would fall off, and that the Antipodes cannot possibly stand on their feet. The case is similar with respect to the place of spirits, and many other facts in the other life which are contrary to the fallacies of the senses, and, nevertheless, are true; such as that man has not life from himself, but from the Lord; not to mention various other instances. From these and other considerations incredulous spirits might be induced to believe that what has been above said concerning the situation and place of spirits is really so.

1379. Hence also it may appear that the ambulations and translations of spirits, and their progressions which are often beheld, are nothing else but changes of state; that is, that they appear as changes of place in the world of spirits, but as changes of state in heaven. The like is true in respect to several other things which are representative, and are presented to view in the world of spirits.

1380. That place, change of place, and distance, in the other life, are also fallacies, may appear from this circumstance,

that spirits, by means of phantasies, may in a moment be elevated on high, yea, to an extremely great height, and likewise, at the same instant, be plunged into the deep; and also may be, as it were, translated from one end of the universe to the other; yea, sorceresses and magicians in the other life, by means of phantasies, induce others to believe that whilst they are in one place they are also at the same time in another, or in several places together, thus feigning themselves to be present everywhere. They who during the bodily life have aspired at high things, or been high-minded, and they also who have been deceitful, often appear aloft above the head, when, nevertheless, they are in hell beneath the feet; but as soon as ever they are deprived of their aspiring imaginations they fall instantly into their hell, as has been actually shown me. This is not an appearance, but is a fallacy: that all spirits and angels constantly keep their situation is an appearance; and that they appear in one place when yet their situation is not there is a fallacy.

1381. Souls and spirits who are not as yet consigned to their allotted fixed situation in the GRAND MAN, are conveyed about to divers places, sometimes in one direction, sometimes in another; at one instant are they seen on one side, at another instant on another side; one while they are above, another while beneath. These are called wandering souls or spirits, and are compared to fluids in the human body, which, rising from the stomach, sometimes proceed into the head, sometimes to other parts, being translated hither and thither. The case is similar with these spirits before they come to the situation allotted them, and which is conformable to their common or general state. It is their states which are thus changed and are erratic.

1382. Men cannot but confound the Divine infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of

the Divine infinity is insinuated into the angels by this: That in an instant they are present under the Lord's view, without any intervention of space or time, even from the farthest extremity of the universe. The real idea of the Divine eternity is insinuated into them by this: That thousands of years do not appear to them as time, but scarce otherwise than as if they had lived a minute. Both ideas are insinuated into them by this: That in their *now* they have together things past and future; hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life. Thus in all their *now*, there is the eternity and infinity of the Lord.

ON THE PERCEPTION OF ANGELS AND SPIRITS, AND OF SPHERES IN THE OTHER LIFE.

1383. Amongst the wonderful things experienced in the other life, are to be reckoned perceptions, of which there are two kinds. Of these, one is angelic, consisting in the perception of what is true and good, and of what is from the Lord, and what from self; and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves. The other kind is common to all, but is enjoyed by the angels in the highest perfection, and by spirits according to their respective qualities. It consists in discerning the character or quality of another the instant he approaches.

1384. Respecting the first kind of perception, which is the angelic, consisting in the perception of what is true and good, and of what is from the Lord, and what from self; and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves; it has been granted me to discourse with the posterity of the Most Ancient Church concerning it, and in what manner and degree they enjoyed it. They said that of themselves they neither do nor can think anything, neither of themselves do they will or desire anything, but that in all and everything which they think and will, they perceive what comes from the Lord, and

what comes from other sources, and also in what degree it is from the Lord, and in what degree it is from themselves. When it is as from themselves, they perceive further whence it is, or from what angels, and likewise the character and quality of those angels, and what their thoughts are, distinguishing herein with the nicest exactness. Thus they perceive what influx they experience, with numberless other particulars relating to it. Perceptions of this kind are enjoyed with much variety. The celestial angels, who are principled in love to the Lord, have a perception of good, and thereby of all things appertaining to truth; and as they have from good the perception of truth, they do not admit of discourse, much less of reasoning, concerning truth, but say at once that it is so, or that it is not so. But the spiritual angels, who also enjoy perception, though not such as the celestial angels, discourse concerning what is true and good. They nevertheless have a perception of them, but with a difference, for the varieties of this perception are innumerable. The varieties may be arranged under these general heads—viz., the perceiving what is of the will of the Lord, what is of leave, and what is of permission, all which are very distinct from each other.

1386. So long as spirits suppose that they are under their own guidance, and derive thought, knowledge, understanding, and wisdom from themselves, it is impossible for them to have perception, but they believe it to be all an idle tale.

1387. I have sometimes discoursed concerning perception with those in the other life, who, during their abode in the world, supposed themselves able to penetrate into and to understand all things. I told them that the angels perceive, that they think and speak, will and act, from the Lord; but still they were not able to conceive what perception is, supposing that, if all things thus entered by influx, they would be deprived of all life, because thus they would think nothing from themselves, or of their own, in doing which they conceived all life to consist, and that in such case it would be another who thought, and not themselves; consequently, that they would be mere machines without life. But it was told them that such

is the difference of life between having perception and not having it, that it is like the difference between darkness and light; and that we must first begin to live when we receive such perception, because we then live from the Lord, possessing also, in what we thus think a property of our own, the sense of which is afforded with the utmost happiness and delight. It was also shown them by much experience how the case is with perception. They then acknowledged the possibility of it; but in a short space of time they again returned to their former ignorance, doubt, and denial. Hence it appeared how difficult it is for man to comprehend what perception is.

1388. The other kind of perception is that which is common to all, but which is enjoyed by the angels in the highest perfection, and by spirits according to the respective qualities of each, consisting in discerning the character or quality of another the instant he approaches, even though he does not speak. This is made manifest instantaneously by a sort of wonderful influx. A good spirit is distinguished not only as to the quality of his goodness, but also of his faith, and when he speaks this is perceived from every word he utters; and an evil spirit is distinguished in like manner as to the quality of his evil and infidelity, and this with such certainty as never to admit of deception. Something similar occurs among men, who, likewise, from another's gestures, looks, and discourse, can sometimes discover what he thinks, although it is contrary to what he says; and this science with man is natural or spontaneous, deriving its origin from the nature of spirits, in which it is inherent, and thus proceeding from the spirit of man himself, and its communication with the world of spirits. This communicative perception takes its origin from this circumstance, that it is the will of the Lord that all things good should be communicable, and that all should be mutually affected by love, and so be happy. Hence such perception universally prevails among spirits.

1389. Souls are surprised, on their entrance into another life, to observe that there is such a communication of the thoughts of others, and that they instantly become acquainted,

not only with the character of another's mind, but also with that of his faith. But they are informed that the spirit has its faculties much improved when it is separated from the body. During the life of the body there is an influx of sensible objects, and also of imaginations arising from those objects as they inhere in the memory. There are also anxieties about the future, various lusts excited by things external, cares respecting food, raiment, habitation, a man's children, and other things which are not at all thought of in the other life; wherefore, on the removal of such things, which act as clogs and hindrances to the spiritual faculties, together with the corporeal organs, which enjoy but a gross kind of sensation, the spirit must needs be in a much more perfect state. The same faculties remain, but they are much more perfect, more lucid, and more free, especially with those who have lived in charity and in faith in the Lord, and in innocence. The faculties of these are immensely elevated above what they enjoyed in the body, even to the angelic nature of the inhabitants of the third heaven.

1390. Nor is there only a communication of another's affections and thoughts, but also of his knowledge, and that so completely, as for one spirit to think that he knows whatever another does, although he had before no acquaintance with such subjects. Thus all the attainments of one are communicated to others. Some spirits retain what they are thus made acquainted with; but others do not.

1391. Communications are effected, both by the discourse of spirits with each other, and by ideas accompanied with representations; for the ideas of their thoughts are representative at the same time, and hence all things are abundantly presented to view. More may be represented by a single idea than can be expressed by a thousand words. But the angels perceive what is within in every idea—what is the affection, what is the origin of that affection, what is its end, with many other things beside of an interior nature.

1392. In the other life delights and happiness are also wont to be communicated from one to several by a real transmission, which is wonderful, and then others are affected by them in

the same manner as the person from whom they are conveyed ; nor does he experience any diminution of them from their communication to others. It has also been granted me thus to communicate my enjoyments to others by transmissions. Hence may appear what is the nature of the happiness of those who love their neighbour more than themselves, and who desire nothing more ardently than to transfer their own happiness to others. This tendency to communicate derives its origin from the Lord, who thus communicates happiness to the angels. Communications of happiness are continual transmissions of this kind, which are effected without any reflexion on them as proceeding from such an active origin, and from a sort of open determination of the will.

1393. Communications are also wonderfully effected by removals, the nature of which cannot be perceived by man. They consist in the instantaneous removal of all such things as cause sadness and sorrow, and thus delights and felicities are presented without any impediments ; for, on the removal of the former, the angels enter by influx, and communicate their felicities.

1394. Perception being of such a nature that one can discern in an instant the quality of another in regard to love and faith, it is from this origin that spirits are joined together in societies according to their consent or agreement, and disjoined according to dissent or disagreement ; and this with such exquisite nicety, that there is not the smallest portion of difference but what produces its effect in both these ways. Hence the societies in the heavens are so distinctly arranged that nothing can be conceived more so. This distinct arrangement is made according to all the differences of love and of faith in the Lord, which are innumerable. Hence also comes the form of heaven, which is such as to appear as one man¹ ; and thus its form is continually advancing in perfection.

1395. It has been given me to know by much experience what is the nature and manner of this kind of perception, but it would carry me too far were I to relate all that has thus been made known to me. I have often heard the discourses of deceitful persons, and have perceived, not only that there

was deceit within, but also the quality of that deceit, and the wicked purpose involved within it; there is, in fact, an image of the deceit in every tone of the deceiver's voice. I have also perceived whether the deceit was the speaker's own, or was that of others who spoke by him. The case is the same in regard to those who are under the influence of hatred. The quality of the hatred is instantly perceived, and many more particulars within the hatred than man could ever be induced to believe. When the persons are presented to view against whom hatred has been cherished, a lamentable state is occasioned; for whatever has been thought and contrived against the others, stands expressed before all.

1396. A certain spirit, who, during his abode in the world, was desirous of arrogating merit to himself for his deeds and his learning, was observed to go in a direction to the right, where he came among those who were not of such a character. In order that he might obtain association with them, he said that he was a mere thing of nought, and that he was desirous to serve them. But on his first approach, and, indeed, whilst he was afar off, they perceived what his real disposition was, and replied instantly that he was not such as he represented himself, but that he wished to be great, and that, consequently, he could have no agreement with them who were little. Being hereupon much abashed, he retired, wondering greatly that he could be known at such a distance.

1399. Every spirit, although he is ignorant of it, has communication with the inner and inmost heaven, otherwise he could not live. His interior nature and quality are known by the angels who are in his interiors, and he is also governed by the Lord through their instrumentality. Thus, the communications of his interiors extend into heaven, as those of his exteriors do into the world of spirits. By interior communications a spirit is disposed to use, to which he is led without being aware of it himself. It is the same with man; he also communicates with heaven by means of angels, otherwise he could not live; and yet he is ignorant of the fact. The things which descend thence by influx into his thoughts are only the ultimate effects of this communication. All his

life is thence ; and thence all the tendencies of his life are regulated.

1504. It has been already observed, that in the other life the character of every one is known at his first approach, from which circumstance it is obvious that the interiors of man have a certain unknown activity, by which the character of a spirit is perceivable. That this is the case might appear from this consideration, that the sphere of such activity not only extends itself to a distance, but is also at particular times, when the Lord permits, made manifest to the senses by various methods.

1505. I have likewise been informed how those spheres are procured which are made so sensible in the other life. To give some idea of this matter, let us take for an example one who has conceived a high opinion of himself and of his own excellence, compared with others ; such a person at length contracts such a habit, and, as it were, such a nature, that whithersoever he goes, and whenever he sees or converses with other persons, his attention is fixed on himself. This he at first manifestly perceives, but afterwards he does it without taking notice of it ; still, however, the same regard to himself prevails, and is uppermost, both in all the particulars of his affection and thought, and in all the particulars of his behaviour and conversation. This is discernible even amongst men who can perceive it in others. Such, then, is the nature of that which causes a sphere in the other life ; and there it is perceptible, yet only at such times and on such occasions as the Lord permits. This is the case with other affections ; wherefore there are as many spheres as there are affections, and compounds of affections, which are innumerable. The sphere of a spirit is, as it were, his image extended without him, and is indeed the image of all things appertaining to him. But what is exhibited visibly and perceptibly in the world of spirits is only a sort of general image or resemblance ; its quality, however, as to its particulars, is discerned in heaven ; but its quality as to its particulars of particulars, or individual component principles, no one knows but the Lord alone.

1506. In order to the better understanding of the nature

of spheres, it may be expedient to adduce a few cases from experience. A certain spirit, with whom I was acquainted, and had conversed during his life in the body, appeared frequently afterwards amongst the wicked. This spirit, by reason of the high opinion he entertained of himself, had procured to himself a sphere of excellence in comparison with others; in consequence of which other spirits suddenly fled away, so that none appeared but himself alone, who then filled the whole circumambient sphere, which was a sphere of self-regard. Presently, being forsaken also by his associates, he fell into another state; for if any one in the other life be abandoned by the society in which he is, he becomes at first, as it were, half dead, his life being then sustained only by an influx of heaven into his interiors. He then began to bemoan himself and to be tormented. It was declared afterwards by the other spirits that they could not endure his presence, because he wished to be greater than others. At length, being associated with others, he was raised up on high, and thus it seemed to him as if he alone governed the universe: to such a height of arrogance does self-love swell when left to itself. He was afterwards cast down amongst the infernals: such is the lot which awaits those who think themselves greater than others. Self-love, more than any other love, is contrary to mutual love, which is the life of heaven.

1508. It has been given me frequently to observe, that such as had been advanced to high rank in the world could not avoid contracting from it a sphere of authority, nor, consequently, could they conceal or reject it in the other life. In such of them, however, as have been endowed with faith and charity, the sphere of authority is wonderfully tempered with a sphere of goodness, so as not to be troublesome to any one; nay, a species of corresponding subordination is also yielded them by well-behaved spirits. Such, however, have not a sphere of rule and dominion, but only a natural sphere in consequence of their high birth; wherefore, in process of time, they put it off, because they are good, and take pains to divest themselves of it.

1509. There were with me for some days a species of

spirits, who, during their life in the world, had paid no regard to the good of society, but only to themselves, being unfit for the duties of any office in the state, having no end in life but to indulge in luxury and refinement, and to be distinguished by the elegance of their dress, or to accumulate wealth, practising various deceptive pretences and modes of insinuation, by flattery and affecting a regard to duty, merely with a view to appearance, and that they might obtain the management of the revenue of their sovereign, whilst they looked down with contempt on all those who were seriously occupied with the business of their employments. It was perceived that they had been courtiers. Their sphere was of such a nature as to deprive me of all power of applying to business, and to make it so irksome to me to do or think about anything serious, true, and good in its nature, that at length I scarce knew what to do. Such, when they come amongst other spirits, induce on them the same listlessness. In the other life they are useless members, and are rejected whithersoever they go.

1510. Every spirit, and still more every society of spirits, have their own particular sphere proceeding from the principles and persuasions they have imbibed, which is a sphere of those principles and persuasions. Evil genii have a sphere of lusts. The sphere of principles and persuasions is of such a nature that when it acts upon another spirit it causes truths to appear like falsities, and calls forth all sorts of confirmatory arguments, so as to induce the belief that things false are true, and that things evil are good. Hence it may appear, how easily man may be confirmed in falsities and evils, unless he believe the truths which are from the Lord. Such spheres have a greater or less density according to the nature of the falsities which give them birth. These spheres can, in no respect, accord with the spheres of spirits principled in truths; but as they approximate each other there arises a conflict, when if, by permission, the sphere of falsity prevails, the good come into temptation and into anxiety. There was perceived also a sphere of incredulity, which is of such a nature, that the spirits from whom it proceeds believe nothing which is told them, and scarce what is exhibited to their view. The

sphere also of those who believe nothing but what they comprehend by the bodily senses was made perceptible.

1511. It has been made known to me by much experience, and with such certainty as to admit of no doubt, that the spirits who are principled in false sentiments, enter by influx into the thoughts, and induce a persuasion as if what is false were truth, so that there is no possibility of its appearing otherwise, and this by reason of their sphere. In like manner genii, who are principled in evils, enter by influx into the will, and excite a sensation as if evil were good, so that there is no possibility of its being perceived otherwise, and this also by reason of their sphere. It has been granted me a thousand times over to perceive manifestly the influx both of the former and of the latter, and also from whom it proceeded, and in what manner the angels from the Lord removed it, with a variety of circumstances which cannot be particularly declared. Hence it was made evident to me, with such certainty that nothing can be more so, whence come the falsities and evils that prevail in man; and that from principles of falsity, and from lusts of evil, proceed such spheres which remain after the life of the body, and manifest themselves so evidently.

1512. The spheres of phantasies, when they are rendered visible, appear like mists, more or less dense, according to the quality of the phantasy. From those who have lived in hatred and revenge, there exhale such spheres as cause fainting and excite vomiting. Such spheres are, as it were, imbued with poison; and it is usual to examine the degree of their poison and density by a kind of bands of a dull azure colour; for in proportion as these vanish and disappear, the poison and density of the sphere are diminished.

1513. A certain one of those spirits who are called lukewarm came to me, behaving himself like a sincere penitent; nor did I discover his deceitfulness, although I thought that he was practising some internal concealment. But the associate spirits said that they could not endure his presence, and that they felt themselves affected as men are when they are excited to vomit, and that he was of the number of those who were to be spewed out. He afterwards began to discourse in

a very profane and shocking manner; nor could he desist, notwithstanding the many admonitions he received to be silent.

1514. Spheres are also rendered sensible by odours, which spirits have a more exquisite perception of than men. Odours correspond with spheres. They who have been accustomed to play the hypocrite, and to impose on others by false pretences, and have thereby contracted a nature accordingly, when their sphere is changed into an odour, it is like the stench of vomiting. Such as have studied the art of eloquence with no other view than to gain themselves admiration, when their sphere is made odoriferous, it is like the smell of burnt bread, &c., &c.

1519. When the spheres of charity and faith are perceived as odours, they are most delightful; the odours are sweet and pleasant, like those of flowers, lilies, and spices of divers kinds, with an indefinite variety. Moreover, the spheres of the angels are sometimes rendered visible like atmospheres, which are of such beauty, pleasantness, and variety as to admit of no description.

1520. But with respect to what has been said concerning the perceptibility of the interiors of spirits by means of spheres extended and propagated without them, and also by odours, it is to be observed that these things do not exist continually; and moreover, that they are diversely tempered by the Lord to prevent spirits always appearing before others, according to their true nature and quality.

CONCERNING THE LIGHT IN WHICH THE ANGELS LIVE, AND CONCERNING THEIR PARADISIACAL SCENERY AND HABITATIONS.

1521. That spirits and angels enjoy every sense except taste in a far more exquisite and perfect degree than ever man did, has been abundantly manifested to me. They not only see each other and converse with each other, but they also see more objects in their world than man can believe to exist. The world of spirits and the heavens are full of repre-

sentatives such as were seen by the prophets, and of so grand a kind that if any one's spiritual sight were opened, and he could look into those worlds, though but for a few hours, he would be all astonishment. The light of heaven is such as to exceed the noonday light of this world in a degree surpassing all belief. The heavenly inhabitants, however, receive no light from this world, because they are above or within the sphere of that light; but they receive light from the Lord, who to them is a sun. The noonday light of this world is to the angels also like gross darkness; and when it is given them to look upon that light, it is as if they looked upon mere darkness; of which I have been convinced by experience. Hence may appear what a difference there is between the light of heaven and the light of this world.

1529. The Lord appears in the third heaven to the celestial angels as a sun, and to the spiritual angels as a moon. This is the only true source and origin of light; but the degree in which it is received is in proportion to the degree of the celestial and spiritual principle; thus the very celestial and spiritual principle of the Lord manifests itself by light before the external sight of the angels. Since the celestial and spiritual principle of the Lord appears before the external sight of the angels as a sun and a moon, hence it is that the sun in the Word signifies the celestial principle, and the moon the spiritual principle.

1532. By virtue of the Lord's light in heaven, there appear wonderful things which cannot be expressed. They are continual representatives of the Lord and of His kingdom, such as are mentioned by the prophets, and by John in the Revelation, besides other significatives. It is not possible for man to see these things with his bodily eyes; but as soon as ever the interior vision of any one, which is the sight of his spirit, is opened by the Lord, such objects may be exhibited to view. The visions of the prophets were no other than openings of their internal sight, as when John saw the golden candlesticks, &c.

1533. Before my interior sight was opened, my idea concerning the innumerable things which appear in the other life

differed little from that which the generality of people entertain—viz., that light, and such things as exist by virtue of light, together with objects of sense, could by no means have existence there. This idea was formed in consequence of the prevailing imaginary conceit of the learned respecting immateriality, upon which they so much insist in their disquisitions on the nature of spirits and of all things relating to the life of spirits; from which no other conception can be formed than that, being immaterial, their state must either be so obscure as to fall under no idea, or else that it is a mere nonentity, for this is implied in the notion of such immateriality. Nevertheless, the very reverse of this is the truth; for, unless spirits and angels were organized substances, it would be impossible for them either to speak, or see, or think.

OF THE WORD AS HAVING STORED WITHIN IT DIVINE THINGS, WHICH ARE MADE MANI- FEST TO GOOD SPIRITS AND ANGELS.

1767. The Word of the Lord, when it is read by a man who loves it, and who lives in charity, and even by a man who in simplicity of heart believes what is written, having formed no principles contrary to the truth contained in the internal sense, is displayed by the Lord to the angels with such beauty and with such pleasantness, accompanied also with representatives, and this with an inexpressible variety, according to the whole state of the angels at the time, that every particular is perceived as if it had life. This is the life that is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is of such a nature, that, although it appears rude in the letter, yet within it are stored things spiritual and celestial, which are made manifest to good spirits and angels, when it is read by man.

1774. There are spirits who have no inclination to hear anything concerning the interior things of the Word, even though they have a capacity to understand them. These are principally such as have placed merit in their works, and who,

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in consequence, have done good from motives of self-love or the love of the world, or with a view to obtain rank or wealth, and the reputation thence resulting, thus not with a view to the Lord's kingdom. Such, in the other life, desire more than others to enter into heaven, but still they remain out of heaven; for they are unwilling to be instructed in the knowledges of truth, and thereby to be principled in the affection of good, interpreting the sense of the Word, as derived from the letter, according to their fancy, and deducing thence such doctrines as favour their evil lusts. Spirits of this sort were represented by an aged woman, having an uncomely countenance of snowy paleness, with irregular features, so as to appear deformed. Whereas they who admit and love the interior things of the Word, were represented by a young female in the first bloom of virgin beauty, or in the flower of youth, handsomely apparelled and adorned with chaplets and celestial ornaments.

1869. How many things are contained in every single expression of the Word, was shown me by this consideration, that the ideas of thought are open. Wonderful as it is, this may be effected in another life in so lively a manner, that the ideas themselves appear visible in form, and thus as pictured images. The experiment was made with one who, during his abode in the world, had lived in charity or mutual love, and had been delighted with the Word. And as his ideas were thus opened, there appeared innumerable beautiful things, with their affecting delights and joys; and it was declared that the things which thus appeared visible were capable of being opened again as to things more interior, and as they were opened, things still more beautiful and delightful would be exhibited to view, with the felicities contained in them. All angelic ideas are of this nature, being opened from the Lord.

1870. All the particular expressions occurring in the Word form their respective ideas (for the expression is nothing else but an idea thus formed, in order that the sense may be rendered perceptible); and in the ideas are contained things so innumerable, (which cannot come to the perception of man,

but only to that of angels), as to exceed all belief. When these ideas are opened by the Lord, more interior forms are presented to the perception, by joys and felicities, and to the sight, by representative and paradisiacal scenes; the former originating in the celestial and spiritual things of the Lord's love and mercy, the latter in the rays of light thence derived. It was shown me by wonderful experience that the Word is inspired, not only as to all the particular expressions, but also as to all the particular letters which compose every expression. And thus (as is also declared) as to the smallest iota; for in every iota there is a something of the affection and life common to the general expression, which are thus correspondently insinuated into the minutest particulars.

1871. It is not possible to describe in what manner the Word of the Lord appears before the angels; but some idea of it may be conceived by those who have seen optical cylinders in the museums of the curious, in which are represented beautiful images from monstrous projections of objects placed around them; for although these projections appear destitute of form, series, or order, like accidental marks or scratches, still, when they are concentrated in the cylinder, they represent there a neat and handsome picture. This is the case with the Word of the Lord, particularly with the prophetic Word of the Old Testament. In the literal sense, scarcely anything appears but a somewhat irregular and without order; nevertheless, when it is read by man, particularly by a little child of either sex, it becomes by degrees, as it ascends, more beautiful and delightful, and at length is presented before the Lord as the image of man, in and by which heaven is represented in its collective form, not such as it is, but such as the Lord would have it—viz., as a likeness of himself.

1872. There appeared to me a young girl, beautiful, and of a fair countenance, advancing hastily towards the right, upwards, and gently accelerating her pace. She seemed in the first flower of her age, not an infant, nor yet adult, elegantly arrayed in a black shining garment; thus she proceeded, with speed and cheerfulness, from light to light. It was given to understand that such are the interior things of the Word

when they first ascend, the black garment representing the Word in the letter. Afterwards a young girl flew to the right cheek, but was perceivable only to the interior sight. It was given me to understand that such are the things of the internal sense of the Word, which do not come to the comprehension.

1873. Some spirits were discoursing concerning the internal sense of the Word, and in order that the nature of it might be exhibited to the understanding they took the fruit of faith, and what it is, as an instance for illustration. It was said that good works are the fruit of faith in the external or literal sense; but that those good works are inanimate unless they proceed from charity, and that, consequently, the fruit of faith in the next interior sense is charity; but as charity, or neighbourly love, ought to proceed from love to the Lord, this is the fruit of faith in the internal sense; and as all love is from the Lord, therefore the Lord Himself is the real fruit of faith. For thus charity is in good works, love to the Lord is in charity, and in this love is the Lord Himself.

1874. In discoursing with good spirits, I have taken occasion to remark that many things in the Word, and more than any one could conceive, are spoken according to appearances, and according to the fallacies of the senses; as where it is said that Jehovah is filled with wrath, anger, and fury against the wicked; that he rejoices to destroy them and blot them out; yea, that he slays them. But these modes of speaking were used to the intent that persuasions and evil lusts might not be broken, but might be bent; for to speak otherwise than man conceives, whose thoughts are derived from appearances, fallacies, and persuasions, would have been to sow seed in the water, and to speak what would instantly be rejected. Nevertheless, those forms of speech may serve as common vessels for the containing of things spiritual and celestial, since it may be insinuated into them, that all things are from the Lord; afterwards, that the Lord permits, but that all evil is from diabolical spirits; next, that the Lord provides and disposes, that evils may be turned into good; lastly, that nothing but good is from the Lord. Thus the sense of the

letter perishes as it ascends, and it becomes spiritual, afterwards celestial, and lastly divine.

1875. It was given me to perceive angelic ideas in the Lord's Prayer about these words: "Lead us not into temptation, but deliver us from evil." By the good spirits who were near, the thought of temptation and evil was rejected by a kind of idea perceptible in me. And this rejection went on till nothing but the purely angelic conception—viz., that of good without any idea of temptation and evil—remained, the literal sense thus altogether perishing. Concerning this good, in the first degree of rejection, were formed innumerable ideas; as, how good comes from man's affliction, and yet affliction is from man and his evil, which has its punishment inherent in it. To this was adjoined a species of indignation that they should suppose that temptation and the evil of it can have any other origin, and that evil should be connected in their thoughts with the Lord. These ideas were purified as they ascended higher; and the degrees of ascent were represented by the rejections, concerning which, see also No. 1393, which were effected with a velocity and in a manner inexpressible, until they passed into the shade of my thought. They were then in heaven, where are ineffable angelic ideas, solely concerning the good of the Lord.

1876. The names of men, of kingdoms, and of cities, which occur in the Word, in like manner as the expressions of human speech, perish at the first beginning of the ascent, being things earthly, corporeal, and material, which are successively put off by souls that come into the other life, and altogether by those that are admitted into heaven. The angels do not retain the least idea of any person mentioned in the Word, nor, consequently, of his name. Names and vocal expressions are like earthly coverings, or scales, which fall off when they enter into heaven.

OF THE LAST JUDGMENT.

2117. Few at this day know what is meant by the last judgment. It is generally supposed that it is to be accom-

panied with the destruction of the world; and it is hence conjectured that this terrestrial globe is to perish by fire, &c., &c.

2118. By the last judgment is meant the last time of the Church; and also, the last time of every one's life. It was the last judgment of the Most Ancient Church, or that before the Flood when their posterity perished, whose destruction is described by the Flood. It was the last judgment of the Ancient Church, or that after the Flood, when almost all who belonged to that Church became idolaters, and were dispersed. It was the last judgment of the representative Church, which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed among the nations; and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan, and scattered over the face of the whole earth. The last judgment of the present Church, which is called the Christian Church, is what is meant in the Revelation of John by the new heaven and the new earth.

2119. That the last time of the life of every man, when he dies, is to him the last judgment, is not unknown to some, but still few believe it. Nevertheless it is a certain truth, that every man rises again after death into another life, and undergoes his judgment. This judgment is thus accomplished. As soon as his corporeal organs grow cold, which happens a few days after his decease, he is raised again of the Lord by celestial angels, who at first are attendant on him; but in case he be such that he cannot remain with them, he is then received into the care of spiritual angels, and successively afterwards into the care of good spirits. For all who come into the other life, be they who they may, are welcome guests who meet a kind reception. But as every one's desires follow him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, repeating these separations till he comes among spirits whose life is similar and conformable to that which he had while in the world. It then appears to him as if he was in his former bodily life, and, in fact, his present life is a con-

tinuation of his past. From this life, his judgment commences. They who have led a wicked life, in process of time descend into hell; and they who have led a good life, are by degrees elevated by the Lord into heaven. Such is the last judgment of every individual person.

2120. As to what the Lord spoke concerning the last times, saying that then the sea and the waves shall roar, the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, nation shall rise against nation, and kingdom against kingdom, with several other particulars (Matt. xxiv. 7, 29), they all, both in general and in particular, signify the state of the Church in regard to what it would be at the time of its last judgment. By the sea and the waves roaring, nothing else is signified, than that heresies and controversies, in general within the Church, and in particular in every individual, would be thus noisy and outrageous; by the sun, nothing else is meant than love to the Lord, and towards our neighbour; by the moon, faith; and by stars, the knowledge of faith, which in the last times would thus be darkened, would not give light, and would fall from heaven; that is, would vanish away. Also, by nation rising up against nation, and kingdom against kingdom, nothing else is meant than evils rising against evils, and falsities against falsities, &c. There are reasons replete with arcana, why the Lord thus spoke in this style. That seas, the sun, the moon, the stars, nations and kingdoms, have such a signification, I know of a certainty.

2121. That the last judgment is at hand* cannot so plainly appear on earth, and within the Church, as in the other life, whither all souls come and flock together. The world of spirits is at this day full of evil genii and evil spirits, chiefly from the Christian world, amongst whom there reign nothing but hatred, revenge, cruelty, and obscenity of all kinds, and also treacherous machinations. Nor is this the case only with the world of spirits, whither souls recently deceased first go,

* This was published by Swedenborg in the year 1750. According to his later publications, the last judgment actually took place, or the chief operations belonging to it were performed, in the year 1757.

but also with the interior sphere of that world where those dwell, who, as to their intentions and ends of life, had been inwardly wicked. This sphere, in like manner, is at this day so crowded, that I have wondered that such an abundance of wicked spirits could possibly be collected together. For all are not cast instantly into hell, because it is according to the laws of order, that every one who is of such a character should return into his own life, which he had in the body, and should thence be let down into hell by degrees, &c., &c.

2122. Souls recently arrived from the Christian world have scarcely any other thought and purpose, than to become the greatest, and to possess all things, so entirely are they eaten up with self love and the love of the world. Many also entertain no other than filthy, obscene, and profane thoughts, and discourse among themselves of nothing else; besides which, they make light of, and altogether despise, whatever relates to charity and faith; they even do not acknowledge the Lord, and hate all who do; for, in the other life, thoughts and hearts speak. Moreover, hereditary evils, arising from the wicked life of parents, are become successively more malignant, and these, like fires hid and cherished inwardly, stimulate man to more atrocious profanation than heretofore, of all that is right and pious. Such spirits flock in troops at this day into the other life, and crowd the exterior and interior spheres of the world of spirits, the equilibrium will be restored by the rejection of those who are within the Church, and the reception of others who are without.

2123. That the last time is at hand, may also appear, in the other life, from this circumstance, that all the good which flows from the Lord through heaven into the world of spirits, is there instantly turned into evil, obscenity, and profaneness, and that all truth is turned instantly into what is false;* thus mutual love is turned into hatred, sincerity into deceit, &c., so that goodness and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits with whom the evil spirits in that world have communication. It has often been given me to perceive and hear how the good-

* In many instances this is the case on earth at the present day.

ness and truth which flow from heaven are turned into evil and falsity, together with the degree and quality of the perversion.

2124. I have been informed, that good in the will-principle which was enjoyed by the members of the Most Ancient Church was utterly lost among the antediluvians, and that at this day, with the members of the Christian Church, intellectual good is beginning to perish, insomuch that very little of it is left remaining; by reason that they believe nothing but what they comprehend by their senses, and that at this day men not only reason from the senses, but also extend such reasonings to divine arcana, by a philosophy unknown to the ancients. The consequence of this is, that intellectual light is utterly darkened, and the darkness is become so great as scarcely to admit of being dispersed.

2125. The character of the members of the Christian Church at this day was visibly exhibited to me by representations. There appeared, in a black cloud, some spirits so black, that I was struck with horror, and afterwards there appeared others not so horrible, and it was signified to me that I should see something. There were then seen, at first, some children, who were combed by their mothers so cruelly, that the blood followed the comb; by which was represented that such is the education of infants at this day. There afterwards appeared a tree, accompanied with a perception as if it was the tree of knowledge, and a great viper was seen to climb into it, of such a size as to inspire horror; it appeared to be of the length of the trunk. The tree with the viper vanishing, there appeared a dog. A door was then opened into a chamber, illuminated with a yellowish light like that of a coal fire, and in it were two women; it was perceived that the chamber was a kitchen, but I am not at liberty to relate the scenes which were there transacted. It was told me, that the tree with the viper which climbed into it, represented the state of the members of the Church as it is at this day; showing how they entertain mortal hatred towards each other, instead of love and charity, and how they cover such hatred also with simulated integrity and deceitful arts; and likewise, how they cherish impious

thoughts concerning the things appertaining to faith ; but the things seen in the kitchen represented those hatreds and impious thoughts, according to what they would become if suffered to go on.

2126. It was also further represented, how those who are within the Church at this day are in opposition to true innocence. There appeared a beautiful and innocent infant, at the sight of whom the external bonds, by which wicked genii and spirits are restrained from committing great enormities, were a little slackened. They then began to treat the infant in the worst manner possible, to tread him under foot, and to express a desire to kill him, one after another manner, and another after another ; for innocence, in the other life, is represented by infants. Hereupon I said, that those spirits did not discover such dispositions in the life of the body ; but reply was made that their interiors were such that they would have displayed the same furious rage against all who are innocent, had not they been prevented by civil laws, and by other external restraints, such as the fear of forfeiting their property, their reputation, and their life. Those wicked genii and spirits, also, on hearing this reply, made it a subject of mockery. Hence may appear what is the character of the members of the Church at this day ; and further, that the last times are at hand.

2127. In the other life there sometimes appears, as it were, a kind of last judgment manifested to the wicked, when their societies are broken up and dispersed ; and to the good, when they are introduced into heaven.

2131. They who are admitted, are received by the angelic societies with the inmost charity and the joy belonging to it, and every mark of love and friendship is shown them. But if they are not freely willing to continue in those societies to which they first come, they are then received by other societies ; and this is continued successively till they come to that society with which they agree, according to the life of mutual love in which they are principled. There they abide till they become still more perfect ; and then they are elevated and exalted thence to still greater happiness. They experience this from

the mercy of the Lord, according to the life of love and charity which they had received in the world. But their translation from one society to another is never effected by a rejection on the part of the society in which they are, but by a certain inclination of will in themselves, according to the desire which is insinuated into them from the Lord; and being thus according to their desires, all is done from a principle of freedom.

2132. It is said in the Word, that there came in one to the wedding who had not on a wedding garment, and that he was cast out. How this case is, was also shown me. There are some who, in the life of the body, are so principled in deceit, that they can feign themselves angels of light; and whilst they are in such a hypocritical state in the other life, they can also insinuate themselves into the nearest heavenly societies. But they do not long continue there; for as soon as they perceive the sphere of mutual love which there prevails, they are seized with fear and horror, and cast themselves headlong down. It then appears in the world of spirits as if they were cast down by others; some towards the lake, some towards Gehenna, and some towards some other kind of hell.

2133. By the Divine mercy of the Lord, heaven was so far opened to me, that I heard a general glorification of the Lord, the nature of which is this: Several societies together and unanimously, but still each society by itself, with distinct affections and the ideas thence derived, glorify the Lord. The heavenly voice was heard far and wide, and reached to such an immense extent, that the hearing was lost for want of determination, as the sight is when it looks out upon the universe; and this was attended with the inmost joy and felicity. There was also perceived a glorification of the Lord at times resembling an irradiation flowing downwards, and affecting the interiors of the mind. This glorification is celebrated when the angels are in a state of tranquillity and peace; for it then flows forth from their inmost joys, and from their felicities themselves.

“He shall come in the clouds of the heaven with power and glory.” (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27.)

Heretofore no one has known what is meant by the clouds of the heavens; but it has been discovered to me that nothing else is meant thereby, but the literal sense of the word, and that by power and glory is meant the internal sense; for in the internal sense of the Word there is glory, inasmuch as whatever is therein has relation to the Lord and to His kingdom. The same is meant by the cloud which encompassed Peter, James, and John when the Lord appeared to them in glory, concerning which it is thus written in Luke: "*A voice came forth from the cloud, saying, This is my beloved Son, hear ye Him; and when the voice was past, Jesus was found alone.*" (ix. 35, 36.) By Moses and Elias, who then conversed with the Lord, was represented the Word of the Old Testament, which is also called Moses and the Prophets; by Moses, are meant the books of Moses, and also the historical books; and by Elias the Prophet, are meant all the Prophets. But by Peter, James, and John, were represented (as in other places, wheresoever they are named in the books of the Evangelists) faith, charity, and the good of charity; and by their being alone present when the Lord was transfigured, was signified that none else can see the glory of the Lord, which is in His Word, but they who are principled in faith, in the charity grounded therein, and in the good of that charity; others, indeed, are capable of seeing, but still they do not see, because they do not believe. This is the internal sense as to both the above passages.

Cloud, also, as used by the Prophets, everywhere signifies the Word in the letter; and glory, the Word in its life. The nature and quality of the internal sense of the Word is, as has been shown. In the Lord's time, the lawyers (those skilled in the Mosaic law) were the last to believe that anything in the Word had relation to the Lord; the lawyers of the present day will possibly be the last to believe that there is a glory in the Word, different from what appears in the letter, which letter, nevertheless, is the cloud wherein that glory is concealed.

OF THE STATE OF INFANTS IN ANOTHER LIFE.

2289. It has been given to know of a certainty, that all infants who die throughout the whole world, are raised up by the Lord and conveyed into heaven, and are there educated and instructed by the angels who have the care of them, and also grow up to maturity as they advance in intelligence and wisdom ; hence it may appear how immense the heaven of the Lord is, as formed only by infants, for they are all instructed in the truths of faith, and in the good things of mutual love, and become angels.

2290. They who know nothing of the state of life after death, may possibly imagine that infants are in angelic intelligence and wisdom instantly on their coming into another life; but I have been instructed by much experience that the case is otherwise. They who die soon after their nativity are of an infantile mind almost as on earth, and know nothing more than infants on earth, for they have with them only the faculty of knowing and thereby of becoming intelligent, and by intelligence of becoming wise ; which faculty is the more perfect by reason of their not being in the material body, but being spirits. That such is their nature and quality, when they first come into heaven, was not only told me, but was also made manifest to the sight, for at several different times, by the Divine mercy of the Lord, there were sent to me infants in chorusses, and it was also granted to read to them the Lord's Prayer, and at the same time it was given to perceive on such occasions, how the angels, in whose consort they were, insinuated into their tender and novitiate ideas the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception, and afterwards how it was given to the infants to think the same things as of themselves.

2291. The nature and quality of their tender understanding was also shown to me, whilst I was praying the Lord's Prayer, and they, at the same time, flowed into the ideas of my thought from their intellectual [principle], which was so tender, that they scarce received anything but the sense of the words ; nevertheless it was manifest that their ideas, in that

state of tenderness, were open even to the Lord, that is even from the Lord; for the Lord flows into the ideas of infants, in a more especial manner, from inmost [principles], inasmuch as nothing has yet closed their ideas, as with the adult—no principles of the false to hinder the understanding of truth, nor a life of evil to hinder the reception of good, and thus prevent their attaining wisdom.

2292. Hence it may appear, that infants do not come into an angelic state instantly after death, but that they are successively introduced thereto by the knowledges of good and of truth, and this according to all celestial order; for their natural tempers and dispositions are there most exquisitely perceived, as to all the most minute particulars, and according to all and singular the bents [*momenta*] of their inclinations, they are led to receive the truths of good, and the goods of truth, and this under the Lord's continual direction.

2293. They are more especially and constantly initiated into this state, to know no other father, and afterwards to acknowledge no other, but the Lord alone, and that they have life from Him; for that they are lives—viz., truly human and angelic lives,—is by virtue of the intelligence of truth and the wisdom of good, which each receives solely from the Lord; hence it is that they know no other but that they were born in heaven.

2294. Frequently, when infants have been with me in chorusses, when as yet they were altogether in an infantile state, they have been heard as a gentle inordinate [sound or noise], so that they did not as yet act in unity, according to what they do afterwards, when they become more adult; and what has surprised me, the spirits about me could not forbear attempting to lead them, viz., to think and speak. Such desire is innate in spirits, but it was as frequently observed, that the infants were repugnant, not being willing so to think nor to speak. I have often perceived this refusal and repugnance attended with a certain species of indignation, and when they had any opportunity given them of speaking, they said only that *it was not so*. I have been instructed, that such is the temptation of infants in another life, in order to accustom and

habituate them not only to resist what is false and evil, but also not to think, speak, and act from others, so that they may not suffer themselves to be led by any other but the Lord alone.

2295. When infants are not in that state, but in an interior sphere—viz., an angelical—then they cannot at all be infested by spirits even though in the midst of them. Sometimes, also, infants who are in another life, are sent by the Lord to infants on earth, although the infant on earth is altogether ignorant thereof; they have most especial delight in such association.

2297. Infants, in proportion as they are perfected, are also encompassed with atmospheres, according to the state of their perfection. That atmospheres exist in another life, with innumerable varieties and of inexpressible beauty, may be seen from what is declared from experience, No. 1621. There are exhibited to them more specially atmospheres consisting, as it were, of infants sporting in the smallest inconspicuous parts thereof, but of forms perceptible only by a most internal idea; from which forms they conceive this celestial idea, that every single thing about them is alive, and that they are in the Lord's life, which affects with happiness their inmost [parts or principles].

2298. It was shown me, by a method of communication familiar in another life, what is the nature of the ideas of infants. When they see any objects, it is as if every single thing they see was alive, so that they have life in each particular of their thought; and it was perceivable that infants on earth have ideas nearly similar, whilst they are engaged in their plays and pastimes, for as yet they have no capacity of reflecting on what is inanimate, such as the adult have.

2299. Infants are more especially instructed by representatives suited to their tempers and geniuses, and it is impossible for any one to conceive or believe how beautiful those representatives are, and at the same time how full of wisdom from an interior principle; thus by degrees is insinuated to them intelligence, which derives its animation from good. It is permitted to relate a single representative, which it was given me to see, whence conclusions may be made concerning the rest.

A representation was exhibited of the Lord rising out of the sepulchre, and at the same time of the uniting of His human [principle] with the divine, which was effected in a manner so wise as to exceed all human wisdom, and at the same time in a manner innocently infantile. There was exhibited also the idea of a sepulchre, but not the idea of the Lord together with it, except so remotely that the Lord was scarce perceived, but as from a distant view, by reason that in the idea of a sepulchre there is somewhat connected with what is sad and funereal, which was thus removed; afterwards there was admitted into the sepulchre, with the utmost caution, a kind of atmospherical principle appearing as a thin watery vapour, to represent by a removal also of every improper idea, spiritual life in baptism. After this I saw represented the Lord's descent to those that were bound, and his ascent with them into heaven, and this with incomparable prudence and piety; and in order to accommodate the representation to infant minds, when the Lord was represented as with the bound in the earth beneath, there were let down small cords almost undiscernible, of the softest and finest texture, to aid him in his ascent, guarding at the same time, with a holy fear, against admitting anything into the representation that did not image and lead their tender thought to somewhat spiritually-celestial; not to mention other representatives in which infants are principled, and by which they are led to the knowledges of truth and the affections of good, as by sports adapted to their infant minds.

2300. Moreover, infants are of different tempers and complexions, and this by reason of the hereditary principle they derive from their parents, and by succession from their ancestors of many generations; for the actual [life or principle] of parents, confirmed by habit, puts on nature, and is implanted hereditarily in infants, whence come their different inclinations.

2301. In general, infants are of a genius and temper either celestial or spiritual; they who are of a celestial genius are readily distinguished from those of a spiritual genius. In the former there is more of a softness in their thoughts, words,

and actions, so that scarce anything appears but what flows from the love of good to the Lord and towards other infants; whereas the latter do not discover the same softness, but something, as it were, of quickness and smartness manifests itself in all their behaviour; the like also appears from their resentments, and from other circumstances. Thus every infant differs from another as to its complexional temper, and every one is educated according to such difference.

2302. There are certain societies of angels, and those many in number, which have the care of infants; they are chiefly of the female sex, consisting of such as in the life of the body have had the most tender love towards infants.

2304. Many may possibly conjecture that infants continue infants in another life, and that they are as infants amongst the angels. They who are unacquainted with the nature of angels, may possibly be confirmed in this opinion by the carved images often to be seen in churches, and in other places, where angels are exhibited under the figures of infants; but the case is altogether otherwise. It is intelligence and wisdom which constitutes an angel; and so long as infants have not intelligence and wisdom, they are, indeed, amongst angels, but they are not angels; but when they become intelligent and wise, they then first become angels, and do not appear as infants, but as adults; for then they are no longer of an infantile genius, but of a more adult angelic genius. Intelligence and genius are ever attended with this effect, for it must be obvious to all that understanding and judgment, and life grounded therein, cause every one to appear as an adult, both to himself and others.

2305. There are some who imagine innocence to be the same thing as infancy, by reason of what the Lord said concerning infants, that of such is the kingdom of heaven, and that they who do not become as infants cannot enter into the kingdom of heaven; but they who give in to such imagination, are unacquainted with the internal sense of the Word, and consequently with what is meant by infancy. By infancy is meant the innocence of intelligence and wisdom, which is such that they acknowledge themselves to have life from the

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Lord alone, and that the Lord is their only Father, for man is man by virtue of the intelligence of truth and the wisdom of good, which he has solely from the Lord. Real essential innocence, which in the Word is called infancy, has no existence or abode but in wisdom, insomuch that the wiser any one becomes, so much the more innocent he is; wherefore the Lord is essential innocence, because He is essential wisdom.

2306. With respect to the innocence of infants, inasmuch as it is without intelligence and wisdom, it is only a sort of plane to receive genuine innocence, which they receive in proportion as they become wise. The nature and quality of the innocence of infants was represented to me by a kind of wooden image almost void of life, which is vivified in proportion as they are perfected by the knowledges of truth and the affections of good. Afterwards the nature and quality of genuine innocence was represented to me by a most beautiful infant perfectly alive and naked; for real innocents, who are in the inmost heaven, and thereby nearest to the Lord, appear in the eyes of other angels no otherwise than as infants, and indeed naked, for innocence is represented by nakedness, which does not excite shame, according to what is written of the first man and his wife in paradise. In short, the more the angels excel in wisdom, so much the more innocent they are; and the more innocent they are, so much the more they appear to themselves as infants. Hence it is that innocence in the Word is signified by infancy.

2307. I have discoursed with the angels concerning infants, whether they are pure from evils, inasmuch as they have committed no actual evil, like the adult; but it was given me to understand that they are alike in evil, yea, that they are nothing but evil; nevertheless, that they, like all the angels, are withheld from evil, and preserved in good by the Lord, &c., &c.

CONCERNING THE MEMORY OF MAN REMAINING AFTER DEATH, AND THE REMEMBRANCE OF THOSE THINGS WHICH HE HAD DONE IN THE LIFE OF THE BODY.

2469. It is scarce known to any one at this day that every man has two memories—one exterior, the other interior—and that the exterior is proper to his body, but the interior proper to his spirit.

2470. Man, during his life in the body, can scarce know that he has an interior memory, because then the interior memory is almost one in its agency with the exterior memory; for the ideas of thought which are of the interior memory flow into the things which are of the exterior memory as into their recipient vessels, and are there joined together. The case in this respect is the same as when angels and spirits speak with man. On such occasions their ideas, by which they discourse with each other, flow into the expressions of man's language, and join themselves with those expressions in such a manner, that they know no other than that they discourse in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow are man's.

2471. These two memories are altogether distinct from each other. To the exterior memory, which is proper to man during his life in the world, appertain all expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which relate to the world; to the interior memory appertain the ideas of the speech of spirits which are of the interior sight, and all rational things from the ideas whereof thought itself exists. That these things are distinct from each other is unknown to man, as well because he does not reflect thereupon as because he is in things corporeal, and cannot so easily withdraw his mind from them.

2472. Hence it is that men, during their life in the body, cannot discourse with each other but by languages distinguished into articulate sounds or expressions, and cannot understand each other unless they are acquainted with those languages; the reason is, because this is done from the exterior

memory: whereas spirits converse with each other by an universal language distinguished into ideas, such as are the ideas of thought, and thus can converse with every spirit, of whatsoever language or nation he may have been; the reason is, because this is done from the interior memory. Every man, immediately after death, comes into this universal language because he comes into this interior memory.

2473. The interior memory vastly excels the exterior, and in comparison thereof is as many thousands to one, or what is bright and lucid to what is obscure and dark; for ten thousands of ideas of the interior memory flow into one of the exterior memory, and there form a sort of general obscure principle. Hence all the faculties of spirits, and especially of angels, are in a more perfect state than those of men, as well their sensations as their thoughts and perceptions.

2474. Whatsoever things a man hears and sees, and is affected with, these are insinuated, as to ideas and ends, into his interior memory without his being aware of it, and there they remain, so that not a single impression is lost, although the same things are obliterated in the exterior memory. The interior memory, therefore, is such that there are inscribed in it all the particular things, yea, the most particular, which man has at any time thought, spoken, and done, yea, which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age. Man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the Book of Life, which is opened in another life, and according to which he is judged. Man can scarcely believe this, but still it is most true. All the ends of his life, which were to him hidden in an obscure principle—all that he had thought, and likewise all that he had spoken and done, as derived from those ends—are recorded, to the most minute circumstances, in that Book—that is, in the interior memory—and are made manifest, before the angels in a clear light whenever the Lord sees good to permit it. Man does not lose the smallest portion of anything which has ever been either in the exterior or interior memory, so that no cir-

cumstance can be conceived so small and trifling which is not reserved with him. He leaves nothing behind him at death but only bones and flesh, which during his life in the world were not animated of themselves, but received animation from the life of his spirit.

2477. I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, whatsoever be its nature and quality, may be confirmed by things innumerable, insomuch that to him who confirms it, it may at length appear as altogether true, notwithstanding its being false, and that hence arguments may be urged in favour of what is false, rather than in favour of what is true. In order to their fuller conviction herein, it was proposed to them to consider and discourse on this question, whether it is expedient for spirits to use the exterior memory (spirits, it is to be observed, discourse together on such subjects far more excellently than man can either believe or conceive, but each according to his affection). The spirits, who were disposed to favour worldly and corporeal things, confirmed the expediency by many arguments, endeavouring to show, that by the use of the exterior memory they should have lost nothing, but after death would have been men to all intents and purposes, such as they had been before; that thus they might have been able, by means of man, to come again into the world; that in the exterior memory consists the delight of life, and that intelligence and wisdom are grounded solely in this faculty and endowment; besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was grounded in the Divine order. The arguments they urged were to this effect, that if spirits were permitted to use the exterior memory, they would in such case be in a state of imperfection like what they had experienced when men; that hereby they would be in gross and obscure ideas, in comparison with those which are in the interior memory, and thus they would not only grow more and more foolish, but would also descend instead of ascending, con-

sequently they would not live to eternity; for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death; and further, if it was allowed to spirits to use the exterior memory, mankind would then perish, inasmuch as every man is ruled of the Lord by spirits and angels, and in case that spirits from the exterior memory should flow into man, it would not be possible for man to think from his own memory, but from that of spirits; thus man would no longer enjoy freedom of life and determination in himself as his own, but would be obsessed; such was the nature of obsessions in old time; besides many other arguments to the same purport.

2480. Inasmuch as men after death are in the interior memory, which appertains to their rational principle, it follows as a consequence, that they who have been distinguished in the world for their skill in languages, are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for their skill in the sciences, are not able to recollect anything of their scientifics, and that these latter are sometimes more stupid than others; nevertheless, whatsoever either by languages or by sciences has been so imbibed as to enter into and form the rational principle, this is brought forth for use in another life. The rational principle thence procured is that from which spirits think and speak. Such as have imbibed false principles by languages and sciences, and have confirmed themselves therein, reason only from false principles; but they who have imbibed truths, reason and speak from true principles. The affection is what gives life—the affection of evil what gives life to falses, and the affection of good what gives life to truths; 'for every one thinks from affection, and no one without affection.

2486. That men have reserved with them in another life all and each of the things appertaining to the corporeal memory, was also very frequently made manifest to me from those whom I had been acquainted with in their lifetime here on earth, in that when I discoursed with them, they recollected all and each of the things which they had done,

and which they had spoken, and which at such times they had thought, whilst I was present with them. From these and several other similar cases, it has been given me to know, experimentally and certainly, that man carries with him into another life all things appertaining to the exterior or corporeal memory.

2487. I have been instructed that the exterior memory, considered in itself, is nothing else but a certain organized [part or principle] formed of the objects of the senses, especially of the sight and hearing, in substances which are the principles of fibres, and that according to impressions received from those objects, variations of form are effected, which are reproduced, and that those forms are varied and changed according to changes of the state of affections and persuasions. Also that the interior memory is in like manner an organized [part or principle], but purer and more perfect, formed from the objects of interior vision, which objects are disposed into regular series, in an incomprehensible order.

2490. With the interior memory the case is this, that there are retained therein not only all and each of the things which man at any time from his infancy has seen, and heard, and thought, and spoke, and done, but also those things which in another life he sees and hears, and which he thinks, speaks, and acts. But this is with a difference; they who are principled in the persuasion of what is false, and in the lust of what is evil, imbibe and retain all things which agree with such persuasion and lust, for they enter as water into a sponge. Other things, indeed, also approach, but they make such a slight impression, that it is scarce known to be an impression; but they who are principled in the faith of truth, and in the affection of good, retain all things which are true and good, and hereby are continually perfected; hence it is that they are capable of being instructed, and are instructed in another life.

OF THE NATIONS AND PEOPLE WHO ARE
BORN OUT OF THE CHURCH.

2590. With respect to Christians and Gentiles in another life, the case is this : Christians who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted in preference to the Gentiles, but such Christians at this day are few in number; whereas the Gentiles who have lived in obedience and mutual charity are accepted in preference to the Christians who have not led a good life. For all persons, throughout every globe of earth in the universe, are accepted and saved by the mercy of the Lord, who have lived in good, good being the very essential principle which receives truth, and the good of life being the very ground of the seed, that is, of truth, which evil of life is incapable of receiving; for if they who are principled in evil were to be instructed a thousand ways, and this instruction was of the most perfect kind, still the truths of faith with them would enter no farther than into the memory, and would never penetrate into the affection of the heart; wherefore also the truths of their memory are dissipated, and become no truths in another life.

2591. But there are amongst the Gentiles, as amongst the Christians, both wise and simple; at this day, however, there are scarce any of the Gentiles who may be called wise, whereas in ancient times there were great numbers, especially in the Ancient Church, which was the source whence wisdom flowed to many nations. With some of these members of the Ancient Church it was granted me to converse familiarly.

2592. I had an interview with a certain spirit who had formerly ranked amongst those of more eminent wisdom, and was consequently well known in the learned world, with whom I discoursed on various subjects; and whereas I knew that he was wise, I was desirous to know his sentiments concerning wisdom, intelligence, order, the Word, and lastly, concerning the Lord. Concerning wisdom, he said that there is no other wisdom but what has relation to life, and that wisdom cannot be predicated of any other thing; concerning intelligence, he

said that it is derived from wisdom; concerning order, he said that it is from the Supreme God, and that to live in that order is to be wise and intelligent; in regard to the Word, he was exceedingly delighted with passages out of the Prophetical parts, and understood that each particular expression was significative of interior things, and he wondered that the learned at this day are not delighted with such study. I perceived manifestly that the interiors of his thought or mind were open, and at the same time that those of some Christians who were then present were closed; for they were under the influence of envy against him, and also of incredulity in respect to the Word as containing interior things. At length I discoursed with him concerning the Lord, in that he was born a man but conceived of God, and that He put off the human principle and put on the Divine, and that he it is who governs the universe. To this he replied that he was acquainted with other particulars concerning the Lord, and that he perceived, in his way, that this must needs have been the case, or mankind could never have been saved. In the meantime, certain wicked Christians infused various scandals; but he was unconcerned at them, observing that it was no wonder they give in to such prejudices, since in the life of the body they had imbibed such persuasions as were not becoming, and that before such persuasions were removed they were not capable of admitting proofs of confirmation, like those persons who are in ignorance. The modern Gentiles are not so wise as the ancients, being in most respects simple in heart; nevertheless, such of them as have lived in mutual charity receive wisdom in another life.

2597. There are some Gentiles who, during their abode in the world, have learnt by conversation and report that Christians lead the worst of lives, being addicted to adulteries, to hatreds and quarrels, to drunkenness, and the like enormities, which the Gentiles are shocked at, as being contrary to their laws, their manners, and religious principles. These in another life are more fearful than others of receiving the truths of faith; but they are instructed by the angels, that the Christian doctrine and real essential faith teaches what is utterly contrary to such crimes, and that the Christians are

less influenced in life by their doctrinals than the Gentiles. When they perceive this, they receive the truths of faith, and adore the Lord, but not without some hesitation.

2602. There is one nation, said to be from the Indies, who have this religious principle, that in worshipping the great God, they first make themselves great, but presently prostrate themselves as worms; they believe, also, that above the universe, which they suppose to be in a constant revolution, is the Great God, who sees thence whatsoever they do. Such being their religious persuasions in this life, they are brought again into them in another life. I have discoursed with them when they have been under the influence of such imaginations. They are, for the most part, modest, obedient, and simple in heart. They are successively delivered by the angels from this phantasy, being instructed, according to their religious principle, that the Great God is the Lord, and that they may make themselves great by this; that they can adore Him, and that they are still like worms, and that the Lord from the highest sees all things, both in general and in particular. Thus, by their own religious principles, they are conveniently introduced to the knowledges of goodness and truth.

2604. It is common for the Gentiles who have worshipped any God under an outward figure, or statue, or any graven image, when they come into another life, to be introduced to certain spirits who are in the place of their gods or idols, in order that they may put off their phantasies; and when they have been with such spirits for some time, they are then taken away from them. They who have worshipped men, also, are sometimes introduced to them, or to others in their place; this is the case with several of the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they perceive that these have a like human principle with others, and can afford them no help, they are ashamed, and are conveyed to their places according to the principle of their life. Amongst the Gentiles, in another life, the Africans are most beloved, inasmuch as they receive the good things and truths of heaven more easily than others. They are particularly desirous to be called obedient, but not faithful. They say

that Christians, by reason of their possessing the doctrine of faith, may be called faithful, but themselves not so, unless they receive it, or, as they say, are capable of receiving it.

CONCERNING THE WORD, REPRESENTATIONS,
AND CORRESPONDENCES.

2894. It is written in John: "*In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. In Him was life, and the life was the light of Men. And the light appeareth in darkness, but the darkness comprehended it not. And the Word was made Flesh, and dwelt in us, and we saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.*" Few know what is here meant by the Word. That the Lord is meant is evident from every particular; but the internal sense teaches, that the Lord as to the Divine Human [principle] is meant by the Word, whereby is meant also every truth which relates to Him and is derived from Him, in His kingdom in the heavens and in His Church on the earth; hence it is said, that in Him was life, and the life was the light of men, and the light appeareth in darkness; and whereas all truth is meant by the Word, thereby is meant also all revelation, consequently the Word itself, or Holy Scriptures.

2895. As to what concerns the Word in particular, it has existed in all times, but not the Word which we have at this day. There was another Word in the Most Ancient Church which was before the Flood, and another in the Ancient Church which was after the Flood; the Word written by Moses and the Prophets in the Jewish Church; and, finally, the Word written by the Evangelists in the New Church. The reason why the Word has existed at all times is because by the Word, there is a communication of heaven with earth, and because the Word treats of goodness and truth, whereby man may live happy to eternity; and, therefore, in the internal sense it treats of the Lord alone, inasmuch as all goodness and truth is from Him.

2896. The Word, in the Most Ancient Church, which was before the Flood, was not a written word, but revealed to every one who was of the Church, for they were celestial men; consequently, in the perception of goodness and truth, like the angels, with whom also they had consort; thus they had the Word inscribed on their hearts; concerning whom see Nos. 597, 607, 895, 220, 1114, 1125. And inasmuch as they were celestial, and had consort with the angels, whatsoever things they saw and were made sensible of, were to them representative and significative of things celestial and spiritual which are in the Lord's kingdom, so that they saw indeed worldly and terrestrial things with their eyes, and were affected with them by their other senses, but from them and by them they thought of things celestial and spiritual. Thus, and no otherwise, they were enabled to discourse with the angels; for the celestial and spiritual things which appertain to the angels, when they come to man, fall upon such things as appertain to man in the world. That all the particular things which are in the world, represent and signify those things which are in the heavens, has been shown from the first chapter of Genesis to the present. Hence came representatives and significatives, which, when communication with the angels began to cease, were collected by those who are meant by Enoch, as signified by these words, Gen. v. 24: "*Enoch walked with God, and he was not, for God took him.*" (See No. 521.)

2897. But the Word, in the Ancient Church which was after the Flood was hence derived. The men of this Church, as being spiritual but not celestial men, knew, but did not perceive, what was involved in representatives and significatives; and whereas Divine things were involved therein, they were applied to use, particularly in their Divine worship, and this with intent that they might have communication with heaven; for, as was observed, all things which exist in the world represent and signify such things as exist in heaven. They had also a written Word which consisted of *historicals* and *propheticals*, like the Word of the Old Testament, but that Word in process of time was lost. The historicals were

called the *Wars of Jehovah*, and the propheticals were called *Enunciations*, as appears from Moses, Numb. xxi. 14, 27, where they are recited. Their historicals were written in the prophetic style, and for the most part were historical facts (or things reduced to an historical form), like what are contained in Genesis from chap. i. to xi., as is evident from what is thence in Moses, where are these words: "*Therefore it is said in the Book of the Wars of Jehovah, Vaheb in Supha, and the rivers of Arnon, and the running down of the rivers which inclined to the dwellings of Ar, and leans on the border of Moab.*" Their propheticals were written like the propheticals of the Old Testament, as is also evident from what is quoted thence in Moses, where are these words: "*Therefore say the Enunciations (or the prophetic enuntiators), come ye to Heshbon, it shall be built,*" &c., &c., Numb. xxi. 27—30. That these propheticals involve heavenly arcana like the propheticals of the Old Testament, is very manifest, not only from the consideration that they were written by Moses, and applied to the state of things then treated of, but also from this circumstance, that nearly the same words occur in Jeremiah, in which it must be very plain, from what has been said concerning the internal sense of the Word, there are contained as many heavenly arcana as there are words. The passage is this: "*A fire hath gone forth from Heshbon, and a flame from between Sihon, and hath devoured the corner of Moab, and the top of the heads of the sons of noise. Woe to thee, Moab! The people of Chemosh perisheth, because thy sons are taken into captivity, and thy daughters into captivity.*" (Jer. xlvi. 45, 46.) Hence also it is evident that that Word had also an internal sense. (Concerning the Ancient Church which was after the Flood, see Nos. 640, 641, 765, 1238, 1327, 2385.)

2898. That they had propheticals, which in an internal sense treated of the Lord and of his kingdom, may not only appear from the above considerations, but also from the prophetic sayings of Balaam, who was of Syria, spoken of in Moses (Numb. xxiii. 7, 8, 10, 18—25; xxiv. 3—10, 15—25), which are delivered in a similar style with the other proph-

ticals of the Word, and manifestly predict the Lord's coming in these words: "*I see Him, and not now; I behold Him, and not nigh. A star shall come forth from Jacob, and a sceptre shall arise out of Israel, and shall break the corners of Moab, and shall destroy all the sons of Seth.*" (Numb. xxiv. 17.) These propheticals are in like manner called Enunciations, for the expression is the same, as may be seen in chap. xxiii. 7, 18; xxiv. 3, 15, 20.

2899. A Word afterwards succeeded in the Jewish Church, which in like manner was written by representatives and significatives, to the intent that it might contain in it an internal sense understood in heaven, and thus by the Word a communication might be effected, and the Lord's kingdom in the heavens might be united with the Lord's kingdom on the earth. Unless all and singular the things contained in the Word were representative, and unless all and singular the expressions by which those things are written, were significative of Divine things appertaining to the Lord, the Word would not be Divine; and as this is the case, it could not possibly be written in any other style, for by this style, and by no other, human things and expressions correspond with celestial things and ideas, as to the smallest jot and tittle; hence it is, that if the Word be read only by an infant, the Divine things which are therein are perceived by the angels. (No. 1776.)

2900. As to what concerns the Word of the New Testament written by the Evangelists, inasmuch as the Lord spake from the essential Divine [principle], therefore also all and singular the things spoken by Him were representative and significative of Divine things, consequently of the celestial things of his kingdom and Church.

2988. In order that some idea may be had of representations and correspondences, it may suffice to reflect only on those things which appertain to the mind—viz., to the thought and will. These things usually so beam forth from the face that they manifest themselves in the countenance thereof, especially the affections; such as are of an interior nature discovering themselves from and in the eyes. When those things

which appertain to the face act in unity with those which appertain to the mind, they are said to correspond, and are correspondencies; and the looks [*vultus*] of the face represent and are representations. The case is the same with those things which are effected by gestures in the body, and likewise with all the actions which are produced by the muscles. That these things are effected according to what a man thinks and wills, is well known; the gestures and actions themselves, which appertain to the body, represent those things which appertain to the mind, and are representations; and when they agree together they are correspondences.

2990. It is also known, or may be known, that there is a spiritual world, and that there is a natural world; the spiritual world in its universal sense is the world where spirits and angels dwell, and the natural world is that where men dwell. In a particular sense there is a spiritual world and a natural world appertaining to every individual man, his internal man being to him a spiritual world, but his external being to him a natural world. The things which flow in out of the spiritual world, and are presented in the natural, are in general representations, and so far as they agree together, they are correspondences.

2991. That natural things represent spiritual, and that they correspond together, may also be known from this consideration, that what is natural cannot possibly have existence, except from a cause prior to itself. This cause is of spiritual origin, and there is nothing natural which doth not thence derive the cause of its existence. Natural forms are effects, nor can they appear as causes, still less as causes of causes, or principles, but they receive their forms according to their use in the place where they are; still, however, the forms of effects represent the things appertaining to their causes; yea, these latter things represent those which appertain to their principles. Thus all natural things represent the things appertaining to the spiritual, to which they correspond, and spiritual things also represent the things appertaining to the celestial, from which they are derived.

2992. It hath been given me to know by much experience,

that in the natural world and in its three kingdoms, there is not the smallest thing existing which does not represent somewhat in the spiritual world, or which has not somewhat in that world to which it corresponds. Amongst many experimental proofs tending to confirm this assertion, the following is one : On a certain occasion, whilst I was discoursing concerning the viscera of the human body, and was pursuing their connection from those which appertain to the head to those which appertain to the thorax, and so on, the angels at the same instant, who were above me, directed my thoughts through the spiritual things to which those viscera corresponded, and this in such a manner as not to make the least mistake ; they, indeed, did not think at all concerning the viscera of the body, to which I was attentive, but only concerning the spiritual things to which they corresponded. Such is the intelligence of the angels, that by virtue of spiritual things they know all and singular the things which are in the body, even the most secret, which cannot in any wise come to man's knowledge ; yea, all and singular the things which are in the universe of creation, without fallacy, and this by reason that from spiritual things are derived causes and the principles of causes. The case is similar in regard to the things which are in the vegetable kingdom, for in this kingdom there is not the smallest thing existing which does not represent somewhat in the spiritual world, and correspond thereto.

2994. Man, also, during his life in the body, is capable of feeling and perceiving very little of all this, for the celestial and spiritual things appertaining to him fall into the natural things which are in his external man and there he loses the sensation and perception of them. The representatives and correspondences which are in his external man, also are such, that they do not appear like unto the things in the internal man, to which they correspond, and which they represent ; therefore neither can they come to his knowledge before he puts off those external things. Blessed at that time is he who is in correspondence, that is, whose external man corresponds to the internal.

2995. The men of the Most Ancient Church (concerning

whom, see Nos. 1114 to 1125), inasmuch as in all the particulars of nature they saw somewhat spiritual and celestial, so that natural things served them only as objects of thinking concerning things spiritual and celestial; were enabled thereby to discourse with angels, and to be with them in the kingdom of the Lord, which is in the heavens, at the same time that they were in His kingdom on earth or in the Church; thus natural things with them were conjoined with spiritual things, and corresponded thereto in all respects. But the case was otherwise after those times, when evils and false principles began to prevail, or when the golden age began to change into iron. Then heaven was closed, in consequence of there being no longer any correspondence, insomuch that men were scarcely desirous to know that there was such a thing as a spiritual principle; yea, at length they did not even wish to know that there is a heaven and a hell, and a life after death.

2996. It is a truth most deeply hid from the world, and yet nothing is more manifest in the other life, even to every spirit, that all the parts of the human body, and everything contained therein, have correspondence with such things as are in heaven, insomuch that there is not the smallest particle in the body which has not somewhat spiritual and celestial corresponding to it, or, what is the same thing, which has not heavenly societies corresponding to it; for these societies exist according to all the genera and species of things spiritual and celestial, and this in such an order, that they represent together one man, as to all and singular the constituent parts thereof, both interior and exterior. Hence it is, that the universal heaven is called also the GRAND MAN; and hence it is that, we have so often spoken of one society belonging to one province of the body, another to another, and so forth. The reason is because the Lord is the only Man, and heaven represents Him; and the Divine Good and Truth, which is from Him, is what constitutes heaven; and whereas the angels are principled therein, they are therefore said to be in the Lord, but they who are in hell are out of this GRAND MAN, and correspond to whatever is filthy, and also to whatever is corrupt and distempered.

3213. In the world of spirits there exist innumerable and almost continual representatives, which are forms of things spiritual and celestial, not unlike those which are in the world. It was given to know their cause and ground by daily commerce with spirits and angels. They flow from heaven, and are an effect of the ideas and discourses of the angels therein ; for the ideas of the angels, and their discourses thence derived, when they are conveyed down to spirits, are exhibited representatively in diverse manners ; by virtue thereof, upright and well disposed spirits are enabled to know what subject the angels are discoursing upon, inasmuch as inwardly in the representatives there is an angelic principle, which, in consequence of the affection that it excites, is perceived even to its quality. Angelic ideas and discourses cannot otherwise be exhibited before spirits, for an angelic idea contains things indefinite compared with the idea of a spirit, and unless it was formed and exhibited representatively and thus visibly by images, a spirit would scarce understand anything of its contents, they being for the most part ineffable ; but when they are represented by forms, they then become comprehensible to spirits, as to things of a more common or general nature, there is not even the smallest thing in what is represented which does not express somewhat spiritual and celestial, which is in the idea of the angelic society whence the representative flows down.

3214. Representatives of things spiritual and celestial exist sometimes in a long series, continued for some time in such an order successively as to beget astonishment. There are societies with whom these representatives are effected, and it has been given me to be in consort with them during several months. These representations are very delightful, inasmuch as somewhat new and unexpected is in a continual succession, and this until what is represented is fully perfected ; and when all things are perfected, it is allowed to contemplate them in one view, and in this case it is given to perceive at the same time what is signified by every particular. Good spirits are thus also initiated into spiritual and celestial ideas. The representatives which exist before spirits are of a variety

incredible, nevertheless they resemble for the most part those things which exist on the earth, and in its three kingdoms.

3216. When the discourse with the angels is concerning the doctrinals of charity and faith, there sometimes appears on such occasions, in an inferior sphere inhabited by a corresponding society of spirits, the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as to beget astonishment, so that the beholder would imagine that the very essence of the architectonic art was there and thence derived, besides houses of various appearances; all of which represent somewhat of angelic idea and discourses.

3217. When the angels are in discourse on intellectual subjects, there appear on such occasions in the world of spirits, beneath the angels, or in corresponding societies, horses, and these of a size, form, colour, attitude, agreeable to the ideas which the angels have concerning the intellectual subject, adorned also with various trappings.

3218. When the angels are in affections, and at the same time in discourse concerning them, then with spirits in an inferior sphere, such things fall into representative species of animals; when the discourse is concerning good affections, there are exhibited beautiful, tame, and useful animals, such as were used in sacrifice in the representative Divine worship in the Jewish Church—as lambs, sheep, kids, she-goats, rams, he-goats, calves, heifers, oxen; and in this case whatsoever appears at any time upon the animal, represents some effigy of their thought, which is given to the upright and well-disposed spirits to perceive; hence it may appear what was signified by animals in the rites of the Jewish Church, and what by the same when mentioned in the Word—viz., affections. (See Nos. 18, 23, 2179, 2180.) But the discourse of the angels concerning evil affections is represented by beasts of a terrible appearance, fierce, and useless, as by tigers, bears, wolves, scorpions, serpents, mice, and the like, as such affections are also signified by the same beasts when named in the Word.

3219. When the angels are in discourse concerning knowledges, and concerning ideas, and concerning influx, then there appear in the world of spirits, as it were, birds, formed

according to the subject of their discourse ; hence it is that birds in the Word signify things rational, or those which relate to thought. (See Nos. 40, 745, 776, 991.) Discourse in heaven concerning thoughts and influx is represented by birds ; the thoughts of those who are in the false principle are represented by dark and deformed birds, but of those who are in the truth, by birds of a noble and beautiful appearance. I was at the same time instructed, that all things of thought enter from within, but not from without, although it appears so.

3220. When the angels hold discourse concerning things appertaining to intelligence and wisdom, and concerning perceptions and knowledges, on such occasions, the influx thence into corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom, as into representations of paradises, of vineyards, of forests, of meadows adorned with flowers, and into several kinds of beauties, which exceed all human imagination ; hence it is that those things which relate to wisdom and intelligence, are described in the Word by paradises, vineyards, forests, meadows, and that where these things are named, such things are signified.

3221. The discourses of the angels are sometimes represented by clouds, and by their forms, colours, motions, and translations ; affirmatives of truth, by bright and ascending clouds ; negatives, by dark and descending clouds ; affirmatives of what is false, by dusky and black clouds ; consent and dissent, by various consociations and dissociations of clouds, and these in a sky colour, like that of the heavens by night.

3222. Moreover the different kinds of love and their affections are represented by flames, and this with inexpressible variation ; but truths are represented by lights, and by innumerable modifications of light ; hence it may appear from what ground it is, that by flames in the Word are signified the good things appertaining to love, and by lights the truths appertaining to faith.

3224. It is surprising that man does not as yet know, that his intellectual mind is in a certain light, which is altogether different from the light of the world ; but such is the constitution of things, that to those who are in the light of the

world, the light of heaven is as it were darkness, and to those who are in the light of heaven, the light of the world is as it were darkness. This arises principally from the loves which are the heats of light. They who are in the loves of self and of the world, consequently in the heat only of the light of the world, are only affected with evils and falses, and these are the things which extinguish truths, which are of the light of heaven; but they who are in the love of the Lord, and in love towards their neighbour, consequently in spiritual heat, which is of the light of heaven, are affected with goodnesses and truths which extinguish false principles. Truths and goodnesses cannot be acknowledged but with those whose interior mind is open, into which light from the Lord may flow in, and so far as that mind is open, so far truths and goodnesses are acknowledged. That mind, is open only with those who are in innocence, in love to the Lord, and in charity towards their neighbour; but not with those who are in the truths of faith, unless at the same time they are in the good of life.

Men do not begin *to live*, until the persuasions of what is false is extinguished. Before this, the Lord is not received with goodness and truth, wherein life alone consists; then intelligence and wisdom, consequently the most essential life, flows in, and afterwards is immensely increased, and this with delight, blessedness, and happiness, and thus with inmost joy and with inexpressible variety, to eternity.

3341. Inasmuch as representations in another life cannot exist but by discriminations of light and shade, it is to be observed, that all light, consequently all intelligence and wisdom, is from the Lord; and that all shade, consequently all insanity and folly, is from the *proprium* [proper life of self] appertaining to man, to spirit, and to angel. From these two origins flow forth and are derived all variegations which are of light and shade in another life.

3342. All the discourse of spirits and of angels is also effected by representatives, for they exhibit by wonderful variations of light and shade, whatever is the object of their thoughts, in a living manner before the internal, and at the

same time the external sight of him with whom they discourse, and insinuate it by suitable changes of the state of the affections. The representations which exist in such discourse are quick and instantaneous, together with the ideas which are the ideas of their discourse. They resemble the description of something in a long series, whilst at the same time it is exhibited in a visible image to the sight, for spiritual things, themselves, of whatsoever kind, may be representatively exhibited by a species of images which are incomprehensible to man, containing inwardly in them such things as appertain to the perception of truth, and still more interiorly such things as appertain to the perception of good. Such things are also in man, for man is a spirit, clothed with a body: from the spirit proceeds the quality of the ideas.

3343. The discourse with the angels of the interior heaven is still more beautifully and pleasantly representative; but the ideas which are representatively exhibited are not expressible by words. Spiritual things, appertaining to truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied by methods indefinite; and celestial things, appertaining to good, are expressed by variations of celestial flame or heat; thus they move all the affections. Into this interior discourse man also comes after the separation of the body, but only such an one as is principled in spiritual good during his life in the world; inwardly he has such discourse in himself, although he is ignorant of it.

3344. But the discourse of the angels of the still interior or third heaven, though it be also representative, is yet such as to be inconceivable by any idea, consequently to be indescribable. Nevertheless this idea is also inwardly in man, but in him only who is principled in celestial love, and after the separation of the body he comes into it, as if born into it. By representatives adjoined to ideas, discourse becomes as it were alive, least of all with man, because he is in the discourse of words, but more so with the angels of the first heaven, and still more so with the angels of the second heaven, and most of all with the angels of the third heaven,

for these are most highly graduated in the life of the Lord, and whatsoever is from the Lord, is in itself life.

3475. In the first of the three heavens these representatives appear in an external form with a perception of what they signify in an internal; in the second heaven they appear such as they are in their internal form; in the third heaven they appear such as they are in that still interior form, which is the inmost. Thus in those which appear in the first heaven are inwardly those which appear in the second, and in those are inwardly those which appear in the third; and wherein they are thus exhibited according to degrees, it may appear how perfect and full of wisdom, and at the same time how happy, are those representatives which are in the inmost heaven, and that they are altogether ineffable, inasmuch as myriads of myriads exhibit one particular of a general representative. All and singular these representatives involve in them such things as appertain to the Lord's kingdom, and these such things as appertain to the Lord Himself. They who are in the first heaven, in their representatives see such things as exist in the interior sphere of the Lord's kingdom, and therein such things as exist in the sphere still more interior, and thus see representatives of the Lord, but remotely; they who are in the second heaven, in their representatives see such things as exist in the inmost sphere of the kingdom, and therein see representatives of the Lord nearer; but they who are in the third heaven see the Lord himself.

3476. Hence it may be known how the case is in regard to the Word; for the Word was given of the Lord to man, and also to the angels, in order that by it they may be near and present with Him; for the Word is the medium of the union of earth with heaven, and by heaven with the Lord. Its literal sense is what unites man with the first heaven; and whereas in the literal there is an internal sense, which treats of the Lord's kingdom, and these senses are in order within each other, it is hence manifest what is the nature of the union effected by the Lord with the Word.

3477. There are continual representatives in the heavens, and such as involve the deepest mysteries of wisdom; those

which are manifest to man from the literal sense of the Word are so few respectively, that they are as the waters of a small pool, compared with those of the ocean. I saw represented before certain spirits a broad way and a narrow way, whereof mention is made in the Word—a broad way which led to hell, and a narrow way which led to heaven. The broad way was beset with trees and flowers, of such a sort as in their external form appeared beautiful and delightful, but there were hidden therein snakes and serpents, of various kinds, which the spirits did not see; the narrow way was not so decorated with trees and flowers to the sight, but appeared sorrowful and obscure. Nevertheless in it there were angel infants most beautifully adorned in paradises and flower-gardens most pleasant, which yet the spirits did not see. They were then asked which way they were willing to go. They said, the broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels. And they were then again asked which way they were willing to go. Hereupon they remained silent, and so far as their sight was opened, they said that they were willing to go the narrow way; and so far as their sight was closed, that they were willing to go the broad way.

3479. The Jews who lived before the Lord's coming, as also they who lived afterwards, entertained no other opinion concerning the rituals of their Church, than that Divine worship consisted solely in such externals, being utterly regardless of what they represented and signified. For they did not know, neither were they willing to know, that there existed any internal principle of worship and of the Word; thus, that there was any life after death, consequently that there was any heaven, for they were altogether sensual and corporeal. And whereas they were principled in things external separate from internal, worship with respect to them was merely idolatrous, and therefore they were most prone to worship any gods whatsoever, provided only they were persuaded that such gods would cause them to prosper. But inasmuch as this nation was of such a character that they were capable of being kept in an holy external principle, and thus

of possessing holy rituals, whereby were represented the celestial things of the Lord's kingdom, and of having an holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterwards for David, by whom the Lord was represented, and especially of having an holy reverence for the Word, in which all and singular things were representative and significative of things Divine, therefore in that nation a representative Church was instituted. But if that nation had known internal things to a degree of acknowledgment, they would in such case have profaned them, and thus, whilst they had been in an holy external principle, they would have been at the same time in a profane internal principle, so that there could have been no communication of representatives with heaven by that nation. Hence it is that interior things were not discovered to them; not even that the Lord was within, that He might save their souls. Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day, as formerly, account the rituals holy, which may be observed out of Jerusalem, and also have an holy veneration for their fathers, and a particular reverence for the Word of the Old Testament; and inasmuch as it was foreseen that Christians would almost totally reject that Word, and would likewise defile its internal things with things profane; therefore that nation has been hitherto preserved, according to the Lord's words in Matthew: "*Verily I say unto you, This generation shall not pass till all these things be fulfilled.*" (xxiv. 34.) It would have been otherwise if Christians, as they were acquainted with things internal, had also lived internal men; in this case that nation, like other nations, would have been cut off many ages ago.

3482. The language used in the Word, although to man it appears simple, and in some passages unpolished, is yet real angelic language, but in its ultimates; for angelic speech or language, which is spiritual, when it is conveyed down into human expressions, cannot be conveyed into any other speech or language than such as occurs in the Word; every singular thing therein mentioned being representative, and every singular expression being significative. The ancients, as having

commerce with spirits and angels, had no other speech or language than this, which was full of representatives, and in every expression of which was contained an internal spiritual sense. The books of the ancients were also thus written, it being the study of their wisdom so to speak and so to write. Hence also it may appear how far man afterwards removed himself from heaven, inasmuch as at this day he does not even know that there is in the Word anything else but what appears in the letter, nor that there is a spiritual sense within; whatsoever is said beyond the literal sense is called mystical, and is rejected solely on that account. Hence also it is that communication with heaven is at this day intercepted, and this to such a degree that few believe that there is any heaven; and what is surprising, fewer amongst the learned and erudite than amongst the simple.

3483. Whatsoever anywhere appears in the universe, is representative of the Lord's kingdom, insomuch that there is not anything contained in the universal atmospheric region of the stars, or in the earth and its three kingdoms, but what in its manner and measure is representative; for all and singular the things in nature are ultimate images, inasmuch as from the Divine [principle] proceed the celestial things appertaining to good, and from these celestial things the spiritual things appertaining to truth, and from both the former and the latter proceed natural things. Hence it may appear how gross, yea, how terrestrial, and also inverted, human intelligence is, which ascribes all and singular things to nature, separate or exempt from influx prior to itself, or from the efficient cause. They also who so think and speak, seem to themselves to be wiser than others, when yet angelic wisdom consists in ascribing nothing to nature, but all and singular things to the Lord's Divine [principle], thus to a principle of life, and not to anything dead. The learned know that subsistence is perpetual existence, but still it is contrary to the affection of what is false, and thereby contrary to the reputation of learning, to say that nature continually subsists, as it originally had existence, from the Lord's Divine [principle]. Inasmuch now as all and singular things subsist from the Divine [principle],

that is, continually exist, and all and singular things thence derived must needs be representative of those things whereby they had existence, it follows that the visible universe is nothing else but a theatre representative of the Lord's kingdom, and that this latter is a theatre representative of the Lord Himself.

3484. There is but one single source of life, which is that of the Lord, and that this life flows in and causes man to live, yea, causes both the good and the wicked to live; to this life correspond forms which are substances, and which, by continual Divine influx, are so vivified that they appear to themselves to live by or from themselves. This correspondence is that of the recipient organs with the life received; but such as the recipient organs are, such is the life which they live. Those men who are principled in love and charity are in correspondence, for the life itself is received by them adequately; but they who are principled in things contrary to love and charity are not in correspondence, because the life itself is not received adequately, hence they have a life existing with them according to their quality. This may be illustrated by the case of natural forms, into which the light of the sun is influent; such as the recipient forms are, such are the modifications of that light. In the spiritual world the modifications are spiritual; therefore in that world such as the recipient forms are, such is the intelligence and such the wisdom of the inhabitants; hence it is that good spirits and angels appear as the very essential forms of charity, whereas wicked spirits and infernals appear as forms of hatred.

ON CORRESPONDENCE WITH THE GRAND MAN OR HEAVEN.

3624. The universal heaven is so formed as to correspond to the Lord, His Divine Human [principle]; and man is so formed as to correspond to heaven in regard to all and singular things appertaining to him, and by heaven to the Lord. This is a great mystery, which is now to be revealed.

3625. It is from this ground that in speaking of angelic societies we can say they belong to some province of the body, as to that of the head, or of the breast, or of the abdomen, or of some particular member or organ therein; and this by reason of correspondence.

3626. That such a correspondence exists, is a thing most perfectly known in another life, not only to the angels, but also to spirits. The angels are hence acquainted with the most secret things that are in man, and with the most secret things which are in the world and in its universal nature; for, being in principles (or the first rudiments of things), they thence know the things derived from them.

3627. It is a general rule (or law), that nothing can exist or subsist from itself, but from another, that is, by another, as is manifest from all and singular things in nature. That the human body from without is kept in form by the atmosphere, is a known thing, and unless it was also kept in form by some acting or living force it would instantly fall to pieces. Everything unconnected with what is prior to itself, and by things prior, by what is prime (or first) immediately perishes. That the GRAND MAN, or influx thence, is that prior thing by which man, as to all and singular things appertaining to him, is connected with the First, that is, with the Lord, will be manifest from what follows.

3628. Not only the things appertaining to the human mind viz., to its thoughts and affections, correspond to things spiritual and celestial, which are the things of heaven from the Lord, but also that the whole man in general, and in particular whatever is in man, has such correspondence, insomuch that there is not the smallest part which does not correspond; also that man thence exists and continually subsists; and further, that unless there was such a correspondence of man with heaven, and by heaven with the Lord, thus with what is prior to himself, and by what is prior with what is prime (or first), he would not subsist a single moment, but would fall into annihilation. There are always two forces, which, as was observed, keep everything in its connection and in its form, —viz., a force acting from without, and a force acting from

within, in the midst of which forces is man kept in connection and form as to singular his parts, even the most minute. That the atmospheres are what keep the whole body in connection, by their continual pressure or incumbrance from without, is a known thing, and also that the aërial atmosphere, by its influx, keeps the lungs in their connection and form, and likewise its organ, which is the ear, with its forms constructed in it, agreeable to the modification thereof. The ethereal atmosphere, keeps the interior parts of the body in their connection, &c. To these forces, unless there were correspondent internal forces, which should react against those external ones, and thus keep the intermediate forms in due connection and equilibrium, they would not subsist a moment. Hence it is manifest that there needs must be two forces, in order that anything may exist and subsist. The forces which flow in and act from within are from heaven, and by heaven from the Lord, and in themselves have life. This is very evident from the organ of hearing; unless there were interior modifications which are of life, and to which there correspond exterior modifications which are of air, hearing would not exist. The same also is evident from the organ of sight; unless there was interior light which is of life, and to which corresponded exterior light, which is that of the sun, it would be impossible for vision to exist. The case is the same with all the other organs and members in the human body. There are forces acting from without which are natural and in themselves not alive, and there are forces acting from within, in themselves alive, which keep each other in its connection and cause it to live, and this according to the form such as is given it for use.

3629. That the case is really thus, few can believe, by reason that few are acquainted with what is spiritual and what is natural, and still fewer know how these principles are distinct from each other, also what correspondence is, and what influx, and that the spiritual principle, when it flows into the original forms of the body, presents living operations such as appear; and that without such influx and correspondence not even the most minute particle of the body could have life and be moved.

In respect to this circumstance, I have been informed, by living experience, not only that heaven in general flows in, but also societies in particular, likewise what the societies are and of what quality; what flows into this organ of the body, and into this and that member thereof; and, further, that it is not one society only which flows into each organ or member, but several, and that in each society, also, there are several; for the more there are, so much the better and stronger is the correspondence, inasmuch as perfection and strength arises from unanimity of many, who act as one in an heavenly form: hence results a more perfect and stronger tendency of acting upon particulars according to plurality.

3630. Hence it may appear that, all and singular, the viscera and members of the body, or organs of motion and sensation, correspond to societies in heaven; thus to so many as it were distinct heavens, and that from those societies, that is, by them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and present thus the effects which are apparent to man. These effects, however, appear to man no otherwise than as natural; thus altogether under another form, and under another appearance than what they are in their origin, insomuch that they cannot be known to be from heaven.

3631. All who come into heaven are organs, or members, of the GRAND MAN, and heaven is never shut; but in proportion to the members who enter, the stronger is the tendency to action [*conatus*], the stronger the force, and the stronger the action; and, further, the heaven of the Lord is immense, so as to exceed all belief. The inhabitants of this earth are very few respectively, and but as a pool of water in comparison with the ocean.

3632. Divine order, and the celestial order thence derived, is not terminated but with man, in his corporeal principles—viz., in his gestures, actions, looks, speech, external sensations, and in the delights thereof; these are the extremes of influx, which are then bounded. But the interior things which flow in are not such as they appear in externals, but have altogether a different appearance, a different countenance, a different

sensation, and a different pleasure. Correspondences teach what are their qualities and also representations.

3633. The universal heaven is such that every one is, as it were, the centre of all; for he is the centre of influxes through the heavenly form, from all, and hence an image of heaven results to every one, and makes him like unto itself, that is, a man. For such as the general [principle or form] is, such is a part thereof, inasmuch as the parts must needs be like unto their general [principle or form] in order to belong thereto.

3634. Man who is in correspondence—that is, who is principled in love to the Lord, and in charity towards his neighbour, and thence in faith—as to his spirit, is in heaven, and as to his body, in the world; and inasmuch as he thus acts in unity with the angels, he is also an image of heaven. And whereas there is an influx of all, or a general influx into particulars or parts, as was observed, therefore he is also a little heaven, under a human form; for it is by virtue of good and truth that man is man and distinct from brute animals.

3635. There are in the human body two [parts or principles], which are the fountains of all its motion, and also of all external or mere bodily action and sensation—viz., the heart and lungs. These correspond in such a manner to the GRAND MAN, or heaven of the Lord, that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the Lord's kingdom is celestial and spiritual. The celestial kingdom consists of those who are principled in charity towards their neighbour. The heart and its kingdom correspond to the celestial angels; the lungs and their kingdom correspond to the spiritual; the celestial and spiritual angels also flow into the things appertaining to the heart and lungs, insomuch that such things exist and subsist by influx thence.

3636. It is a most universal principle, that the Lord is the sun of heaven, and that thence comes all light in another life; and that to angels and spirits, or those who are in another life, nothing at all of the light of the world appears, and also that the light of the world which is from the material sun, is no other than darkness to the angels. From the sun of heaven,

or from the Lord, there is not only light, but also heat: howbeit it is spiritual light and spiritual heat. The light in the eyes of the angels appears like light, but it has in it intelligence and wisdom as being thence derived; and the heat of their senses is perceived as heat, but there is in it love as being thence derived; wherefore also love is called spiritual heat, and likewise constitutes the light of man's life. From this universal correspondence the rest are derived; for all and singular things have relation to good which is of love, and to truth which is of intelligence.

3637. The GRAND MAN, in respect to man, is the universal heaven of the Lord; but the GRAND MAN, in a supreme sense, is the Lord alone, for heaven is from Him, and all things therein correspond to Him. Inasmuch as the human race, by the life of evil and the persuasions of what is false thence derived, became altogether perverse; and inasmuch as in this case the inferior principles with man began to rule over the superior, or the natural principles over his spiritual, so that Jehovah or the Lord could no longer flow-in through the GRAND MAN—that is, heaven—and reduce them into order; therefore, hence came a necessity for the Lord's coming into the world, that hereby He might put on the human [principle], and make it Divine, and by it might restore order, so that the universal heaven might have relation to Him as to the only Man, and might correspond to Him alone, those being rejected who were principled in evil, and thence in what is false, beneath the feet—that is, out of the GRAND MAN. Hence they who are in the heavens are said to be in the Lord, yea, in His body, for the Lord is the all of heaven, wherein all and every one, share by distribution their respective provinces and offices.

3638. Hence it is that in another life all societies, how many soever they be, keep their situation constant in respect to the Lord, who appears as a sun to the universal heaven; and what is wonderful, and can scarce be credited by any one, because not apprehended, is that the societies therein keep the same situation in respect to each individual, where-soever he may be and howsoever he may turn himself and

move about; as, for instance, the societies which appear on the right are continually to his right hand, and those which appear on the left are continually to his left hand, although he changes his direction as to face and body. This, also, it has been given me frequently to observe by a turn of the body. Hence it is evident that the form of heaven is such as to have a constant reference to the GRAND MAN in respect to the Lord, and that all the angels are not only with the Lord, but in the Lord, or, what is the same thing, that the Lord is with them and in them; otherwise this circumstance could not have place.

3639. Hence all situations in heaven are determined in respect to the human body, according to points of direction [*plagas*] from it—that is, to the right, to the left, forwards and backwards, in whatever position—and also according to planes, as to the plane of the head and of its parts, as of the forehead, of the temples, of the eyes, and of the ears; also to the plane of the body, as to the plane of the shoulders, of the breast, &c., &c. It is known from the situation what the societies are, and to what province of man's organs and members they belong, and this in all cases infallibly; but more so from their genius and particular temper as to affections.

3640. The hells, which are very numerous, have also a constant situation, so that from the situation alone it may be known which they are, and of what quality. With respect to their situation, the case is similar; all things beneath man are in planes in every direction under the soles of the feet. Some appear thence, also, above the head, and dispersed in other places; not that they have their situation there, for it is owing to a persuasive phantasy which illudes, and appears to have a situation which in reality it has not.

3641. All appear erect, both they who are in heaven and they who are in hell, with the head upward and the feet downwards; nevertheless, in themselves, and according to angelic vision, they are in another position—viz., they who are in heaven are with the head towards the Lord, who is the sun there, and thus the common centre, from whom all position

and situation is determined; whereas the infernals, when viewed by the angels, are with the head downwards and the feet upwards, thus in a position opposite, and also oblique; for to the infernals, that is beneath which to the celestials is above, and that is above which to the celestials is beneath. Hence it is in some degree manifest how heaven may, as it were, make one with hell, or how they may together have one respect as to situation and position.

3642. One morning I was in consort with angelic spirits who acted in unity of thought and speech according to custom. This penetrated also towards hell, whereunto it was continued, insomuch that they appeared, as it were, to act in unity with the infernals; but the reason was that the good and truth appertaining to the angels was changed by a wonderful turn into what was evil and false with the infernals, and this by degrees as it flowed down where hell acted in unity by persuasions of what is false, and by lusts of what is evil. The hells, notwithstanding their being out of the GRAND MAN, are, nevertheless, in such a manner reduced, as it were, into one, and thereby kept in order, according to which are their consociations. Thus the Lord from His Divine [principle] rules also the hells.

3643. They who are in the heavens are in a serene aura of light like as of morning light, and of mid-day even verging to evening, in like manner that they are in heat, as of spring, of summer, and of autumn; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold. Between these in general there is an equilibrium; in proportion as the angels are in love, charity, and faith thence derived, in the same proportion they are in an aura of light and of vernal heat; and in proportion as the infernals are in hatred, and thence in false principles, in the same proportion they are in darkness and in cold. Light in another life has in it intelligence; heat has in it love; darkness, insanity; and cold, hatred.

3644. All men in the universal orb of the earths have their situation either in the GRAND MAN—that is, in heaven—or out of the GRAND MAN in hell as to their souls, or, what is

the same thing, as to the spirit, which is to live after the body's decease. Man does not know this during his life in the world, but still such is his situation, and he is thence ruled. All are in heaven according to the good of love and the truth of faith thence derived, and in hell according to the evil of hatred and the false principle thence derived.

3645. The universal kingdom of the Lord is a kingdom of ends and uses. It has been given me manifestly to perceive that Divine sphere—viz., of ends and uses, and certain things at the same time which are inexpressible. All and singular things flow forth from that sphere, and are ruled by it. So far as the affections, the thoughts, and actions, have in them an end of doing good from the heart, so far man, spirit, and angel, is in the GRAND MAN, that is, in heaven; but so far as man and spirit has an end of doing evil from the heart, so far he is out of the GRAND MAN, that is, he is in hell.

3646. With brute animals the case is similar as with men, as to influxes and correspondences—viz., that with them there is influx from the spiritual world, and afflux from the natural world, by which they are kept in form and order, and live; but the real operation exhibits itself differently according to the forms of their souls, and the forms of their bodies thence derived. The case herein is as with the light of the world, which flows into various objects of the earth in a like degree and manner, and, nevertheless, acts diversely in different forms, producing beautiful colours in some, and colours not beautiful in others. Thus, when spiritual light flows into the souls of brutes, it is received altogether differently, and thereby acts differently upon them, than when it flows into the souls of men; for the latter are in a superior degree, and in a more perfect state, and are such that they can look upwards, thus to heaven and to the Lord, wherefore the Lord can adjoin them to Himself, and give them eternal life; but the souls of brutes are such that they cannot do otherwise than look downwards, thus to earthly things alone, and thereby be adjoined solely to such things, in consequence whereof they also perish with the body. The ends regarded are what show the nature and quality of the life which man has, and the nature and

quality of the life which a beast has. Man may have spiritual and celestial ends; he may see them, acknowledge them, believe them, and be affected with them; whereas beasts can have no other than natural ends. Thus man may be in the Divine sphere of ends and uses, which is in heaven, and which constitutes heaven, but beasts can be in no other sphere than that of earthly ends and uses. Ends are nothing else but loves, for the things which are loved are regarded as ends. The reason why very many men do not know how to distinguish between their own life and that of beasts, is because they, in like manner, are in things external, and at heart are solely concerned about terrestrial, corporeal, and worldly objects; and persons of such a character believe themselves also to be like the beasts in respect to life, and that after death they shall be dissipated in like manner; for having no concern about things spiritual and celestial, they are likewise without knowledge of such things. Hence comes the insane notion of the men of modern times, in that they compare themselves to brute beasts, and do not see the internal distinction. But whosoever believes in celestial and spiritual things, or suffers spiritual light to flow in and act, he sees altogether according to a different view, and likewise discovers his superiority above brute animals.

3647. It was given me to see and perceive certain spirits as they were entering into another life, who in the life of the body regarded only things terrestrial, and accounted nothing else as an end to be pursued, nor were they initiated by any knowledges into good and truth. Their employment had been that of sailors and husbandmen. They appeared, as it was also perceived, to have so little life, that I thought it impossible for them to share eternal life like other spirits, being like machines scarcely animated; but the angels had tender care for them, and by the faculty which, as men, they possessed, insinuated into them the life of good and truth, whereby they were more and more restored, from a life resembling that of animals, to human life.

3648. There is an influx of the Lord through heaven also into the subjects of the vegetable kingdom, as into trees of

every kind, and into their fructifications, and into plants of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted upon their primitive forms which are in the seeds, it would be altogether impossible for them to vegetate and grow in so wonderful a manner and succession, but the forms therein are such that they do not receive anything of life. It is by virtue of this influx that they have in them an image of what is eternal and infinite, as is evident from this circumstance, that they are in a continual tendency [*conatus*] to propagate their genera and species, and thus to live as it were for ever, and also to fill the universe; this tendency is in every seed. Nevertheless, man attributes all these things, which are so wonderful, to mere nature, nor believes in any influx from the spiritual world, because in heart he denies it; although he might know that nothing can subsist except by what it exists, that production is continual creation.

3741. The kingdom of heaven resembles one man, because all and singular the things therein correspond to the only Lord, who alone is Man, that is, to His Divine human [principle]. (See Nos. 49, 288, 565, 1894.) By virtue of such correspondence with the Lord and by being an image and likeness of Him, heaven is called the GRAND MAN. From the Lord's Divine [principle] are derived all the celestial things which belong to good, and all the spiritual things which belong to truth, in heaven. All the angels are forms, or substances, formed according to the reception of the Divine principles which come from the Lord. The Divine principles of the Lord received by the angels are what are called celestial and spiritual, wherein the Divine life and the Divine light thence derived, exist and are modified, as in its recipients. Hence it is, that the forms and material substances appertaining to man are also of such a nature, but in an inferior degree, as being grosser and more composite. That these also are forms recipient of celestial and spiritual things, is very manifest from signs absolutely visible; as from thought, which flows into the organic forms of the tongue, and produces speech; from the affections of the mind, which present them-

selves visible in the face ; and from the will, which, by the muscular forms, flows into actions, &c. Thought and will, which produce such effects, are spiritual and celestial principles, whereas the forms or substances which receive them and put them into act, are material ; that these latter were formed altogether for the reception of the former is evident. Hence it is plain, that the latter are derived from the former, and that unless they were so derived, they could not possibly exist such as they are.

3742. That there is only one principle of life, and that it is from the Lord alone, and that angels, spirits, and men, are only recipients of life, has been made known to me by experience so manifold, as to leave not a shadow of doubt concerning it. All heaven is in a perception that this is the case, insomuch that the angels manifestly perceive the influx, and also how it flows in, and likewise the quantity and quality of their reception. When they are in a fuller state of reception, they are then in their peace and felicity, otherwise they are in a state of restlessness and of some anxiety. Nevertheless, life is appropriated to them from the Lord, so that they perceive that they live as it were of themselves, but yet know that it is not of themselves. The appropriation of the Lord's life is an effect of His mercy and love towards the universal human race, in that He is willing to give Himself, and what is His, to every one, and that He actually gives, so far as they receive ; that is, so far as they are in the life of good and in the life of truth, as likenesses and images of Him. And whereas such a Divine effort proceeds continually from the Lord, therefore His life is appropriated.

3743. The wicked appropriate evil to themselves, because they do not believe that evils are from hell ; good cannot be appropriated to them, because they believe that good is from themselves, and not from the Lord. Nevertheless, the wicked, and also those in hell, are forms recipient of life from the Lord, but such forms, that they either reject, or suffocate, or pervert good and truth ; and thus goods and truths which are derived from the life of the Lord, become with them evils and falses. The case herein is like that of the sun's light,

which, although white itself and the one only principle of light, is nevertheless varied as it passes through, or flows into, various forms, and thence produces all the varieties of colours, beautiful and delightful, as well as those which are not beautiful and not delightful.

3744. Hence then it may appear what the nature and quality of heaven is, and from what ground it is that heaven is called the GRAND MAN. The varieties, as to the life of good and truth therein, are innumerable, and are according to the reception of life from the Lord. These varieties have a relation to each other, altogether similar to what subsists between the organs, members, and viscera in man; all which are forms in a perpetual variety recipient of life from their soul, or rather by their soul from the Lord, and yet, notwithstanding such their variety, they together constitute one man.

3745. How great the variety is in the life of good and truth, and what is its nature and quality, may appear from the variety in the human body. It is a well-known fact, that no two organs and members are alike; for instance, that the organ of sight is not like the organ of hearing; the same is true of the organ of smelling, the organ of taste, and also the organ of touch, which last is diffused throughout the whole body. So also of the members—the arms, the hands, the loins, the feet, and the soles of the feet. And so likewise of the viscera which lie hidden within, as those of the head—viz., the *cerebrum*, the *cerebellum*, the *medulla oblongata*, and the *medulla spinalis*, with all the minute organs, viscera, vessels, and fibres of which they are composed; also those appertaining to the body beneath the head, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, the mesentery, and the kidneys, &c., &c. All and each of these, it is well known, are dissimilar in form and in function, and so much so as to constitute entire difference. In like manner, there are forms within forms, which also are of such variety that no one form, nor even one particle thereof, is altogether like another, that is, so like that it may be substituted in place of another without some, though, it may be, a very small alteration. These things all and each correspond

to the heavens, but in such a manner that the things in man which are corporeal and material, in heaven are celestial and spiritual ; and they so correspond, that the material exist and subsist from the spiritual.

3747. There are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens ; and that man so corresponds to the three heavens, as to be himself, in image, a little heaven, when he is principled in the life of good and truth, and by that life is an image of the Lord. I have been instructed concerning these degrees of life, that it is the last degree of life which is called the external or natural man, by which degree man is like the animals as to concupiscencies and phantasies. And that the next degree of life is what is called the internal and rational man, by which man is superior to the animals, for by virtue thereof he can think and will what is good and true, and have dominion over the natural man, by restraining and also rejecting its concupiscencies, and the phantasies thence derived ; and moreover, by reflecting within himself concerning heaven, yea, concerning the Divine Being, which the brute animals are altogether incapable of doing. And that the third degree of life is what is most unknown to man, although it is that through which the Lord flows into the rational mind, thus giving man a faculty of thinking as a man, and also conscience and perception of what is good and true, and elevation from the Lord towards Himself. But these things are remote from the ideas of the learned of our age, who only debate and dispute whether such things be ; and who, so long as they do this, are incapable of knowing that they do exist, and still less of knowing what they are.

3884. The GRAND MAN is the universal heaven, which, in the general, is a likeness and image of the Lord, and correspondence is that of the Lord's Divine principle with the celestial and spiritual things therein, and of the celestial and spiritual things therein with the natural things which exist in the world, and principally with those which exist in man. Thus there is a correspondence of the Lord's Divine principle, through heaven, or the GRAND MAN, with man, and

with all the parts of man, insomuch that man exists, that is subsists, from thence. The real respiration of heaven is internal (heaven is in man in whatever place he be, and thus when it pleases the Lord to open the eyes of his spirit, he may be in heaven, and yet not be withdrawn from the body) and on that account imperceptible to man; but by a wonderful correspondence it flows into man's respiration, which is external, that is, belongs to the body, and if man were deprived of this influx, he would instantly drop down dead. The cardiac pulses of heaven, or the GRAND MAN, have correspondence with the heart; and the respirations of heaven, or the GRAND MAN, have correspondence with the lungs and their respirations, but they are both unobservable to man, being imperceptible, because internal.

3885. All the creatures on earth derive their pulses and their respirations from the GRAND MAN. The reason why they do not take place at the same instant in all is, because both the cardiac pulse and the pulmonary respiration which exist in the heavens, pass off into a sort of continuity, and thus into effort, which is of such a nature as to excite those motions variously according to the state of every subject.

3886. The pulse of the celestial societies flows into the pulse of the spiritual, and thus goes forth and passes into nature. And the discourse of the celestial angels is not heard by the spiritual angels, but is perceived under a species of pulse of the heart, and this because the discourse of the celestial angels is not intelligible to the spiritual angels, for it is produced by the love affections, whereas that of the spiritual is produced by intellectual ideas, and the love affections belong to the province of the heart, but the intellectual ideas to the province of the lungs.

3887. The celestial angels are they who have been principled in love to the Lord, and thence in all wisdom; are in a state of innocence and peace superior to others. They appear to others like infants, for a state of peace and innocence presents such an appearance. Everything in their kingdom is as if it were alive before them, for whatever comes immediately from the Lord is alive. Such is the celestial kingdom. The

spiritual angels are such as have been in the good of charity towards their neighbour ; they wish to be allowed to do good to others. The more they will and desire this, so much the greater is their intelligence and felicity ; for every one is gifted with these according to the use which he yields from the will-affection, such is the spiritual kingdom. The influx from the celestial kingdom into the spiritual is similar to the influx of the heart into the lungs, and also of all things which belong to the heart into all things which belong to the lungs ; for the heart rules in the whole of the body, and in all its parts, by the blood-vessels, as the lungs rule by respiration. Hence there is an influx in every part of the body, as of the heart into the lungs, but according to the form and state of each part. Hence too comes all the sensation, as well as all the action, which are proper to the body, as may appear from fœtuses and new-born infants, which are not capable of any bodily sensation, nor of any voluntary action, until their lungs are opened, and thereby an influx given of the one into the other. The case is similar in the spiritual world, only with this difference, that the spiritual world does not contain things corporeal and natural, but things celestial and spiritual ; which are the good of love and the truth of faith. Hence the cardiac motions, with the inhabitants of the spiritual world, are according to the states of love, and the respiratory motions according to states of faith ; the influx of the one into the other causing in them spiritual sensation and spiritual action. All perception and sensation, and all energy and action, even in man, are derived from them.

3888. These two kingdoms have their manifestations and fixedness in man, by means of the two kingdoms in him—viz., the kingdom of the will and the kingdom of the understanding. The will is that to which the pulse of the heart corresponds, and the understanding is that to which the respiration of the lungs corresponds.

3890. Heaven, or the GRAND MAN, is distinguished into innumerable societies, and in general into as many as there are organs and viscera in the human body, and that each particular society belongs to one of those organs and viscera.

Also, that the societies, although innumerable and various, still act in unity, as all things in the body, although various, are one. The societies therein, which belong to the province of the heart, are celestial societies, and are in the midst, or in the inmost principles; but those which appertain to the province of the lungs, are spiritual societies encompassing the celestial, and being in exterior principles. The influx from the Lord is through the celestial into the spiritual, or through the centre into the circumference; that is, through inmost into exterior principles. The reason of this is, because the Lord flows in by love or mercy, whence comes all that is celestial in His kingdom; and through love or mercy, He flows into the good of faith, whence comes all that is spiritual in His kingdom, and this with ineffable variety. Yet the variety does not arise from the influx, but from the reception.

3891. Not only the universal heaven respire as one man, but also the individual societies in consort, and even every single angel and spirit in particular.

3892. The Most Ancient people, who were celestial men, and who were eminently in love to the Lord, had no external respiration like their posterity, but internal. They respired with the angels with whom they were in consort, because they were in celestial love. Their states of respiration were altogether according to their states of love and consequent faith.

3894. The respirations of angels and spirits are altogether according to the states of their love and consequent faith; and it is from this ground that one society does not respire in the same manner as another. Also, that the wicked, who are in self-love and the love of the world, and thereby in what is false, cannot abide in consort with the good, but when they come near them seem to themselves unable to respire, and appear, as it were, to be suffocated. Hence it may appear that they who are in what is evil and false cannot be in the GRAND MAN, or in heaven, for when their respiration begins to cease in consequence of approximation thereto, instantly all their appreciation and thought also ceases, and likewise all their energy to do what is evil, and to persuade what is false,

and with their energy all action and vital motion perishes, until they are again among kindred spirits.

CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE WITH THE CEREBRUM AND THE CEREBELLUM.

4040. When the brain is denuded of the skull and the teguments which encompass it, wonderful circumvolutions and gyres are brought into view, containing what are called the cortical substances. From these run the fibres which constitute the medulla part of the brain. These fibres then proceed by nerves into the body, and there perform functions according to the directions and sovereign disposals of the brain. All these things are altogether in a heavenly form, such form being imprinted by the Lord on the heavens, and thence on those things which are in man, and especially on his cerebrum and cerebellum.

4041. The heavenly form is stupendous, and altogether exceeds all human intelligence, for it is far above the ideas of the forms which man can in any way conceive from worldly things, even by analytic means. All the heavenly societies are arranged in that form, and there is a gyration along the forms, which angels and spirits are not sensible of. This is like the case of the flux of the earth about its axis daily, and about the sun yearly, which the inhabitants do not perceive. The quality of the heavenly form in the lowest sphere was shown me; it was like that of the circumvolutions which appear in the human brains, and it was given me perceptibly to see that flux or those gyrations. The brain is formed according to the form of the fluxion of heaven. The interior things, however, which are therein, and which do not appear to the eye, are according to the interior forms of heaven, which are quite incomprehensible. Man is created according to the forms of the three heavens; thus there is impressed on him the image of heaven, so that man is in the least form a little heaven. Hence comes his correspondence with the heavens.

4042. Hence it is that through man alone there is a descent from the heavens into the world, and an ascent from the world into the heavens. The brain and its interiors are the means by which the descent and ascent is effected, for there are the very principles, or the first and last ends, from which all and singular the things in the body flow forth and are derived. It is there also whence come the thoughts which are of the understanding, and the affections which are of the will.

4044. For what is natural is nothing but a representation of things spiritual, from which it exists and subsists, and is representative in sort, as it is correspondent.

4054. The brain, like heaven, is a sphere of ends, which are uses, for whatever flows from the Lord is an end having respect to the salvation of the human race. This is the end which rules in heaven, and which thence rules in the brain; for the brain, where the mind of man is, has respect to ends in the body, to wit, that the body may serve the soul, that the soul may be happy to eternity. But there are some men who have no end *to use*, only of enjoying the company of friends and mistresses, and the pleasure thence resulting, thus who live in self-indulgence alone, and whose sole concern is a concubine, and whether a private or a public one it is for the same end. The number of such at this day is incredible, and as soon as they ingratiate themselves with others their sphere operates, and extinguishes in others the affections of truth and good, and when these affections are extinguished they are in the pleasure of their friendship. They cause obstipations of the brain, and induce in it stupidity, and cause a dulness, langour, and privation of affection.

They are pests, and destructions in civil life; they appear to be good, delightful, facetious, and ingenious, for they are skilled in grace and fashion, and in the art of insinuating themselves thereby, especially into friendship; but they know not, nor are willing to know, what it is to be a friend to good, or what is the nature of the friendship of good.

4219. Heaven is called the GRAND MAN, because it cor-

responds to the Lord's Divine Human; for the Lord is the only Man, and so much as an angel and spirit, or a man on the earth, has from Him, so far they also are men. Let not any one believe that man is man from the fact of having a human face, body, brains, and viscera and members. These things are common to him with brutes, wherefore also they die and become a carcase; but man is man in that he is capable of thinking, and willing, as a man, thus of receiving those things which are Divine. By these things man distinguishes himself from beasts and savages, and also becomes a man in another life in regard to his quality, according as those things have been appropriated to him by reception in the life of the body.

4224. Organic forms are not only those which appear to the eye, and which can be discovered by microscopes; but there are also organic forms still purer which cannot possibly be discovered by any eye, whether naked or assisted. The latter forms are of an interior kind, as the forms which are of the internal sight, and, finally, those which are of the intellect, which latter are inscrutable; but still they are forms, that is, substances, it not being possible for any sight, not even intellectual, to exist but from something. It is also known in the learned world, that without substance, which is a subject, there exists not any mode, or any modification, or any quality, which manifests itself actively. Those purer or interior forms which are inscrutable, are what form and fix the internal senses, and also produce the interior affections. With these forms the interior heavens correspond, because they correspond with the senses thereof, and with the affections of these senses. But inasmuch as several things have been discovered to me concerning those forms, and their correspondence, they cannot be clearly expounded unless they are severally and specifically treated of, wherefore also in the following work, by the Divine mercy of the Lord, it is allowed me to continue what was begun in the foregoing part concerning the correspondence of man with the GRAND MAN, to the intent that man may know, not from any ratiocination, still less from any hypothesis, but from experience itself, how the real case is with him, and with his internal man which is called his soul,

and, lastly, with his conjunction with heaven, and by heaven with the Lord; consequently, what is the ground whence man is man, and by what he is distinguished from the beasts; and, moreover, how man separates himself from that conjunction and conjoins himself with hell.

4225. It is expedient previously to observe who are within the GRAND MAN, and who are out of that Man. All who are in love to the Lord, and in charity towards the neighbour, and do good to him from the heart according to the good appertaining to him, and who have a conscience of what is just and equitable, are within the GRAND MAN, for they are in the Lord, consequently in heaven; but all who are in self-love and the love of the world, and thence in concupiscences, and do good only for the sake of laws, of self-honour, and worldly wealth, and for the sake of reputation thence derived, thus who interiorly are merciless, in hatred and revenge against their neighbour, because of themselves and the world, and delighted with his hurt when he does not favour them, are out of the GRAND MAN. Such persons do not correspond with any organs and members in the body, but with various corruptions and diseases therein induced. They who are out of the GRAND MAN, that is, out of heaven, cannot possibly enter it, for they are contrary lives; yea, if by any means they do enter, as is the case sometimes with such as, in the life of the body, have had the art to feign themselves angels of light when they come thither (which is permitted occasionally in order that their quality may be known), they are admitted only to the first entrance, that is, to those who as yet are simple, and not fully instructed, on which occasion they who enter as angels of light can scarcely stay there a moment, because the life of love to the Lord and of charity towards the neighbour prevails there; and as nothing there corresponds to their life, they can scarcely respire. Hence they begin to be tormented, for respiration is according to freedom of the life, the interiors being seized with anguish and torments; wherefore they cast themselves down headlong, and this to hell, where they get their respiration and faculty of motion; hence it is that life in the Word is represented by

mobility. They who are in the GRAND MAN are in freedom of respiration, when in the good of love; but still they are distinguished according to the quality and quantity of good. Hence there are so many heavens, which in the Word are called mansions (John xiv. 2); and every one in his own heaven is in his own life, and has influx from the universal heaven, every one therein being the centre of all influxes, hence in the most perfect equilibrium; and this according to the stupendous form of heaven, which is from the Lord alone; thus with all variety.

4226. Sometimes spirits recently deceased, who interiorly have been evil during their lives in the world, but exteriorly have borrowed an appearance of good by the works which they have done for others for the sake of themselves and the world, have complained that they were not admitted into heaven, they having no other opinion of heaven than as of a place into which they might be admitted by favour. But answer was made them that heaven is not denied to any one, and if they were desirous of it they might be admitted. Some also were admitted to the heavenly societies which were nearest to the entrance; but when they came thither, by reason of the contrariety and repugnance of the life, they perceived, as was said, a cessation of respiration, an agony and torment, as it were, infernal, and cast themselves down thence, saying afterwards that heaven to them was hell, and that they in no wise believed that heaven was such a place.

4227. There are such of each sex who have been such in the life of the body, that wherever it was in their power they sought by art and deceit to subdue to themselves the minds of others, with a view to rule over them, especially with the powerful and the rich, that they might be the only ones to rule under their name; and who have acted covertly and removed others, especially the well-disposed, and this by various methods, not, indeed, by blaming them, because probity defends itself, but by other methods—by perverting their counsels, calling them simple and also evil, and by attributing misfortunes to them if any come to pass, besides other things of a similar nature. They who have been such in the

life of the body are also such in another life, for his own life follows every one. Concerning these spirits I can say this, that they obsess the thoughts and will of men who are like them, and with such insinuate themselves into their affection and intention, so that they cannot in any wise know, without the Lord's mercy, that such spirits are present, and that they are in the society of such. These spirits correspond to the corruptions of the purer blood of man, which blood is called the animal spirit, which the corruptions enter without order, and wherever they diffuse themselves they are like poisons which induce cold and torpor in the nerves and fibres, from which break forth the most grievous and fatal diseases. When such act in consort they are known by this, that they act in a quadruped manner on the hinder part of the head; for they who act under the occiput operate more clandestinely than others, and they who act on the hinder part are desirous to bear rule. Men of this sort said that from the women they could conceive several designs, because they are quicker and more cunning in their views of such things.

4318. Of intelligence proper to the angels, the chief is to know and perceive that all life is from the Lord, also that the universal corresponds to His Divine human [principle], and consequently that all angels, spirits, and men correspond to heaven; likewise to know and perceive the quality of such correspondence. These are the principles of intelligence in which angels are superior to men; hence they know and perceive innumerable things which are in the heavens, and hence also those which are in the world; for the things which exist in the world and its nature are causes and effects from the former as principles.

4319. Man, spirit, or angel does not act, think, or speak from himself, but from others, and again from others, and so forth, and thus all and each from the first principle. It was shown by living experiences (such as are given in the other life, but cannot be given in the world) that the wicked think, will, and act from hell, and the good from heaven, that is, through heaven from the Lord, and that still both evils and goods appear to be as from themselves.

4320. The reason why the life, which is from the Lord alone, appears with every one as if it was in himself, is from the love or mercy of the Lord towards the universal human race, in that He is willing to appropriate to every one what is his own, and to give to every one eternal happiness. That love appropriates to another what is his own is a known thing, for it presents itself in another, and makes itself present in him; how much more the Divine love! In regard to the wicked receiving the life which is from the Lord, the case is the same as with worldly objects, which all receive light from the sun, and thence colours, but according to their forms. Objects which suffocate the light and pervert it, appear of a black or filthy colour, but still they have their blackness and filthiness from the sun's light. So it is with the light or life from the Lord with the wicked; but such life is not life, but spiritual death, as it is called.

4321. Although these things appear paradoxical and incredible to man, still they are not to be denied because experience itself dictates the same. If all things whose causes are not known were to be denied, innumerable things would be denied which exist in nature, the causes whereof are known scarcely to a thousandth part; for so many and so great arcana are contained therein, that what a man knows is scarcely anything in respect to what he does not know. How much more is this the case in regard to the arcana existing in the sphere which is above nature, that is, in the spiritual world! As, for instance, in regard to these arcana, that there is only one life, and that all live by virtue of it, each differently from another; that even the wicked live from the same life, and also the hells, and that the life which flows in acts according to reception; that heaven is arranged in each order by the Lord; that it resembles a man, whence it is called the GRAND MAN, and that hence every single thing appertaining to man corresponds thereto; that man, without influx thence into every single thing appertaining to him, cannot subsist even for a moment; that all in the GRAND MAN keep their situation constant, according to the quality and state of truth and good in which they are principled; that

situation in this state is not situation, but state, and hence they constantly appear to the left who are to the left, to the right who are to the right, &c., &c., directly and obliquely, at a lesser or greater distance, who are there, howsoever and to whatsoever quarter the spirit turns himself about. The Lord, as a sun, constantly appears to the right, at a middle altitude there, a little above the plane of the right eye; and that all things have relation there to the Lord as a sun, and to a centre, thus to their only source or principle from which they exist and subsist; and inasmuch as all appear before the Lord constantly in their own situation, according to their states of good and truth, therefore they appear in like manner to each other, because the Lord's life, consequently the Lord, is in all who are in heaven, not to mention innumerable other arcana.

4323. That there is a correspondence of everything in man with heaven I have already endeavoured to show, and this from living experience from the world of spirits, and from heaven, to the end, that man may know whence he exists and subsists, and that hence there is a continual influx into him. Henceforth in like manner it shall be shown from experience that man rejects the influx from heaven, that is, through heaven from the Lord, and accepts the influx from hell; but that still he is continually kept in correspondence with heaven by the Lord, to the intent that he may, if he chooses it, be led from hell to heaven, and through heaven to the Lord.

4324. We have already treated of the correspondence of the heart and lungs, also of the brain with the GRAND MAN; we shall now treat of the correspondence with the external sensories—viz., with the sensory of seeing, or the eye; of hearing, or the ear; of smelling, tasting, and touching; but first concerning correspondence with sense in general.

4325. Sense in general, or general sense, is distinguished into voluntary and involuntary; voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum. In man these two general senses are conjoined, but still distinct; the fibres which issue forth from the cerebrum exhibit in general the voluntary sense, and the fibres from

the cerebellum the involuntary; the fibres of this double origin conjoin themselves in the two appendixes which are called the *medulla oblongata* and the *medulla spinalis*, and pass through them into the body, and form together its members, viscera, and organs. The parts which surround the body, as the muscles and the skin, and also the organs of the senses, receive for the most part fibres from the cerebrum; hence man has sense, and hence motion according to his will; but the parts which are within that enclosure, and are called the viscera of the body, receive fibres from the cerebellum. Hence man has no sense thereof, neither are those parts under the disposal of his will.

From these considerations it may in some degree appear what sense in general is, or the general voluntary sense, and the general involuntary sense.

It is, moreover, to be observed, that there must needs be a general principle in order that there may be any particular principle, and that the particular principle cannot possibly exist and subsist without the general; and that every particular is circumstanced according to the quality and state of the general; this is the case also with sense appertaining to man and likewise with motion.

4326. There was heard a soft and gentle noise, which flowed down from on high above the occiput, and continued about the whole region thereof. I wondered who they were. It was told me that they were those who had relation to the general involuntary sense, and it was further told me that they could well perceive a man's thoughts, but are not willing to expound and utter them; like the cerebellum which perceives all that the cerebrum does, but does not publish it.

When their operation ceased, which was manifest in all the province of the occiput, it was shown how far it extended itself; it was first determined to the whole face, afterwards it drew itself towards the left part of the face, and lastly towards the ear in that part, by which circumstance was signified the quality of the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced.

The influx from the cerebellum insinuates itself chiefly into

the face, as is manifest from this consideration, that the mind [*animus*] is inscribed on the face, and the affections appear in it, and frequently without man's will, as in the case of fear, awe, shame, various kinds of joy and of sorrow, besides many other affections, which are thereby made known to another person, so that he discovers from the face what affections and changes of the soul and mind take place; these proceed from the cerebellum by means of its fibres, when there is nothing of simulation within. Thus it was shown that the general sense in the earliest times, or with the most ancient people, occupied the whole face, and that successively after those times it occupied only the left part thereof, and finally after these latter times it spread itself out of the face, so that at this day there is scarcely any general involuntary sense remaining in the face. The right part of the face, with the right eye, corresponds to the affection of good, but the left to the affection of truth; the region where the ear is, corresponds to obedience alone, without affection. For with the most ancient people, whose age was called the golden age, because they lived in a state of integrity, in love to the Lord, and in mutual love, like the angels, all the involuntary principle of the cerebellum was manifested in the face; and at that time they knew not how to exhibit any other thing in the countenance, than as heaven flowed into the involuntary tendencies, and thence into the will. But with the ancients whose age was called the silver age, because they were in a state of truth, and thence in charity towards their neighbour, the involuntary principle of the cerebellum was not manifested in the right side of the face, but only in the left; whereas with their posterity, whose time was called the iron age, because they lived not in the affection of truth but in the obedience of truth, the involuntary principle was no longer manifested in the face, but betook itself to the region about the left ear. I have been instructed, that the fibres of the cerebellum have thus changed their afflux into the face, and that instead thereof, fibres from the cerebrum have been translated thither, which in such case have rule over those which are from the cerebellum, and this from an endeavour to form the features of the face according

to the disposal of man's own proper will, which is from the cerebrum. It does not appear to man that these things are so, but it is very manifest to the angels from the influx of heaven and from correspondence.

4327. Involuntary general sense at this day is such with those who are principled in the good and truth of faith; but with those who are principled in evil, and thence in false, there is no longer any involuntary general sense which manifests itself, either in the face, or in the speech, or in the gesture, but there is a voluntary principle which assumes the semblance of the involuntary, or natural, as it is called, which they have made such by frequent use or habit from infancy. The nature and quality of this sense with such persons was shown by influx, which was tacit and cold, into the whole face, both into the right side thereof and into the left, and thence determining itself towards the eyes, and from the left eye extending itself into the face; thereby was signified that the fibres of the cerebrum have intruded themselves, and bear rule over the fibres of the cerebellum, and that hence a counterfeit, pretended, lying, and deceitful principle inwardly reigns, and outwardly appears sincere and good. Its being determined towards the left eye, and thence also into the face, signified that they regard evil as an end, and use the intellectual part to obtain their end, for the left eye signifies the intellectual principle. These, at this day, are they who for the most part constitute the general involuntary sense, who yet in old time were the most celestial of all, but at this day they are the most wicked of all, and this principally from the Christian world; their numbers are great, and they appear beneath the occiput and at the back. For they who have relation to that sense at this day, are such as think deceitfully and contrive evils against their neighbour, and put on a friendly countenance, yea, most friendly, and also like gestures, and discourse with sweetness as if endowed with a greater measure of charity than others, when yet they are the most bitter enemies, not only of him with whom they hold commerce, but also of mankind. Their thoughts were communicated to me, which were wicked and abominably full of cruelty and butchery.

4328. It was also shown me how the case is in general with the voluntary and intellectual principles. The most ancient people, who constituted the Lord's celestial Church, had a voluntary principle, in which was good, and an intellectual principle in which was truth, thence derived, which two principles with them made one; but the ancients who formed the Lord's spiritual Church, had the voluntary principle utterly destroyed, but the intellectual principle entire, in which the Lord, by regeneration, formed a new voluntary principle, and thereby also a new intellectual principle. How the case had been in respect to the good of the celestial Church, was shown by a pillar descending out of heaven, which was of an azure colour; on its right side was a lucidity, like the flaming lucidity of the sun. Hereby was represented their first state; by the azure colour their voluntary good, and by the flaming lucidity their intellectual good; and afterwards the azure blue of the pillar passed into an obscure flaming principle, whereby was represented their second state, and that their two lives,—viz., of will and of understanding—still acted in unity, but more obscurely as to good from the will; for blue signifies good, and flaming lucidity truth derived from good. Presently the pillar became altogether black, and around it there was a lucidity, which was variegated by something whitish, and presented colours, whereby was signified the state of the spiritual Church; the black pillar signified that the voluntary principle was altogether destroyed, being nothing but evil; the lucidity, variegated by something whitish, signified the intellectual principle in which was a new voluntary principle from the Lord; for in heaven the intellectual principle is represented by lucidity.

4329. These who in the other life constitute the common (or general) voluntary sense, and who by knowledges of good and truth have acquired to themselves the faculty of seeing things intuitively from a general principle, and thence contemplate things at large, and discuss a point instantly whether it be so or not, they indeed see things as in obscurity, because from the general principle they see what is contained therein, but as the things are distinctly arranged in the general

principle, therefore they still see them in clearness. This voluntary sense belongs only to the wise. A general principle and a universal principle are not anything, unless there be in them particulars and singulars from which they subsist and are so called, and that they so far subsist in proportion as particulars and singulars are in them; and that hence it is manifest that the Lord's universal Providence, without the most singular providences which are in it, and from which it exists, is altogether nothing, and that it is stupid to insist upon the existence of anything universal as appertaining to the Divine [principle or being], and thence to take away the singulars.

4330. Inasmuch as the three heavens together constitute the GRAND MAN, and all the members, viscera, and organs of the body, according to their functions and uses, correspond to that Man, therefore not only those things which are external and perceptible to the sight correspond thereto, but also those things which are internal and not apparent to the sight, consequently both those things which are of the external man and those which are of the internal man. The societies of spirits and angels to which the things of the external man correspond, are in a great part from this earth; but those to which the things of the internal man correspond are for the most part from other earths; those societies in the heavens act in unity, like the external and internal man with the regenerate. Nevertheless, few at this day come from this earth into another life, with whom the external man acts in unity with the internal; for the generality are sensual, inasmuch that there are few who believe any other than that the external of man is the all of man, and when this is put off, as is the case at death, that there is scarcely anything remaining which lives; still less that the internal is that which lives in the external, and when this latter is put off, the former lives in an especial manner.

4403. What was the quality of spirits, and to what province of the body they belonged, it has been given me to observe and know, from their situation and place with me; likewise from the plane in which they were, and from their

distance in that plane. They who were seen near me were for the most part subjects of entire societies, for societies send from themselves spirits to others, and by them perceive the thoughts and affections, and thus communicate. They who appear above and near the head, are they who teach, and also suffer themselves easily to be taught; they who are beneath the hinder part of the head, are they who act tacitly and prudently; they who are near the back, in like manner, but with a difference; those at the thorax or breast, are they who are in charity; those at the loins are such as are in conjugal love; those at the feet are such as are natural; and those at the soles of the feet are the grosser of that kind. But they who are at the face are of a deeper nature according to the correspondences with the sensories which are there; thus they who are at the nostrils are such as excel in perception; they who are at the ears are such as obey; they who are at the eyes are such as are intelligent and wise, and so forth.

4404. At this day few know that there is a correspondence of spiritual with natural things, or in other words of those things which are of the internal man with those which are of the external man. As to the correspondences of the senses, the sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience; and the sense of seeing to the affection of understanding and of growing wise.

4405. The reason why the sense of seeing corresponds to the affection of understanding and of growing wise, is because the sight of the body altogether corresponds to the sight of its spirit, thus to the understanding. For there are two lights—one which is of the world, from the sun; the other which is of heaven, from the Lord; in the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence. Hence, so far as with man the things which are of the light of the world are illuminated by those of the light of heaven, so far the man understands and is wise; thus so far as they correspond.

4406. As the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding, and is called intellectual sight; those things also which man perceives are called the objects of that sight; and also in common discourse it is usual to say that objects are seen when they are understood. Light and illumination likewise, and consequent clearness, are predicated of the understanding; and on the other hand shade and darkness, and consequent obscurity. These and similar things have come to be expressed in man's ordinary discourse, because they correspond, for his spirit is in the light of heaven, and his body in the light of the world, and it is his spirit which lives in the body, and also thinks. Hence several things which are of an interior kind, have thus fallen into expressions of outward speech.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the rest of man's organs of sense; it is also modified by a more subtle atmosphere than the ear, on which account likewise the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is that certain animals, inasmuch as they are void of understanding, have two, as it were, succenturiate cerebra within the orbits of their eyes, for their intellectual principle depends on their sight; whereas man is not so (formed), but has the advantage of a large cerebrum, that his intellectual principle may not depend upon his sight, but his sight upon his intellectual principle. That the sight of man depends upon his intellectual principle, is very manifest from this consideration, that his natural affections effigy themselves representatively in the face; whereas the interior affections, which are of the thought, appear in the eyes from a certain flame of life, and consequent evibration of light, which sparkles forth according to the affection in which the thought is. This also man knows and observes, although not instructed by any science, because his spirit is in society with spirits and angels in the other life, who know it from evident perception.

4408. That there is a correspondence of the ocular sight with the intellectual sight, appears manifestly to those who reflect, for the objects of the world, which all derive something from the light of the sun, enter in by the eye, and store themselves up in the memory; and this evidently under a like visual appearance, for the things which are thence reproduced are seen within. Hence the imagination of man, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly, they constitute thought, and this also under some visual appearance, but more pure; and the ideas of this latter are called immaterial and intellectual. That there is an interior light in which is life, consequently intelligence and wisdom, which illuminates the interior sight, and meets those things which have entered by external sight, is clearly manifest. Also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter by hearing, are also changed within into appearances, like those of the visual objects from the light of the world.

4409. Inasmuch as ocular sight corresponds to intellectual sight it also corresponds to truths, for all things which are of the intellect have relation to truth, and also to good—viz., that it may not only know good, but also may be affected by good. All things likewise of the external sight have relation to truth and good, since they have relation to the symmetries of objects, consequently to their beauties and pleasantnesses thence derived. Any person of discernment may see that all things in nature, both in general and in particular, have relation to truth and good; and by this also he may know that universal nature is a theatre representative of the Lord's kingdom.

4410. By much experience it has been made manifest to me, that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to the affections of truth which are also of the understanding; consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith. The ground of such corre-

spondence is, because in the light which is from the Lord, there is not only light but also heat; the light itself is the truth which proceeds from the Lord, and the heat is the good. Hence, and also from the influx into the two hemispheres of the brain, there is such correspondence; for they who are in good are to the right of the Lord, and they who are in truth to the left.

4411. All the things which are in the eye have their correspondences in the heavens, as the three humours, the aqueous, the vitreous, and the crystalline; and not only the humours, but also the coats, yea, each individual part. The interior things of the eye have more beautiful and pleasant correspondences, but with a difference in each heaven. When the above light, which proceeds from the Lord, flows into the inmost or third heaven, it is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately and immediately, it is received as the truth which is from charity; but when this truth flows into the last or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city wherein are palaces; thus the correspondences succeed each other even to the external sight of the angels. In like manner in man, in his ultimate principle, which is the eye, the above (truth) is presented materially by the sight, whose objects are the things appertaining to the visible world. The man who is in love and charity, and thence in faith, has his interiors such, for they correspond to the three heavens, and he is in effigy a little heaven.

4414. The differences of light in heaven are as many as are the angelic societies which constitute heaven, yea, as many as are the angels in each society; the reason is because heaven is arranged according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, consequently according to the receptions of the light derived from the Lord. Hence it is that the light is not exactly similar anywhere in the universal heaven but differs according as it is differently tempered with the flaming and the bright white principles, and according to the degrees of its

intenseness; for intelligence and wisdom is nothing else than an eminent modification of the heavenly light from the Lord. The Lord is the light, and thence the life of men.

4416. From the light in which spirits are in the other life, their quality appears; for the light in which they see corresponds to the light by virtue of which they perceive. They who have known truths and have also confirmed them in themselves, and yet have lived a life of evil, appear in a snowy light, but cold, like the light of winter; but when they come near those who are in the light of heaven, their light is altogether darkened and becomes grossly dark; and when they remove themselves from the light of heaven, there succeeds a faint yellow light as from sulphur, in which they appear as spectres, and their truths as phantasms, for their truths were of a persuasive faith, which faith is such that they believed because they had obtained honour, gain, and consequent reputation thereby, and it was the same thing to them what was considered true, provided it was generally received. But they who are in evil and thence in false principles appear in a gloomy light as of a fire of coals, which becomes altogether dusky at the light of heaven; but the kinds of light, from which they see, are varied according to the false and the evil in which they are. Hence also it appeared manifest why they who live a life of evil can in no wise have faith in Divine truths from a sincere heart, for they are in that smoky light which, when heavenly light falls into it, becomes dark to them, so that they neither see with their eyes nor with the mind, and moreover they then fall into agonies; the evil cannot possibly receive truth, but only the good. The man who leads a life of evil cannot believe that he is in such a light, because he cannot see the light in which his spirit is, but only that in which his ocular sight is, and thence his natural mind; but if he saw the light of his spirit, and knew by experience what its quality would become if the light of truth and good from heaven flowed into it, he would know manifestly how far he was from receiving those things which are of the light; that is, which are of faith, and still more from

imbibing those things which are of charity ; thus how far he was distant from heaven.

4417. The understanding of truth and the will of good is life ; the life of the wicked appears indeed to them as life, but still it is the life which is called spiritual death.

4418. They who are in the hells are said to be in darkness, because they are in falses ; for as light corresponds to truths, so darkness corresponds to falses ; for they are in a yellowish light like that of a fire of coal and sulphur. This light is what is meant by darkness, for their understanding is according to the light, consequently according to the sight thence derived, because they correspond. It is also called darkness, because those lights become darkness at the approach of celestial light.

4420. Those things appertaining to man which are of the light of the world, correspond to those things which are of the light of heaven ; consequently, that the sight of the external man, which is that of the eye, corresponds to the sight of the internal man, which is that of the understanding ; also that by lights in the other life the quality of intelligence appears.

4523. Every one, who knows anything of the air and sound, may know that the ear is altogether formed to the nature of their modifications, and thus, as to its corporeal and material principle, corresponds thereto ; he, also, who has imbibed anything of science respecting the ether and light, knows that the eye, as to its corporeal and material principle, is formed correspondently to their modifications ; and this in such a sort, that whatsoever secret properties are hidden in the nature of air and sound, and in that of ether and light, are respectively inscribed on the organism of the ear and of the eye. Consequently, he who is skilled in anatomy and at the same time in physics, may know by diligent search, that not only the organs of sense, but also the organs of motion, and likewise all the viscera, as to their corporeal and material parts, correspond to those things which are in the nature of the world ; and thus that the whole body is an organ com-

posed of the most concealed things of all that are in the nature of the world, and according to their secret powers of acting and wonderful modes of flowing. Hence it is that man was called by the ancients a little world or microcosm. He who is acquainted with these things may also know, that whatsoever is in the world and its nature, does not exist from itself, but from something prior to itself; and that this prior thing cannot exist from itself, but from that which is prior to itself, and so on even to the first, from whom the things which follow exist in order; and because they thence exist, they also thence subsist, for subsistence is perpetual existence. Hence it follows, that all things, and each of them, even to the ultimates of nature, not only existed from the first, but also subsist from thence; for unless they perpetually existed, and unless there was a continual connection from, and thereby with, the first, they would in a moment fall to pieces and perish.

4524. Now whereas all and each of the things which are in the world and its nature, exist and subsist from things prior to themselves, it follows that they exist and subsist from a world which is above nature, and which is called the spiritual world; and since there must be a continual connection with that world in order that they may subsist or perpetually exist, it follows, that the purer or interior things in nature, and consequently those in man, are from thence; also, that the purer or interior things are such forms as can receive influx. And whereas there can only be one single fountain of life, as in nature there is but one single fountain of light and heat, it is evident that all life is from the Lord, who is the first of life, and this being the case, that all and each of the things in the spiritual world, consequently all things in man, correspond to Him, for man is a little spiritual world in its least effigy. Hence also the spiritual man is an image of the Lord.

4525. From these considerations it is evident that there is a correspondence of all things with the spiritual world, especially in man, and that without such a correspondence he cannot subsist a moment; for without correspondence nothing would be continued from the very *esse* of life, that is, from the

Lord ; thus it would be unconnected, and what is unconnected is dissipated as a thing of nought. The reason why correspondence is more immediate and thence closer in man, is, because he was created to apply to himself, life from the Lord, and hence into the ability, that as to his thoughts and affections he can be elevated by the Lord above the natural world, and thence think about God, and be affected with the Divine, and thereby be conjoined to Him ; which is not the case with the animals of the earth ; and they who are capable of thus being conjoined to the Divine, do not die when corporeal things which are of the world, are separated ; for the interior things remain conjoined.

4526. As to the correspondence of the sight of the eye, it is to be noted that its correspondence is with the things appertaining to the understanding ; for the understanding is internal sight, and this internal sight is in a light which is above the light of the world. The reason why man can procure to himself intelligence through those things which appear to him in the light of the world, is because a superior light, which is the light of heaven, flows into the objects that are from the light of the world, and causes them to appear representatively and correspondently. For the light which is above the light of the world, proceeds from the Lord, who illuminates the universal heaven ; the essential intelligence and wisdom which is from the Lord, appears there as light ; this light it is which constitutes the understanding or internal sight of man. When it flows in through the understanding into the objects which are from the light of the world, it causes them to appear representatively and correspondently, and thus intellectually ; and whereas the sight of the eye, in the natural world, corresponds to the sight of the understanding in the spiritual world, therefore the former sight corresponds to the truths of faith, these being [constituent] of genuine understanding ; for truths constitute all the understanding of man, inasmuch as all thought is employed in determining whether a thing be so or not.

4528. The eye, or rather its sight, corresponds especially to those societies in the other life, which are in paradisiacal

scenery; these appear above, in front, a little to the right, where there are presented gardens in living view, with trees and flowers of so many genera and species, that those which grow throughout the whole earth bear but a small proportion to them in number. In each single object contained in those paradises, there is something of intelligence and wisdom which beams forth; so that you would say, that the inhabitants dwell together in paradises of intelligence and wisdom; these principles are what affect the inhabitants from the interiors, and thereby not only gladden the sight, but the understanding also at the same time. This paradisiacal scenery is in the first heaven, in the very entrance to the interiors of that heaven; it consists of representatives which descend from the superior heaven, when the angels of the superior heaven discourse intellectually with each other about the truths of faith. The discourse of the angels in that heaven is effected by spiritual and celestial ideas, which to them are forms of expressions, and continually, by series of representations of such beauty, and pleasantnesses of their discourse, are what are represented as paradisiacal things in the inferior heaven. This heaven is distinguished into several heavens, to which all the things in the cameras of the eye correspond; there is a heaven in which are the paradisiacal gardens spoken of above; there is a heaven in which are atmospheres of different colours, where the universal aura glitters as if it consisted of gold, silver, pearls, precious stones, flowers in their least forms, and of innumerable things besides; there is a rainbow heaven, where are most beautiful rainbows, great and small, variegated with most splendid colours. Each of these things exists by the light from the Lord, in which is intelligence and wisdom; thence there is in every single object of that heaven somewhat of the intelligence of truth, and of the wisdom of good, which is thus representatively exhibited. They who have not had any idea concerning heaven, nor concerning the light therein, can hardly be brought to believe that such things are there; wherefore, if they who bring this incredulity with them into the other life have been principled in the truth and good of faith, they are conveyed by the

angels into those things, and when they see them they are astonished.

4530. Colours are also seen in the other life, which in splendour and brilliancy so far exceed the brightness of colours in the world, that they scarcely admit of any comparison. They originate in the variegation of light and shade in the other life; and as in that life, it is intelligence and wisdom from the Lord which appears as light before the eyes of angels and spirits, and at the same time inwardly illuminates their understanding, therefore colours in the other life are in their essence the variations or modifications of intelligence and wisdom. In the other life, colours (not only those with which the flowers are decorated, the atmospheres illustrated, and the rainbows varied, but those also which are exhibited discrete in other forms) have often been seen by me. They derive their splendour from the truth of intelligence, and their brilliancy from the good of wisdom, and the colours themselves are from the bright white and obscurity of those principles; thus they are from light and shade, like colourings in the world. Hence it is that the colours mentioned in the Word, as the colours of the precious stones in Aaron's breastplate, upon the garments of his sanctity, in the curtains of the tent where the ark was, and those in the stones of the foundation of the New Jerusalem described by John in the Apocalypse, and elsewhere, represented such things as relate to intelligence and wisdom.

4531. Inasmuch as it is intelligence and wisdom from the Lord which appears as light in heaven, and the angels are hence called angels of light, so folly and insanity, which originate in the proprium, reign in hell, and hence its inhabitants take their name from darkness; in hell, indeed, there is not darkness, but an obscure and gloomy light, like that which proceeds from a coal fire, in which they see each other; otherwise they would not be able to live. This light has its rise with them from the light of heaven, which undergoes such a change when it falls into their wild notions, that is, into falsities and lust. The Lord is everywhere present with light, even in the hells; otherwise the inhabitants would

not have any faculty of thinking and thence of speaking; but it is made light according to reception. This infernal light is what is called in the Word the shadow of death, and is compared to darkness; it is also turned to them into darkness when they approach the light of heaven, and when they are in darkness they are in infatuation and stupidity. Hence it may be manifest, that as light corresponds to truth, so darkness corresponds to the false, and that they who are in falses are said to be in blindness.

OF PERCEPTION, INTELLIGENCE, AND INFLUX OF NATURAL INTO SPIRITUAL SUBSTANCES.

4622. The habitations of the blessed in the other life are various, constructed with such art, that they are as it were in the architectonic art itself, or immediately from the art itself. These habitations appear to them not only before the sight, but before the touch also; for all things in the other life are adapted to the sensations of spirits and angels; hence they are such as do not fall under the corporeal sense proper to man, but under that sense which is proper to those who are there.

4623. But it is to be noted, that the sensitive life of spirits is twofold—viz., real and not real; the one is distinct from the other in this, that all that which appears to those who are in heaven is real, but all that which appears to those who are in hell is not real. For whatsoever cometh from the Divine (that is, from the Lord) is real, inasmuch as it comes from the very *esse* of things, and from life in Himself; but whatsoever comes from the *proprium* [selfhood] of spirits is not real, because it does not come from the *esse* of things, nor from life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth by affection; but they who are in evil and false by affection are in the life of the *proprium*, thus in life not real, for the Lord is not present in what is evil and false. The real is distinguished from the non-real in this, that the

real actually is such as it appears, and that the non-real actually is not such as it appears. They who are in hell have sensations also, and know no other than that it is really or actually so as they are sensible of; but still, when they are inspected by the angels, the same things then appear as phantasms, and vanish, and themselves appear not as men, but as monsters. It has been given me to discourse with them on this subject, and some of them have said that they believe the things to be real, because they see and touch them, adding, that sense cannot deceive; but it was given me to answer, that however those things appear to them as real, still they are not real, because they are in principles contrary or opposite to the Divine—viz., in evils and falses; and, moreover, that they themselves, so far as they are in the lusts of evil and in the persuasions of false, are mere phantasies as to the thoughts; and that to see anything from phantasies is to see real things as not real, and those which are not real as real; and that unless, by the Divine mercy of the Lord, it had been given them to have such sensation, they would not have any sensitive life, consequently not any life, for the sensitive principle constitutes the all of life.

4626. When any spirit is coming towards others, although as yet he is at a distance, and not manifest to the sight, his presence is perceived, as often as the Lord grants, for a certain spiritual sphere, from which the quality of his life, affection, and faith is known; angelic spirits, who are in more exquisite perception, hence know innumerable things respecting the state of his life and faith. These spheres, when it pleases the Lord, are also changed into odours; the odour itself is made very sensible. The reason why those spheres are changed into odours, is, because odour corresponds to perception, and inasmuch as perception is as it were spiritual odour, hence also the odour descends.

4633. Every one's affection is manifested in the other life; whosoever, therefore, believes that in that life it is not known what sort of person the man had been, and what sort of life he had consequently contracted, and that he can there conceal his mind [*animus*] as in the world, is much deceived. In the

other life also, not only the things which a man knew concerning himself are manifested, but also the things concerning himself which he did not know—viz., those things which, by frequent use, he has immersed in the delights of life; for in this case they disappear from his sight and reflection. The very ends themselves of his thought, speech, and his actions, which from a similar cause were become hidden to himself, are most manifestly perceived in heaven; for heaven is in the sphere and perfection of ends.

4652. The nature of the correspondence between the soul and the body, or between the things appertaining to the spirit which is within man, and those appertaining to the body, which are out of him, may appear manifest from the correspondence, influx, and communication of the thought and perception belonging to the spirit, with the speech and hearing belonging to the body. The thought of a man, whilst speaking, is nothing but the speech of his spirit, and the perception of speech is nothing but the hearing of his spirit. When man speaks, thought does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it; and when he hears, perception does not appear otherwise than as hearing in the ear. Hence it is, that the generality of people who have not reflected, know no other than that all sense is in the organs of the body, and, consequently, that when those organs fall to decay by death, nothing of sense survives; when yet man, that is, his spirit, then comes into his veriest sensitive life.

4658. Aristotle produced from his own thoughts the things which he had written, and thence deduced his philosophy; so that the terms which he invented and imposed on the things of thought were formulæ by which he described interior things; also, he was excited to such things by the delight of affection and the desire of knowing the things appertaining to thought, and he followed obediently what his spirit had dictated; on which account he applied himself to the right ear, contrary to the manner of his followers, called Scholastics, who do not go from thoughts to terms, but from terms to thoughts, thus in a contrary way; and the generality of them

do not even go to thoughts, but stick in terms only, which, if they apply, it is to confirm whatsoever they will, and to impose on false principles an appearance of truth according to the desire of persuading ; hence the things of philosophy are to them the means of becoming insane, rather than of growing wise, and hence they have darkness instead of light. I discoursed with him concerning the analytic science, and it was given me to say, that a child speaks more philosophically, analytically, and logically in the space of half-an-hour than he could describe by volumes, because all things of the thought, and thence of human speech, are analytical whose laws are from the spiritual world ; and that he who is desirous to think analytically from terms is not unlike a dancer who is desirous to learn to dance from the science of the moving fibres and muscles, in which, if his mind were to trammel itself in dancing, he would scarce be able to stir a foot ; and yet without that science he moves all the moving fibres throughout the whole body, &c. These observations he approved, saying, " If they are taught in that way, they proceed in inverted order ;" and he added, " If any one is willing to be infatuated, let him so proceed ; but let him think continually concerning use, and from an interior principle." Aristotle is among sane spirits in the other life, and several of his followers are amongst the infatuated.

4659. It was said in No. 4652, that man is a spirit, and that the body serves him for uses in the world ; and in other places throughout this work, that the spirit is the internal of man, and the body his external. They who do not apprehend how the case is in regard to the spirit of man and his body, may hence suppose that thus the spirit dwells within the body, and that the body, as it were, encompasses and clothes it ; but it is to be noted that the spirit of man is in the body, in the whole and in every part thereof, and that it is the purer substance thereof, both in its organs of motion and of sense, and everywhere else, and that the body is a material principle everywhere annexed to it, adapted to the world in which it then is. This is what is meant by man being a spirit, and the body clothing it for uses in the world ; and by the spirit being

the internal of man, and the body his external. Hence also it is manifest that man after death is in like manner in active and sensitive life, and also in a human form, as in the world, but in a more perfect one.

4791. The tongue affords entrance to the lungs, and also to the stomach; thus it represents a sort of courtyard to spiritual and to celestial things—to spiritual things as ministering to the lungs and thence to the speech, and to celestial things as ministering to the stomach, which supplies the blood of the heart with ailment; that the lungs correspond to spiritual things, and the heart to celestial things, wherefore the tongue in general corresponds to the affection of truth, or to those in the GRAND MAN who are in the affection of truth, and afterwards of good from truth. They, therefore, who love the Word of the Lord, and thence desire the knowledges of truth and good, belong to that province.

4792. As food and nourishment correspond to spiritual food and nourishment, the taste corresponds to the perception and the affection thereof. Spiritual food is science, intelligence and wisdom; for by these things spirits and angels live, and are also nourished, and they desire and appetite them, as men who are hungry desire and appetite food. Hence the appetite corresponds to that desire, by virtue of that food they also grow up to maturity; for infants who depart this life appear in the other life no otherwise than as infants, and also they are infants as to understanding; but in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults.

4793. Inasmuch as the taste corresponds to perception, and to the affection of knowing, of understanding, and of growing wise, and the life of man is in that affection, therefore it is not permitted to any spirit or angel to flow into man's taste, for this would be to flow into the life which is proper to him. There are, nevertheless, wandering spirits of the infernal crew peculiarly pernicious, who, in consequence of having been habituated in the life of the body to enter into man's affections with a view to his hurt, retain that lust in the other life, and by every method study to enter into the taste with man;

when they have entered into it they possess his interiors—viz., the life of his thoughts and affections—for, as was said, they correspond, and things which correspond act in unity. Several at this day are possessed by those spirits, for there are at this day interior obsessions, but not, as formerly, exterior. Interior obsessions are effected by the above spirits, and their quality may appear from attending to the thoughts and affections, especially to the interior intentions, which they are afraid to manifest, and which are in such a degree of insanity with some, that unless they were restrained by external bonds, such as honour, gain, reputation, the fear of death and of the law, they would rush headlong into murder and rapine more than the obsessed. What those spirits are who obsess the interiors of such men, and what their quality, may be seen in No. 1983. Those pernicious spirits attempt more especially to loosen all internal bonds, which are the affections of good and truth, of the just and equitable, the fear of the Divine law, and the shame of hurting society and a man's country; when these internal bonds are loosened, man is obsessed by such spirits. When they cannot thus introduce themselves into the interiors by obstinate striving, they attempt it by magical arts, of which there are several in the other life altogether unknown in the world; by these arts pervert scientifics with man, and only apply those things which favour filthy lusts. Such obsessions cannot be avoided unless man be in the affection of good, and thence in faith in the Lord.

4794. A spirit, or man after death, has all the sensations which he had whilst he lived in the world—viz., seeing, hearing, smelling, and touch, but not taste, instead of which something analogous is adjoined to the smell. The reason why he has not taste is, lest he should enter into the taste of man, and thereby possess his interiors; also, lest that sense should turn him away from the desire of knowing and of growing wise, thus from spiritual appetite.

4796. When the angels present themselves visibly, all their interior affections appear clearly from the face, and thence shine forth, so that the face is their external form and representative image. To have any other face than that of

their respective affections, is not granted to any in heaven. They who feign any other face are cast out from the society. Hence it is manifest that the face corresponds to all the interiors in general, both to the affections and the thoughts thereof, or to the things of the will and those of the understanding in man. Hence also in the Word, by face and faces are signified the affections; and by the Lord's elevating His faces upon any one, is signified, that He pities him from the Divine affection, which is of love.

4797. The changes of the state of the affections appear also to the life in the faces of the angels. When they are in their own society, they are then in their own face; but when they come into another society, their faces are changed according to the affections of the good and truth of that society; yet still the genuine face is as a plane which is known in those changes. I have seen the successive variations according to the affections of the societies with which they communicated; for every angel is in some province of the GRAND MAN, and thereby generally and widely communicates with all who are in the same province, to which he properly corresponds. I have seen that they varied their faces by the changes from one limit of an affection to another; but it was observed that the same face in general was retained, so that the ruling affection always shone forth with its variations; thus the faces of the whole affection in its extension were shown. The changes of affections, from infancy even to adult age, were also shown by variations of the face; and it was given me to know in this latter age how much of infancy it had retained, and that this infancy was its very human principle itself; for with an infant there is innocence in the external form, and innocence is the very human principle itself, for love and charity from the Lord flow into innocence as into a plane. When man is regenerated and made wise, the innocence of infancy, which was external, becomes internal; hence it is that genuine wisdom dwells in no other sacred abode than in innocence, according to the Lord's words: "*Except ye become as infants, ye shall not enter into the kingdom of the heavens.*"

4798. Evil spirits may also be known from their faces, for all their lusts or evil affections are inscribed on their faces; and it may likewise be known from their faces with what hells they communicate, for there are very many hells, all distinct according to the genera and species of the lusts of evil. In general, when they appear by the light of heaven, their faces are almost without life, being ghastly like those of dead bodies, in some cases black, and in some monstrous; for they are the forms of hatred, cruelty, deceit, and hypocrisy; but in their own light amongst themselves they appear otherwise from phantasy.

4800. Very few can believe that there are societies of spirits and angels, to which every single particular in man corresponds; also that the more societies there are, and the more in a society, so much the better and the mightier is the correspondence, for in multitude there is unanimous power. That I might know this to be the case, it was shown how they act and flow into the face, the muscles of the forehead, of the cheeks, and of the chin and throat; it was given those who belonged to that province to flow in, and on this occasion, according to their influx, each single particular was varied. Some of them also discoursed with me, but they did not know that they were assigned to the province of the face, for it is concealed from spirits to what province they are assigned, but not from angels.

4803. It is worthy of relation, that the states of good spirits and of angels are continually changing and perfecting, and that thus they are raised into the interiors of the province in which they are, and so into nobler functions; for in heaven there is a continual purification, and (if it may be so expressed) new creation; nevertheless, it is impossible for any angel by any means to arrive at absolute perfection to eternity. The Lord alone is perfect, in Him and from Him is all perfection.

4804. There are very many societies in the other life, which are called societies of friendship, being constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they have conversed, not caring at all whether

they were good or evil, if they were entertaining; thus they had not been friends either to good or truth. They who have been such in the life of the body are also such in the other life, where they unite together with a view only to the entertainment of conversation. Several such societies have been with me, but at a distance; they were chiefly seen a little to the right, above the head. It was given me to observe that they were present by a torpor and dulness, and by privation of the delight in which I was (for the presence of such societies produces those effects), for wheresoever they come, they take away delight from others, and appropriate it to themselves, for they avert the spirits attendant upon others, and turn them towards themselves, whereby they transfer another's delight to themselves; and as hence they are troublesome and hurtful to those who are in good, they are driven away by the Lord, and prevented from coming near the heavenly societies. Hence it was given me to know how much hurt friendship occasions to man as to spiritual life, if the person, and not good is respected; every one may indeed be friendly to another, but still he ought to be most friendly to good.

4931. It has been shown above, that the universal heaven resembles one man, with each of his organs, members, and viscera; and this because heaven has reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven in the proper sense, is the Divine good and the Divine truth, which are from the Lord. Hence it is that heaven is distinguished, as it were, into so many provinces, according to the number of viscera, organs, and members of man, with which also there is correspondence; unless there was such a correspondence of man with heaven, and through heaven with the Lord, man could not subsist even a single moment. All those things are kept in connection by influx. But all the above provinces have reference to the two kingdoms—viz., to the celestial kingdom and to the spiritual kingdom; the former is the kingdom of the heart in the GRAND MAN; and the latter is the kingdom of the lungs in that Man; in like manner, as in man, the heart reigns and the lungs reign in all and each of the parts of the body. Those two kingdoms are wonderfully

joined together ; this conjunction is also represented in the conjunction of the heart and lungs in man, and in the conjunction of their operations in each of the members and viscera. When man is an embryo, or yet in the womb, he is in the kingdom of the heart ; but when he has issued forth from the womb, he at the same time comes into the kingdom of the lungs ; and if he suffers himself to be brought by the truths of faith into the good of love, he returns from the kingdom of the lungs into the kingdom of the heart in the GRAND MAN, for thereby he again comes into the womb and is reborn. Then also those two kingdoms are conjoined in him, but in an inverted order, for heretofore the kingdom of the heart was under the government of the lungs in him, that is, the truth of faith heretofore had dominion with him ; but afterwards the good of charity bears rule. The heart corresponds to the good of love, and the lungs to the truth of faith. (See Nos. 3635, 3883 to 3896.)

4932. Those in the GRAND MAN who correspond to the hands and arms, and also to the shoulders, are they who are in power by the truth of faith grounded in good ; for they who are in this truth, are in the Lord's power, as they attribute all power to Him, and none to themselves ; and the more they attribute none to themselves (not with the mouth, but with the heart), so much the greater power are they in ; hence the angels are called abilities and powers.

4934. There has been seen by me a naked arm, bent forward, which had with it so great a force, and at the same time so great terror, that I not only was struck with horror, but seemed as if I might be bruised into an atom, even as to inmost principles.

4936. Occasionally spirits have appeared who had staffs, and it was said that they were magicians. They are in front, to the right, a long way immersed in deep caverns ; those who have been more mischievous magicians are there immersed at a greater depth. They seem to themselves to have staffs, and also by phantasies they form several kinds of staffs, and believe that by them they can do miracles ; for they suppose energy to be in the staff, and this because staffs are for the support of

the right hand and arm, which by correspondence are strength and power. Hence it was evident to me, why of old they attributed staffs to magicians; for the old Gentiles had it from the ancient representative Church, in which staffs, as well as hands, signified power. (See No. 4876.) And in consequence of this signification, Moses was commanded, when miracles were wrought, to stretch out the staff or hand.

4937. Infernal spirits also sometimes present a shoulder from phantasy, the effect of which is a repercussion of forces, yet they cannot pass over; but this is only for those who are in such phantasy, for they know that the shoulder corresponds to all power in the spiritual world. By shoulder, also, in the Word, is signified all power, as is evident from many passages therein.

4938. They in the GRAND MAN, who correspond to the feet, the soles of the feet, and the heels, are such as are natural; wherefore by feet, in the Word, are signified natural things (see Nos. 2162, 3147, 3761, 3986, 4280); by the soles of the feet, inferior natural things; and by the heels, the lowest natural things. For in the GRAND MAN celestial things constitute the head, spiritual things the body, and natural things the feet; they also follow in this order: Celestial things, likewise, which are the supreme, terminate in spiritual things, which are the middle; and spiritual things terminate in natural things, which are the last. The celestial principle, which is the good of love and the first principle in order, flows into the spiritual, which is truth thence derived, and is the second of order, and finally into the natural, which is the third of order; hence it is manifest, that natural things are like the feet, upon which superior things stand and are supported. In nature, also, the things of the spiritual world and of heaven terminate; hence it is that universal nature is a theatre representative of the Lord's kingdom, and that each single thing of nature represents (see Nos. 2758, 3483); and that nature subsists from influx, according to the above order, and that without such influx it could not subsist even a single moment.

4940. On another occasion, when, being encompassed with an angelic column, I was let down into the places of lower

things, it was given me to perceive sensibly that they who were in the earth of lower things corresponded to the feet and to the soles of the feet; those places also are beneath the feet and the soles of the feet. I likewise discoursed with the spirits there; they are such as have been in natural delight, and not in spiritual, concerning the inferior earth. (See No. 4728.)

4944. They who come from the Christian world, and have led a moral life, and had somewhat of charity towards the neighbour, but have had little concern about spiritual things, are for the most part sent into the places beneath the feet and the soles of the feet, where they are kept until they put off the natural things in which they have been principled, and are tintured with spiritual and celestial things as far as they are able; when this is effected, they are elevated thence to heavenly societies. I have seen them at times emerging, and was witness to their joy at coming into heavenly light.

4945. In what situation the places beneath the feet are, it has not as yet been given me to know; they are very many, and most distinct one amongst another; in general they are called the earth of lower things.

4947. Beneath the soles of the feet also are they who, in the life of the body, have lived to the world and to their own particular taste and temper, delighted with such things as are of the world, and who have loved to live in splendour, but only from external cupidity, on that of the body, not from internal, or that of the mind; for they have not been proud in mind, in preferring themselves to others, although advanced to dignities; thus, in so living, they have acted from the bodily principles; wherefore such have not rejected the doctrinals of the Church, still less have they confirmed themselves against them; in their heart they have said concerning them, that it is so, because they who study the Word know it to be so. With some of this character, the interiors are open towards heaven, into which interiors are successively inseeded heavenly things—viz., justice, probity, piety, charity, mercy; and they are afterwards elevated into heaven.

4948. But they who, in the life of the body, have thought and studied nothing from their interior principle, except what relates to self and the world, have closed every way or every influx out of heaven to themselves, for self-love and the love of the world is the opposite to heavenly love. Of these, they who have lived at the same time in pleasure, or in a delicate life conjoined with interior cunning, are under the sole of the right foot, but at a considerable depth there, thus beneath the earth of lower things, where the hell of such is; several, who in the world have been of distinguished celebrity, have their abode there.

4950. Beneath the left foot, a little to the left, are such as have attributed all things to nature, yet still have confessed an Ens of the universe from which come all the things of nature; but exploration was made whether they believed in any Ens of the universe, or highest Deity, as having created all things, but it was perceived from their thought communicated with me, that what they believed in was something inanimate, in which there was nothing of life; whereby it might be evident that they did not acknowledge the Creator of the Universe, but nature; they said also that they could not have an idea of a living Deity.

4951. Beneath the heel, somewhat more backwards, is a hell at a great depth; in this hell are the most malicious; they clandestinely explore minds [*animos*] with a view to hurt, and lay snares with a view to destroy; this had been the delight of their life. I frequently observed them; they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various stratagems; they are interiorly malicious; they appear as it were in cloaks, and sometimes otherwise; they are often punished, and are then let down to a greater depth, and are veiled as it were with a cloud, which is the sphere of malice exhaling from them; out of that depth at times a tumult is heard as of a general carnage. They can induce others to weep, and can also strike terror; they have become tinctured with this habit in the life of the body in consequence of being with the sick and simple (for the sake of obtaining wealth), whom they

have constrained to weep, and thereby have moved to pity; and if they have not obtained their ends in this way, they have proceeded to strike terror. There are several of this description, who in this manner have plundered several houses. Some were also observed in a middle distance, but these appear to themselves to sit as in a chamber, and to consult—they are also malicious, but not in the above degree.

4952. Some of those who are naturals, have said that they know not what they should believe, because a lot awaits everyone according to his life, and also according to his thoughts from confirmed principles; but reply was made them, that it was sufficient for them if they believed that it is God who governs all things, and that there is a life after death; and especially if they lived not as a wild beast, but as a man—viz., in love to God, and in charity towards their neighbour, thus in truth and in good, but not contrary thereto. But they said that they did so live; but reply was again made, that in externals they appeared to do so, when, nevertheless, had not the laws opposed them, they would have invaded every one's life and property with more fury than wild beasts. They again said that they did not know what charity towards their neighbour was, nor what an internal principle; but reply was made them, that they could not know these things, because self-love, and the love of the world and external things, had occupied the whole of their thought and will.

ON CAUSE AND EFFECT.

5711. Being about to treat on the correspondence of diseases, it may be expedient to observe that all diseases appertaining to man have correspondence with the spiritual world; for whatever in the whole of nature has not correspondence with the spiritual world, has no existence, having no cause from which it can exist, consequently from which it can subsist. The things which are in nature, are mere effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect

cannot subsist unless the cause be continually in it, for on the cessation of the cause the effect ceases; an effect considered in itself is nothing but the cause, but the cause so extrinsically clothed as may serve to enable it to act as a cause in an inferior sphere; and such as the case is with an effect in respect to the cause, so also it is with the cause in respect to the end; unless the cause also exist from its cause, which is the end, it is not a cause; for a cause without an end is a cause in no order, and where there is no order there is not anything effected. Hence then it is evident that an effect considered in itself is an end, and the end of good is in heaven, and proceeds from the Lord. Consequently that an effect is not an effect, unless the cause be in it, and be continually in it, and that a cause is not a cause unless the end be in it, and be continually in it; and that an end is not an end of good unless the Divine which proceeds from the Lord be in it. Hence also it is evident that as all things in the world have existed from the Divine, so also do they exist from the Divine.

5712. These observations are made in order that it may be known that diseases also have correspondence with the spiritual world, not indeed with heaven, which is the GRAND MAN, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense we mean both heaven and hell; for a man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is, because diseases correspond to the lusts and passions of the mind. These therefore are the origins of diseases, for the common origins of diseases are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy a man's interiors, and when these are destroyed the exteriors suffer, and draw him into disease, and thereby into death. That man is subject to death by reason of evils, or on account of sin, is well known in the Church; thus also he is subject to diseases, for these are of death. From these considerations it may be manifest that diseases also have correspon-

dence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, since as was said, they originate in things unclean.

5713. All the infernals induce diseases, but with a difference, because all the hells are in the lusts and concupiscences of evil, consequently contrary to the things which are of heaven; therefore they act upon man from what is opposite. Heaven, which is the GRAND MAN, keeps all things in connection and safety; hell, as being in the opposite, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases, and at length death. But they are not permitted to flow in so far as into the solid parts of the body, or into the parts which constitute the viscera, organs, and members of man, but only into the lusts and falsities; only when a man falls into disease, they then flow into such unclean things as appertain to the disease; for, as we said, nothing ever exists with a man unless the cause also be in the spiritual world. The natural principle appertaining to a man, if it were separated from a spiritual principle, would be separated from every cause of existence, thus also from every principle of life. Nevertheless this is no hindrance to a man's being healed naturally, for the Divine Providence concurs with such means of healing. That the case is thus, has been given me to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases; it was shown me where they were, and what was their quality, and it was also told me whence they came.

5715. There appeared a large quadrangular aperture obliquely tending downwards to a considerable depth, in the deep there was seen a round aperture, which at that time was open, but presently closed. Hence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings. Such in the hells, was the source of that heat which exhaled.

When this heat acted upon my body, it instantly induced disease like that of a burning fever; but when it ceased to flow-in the disease instantly ceased. When a man falls into such disease, which he had contracted from his life, instantly an unclean sphere corresponding to the disease adjoins itself, and is present as the fomenting cause. That I might know for certain that this is the case, there were spirits from several hells present with me, who communicated the sphere of the exhalations thence arising, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness and pain, and even with disease corresponding thereto, which ceased in a moment, as those spirits were expelled; and least any room should be left for doubt, this was repeated very many times.

5716. There are also spirits not far from thence, who infuse unclean colds, like those of a cold fever, which also it was given me to know by repeated experience; the same spirits also induce such things as disturb the mind; they likewise induce swoonings. The spirits from that quarter are most malicious.

5717. There are certain spirits who not only have reference to the most viscid things of the brain, which are its excrementitious parts, but also have the art of infecting them as it were with poisons. When such spirits flock together, they rush within the skull, and thence by continuity even to the spinal marrow. This cannot be felt by those whose interiors are not open. To me it was given manifestly to feel their influence, and also their attempt to kill me, but in vain, because I was defended by the Lord. It was their intention to take away from me every intellectual faculty. I was very sensible of their operation, and also of a pain derived from it which nevertheless presently ceased. I afterwards conversed with them, and they were forced to confess whence they came. They stated that they lived in dark forests, where they dare not offer any violence to their companions, because in such case their companions are allowed to treat them with the utmost severity; thus they are kept in bonds; they are deformed, of a beastly countenance. It was told me that such

were those who in old time slew whole armies, as it is written in the Word ; for they rushed into the chambers of the brain of each individual, and occasioned terror, together with such insanity, that one slew another.

5718. There is a certain kind of spirits who, in consequence of their desire to have dominion, and to be the sole rulers over all others, with a view to that end excite among others enmities, hatreds, and combats. I have witnessed the combats. They excite such things in consequence of their intention to rule alone, according to the maxim, Divide and rule. It was also granted me to converse with them, and they immediately said that they governed all ; but it was given me to answer them, that they were insane if they seek to establish their rule by such means. They conversed with me from above at a middle altitude over the forehead ; their speech was with the rapidity of a current, because in the life of the body they had excelled in elocution. I was instructed that they are such as have reference to the thick phlegm of the brain, which by their presence they deprive of every principle of life, and induce torpor, whence come obstructions from which arise several diseases, and also numbness. It was observed that they were totally void of conscience, and that they made human prudence and wisdom to consist in exciting enmities, hatreds, and intestine combats, for the sake of bearing rule. It was given me to ask them whether they knew that they are now in the other life, where they are to live to eternity, and that there are spiritual laws in that life which forbid such practices, and that while they were in the world they might be esteemed and believed to be wise among fools, but that they are insane among the wise. This displeased them. I continued the conversation by saying that they ought to know that heaven consists in mutual love, or in the love of one towards another, whence comes order in heaven, and in consequence whereof, so many myriads are ruled as one ; but that a contrary principle has place with them, because they infuse into others a desire to breathe against their companions nothing but hatred, revenge, and cruelty. They replied, that they cannot be any other than what they are ; in

answer to which it was given me to say, that hence they may know that every one's life awaits him after death.

5723. There were spirits attendant upon me, who induced such an oppression in the stomach, that I seemed to myself scarce able to live; the oppression was so great that with others it would have occasioned fainting; but they were removed, and then it instantly ceased. It was told me that such spirits are those who in the life of the body have not been habituated to any employment, not even domestic, but only to pleasure; and besides they had lived in filthy ease and sluggishness, and had not taken any concern about others; they also despised faith; in a word they were animals, not men. The sphere of such with the sick induces numbness in the members and joints.

5725. From experience it has been given me to learn that an inundation or flood in the spiritual sense is twofold, one being an inundation of lusts, and the other of falsities; an inundation of lusts is of the voluntary part, and is of the right side of the brain, whereas an inundation of falsities is of the intellectual part, in which is the left side of the brain. When a man who had lived in good is remitted into his proprium, thus into the sphere of his own life, there appears as it were an inundation; when he is in that inundation he is indignant and angry, thinks restlessly and desires vehemently, in one way when the left part of the brain is inundated, where falses are, and in another, when the right is inundated, where evils are. But when a man is kept in the sphere of life which he had received from the Lord by regeneration, he is altogether out of such an inundation, and is as it were in serenity and sunshine, and in gladness and happiness, thus far from indignation, anger, restlessness, lusts, and the like. It has been given me to perceive that I was out of the inundation, and this for a considerable length of time, when I saw that other spirits were in it; but afterwards I myself was immersed, and then I apperceived the similitude of an inundation. Those who are in temptations are in such an inundation. Hence also I was instructed that, in the Word, the Flood signified that the last posterity of the most ancient, who

were of the Lord's celestial Church, were altogether inundated by evils and falses, and thereby perished.

5726. As death comes from no other source than from sin, and sin is all that which is contrary to Divine order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body], of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to a man's interiors. Hence comes the first and inmost obstruction, and hence the first and inmost violation in the blood; this violation, when it increases, causes disease and at length death. But if a man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus also the smallest and invisible vessels (it is allowable to call the lineaments of the first stamina vessels, by reason of correspondence) would be open also, and hence the man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise one; and when in such case the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body into a body such as the angels have, thus out of the world immediately into heaven.

ON SPIRITS AND ANGELS ATTENDANT ON MAN.

5846. Influx in general, out of the spiritual world into man, is thus circumstanced. Man cannot think anything, or will anything, from himself, but everything flows in; good and truth from the Lord through heaven—thus through the angels who are associated with man, evil and the false from hell—thus through the evil spirits who are associated with him; and they flow into man's thought and will.

5847. Neither man, spirit, nor angel, in any case has life from himself, thus neither can he think and will from himself; for man's life consists in thinking and willing, whilst speaking and acting is the life thence derived. There is only one life (viz., the Lord's) which flows-in into all, but is variously

received, according to the quality which man, by his life, has induced on his soul. Hence with the evil, goods and truths are turned into evils and falses, whereas with the good they are received—goods as goods, and truths as truths. This circumstance will admit of comparison with the light, which flows-in from the sun into objects; and being in them diversely modified and variegated, according to the form of the parts, is thence turned into colours either dismal or cheerful. Man, during his life in the world, induces a form upon the most pure substances of his interiors, so that he may be said to form his own soul, that is, its quality; and, according to that form, the Lord's life is received, which is the life of His love towards the universal human race.

5848. In order that the Lord's life may flow-in, and be received according to every law appertaining to man, there are continually associated with man angels and spirits, angels from heaven and spirits from hell, and I have been informed that there are two spirits and two angels associated with every individual.

5850. With respect to influx, the case is this. There is, from the Lord, through the spiritual world, into the subjects of the natural world, a common (or general) and also a particular influx; the common influx is into those things which are in order, the particular influx into those things which are not in order. Animals of every kind are in the order of their nature, therefore into them there is a common influx, that they are in the order of their nature, is manifest from this consideration that they are born into all things proper to them neither have need of being introduced into those things by information. But men are not in order, nor in any law of order, therefore into them there is a particular influx; that is, there are associated with them angels and spirits, through whom the influx is effected; and unless men were so associated they would rush into every enormity, and plunge themselves instantly into the deepest hell. By those spirits and angels, man is under the government and guidance of the Lord. The order into which man was created, was to love his neighbour as himself; yea, more than himself, for thus the

angels love ; but man loves only himself and the world, and hates his neighbour, except so far as his neighbour favours his views of dominion and worldly gain. On this account, since man's life is altogether contrary to heavenly order, he is ruled by separate spirits, and by angels from the Lord.

5851. The same spirits do not remain at all times with man, but according to the states of man (*viz.*, of his affection, or of his love and ends) they are changed, former ones being removed, and others succeeding. In general the quality of the spirits associated with man is according to the quality of the man ; if he be covetous, the spirits are covetous ; if haughty, the spirits are haughty ; if desirous of revenge, so are the spirits ; if deceitful, the spirits are of a like quality ; man attaches to himself spirits from hell according to his life. The hells are most exactly distinguished according to the evils of lusts, and according to all the differences of evil ; hence it is impossible to suppose a case wherein spirits, similar to the man who is in evil, may not be called forth and adjoined to him.

5852. The evil spirits associated with man are indeed from the hells, but when with man they are not then in hell, but are taken out thence. The place where they then are is in the midst, between heaven and hell, and is called the world of spirits, of which frequent mention has been already made. In that world of spirits there are also good spirits, who are likewise associated with man ; into that world also men come immediately after death ; and, after some stay there, are either removed into the inferior earth, or let down into hell, or elevated into heaven, every one according to his life. In that world the hells are terminated from above, and are shut there, and opened at the Lord's good pleasure ; in that world, too, heaven is terminated from beneath, and, therefore, it is the interstice separating heaven from hell. From these particulars may be known what the world of spirits is. When the evil spirits who are with man, are in that world, they are not in any infernal torment, but in the delights of self-love and the love of the world, also of all the pleasures which the man himself enjoys, for they are in every thought and in

every affection of the man ; but when they are remitted into their hells they return into their former state.

5853. The spirits who have intercourse with man enter into all his memory, and into all the sciences of memory possessed by man, thus putting on all the things of man, and knowing no other than that those things are their own ; spirits have this prerogative above man. Hence it is that all things which man respectively thinks and wills, they also think and will ; and *vice versâ*, all things which those spirits respectively think and will, man thinks and wills, for they act as one by conjunction ; yet it is supposed, by both parties, that such things are in themselves and from themselves, so spirits suppose, and so men : but this a fallacy.

5854. It is provided by the Lord, that spirits may flow-in into the things which man thinks and wills, but angels into the ends which he regards ; and thus, through the ends, into those things which follow from them. The angels also flow-in by good spirits, into those things in man which are goods of life and truths of faith, and by these they withdraw him, as much as possible, from evils and falses. This influx is tacit and imperceptible to man, but still operative in a hidden manner, and effective, principally, of the turning from evil ends, and the insinuation of good ones ; but so far as they are not able to effect this, they remove themselves, and flow-in more remotely and more absently, and in this case the evil spirits approach nearer ; for the angels cannot be present in evil ends, that is, in the loves of self and of the world, but still they are remotely present. The Lord, through the angels, could lead man into good ends by omnipotent might, but this would be to deprive him of life, for his life consists of loves altogether contrary to such ends ; wherefore the Divine law is inviolable, that man shall be in freedom, and that good and truth, or charity and faith, shall be implanted in his free principle, and never in a constrained one ; for what is received in a state of constraint does not remain, but is dissipated. To force man is not to insinuate into his will principle, because under such force, he acts from the will-principles of another ; and, therefore, when he returns to his own will-principle, that is, to his free-

dom, that force is extirpated. On this account the Lord rules man by his freedom, and, as far as possible, withholds him from the freedom of thinking and willing evil; for man, unless withheld by the Lord, would continually plunge himself into the deepest hell. It was said, that the Lord, through the angels, could lead man into good ends by omnipotent might, for evil spirits may in an instant be driven away, and this by a single angel, even supposing myriads of them to encompass man; man, however, would then come into such torture, and into so direful a hell as would be insufferable, for he would be miserably deprived of his life. For the life of man is, from lust and phantasies, contrary to good and truth, and unless this life were supported by evil spirits, and in that state were amended, or at least, guided, he would not survive a single moment; for nothing else has place in man but the love of self and of gain, and of reputation on their account—thus, whatsoever is contrary to order. Unless, therefore, man were moderately and gradually reduced to order, by the guidance of his freedom, he would instantly expire.

5855. Before it was allowed me to discourse with spirits, I believed that it was impossible for any spirit to know and perceive my thoughts; because they were within myself, and known only unto God. On this account it once happened that I remarked of a certain spirit, that he knew my thoughts, for he discoursed with me concerning them in few words, and gave a proof of his presence by a certain sign. At this I was amazed, but especially at discovering that he was acquainted with my thoughts. Hence it was made manifest how difficult it is for man to believe that any spirit knows what he thinks, when yet he knows not only the thoughts which the man himself knows, but also the smallest minutiae of the thoughts and affections which are unknown to the man; yea, such things as it is impossible for him to know in the life of the body. This I know from the constant experience of several years.

5856. The communications of societies with other societies are effected by spirits whom they send forth, and by whom they speak; these spirits are called subjects. When any

society was present with me, I could not know it until they sent forth a spirit, and then communication was instantly opened. This circumstance is quite familiar in the other life, and frequently happens. Hence it is manifest that the spirits and angels associated with man, are the means of his communication with the societies in hell, and with those in heaven.

5857. I have occasionally discoursed with spirits concerning that more excellent quality which they, beyond man, possess, and by which they put on, at the instant they come to man, all things of his memory ; and although they before knew nothing concerning the sciences, the languages, and other things which man has learnt and imbibed from infancy to old age, still, in a moment, they come into possession of them all. Thus, with the learned they are learned ; with the ingenious, ingenious ; and with the skilful, skilful. Hearing these things, those spirits became elated, for they were not good spirits ; it was therefore given to tell them, that with the unlearned they are unlearned ; with the stupid, stupid ; and with the insane and infatuated, insane and infatuated ; for they put on all the interior things of the man with whom they are associated. Thus also all his fallacies, phantasies, and fables ; consequently his insanities and infatuations. But evil spirits cannot come near to infants, because they have not, as yet, anything in the memory to put on, wherefore good spirits and angels are associated with them.

5858. From much experience it has been given me to know, that whatever is thought or spoken by spirits from man's memory, they suppose to be their own and in themselves ; if they are told that it is not so, they are exceedingly indignant. Such is the fallacy of sense prevailing amongst them. In order to convince them that it is not so, they were asked by what means they knew how to discourse with me in my mother tongue, when yet in the life of the body they had no acquaintance with it ; and how they understood the rest of the languages in which I was skilled, when yet they themselves knew not one of them ; also, whether they believed that those things were from themselves. I read to them also in the Hebrew tongue, which they understood as well as myself,

even those not advanced beyond the state of childhood. It was likewise shown that all the scientifics appertaining to me appertained to them also; hence they were convinced that when they come to man they come into possession of all man's scientifics, and that they are in a false principle in believing them to be their own. They have also theirs, but it is not allowed to bring them forth, in order that they may serve man by his own, and for several other reasons (see Nos. 2476, 2477, 2479); and because the greatest confusion would ensue if spirits flowed in [to man] from their own memory (No. 2478).

5859. Certain spirits ascended up to me saying that they had been with me from the beginning, and knowing no other; but as I proved to them the contrary, they at length confessed that they now came for the first time, but that, as they instantly put on all things of my memory, they could not [at first] know otherwise than they had said. Hence also it was manifest that spirits, at the moment they come to man, put on all his scientifics as their own, and that when several spirits are present, each puts on somewhat, and each supposes it to be his own. Man comes into this faculty immediately after death. Hence also it is that good spirits, in the heavenly society into which they come, put on and enjoy all the wisdom which is possessed by all in that society, for such is the mutual participation; and this, notwithstanding, in the life of the body, they had known nothing at all of such things as are said in the heavenly society. This is the case if in the world they had lived in the good of charity; for this good has the faculty of appropriating to itself the all of wisdom, and in the good itself lies concealed this implanted faculty. Hence they know, as it were, of themselves things which in the life of the body had been incomprehensible, yea, ineffable.

5860. The spirits associated with man put on his persuasions, whatsoever be their quality, as hath been evidenced to me by much experience; thus they put on man's possessions, not only in things moral and civil, but also in the spiritual things of faith. Hence it is manifest that the spirits with those who are in heresies, in fallacies, and illusions as to

the truths of faith, and in falses, are in the like, without the slightest difference; this is so in order that man may be in his freedom, and may not be disturbed by any proprium of a spirit.

5861. From these considerations it is evident that man, during his life in the world, is as to his interiors, thus as to his spirit, in consort with other spirits, and so adjoined to them that he cannot think or will anything unless together with them; that thus there is a communication of his interiors with the spiritual world; and that in this way, and in no other, he can be led of the Lord. Man, when he comes into the other life, does not believe that any spirit has been with him, and still less any from hell; wherefore, if he desire it, he is shown the society of spirits with which he had been in consort, and from which emissary spirits had been associated with him; also, after some states which he must first pass through, he returns at last to the same society, because it had acted in unity with his prevailing love. I have occasionally seen societies thus shown to such persons.

5862. The spirits associated with man do not know that they are so; only angels from the Lord know this, for they are adjoined to the soul or spirit of man, but not to his body. Those things which from the thoughts have determination into speech, and from the will into acts in the body, flow ordinately into act by common influx, according to correspondence with the GRAND MAN; wherefore the spirits associated with man have nothing in common with these things. Thus they do not speak by man's tongue, for this would be obsession; neither do they see, through his eyes, what is in the world; nor hear, through his ears, what is passing there. It is otherwise in my own case, for the Lord has opened my interiors to see the things in the other life; hence spirits have known that I was a man in the body, and to them has been given the faculty of seeing, through my eyes, what is in the world, and of hearing those who discourse in company with me.

5863. If evil spirits could perceive that they were associated with man, and yet that they were spirits separate from him,

and if they could flow-in into the things of his body, they would attempt by a thousand means to destroy him, for they hate man with a deadly hatred. Knowing, therefore, that I was a man in the body, they were continually striving to destroy me, not as to the body only, but especially as to the soul; for to destroy any man or spirit is the very delight of the life of all who are in hell; but I have been continually protected by the Lord. Hence it appears how dangerous it is for man to be in a living consort with spirits, unless he be in the good of faith.

5864. As evil spirits have heard that spirits were associated with man, they have thought to injure those spirits and man together with them; they have also sought for them a long time, but in vain, with the intention to destroy them. The delight and blessedness of heaven is to do good to man, and to promote his eternal salvation; but, on the other hand, the delight of hell is to do evil to man, and to hasten his eternal ruin. Such is the opposition between heaven and hell.

5977. There are associated with man two spirits from hell and two angels from heaven, who cause communication with both, and also cause man to be in freedom; there are two [of each], because there are in hell two kinds of spirits, and in heaven two kinds of angels, with which man's two faculties—the will and the understanding—correspond. Of spirits the first kind are called simply spirits, and these act upon the intellectual principle; the other kind are called genii, and their action is upon the will principle. They are perfectly distinct from each other; they who are simply called spirits infuse falses by reasoning against the truth, and they are in the delight of their life when they can make the truth to appear as false, and the false to appear as true. But they who are called genii infuse evils, act into the affections and concupiscences of man, and in a moment scent what he desires; if this be good, they bend it most cunningly into evil, and are in the delight of their life when they can make good to be apperceived as evil, and evil as good. It has been permitted them to act into my desires, that I might know their nature, and in what manner they act; and I can discover that unless

the Lord had guarded me by angels they would have perverted my desires into concupiscences of evil, and this so secretly and silently that I should scarcely have apperceived anything of it. These who are called genii have nothing in common with those who are called spirits; the genii regard not what a man thinks, but only what he loves; whereas spirits regard not what a man loves, but what he thinks. The genii place their delight in being silent, but spirits in talking. They are also entirely separated from each other: the genii are in the hells backwards at a great depth, and are there unseen by the spirits; and when that way is intently viewed they appear as shadows flying about; but the spirits are in the hells, on the sides and in front. Hence, then, it is that there are associated with man two spirits from hell.

5978. There are, likewise, two angels associated with every man, because of them, also, there are two kinds, one acting into man's will-principle, the other into his intellectual principle: they who act into man's will-principle act into his loves and ends [of life], consequently into his goods; but they who act into man's intellectual principle act into his faith and persuasions, consequently into his truths. These angels are perfectly distinct from each other; they who act into man's will-principle are called celestial, and they who act into his intellectual principle, spiritual; to the celestial are opposed genii, and to the spiritual, spirits. These things it has been given me to know from much experience; for with them both [spirits and angels] I am continually in consort and discourse.

5979. The man who is principled in faith believes that none but angels from heaven are associated with him, and that diabolical spirits are removed from him. But I can assert that with a man who is in the concupiscences and delights of self-love and the love of the world, and who regards these things as the ends [of his life], diabolical spirits are so near as to be in him, and to rule both his thoughts and affections; angels from heaven can in no wise be within the sphere of such, but without. From such, also, the angels recede as the infernal spirits approach nearer; nevertheless, the angels from heaven in no case recede entirely from man, for then his end

would be come, inasmuch as without communication with heaven through angels it would be impossible for him to live. That infernal spirits and heavenly angels are associated with man appears also, in some manner, from the doctrine of the faith of Christian churches; for the doctrine dictates that all good is from God, and evil from the devil; and preachers confirm this by their prayers in the pulpit, that God would govern their thoughts and words, and by their assertions that, in the matter of justification, the all of their endeavours, even the most minute, are from God; also that when man lives well, he suffers himself to be led by God; and likewise that angels are sent of God to be serviceable to man. On the other hand, when man has committed any enormous evil, they say that he has suffered himself to be led by the devil, and that such evil is from hell. They would also have said, that spirits from hell flowed-in into the interior evils of the will and thought, if they had acknowledged these evils to be so great.

5980. The angels attentively and continually observe the intentions and attempts of the evil spirits and genii associated with man; and, so far as man suffers it, they bend evils into goods, or to goods, or towards goods.

5981. There appear, occasionally, with infernal spirits and genii, things base and filthy; such things, indeed, as an evil man thinks and speaks; but lest the angels, on this account, should entirely depart, those base and filthy things are apperceived as less base and filthy than they are in themselves. That I might know how things of this kind are apperceived by the angels, there was given me, when they presented themselves, the angelic apperception, which was such that I felt nothing of horror. They were turned into a mildness that cannot be described, but can only be compared with things angular and pungent, when they are deprived of their angularity and pungency. Thus the base and filthy things, appertaining to infernal spirits and genii, are blunted with the angels.

5982. In order that man may be in freedom, the Lord places him in equilibrium between evils and goods, and

between falses and truths ; by evil spirits on one part and by angels on the other. Man must be in freedom, that he may be saved ; and he ought, in freedom, to be drawn away from evil and led to good. Whatsoever is not done in freedom does not remain, because it is not appropriated ; this freedom is a consequence of the equilibrium in which man is held.

5983. That, through two spirits and two angels, man has communication with hell and with heaven may be manifest from this consideration ; in the other life one society can have communication with another, or with an individual, only through spirits sent forth by them ; these emissary spirits are called subjects, for by them, as by subjects, they discourse. The sending forth of subjects to other societies, and procuring thereby communication with themselves, is common in the other life ; and I have had the fullest conviction of it, in consequence of their having been sent to myself a thousand times, and [of my seeing] that, without them, societies could neither know anything respecting me, nor could they communicate to me anything respecting themselves. Hence it may be known, that the spirits and genii associated with man are no other than subjects through whom he has communication with hell ; and that the celestial and spiritual angels are subjects through whom he has communication with the heavens.

5984. When [societies of] spirits, in the world of spirits wish to have communication with several societies, they are wont to send forth subjects, one to each society ; and I have observed, that evil spirits have sent forth several round about, arranging them as a spider arranges his web, remaining themselves in the midst of them ; and what has surprised me, they are expert at this business as from a sort of instinct ; for they who have had no knowledge of such practices in the life of the body adopt them instantly in the other life. Hence, also, it may be manifest that communications are effected by emissary spirits.

5985. The subject is a spirit in whom are concentrated the thoughts and discourses of several, and thus several are presented as one ; and as a subject thinks and speaks nothing

whatever from himself, but from others, and the thoughts and discourses of others are thus presented to the life, therefore the influent spirits suppose that the subject is as nothing, and scarcely animated, but merely receptive of their thought and discourse; but, on the other hand, the subject supposes that he does not think and speak from others, but from himself alone; thus fallacies are sportive with both. It has been frequently given me to tell a subject that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak anything from himself, and thus that he appears to them as one in whom there is nothing of life from himself. On hearing this, the subject was exceedingly indignant; but that he might be convinced of the truth, it was given him to speak with the spirits who flowed-in, and they then confessed that a subject does not think and speak anything from himself, and thus that he appears to them to be scarcely an animated being. Once, also, it happened that he who said that a subject was nothing, himself became a subject, and on this occasion the rest said of him that he was nothing, at which he was greatly enraged; nevertheless, he was hereby instructed how the case is.

5986. It has frequently been shown to be matter of fact, that no one, either in heaven or in hell, thinks, speaks, wills, and acts from himself, but from others, and thus, finally, all and each from the common influx of life which is from the Lord. When I have heard them say that a subject did not think and speak anything from himself, and that still the subject thought that it was solely from himself, it has been frequently given me on such occasions to speak with those who flowed-in to the subject; and when they persisted in the assurance that they thought and spake from themselves, but that the subject did not so, it was also given me to tell them that this was a fallacy, and that they, as well as the subject, thought and spake from others. To confirm this point, it was also given me to speak with those who flowed-in to these latter; and when they also were in a like persuasion, it was also given to speak with those who flowed-in to these, and so on in a continued series; hence it was made manifest, that

every one thought and spake from others. This experience excited the utmost indignation in the spirits, for every one of them is willing to think and speak from himself; but inasmuch as they were hence instructed how the case is, it was said to them, that the all of thought and also of will flows-in, because there is but one only life from which those faculties of life are derived, and that that life flows-in from the Lord through a wonderful form, which is the heavenly form, not only generally into all, but also particularly into each; and that it is varied everywhere according as the form of each subject agrees or disagrees with the heavenly form. From these considerations it may also appear evident how the case is with man, of whom more will be said in the sequel, when we come to treat of influx.

5987. The greater the number of those who concentrate their view into one subject, the stronger is the subject's power of thinking and of speaking, for his power is increased according to the plurality of concordant views; this was also shown me by withdrawing some who flowed-in, whereby the subject's power of thinking and of speaking was diminished.

5988. There were subjects attendant on me near the head, who discoursed as if they were in sleep, but still they discoursed well, like those who are not in a state of sleep. It was observed that evil spirits flowed-in to those subjects with malignant deceits, but that the influx in them was instantly dissipated; and as they knew that those had formerly been their subjects, they complained that they were so no longer. The reason was because good spirits could now act into them when they were in sleep, and thus, by their influx, the malignant influences of the evil spirits were dispersed. Nevertheless, the evil spirits were compelled to flow-in to those subjects, and not into others. Hence it is evident that there are subjects of different kinds and natures, and that the variations are according to the Lord's arrangement.

5989. The most deceitful, who are over the head, once took to themselves subjects, and sent them forth to me, that they might flow-in with their deceits, but they were much disappointed. One, when he was made a subject, retorted himself

and became closed, and folded himself as in a fold, that he might reject their influx; thus he extricated himself from them. They next took another, but neither could they reduce him to speak, as he was more deceitful than they, which he manifested by rolling himself, as it were, into the form of a spiral; thus they were disappointed. Moreover, evil spirits do not always send forth subjects from their own society, but observe what spirits are attendant on others, and also in what place the simple and obedient are, and these they make subjects for themselves. This is effected by directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, in consequence whereof he is no longer his own master, but serves them for a subject; of this he is sometimes ignorant.

5990. There are very many spirits at this day who desire to flow in, not only into man's thoughts and affections, but also into his speech and actions, thus even into his corporeal principles; when yet the corporeal principles are exempt from the particular influx of spirits and angels, and are ruled by general influx; in other words, when thought is determined into speech, and will into actions, the determination and transition into the body are according to order, and are not ruled by any spirits in particular; for to flow-in to man's bodily principles is to obsess him. The spirits who will and intend this, are such as in the life of the body had been adulterers, that is, who had perceived delight in adulteries, and had persuaded themselves that they were lawful; also such as had been cruel. The reason is, because both the former and the latter are corporeal and sensual above all others, and have rejected all thought concerning heaven, by attributing all things to nature, and nothing to the Divine [being or principle]. Thus they have closed up their interiors, and have opened their exteriors; and as in the world they had been principled only in the love of the latter, therefore in the other life they are in the desire of returning into those things through man, by obsessing him. But it is provided by the Lord, that they do not come into the world of spirits, and therefore they are kept shut up closely in their hells; hence there are no external obsessions at this

day. Nevertheless, there are internal obsessions, even by the infernal and diabolical crew, for evil men think such things as are filthy; and cruelties towards others, and likewise hostile thoughts and malignant ideas against Divine things; unless these were checked by fear of the loss of honour, gain, and reputation, of punishment enacted by law, and of life, they would burst forth openly, and thereby such men would rush forward, more than the obsessed, to destroy others, and blaspheme against the things of faith; but those external restraints cause them not to seem obsessed, when yet they are so, as to interiors, but not as to exteriors. This is manifest from such in the other life, where external restraints are taken away; in that life they are devils, continually in the life and desire of ruining others, and of destroying whatsoever is of faith.

5991. I saw spirits, who may be called corporeal spirits. They arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body; when I asked who they were that are of such a quality, it was said that they are those who in the world had been distinguished by their talents and proficiency in the sciences, whereby they had confirmed themselves entirely against the Divine [being or principle], and thus against the things of the Church; and, inasmuch, as they had absolutely persuaded themselves that all things were to be attributed to nature, they had, more than other men, closed their interiors, and thus the things which belong to the spirit; hence they appear grossly corporeal.

Amongst them was one whom I had known during his life in the world, and who at that time was eminent for his genius and erudition; but these gifts, which are the means of thinking well concerning Divine things, were to him the means of thinking against them, and of persuading himself that they are nothing; for the powers of genius and learning multiply the means of such persuasion and confirmation; hence, interiorly, he was obsessed, but in the external form he appeared as a man of civility and good morals.

5992. The angels by whom the Lord leads and protects man are near the head; their office is to inspire charity and

faith, to observe the direction of the man's delights, and to moderate and bend them to good, so far as the man's free will permits. They are forbidden to act violently, and thereby to break man's lusts and principles, but are enjoined to act with gentleness. Their office is also to rule the evil spirits who are from hell, which is effected by innumerable methods, of which it is allowed to mention only the following :—When the evil spirits infuse evils and fables, the angels insinuate truths and goods, which, if not received, are yet the means of moderating ; the infernal spirits are continually assaulting, and the angels affording protection ; such is the order. The angels principally moderate the affections, for these constitute the life and freedom of man. The angels also observe whether any hells be open which were not open previously, and extend their influx to man, as is the case when man brings himself into new evil. These hells, so far as man permits, the angels close, and remove any spirits attempting to emerge from them ; the angels also disperse foreign and new influxes, which might be productive of evil effects ; and they especially call forth the goods and truths in man, and oppose them to the evils and fables which the evil spirits excite ; hence man is in the midst, nor does he perceive the evil or the good, and because he is in the midst, he is free to turn himself either to the one or to the other. By such offices the angels from the Lord lead and protect man, and this every moment, and every moment of a moment ; for if the angels were to intermit their offices only a single instant man would be plunged into evil, from which he could never afterwards be extricated. These offices the angels perform from the love which they derive from the Lord, for they perceive nothing more delightful and more happy than to remove evils from man, and to lead him to heaven. That they have joy therein may be seen Luke xv. 7. The Lord has such care for man, and this continually, from the first moment of his life to the last, and afterwards throughout eternity.

5993. From these considerations it may now be manifest that for man to have communication with the spiritual world, two spirits must be adjoined to him from hell, and two angels

from heaven, and that without them he would not have any life whatsoever; for man cannot live at all from general influx, like animals void of reason (concerning which see No. 5850), because his life is contrary to order; so that in this state, if he was to be acted upon only by general influx, he must needs be acted upon only by the hells, but not from the heavens; and if not from the heavens he would have no interior life, thus no life of thought and will such as man has, and not even such as a brute animal has, for man is born without any use of reason, into which he can only be initiated by influx from the heavens. From what has been adduced, it is also manifest that man cannot live without a communication with the hells by means of spirits from thence, inasmuch as the all of his life, which he derives from his parents by inheritance, and that which he himself superadds from his own (proprium), is of self-love and the love of the world, but not of the love of his neighbour, and still less of the love of God. And whereas the all of man's life grounded in the proprium is of such a nature, it is a life of contempt of others in comparison with himself, and of hatred and revenge against all who do not favour himself. Hence also it is a life of cruelty, for he who hates is desirous of murdering, on which account he is most highly delighted with the destruction of others. Unless spirits of a like quality, which can only be from hell, were applied to those evils, and unless man was led by them according to the delights of his life, it would be impossible for him to be bent towards heaven. In the beginning he is bent by his delights; by these he is also placed in freedom, and thus at length in choice.

ON INFLUX, AND THE COMMERCE OF THE SOUL WITH THE BODY.

6053. It is impossible that anything should be known, or even thought, respecting influx and the commerce of the soul with the body, unless it be known what the soul is, and also somewhat concerning its quality. If the soul be a thing unknown, nothing can be said concerning its influx and com-

merce, for how can the communication of two parts be a subject of thought, when the mind is in total ignorance concerning the quality of one of them? That ignorance prevails as to every quality of the soul, especially in the learned world, is manifest from this consideration, that some believe it to be a certain ethereal principle, some a principle of flame or fire, some a principle of pure thought, some a principle of general vitality, some a principle of natural activity. A still greater proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; but in this case they imagine a vital principle such as is common to every living thing. From these considerations it is evident that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is grounded on mere conjecture. And whereas it was impossible thus to form any idea respecting the soul, the generality of mankind could not but believe that the soul is a mere principle of vitality, which, when the body dies, is dissipated. And hence it is that the learned have less belief in a life after death than the simple; and owing to their unbelief they cannot believe in the things belonging to that life, which are the celestial and spiritual things of faith and love. This is also evident from the Lord's words in Matthew: "*Thou hast hid these things from the wise and intelligent, and hast revealed them unto babes.*" And again: "*Seeing they do not see, and hearing they do not hear, neither do they understand,*" for the simple think no such thing concerning the soul, but believe that they shall live after death; in which simple faith, although they are not aware of it, a belief lies concealed, that they shall live there as men, shall see angels, discourse with them, and enjoy happiness.

6054. The soul, of which it is said that it shall live after death, is nothing but the man himself, who lives after the body; that is, it is the interior man, who by the body acts in the world, and enables the body to live. This man, when

freed from the body, is called a spirit, and appears altogether in a human form ; yet he cannot be seen by the eyes of the body, but by those of the spirit, before which he appears as a man in the world ; has senses, but in a more excellent degree ; he thinks and discourses more perfectly, for the life after death is a continuation of the life in the world. This then is the soul of man which lives after death. But lest the idea should fall upon something unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or the interior man, for it appears there altogether as a man, and it is also the real man himself in the body. That this is the case is likewise manifest from the angels seen, as recorded in the Word, who were all seen in the human form, for all the angels in heaven have a human form, because it is the form of the Lord, who after his resurrection appeared so often as a man. An angel, and the spirit of a man, are a man in form, because the universal heaven from the Lord has a tendency to conspire to a human form ; whence the universal heaven is called the GRAND MAN, which man, and the correspondence of all things of man therewith have been already treated of. And as the Lord lives in every individual in heaven, and as the universal heaven acts upon every individual by influx from the Lord, therefore every angel is an image thereof, that is, a form most perfectly human ; and so likewise is man after death. All the spirits (as many as I have seen, which are many thousands) have been seen by me altogether as men, and some of them have said that in the life of the body they had not the least belief that it would be so ; many have expressed concern that mankind were in such ignorance respecting their state after death, and entertain such vain and empty thought concerning the soul, and that several who have thought more deeply on the subject have made the soul into something of a subtle aërial principle, which idea must necessarily lead into the insane error of its dispersion after death.

6055. He who is unacquainted with the interiors of man, cannot be acquainted with the influx and commerce of the soul with the body, for they are effected through the interiors.

To know the interiors of man, it must first be known that there is an internal and external man; that the internal man is in the spiritual world, and the external man in the natural world; thus, that the former is in the light of heaven, and the latter in the light of the world. It is also necessary to know that the internal man is so distinct from the external, that the former, being prior and anterior, can subsist without the latter; but that the latter, or external man, being posterior and exterior, cannot subsist without the former. It is still further to be noted that it is the internal man who, in the proper sense, is called intellectual or rational, because he is in the light of heaven, in which is reason and intellect; whereas it is the external man who is properly to be called scientific, because in him are scientifics, which for the most part derive their light from those things which are of the light of the world, illuminated and thus vivified by the light of heaven.

6056. It was said that the internal man, as being prior, can subsist without the external, because the latter is the posterior, but not *vice versa*; for it is an universal law, that nothing can subsist from itself, but from and through another; consequently that nothing can be kept in a form except from and through another, which also is manifest from everything in nature. The case is the same with man, who, as to the external, cannot subsist but from and through the internal; neither can the internal man subsist but from and through heaven; and neither can heaven subsist of itself, but from the Lord, who alone subsists of Himself. According to existence and subsistence is influx, for by influx all things subsist. But that all things, collectively and individually, subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately, both in mediates and in ultimates, will be demonstrated in what follows.

6057. Before anything satisfactory can be established concerning influx and the operation of the soul into the body, it must be rightly known that the internal man is formed in the image of heaven, and the external in the image of the world, insomuch that the internal man is a heaven in the least form, and the external is a world in the least form, thus a microcosm.

That the external man, is an image of the world may be manifest from the external or bodily senses; for the ear is formed to all the nature of the modifications of the air; the lungs to all the nature of its pressure; as also the exterior of the body, which is preserved in its form by the circumpressure of the air; the eye is adapted to all the nature of ether and light; the tongue to the sense of the dissolved and fluent parts in liquids, and together with the lungs, the windpipe, the larynx, the glottis, the jaws, and the lips, to the ability of suitably modifying the air, whereby articulate sounds or voices and harmonic sounds are produced; the nostrils are formed to the sense of the fluent parts in the atmosphere; the touch, which encompasses the whole body, to the perception of the changes of state in the air—viz., of its cold and heat, and also to the perception of liquids and of what is heavy. The interior viscera, to which the aërial atmosphere cannot enter, are maintained in their connection and form by a mere subtle air, which is called ether; not to mention that all the arcana of mechanics, all those of physics, of chymics, and of optics. From these considerations it may be manifest that universal nature conduces to form the external of man, and hence the ancients called man a microcosm. As now the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven—that is, to the image of things celestial and spiritual, which proceed from the Lord, from and in which is heaven. The celestial things therein are all the things of love to the Lord and of charity towards the neighbour, and the spiritual things therein are all those of faith, which are in themselves so great and of such a quality that the tongue cannot express one thousand thousandth part of them. That the internal man is formed to the image of all those things is conspicuously exemplified in the angels, who, when they appear before the internal sight, as they have appeared before mine, affect the inmost principles by their mere presence, insomuch as love to the Lord and charity towards the neighbour flow forth from them and penetrate, and the things thence derived, which are those of faith, shine forth from them and affect. Hence, and

from other confirming proofs, it has been made manifest that as the internal man is created to be an angel, he is a heaven in the least form. From these considerations it may now be evident that in man the spiritual world is conjoined with the natural world, consequently, that with man the spiritual world flows into the natural world, so as to be livingly perceptible, if it be only attended to. Hence also it is evident what is the commerce of the soul with the body—viz., that properly it is the communication of the spiritual things of heaven with the natural things of the world, and that the communication is effected by influx, according to conjunction, is at this day unknown, because all things are attributed to nature, and nothing is known of the spiritual, which at this day is so remote that when it is thought of it appears as nothing.

6189. That two angels from heaven, and two spirits from hell, are attendant on man, and that hence he has communication with each [place], and also that hence he has liberty to turn to the one or to the other, has been shown; but that all and singular things appertaining to man flow in according to his liberty, evil from hell, and good from heaven—that is, through heaven from the Lord—is a fact of which man is ignorant, and, therefore, possibly he will scarcely believe it.

6190. As the subject treated of is concerning influx, and as this word is so often mentioned, it is necessary previously to say what influx is. The meaning of spiritual influx cannot be better shown than by natural influxes, which exist and appear in the world; for instance, by the influx of heat from the sun into all things of the earth, with all its variety according to the seasons of the year and the climates of the earth; and by the influx of light into the same things, with all its variety likewise according to the times of the day, and also of the year, and in a different manner, according to climates. From the influx of heat from the sun into all things of the earth, whence comes vegetative life, and from the influx of light into the same things, whence comes what aids that life, and also colours and appearances of beauties, in like manner from the influx of sound into the ear, and from others of a similar kind, it may be comprehended what is the influx of

life from the Lord, who is the Sun of heaven, from Whom comes the heavenly heat which is the good of love, and the heavenly light which is the truth of faith. The influx of these principles is also manifestly felt, for the heavenly heat, which is love, constitutes the vital heat which is in man, and the heavenly light, which is truth, constitutes his understanding; for the truth which is of faith, which proceeds from the Lord, enlightens his intellectual principle, but in both cases with much variety, for the effect produced is according to reception on the part of man.

6191. That man is ruled through angels and spirits by the Lord has been given me to know by experience so manifest as not to leave the smallest doubt concerning it; for now, through a course of several years, all my thoughts and affections, as to the most single minutiae of them all, have flowed-in by means of angels and spirits. This it has been given me to perceive so evidently, that nothing could be more evident; for I have perceived, I have seen, I have heard, who they were, what was their quality, and where they were; and when anything adverse fell into the thought or will, I have discoursed with them and chided them; and I have also observed that the power they had of infusing such things was restrained by the angels, and also in what manner, and likewise that they were frequently driven away; and when they were driven away, and new (spirits) were present in their place, from whom again there was influx: it has been also given me to perceive whence those spirits were, or of what societies they were the subjects; an opportunity of discoursing with the societies themselves has also frequently been granted me. And notwithstanding that all things, as to the most single particulars of the thoughts and affections, flowed-in through spirits and angels, still I thought and willed as before, and conversed with men as before; nothing different from my former life being observed by any one. I am aware that scarcely any one believes in this sort of communication, but still it is an eternal truth.

6192. It has been shown me to the life, in what manner spirits flow-in to man. When they come to him, they put on

all the things of his memory, and thus all which the man has learnt and acquired from infancy. The spirits suppose these things to be their own, thus they act as it were the part of man with a man ; but they are not allowed to enter further into man than to the interior things which are of the thought and will, not to the exterior things of the actions and speech ; for these latter come into act by a general influx from the Lord without the mediation of particular spirits and angels. But although spirits act the part of man with a man as to those things which are of his thought and will, still, however, they do not know that they are attendant on man, because they possess all things of his memory, and believe that those things are not another's, but their own ; and also lest they should hurt man, for unless the spirits from hell attendant on man believed those things to be their own, they would attempt by every method to destroy man as to the body and soul, for this is infernal delight itself.

6193. Inasmuch as spirits thus possess all the things which are of man's thought and will, and angels the things which are yet more inward, and man is thereby most closely conjoined to them, he cannot otherwise perceive and feel, than that it is himself who thinks and wills ; for in the other life there are such communications ; every one in a society containing similar spirits believes that to be his own which is another's. When, therefore, the good come into a heavenly society, they enter instantly into all the intelligence and wisdom of that society, insomuch that they know no other than that those things are in themselves ; so also it is with a man, and with a spirit attendant upon him. The things which flow-in from spirits from hell, are evils and falses ; but the things which flow-in from angels from heaven, are goods and truths : thus, by these opposite influxes, man is kept in the midst, and thereby in freedom. The things from the angels flow-in through more inward principles, and thus they are not so apparent to the external sense as the things which flow-in from evil spirits. The angels also are by no means willing to hear that the influxes of good and truth are from themselves, but that they are from the Lord ; and if it be thought other-

wise, they are indignant, for they are in the manifest perception that it is so, and they love nothing more than that they may not will and think from themselves, but from the Lord. On the other hand, evil spirits are angry if they are told that they do not think and will from themselves, because this is contrary to the delight of their loves; and more so when they are told that life is not in them, but that it flows-in. When this is shown them by living experience, which has been often done, they then confess indeed that it is so, for they cannot speak against experience; nevertheless, after some pause, they deny it, nor are they then willing that it should be any longer confirmed by experience.

6196. That spirits are associated to man according to his loves, has been made known to me from manifold experience. As soon as I have begun to love anything intensely, spirits were present who were principled in such love, nor were they removed until the love ceased.

6197. As often as anything has fallen into the thought, and into the desires of the will, the source of which I have not known, so often, when I have willed to know it, it has been shown me from what societies it came, and sometimes by what spirits as subjects; and on such occasions they have discoursed with me, and confessed that they thought the thing, and likewise that they knew that it flowed-in to me, and appeared to myself as in me. The deceitful, who appear directly above the head, have occasionally flowed-in to me with such subtlety, that I knew not whence the influx was, and could scarcely perceive otherwise than that what flowed-in was in myself and from myself, as is the usual perception with others; but as I knew of a certainty that it was from another source, such an exquisite perception was given me from the Lord, that I perceived each single influx of them, also where they were, and who they were. When they observed this, they were exceedingly indignant, especially because I reflected upon what came from them; that reflection flowed-in through the angels. Those deceitful spirits principally insinuated such things as were contrary to the Lord; and on this occasion it was also given me to reflect upon the fact, that no one in hell acknow-

ledges the Lord, but that, on the contrary, they are contumelious against Him, so far as it is allowed them; yet that they are not displeased to hear mention made of the Father, the Creator of the universe. Hence, as from a most manifest proof, it is evident, that the Lord is He who rules the universal heaven, as He himself teaches in Matthew: "*All power is given unto me in heaven and in earth,*" and that they are opposed to the Lord because they are opposed to heaven, where the Lord is all in all.

6203. In regard to the origin of the influx of evil from hell, the case is this: When a man, at first from consent, next from purpose, and lastly from delight of affection, casts himself into evil, a hell which is in such evil is instantly opened (for the hells are distinct one amongst another, according to evils and all their varieties), and presently there is from that hell also an influx. When a man thus comes into evil, it inheres, for the hell, in the sphere of which he then is, is in its very delight when in its evil; wherefore it does not desist, but obstinately presses in, and causes man to think about that evil, at first occasionally, afterwards as often as anything presents itself which is related to it, and at length it becomes with him the universally reigning principle. When this is the case, he seeks out such arguments as prove it not to be an evil, until he absolutely persuades himself that it is not an evil; and then, as far as he is able, he studies to get quit of external restraints, and makes evils allowable and ingenious, and at length even creditable and honourable, such as thefts effected by art and deceit, various sorts of arrogance and boasting, contempt of others, impeachment of the reputation of others, persecution under an appearance of justice, and the like. The case with these evils is like that of open theft, from which, when a man has purposely committed it twice or thrice, he cannot afterwards desist, for it continually inheres in his thought.

6204. It is further to be noted that the evil which enters into the thought does not hurt man, because evil is continually infused by spirits from hell, and is continually repelled by the angels; but when evil enters into the will, it then hurts, for in

this case it comes forth into act as often as external bonds do not restrain it. Evil enters into the will by being detained in the thought, by consent, and especially by act and the delight thence derived.

6205. Evil spirits principally put on man's persuasions and lusts, and when they put them on, they rule man with absolute power; for he who introduces himself into man's lusts, and into his persuasions, subjects the man to himself, and makes him his servant. But influx through the angels takes place according to man's affections, which they lead gently, and bend to good, and do not break; the influx itself is tacit and scarcely perceptible, for it is into the interiors, and continually by freedom.

6206. It is further to be noted that all evil flows-in from hell, and all good through heaven from the Lord; but the reason why evil is appropriated to man is, because he believes and persuades himself that he thinks and does it from himself, thus he makes it his own; whereas if he believed as the fact really is, evil would not then be appropriated to him, but good from the Lord instead. For in this case, when evil flowed-in, he would instantly think that it was from the evil spirits attendant upon him, and when he thought thus, the angels would avert and reject it; for the influx of the angels is into that which a man knows and believes, but not into that which he does not know and believe, for it is fixed only where there is something appertaining to man. When man thus appropriates evil to himself, he procures to himself a sphere of that evil, to which sphere the spirits from hell who are in a sphere of the like evil adjoin themselves; for like is conjoined to like. The spiritual sphere appertaining to man or to a spirit is the exhalation flowing forth from the life of his loves, by virtue whereof his quality is known at a distance. In the other life all are conjoined according to their spheres, even societies one amongst another; and they are also dissociated according to their spheres, for opposite spheres are in collision, and mutually repel each other. Hence the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven; that is, they who are in those spheres.

6207. The influx of the angels is especially into the conscience of man; the plane into which they operate being there; this plane is in the interiors of man. Conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity. At the present day many are gifted with this latter conscience, but only few with the former. Nevertheless they who enjoy exterior conscience are saved in the other life, for they are of such a quality that if they act contrary to what is good and true, or just and equitable, they are inwardly tortured and tormented; not because they suffer a loss thereby of honour, gain, or reputation, but because they had acted contrary to goodness and truth, or to justice and equity. But where these consciences do not exist, there is a certain lowest principle which occasionally assumes the semblance of conscience—viz., to do what is true and good, and just and equitable, not from the love of those principles, but for the sake of self-honour and gain. Persons of this character are also tortured and tormented when adverse things befall them; but this conscience is no conscience, because it is of self-love and the love of the world, and there is nothing in it which regards the love of God and of the neighbour; wherefore in the other life it does not appear. Men of this description can also discharge duties of the highest eminence, like those who enjoy genuine conscience, for in the external form their deeds are similar, but they are done for the sake of self-honour and reputation; the more, therefore, they fear the loss of these goods, the more exact is their attention to public offices with a view to secure the favour of their neighbour and of their country; but they who do not fear the loss of those goods, are in the state as members fit only to be rejected. They who are in this false conscience do not even know what conscience is; and when they are told by others what it is, they deride it, and believe it to be the result of simpleness or disorder of mind. These observations are made to the intent that it may be known how the case is with influx—viz., that conscience is the plane into which the angels flow-in, and indeed into the affections of good and truth, and of justice and

equity therein, and thus they keep man bound, but still in freedom.

6208. There are several who enjoy natural good hereditarily, by virtue whereof they have delight in doing good to others, but they are not imbued with principles of well-doing derived from the Word, or doctrine of the Church, or their religious tenets; consequently they cannot be gifted with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good, and a life according thereto. When such come into the other life, they wonder that they are not received into heaven, saying, that they have led a good life; but they are told that a good life, when grounded in what is natural or hereditary, is not a good life, but only when grounded in those things which are of the doctrine of truth and good, and thus of life; by these they have principles impressed on them concerning truth and good, and receive conscience, which is the plane into which heaven flows-in. To convince them that this is the case, they are sent into various societies, and on such occasions they suffer themselves to be led astray into evils of every kind, merely by reasonings and consequent persuasions that evils are goods, and goods are evils; and thus wheresoever they go, they are persuaded and carried away as chaff before the wind; for they are without principles, and without the plane into which the angels can operate, and withdraw them from evils.

6209. The influx of the angels into man is not perceived like the influx of spirits, for what flows in from them is not material, but spiritual, and it appears altogether as a streaming aerial [principle]; from the interior angels as lucid, and from the still more interior as flaming.

6212. It is known from the Word, that there was an influx from the world of spirits, and from heaven, into the prophets, partly by dreams, partly by visions, and partly by speech; and also in some cases into the speech itself, and also into the very gestures, thus into those things which are of the body; and that on such occasions they did not speak nor act from themselves, but from the spirits which then occupied their body. On such occasions some behaved themselves like in-

sane persons, others in that they wounded themselves, &c. And whereas I was desirous to know how they were acted upon by spirits, it was shown me by living experience. To this intent I was for a whole night possessed by spirits, who so occupied my corporeal parts, that I had only a very obscure sensation that it was my own body. When those spirits came, they appeared as little black clouds crowded together in various forms, for the most part pointed. In the morning there was seen by me a chariot drawn by two horses, in which a man was conveyed. Afterwards a horse was seen, on which some one had been seated, who was thrown off from the horse backwards, and there lay whilst the horse was kicking at him. Afterwards another was seated on a horse. The horses were fine ones. After these things the angels said what was signified by them—viz., that the chariot in which the man was, signified the spiritual sense in the prophetics which (the prophets) spake, and which they represented; that the horse which threw his rider and kicked, signified that the Jewish and Israelitish people, who had the prophecies, were principled merely in external things, and thus that the intellectual principle threw them back, and as it were by kicking put them away; and that the other rider, seated on the horse, signified the intellectual principle of those who are in the internal sense of the prophetic Word. By that state, in which I was during the night until morning, I was instructed how the prophets, through whom spirits spake and acted, were possessed—viz., that the spirits occupied their body, so that scarcely anything was left but a knowledge that they existed. Spirits have been appointed to this use, who were not willing to obsess men, but only to enter into man's corporeal affections, and when they entered into these they entered into all things of the body. The spirits usually attendant on me said, that I was absent from them whilst I remained in that state. The spirits who possessed my body, as formerly the bodies of the prophets, afterwards discoursed with me, and said, that at the time they knew no other than that they had life as in the body, besides many other particulars. It was further said, that there were other influxes also

with the prophets—viz., that they exercised their own discretion and thought, only that spirits spake with them, for the most part on such occasions inwardly in them; but that the influx was not into the thought and will, but was only a discourse which came to their hearing.

6213. That hell by its spirits continually injects evils and falses, and perverts and extinguishes truths and goods, and that the Lord by his angels continually averts, removes, mitigates, and moderates those injections, has been made so familiar to me by the almost continual experience of many years, that I cannot even think of any doubt concerning it. But that the angels may be able to avert the influences from hell, there must be in man truths of faith joined to good of life, into which they may flow-in; these must be the plane into which they may operate. But if man has not such truths, he is carried away by hell; and in such case the Lord by the angels rules him as to external things, which are called external restraints, and are of man's own prudence, that he may appear in an external form as a lover of his neighbour and country, but for the sake of his own honour, gain, and reputation thence derived, or owing to his fear of the penalties of the law and of death. These are the external bonds by which man is ruled, when there are no internal restraints of conscience. But those external bonds are of no avail in the other life, for they are taken away from him, and then the man appears such as he had been inwardly.

6214. When I began to speak with spirits, I was indignant that I could not think anything but what they knew, but presently by some days' habit it became familiar to me. At length it was also known that spirits not only perceive all things of man's thought and will, but even many more things than the man himself; and that the angels perceive still more—viz., intentions and ends, from the first, through the middle, to the last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest that nothing at all is hidden, but that what man inwardly thinks and devises is open to view in the other life, as in clear day.

6308. Influx is effected by spirits and angels. Its order is such that evil spirits first flow-in, and that the angels dissipate those influences. Man does not perceive that the influx is such, because his thought is kept in freedom by his being in equilibrium between those two influxes, and because he does not attend to those things, nor could the evil know if they did attend, because with them there is not an equilibrium between evil and good; but they who are in good are capable of knowing this; they also know from the Word that there is something within which fights against evil and the false in them, and that the spiritual man fights against the natural; thus the angels who are in man's interior and spiritual principles, against the evil spirits who are in his exterior and natural principles; hence, also, the Church is called militant. But the evil which flows-in to the thought from evil spirits, does not at all hurt man, if he does not receive it; but if he receives it, and transfers it from the thought into the will, he then makes it his own; and in this case he goes over to the side of the infernal spirits, and recedes from the angels of heavea. This is what the Lord teaches in Mark: "*The things which enter into a man do not render him unclean, but the things which come out, because these latter are from the heart or the will.*"

6309. I have discoursed with good spirits concerning the internal and external man, saying, that it is wonderful that few within the Church believe, although they know from the Word, that there is an internal man distinct from the external; when yet, by looking slightly every day into their own thought and will, they might know that such is the case from this circumstance, that frequently they think interiorly otherwise than they do exteriorly. And what they think exteriorly, they put forth into their speech, countenance, and act; but what they think interiorly they do not thus show, but conceal deeply within themselves, as is customary with dissemblers, hypocrites, and deceivers. They who are principled in good may know it from this circumstance, that in correcting themselves they think they ought not to act so and so; whence it may be manifest to them, that there is an interior man separate from

the exterior. But the reason why they do not attend to this, or if they attend, that they do not perceive it, is, because they make life to consist in the body; and because when they immerse the whole thought in bodily and worldly things, they cease to look at the above distinction; yea, they lose all belief that it is so. It has been given me to know this also from experience. When I was in any heavenly idea, and descended thence into thought concerning worldly and earthly things, the celestial things instantly perished so absolutely as scarcely to be acknowledged; the reason is, because those things which are of the light of heaven become darkness when they fall into those things which are of the world's lumen, for in themselves they are contraries. But that they may not be contraries, man is regenerated, and is also elevated from sensual towards interior things, and so far as he is elevated from the former, so far he leaves evils and falses; but he cannot be elevated unless principled in the good of faith and of life.

6310. The interiors of man are distinct, according to degrees by derivations; lights also are according to those degrees. The internal sensual principle, which is nearest to the sensual principles of the body, has a most gross lumen, which it has been given me to discern by much experience. As often as I sank down into this lumen, so often falses and evils of several kinds presented themselves; yea, also scandals against celestial and Divine things, and, moreover, what was filthy and defiled. The reason is, because this lumen prevails in the hells, and through it, principally, the hells flow-in to man. When man is in this lumen, his thought is nearly in the same lumen as his external sight, and is at such times almost in the body. Men who are in this lumen are to be called sensual, for they do not think beyond the sensual things of the body; the things beyond those they neither perceive nor believe, for they only believe what they see and touch. In this lumen are they who have not at all cultivated interior things, living in the neglect and contempt of all things which are rational and spiritual; such, especially, are the covetous and adulterers, and also they who have lived in mere pleasures and in dishonourable ease. Hence these latter think what is filthy, and

often what is scandalous concerning the holy things of the Church.

6313. When man is elevated towards interior things, he comes out of the gross sensual lumen into a milder lumen ; and at the same time he is withdrawn from the influx of scandals and defilements, and is brought nearer to those things which are of justice and equity, because nearer to the angels who are attendant upon him, thus nearer to the light of heaven. This elevation from sensual things was known to the ancients and also to the Gentiles ; wherefore their sophists said, that when the mind is withdrawn from sensual things it comes into an interior light, and at the same time into a tranquil state, and into a sort of heavenly blessedness ; hence, also, they drew a conclusion in favour of the immortality of the soul. Man is capable of being yet more interiorly elevated, and the more interiorly he is elevated, into so much the clearer light does he come, and at length into the light of heaven, which is nothing else but wisdom and intelligence from the Lord. The three heavens are no otherwise distinct than according to elevations towards interior things ; thus, also, according to degrees of light. As the third heaven is in inmost principles, it is in the greatest light, and thus in a wisdom which much exceeds the wisdom of the inferior heavens.

6314. As it is with light, so also it is with the heat, which, to man, is vital. This vital heat does not derive its origin at all from the heat proceeding from the sun of this world, but from spiritual heat which is love, and proceeds from the Lord ; this heat the angels have. Hence, so far as man is principled in love, so far he is in vital heat ; the body, nevertheless, is in the heat of this world, and also the interior sensual principle, but vital heat flows-in to this latter heat, and vivifies it. The case is the same with its purities and grossnesses as with lights.

6315. The man who in his life is elevated from sensual things by the good of faith, is alternately in the sensual lumen and in the interior. When he is in wordly cases, in engagements where external things acquire vigour, and in pleasures, he is then in the sensual life ; in this state he shuns and is averse from speaking and thinking about God and those things which are

of faith ; and if he were then to speak and think on those subjects, he would make light of them, unless at the instant he were elevated thence towards interior things by the Lord.

When this man is not in worldly, but in the interior lumen, he thinks from a principle of justice and equity ; and if he be in a still more interior lumen, he thinks from spiritual truth and good. He who is in the good of life is elevated from one lumen into the other, and into the interior lumen in the instant when he begins to think what is evil, for the angels are near to him. These things it has been given me to know by much experience, because I have frequently perceived the elevations, and at the same time, on such occasions, the changes of state as to the affections and thoughts.

6316. Many of the learned are sensual ; the reason is, because they have learned the sciences merely for the sake of reputation, that they may be promoted to honours, and thereby to gain, but not with a view to grow wise ; for all the sciences which are in the learned world are the means of growing wise, and also the means of becoming insane. When the learned are exalted to honours, they live more sensually than the simple ; and in this case they believe it to be the effect of simplicity to attribute anything to the Divine Being, and not to prudence and nature, and the rest to chance.

6317. There were spirits attendant upon me who, when they lived as men in the world, were called learned, and they were remitted into the state of thought in which they were when in the body, and their thought was communicated to me ; it was concerning spirits. This thought was such that they could not at all be brought to believe that a spirit possesses any sense ; and the rest of the things which they had thought concerning spirits or souls after death were without any quality, because they had made life to consist in the body, and had confirmed themselves by scientific and philosophic reasonings against the life of a spirit or soul after death. Hence they had closed interior things to themselves, into which it was thereby impossible that they could in anywise be elevated. After they had confirmed themselves against the things relating to a life after death, if the greatest truths

had then been told them on the subject, they would, in regard to them, have been as the blind who do not see, and as the deaf who do not hear; some of them also mock at such things, and the more so in proportion as they believe themselves wiser than others. But the unlearned, who have been principled in the good of faith, are not of this character, for they have not confirmed themselves by any scientific and philosophic reasonings against the things of the Church, wherefore their perception is more extended and clearer; and inasmuch as they have not closed the interiors, they are in the faculty of receiving goods and truths.

6320. When the angels flow-in they also adjoin affections, and the affections themselves contain innumerable things; but of those innumerable things only a few are received by man—viz., those which are applicable to the things which are already in his memory; the rest of the things of the angelic influx encompass them, and keep them, as it were, in the bosom.

6322. It is according to every appearance that the external senses, as the sight and hearing, flow-in to the thought and excite ideas there; for it appears that objects move the senses, first the external and then the internal, and that speech acts in a similar manner; but this appearance, however strong it may be, is, nevertheless, a fallacy, for that which is external, being gross and material, cannot flow-in and move the internal, which is pure and spiritual; this is contrary to nature. It is the internal sense, or the sense of the spirit itself, which perceives through the external sense, and disposes the external sensory to receive objects according to its good pleasure; wherefore, also, the sensories, as the sensory of sight or the eye, accommodate themselves instantly to all objects according to their quality. This faculty would not exist in the sensories unless there was an influx from an interior principle, for all the fibres and little appendages, which are very numerous about every sensory, or organ of sense, are in an instant determined suitably to the quality of the object, yea, a conformable state is infused in a moment into the very organ itself. Spirits have often discoursed

together concerning this appearance, and it was as often replied by the angels that influx never takes place from external things into internal, but from internal things into external, and that this is according to order, contrary to which there can be no influx. I have seen spirits separated from angelic societies because from appearance they believed that influx is given from external things into internal, thus that influx is physical, and not spiritual. The cause of the separation was because it might thereby have been concluded that the hells, which are in external things, could flow-in to the heavens, which are in internals; and also that the influx of life was not from the Lord, when yet the all of life flows-in from Him, because He is in the inmost, and in respect to Him all things are external.

6323. That in the good of love, which flows-in from the Lord through the angels, there is all truth, which would manifest itself from itself, if man had lived in love to the Lord and in love towards his neighbour, is evident, not only from those things which exist in heaven, but also from those which exist in inferior nature. It is allowable to adduce some particulars, in the way of illustration, from these latter things in inferior nature, inasmuch as they are open to view. The brute animals are impelled to action solely by loves and the affections thereof, into which they are created, and afterwards are born, for every animal is carried whither his affection and love attracts him; and this being the case, they are also in all the scientifics which are at all proper to that love—cattle in one way, and birds in another. Birds know how to build their nests, how to lay their eggs and brood upon them, how to hatch their young, and how to nourish them; and these without any instruction, merely from the love which bears some resemblance to conjugal, and from love towards their offspring, which loves have implanted in them all those scientifics. In like manner they know what food is proper for their nourishment, and how to seek it; and what is more, bees know how to seek their food from flowers of various kinds, and also to collect wax, of which to make their cells, wherein they first deposit their offspring, and next store up food; they

also have the skill to exercise forecast in regard to the winter, not to mention several other particulars. All these scientifics are included in their loves, and dwell there from their first origin; into these scientifics they are born, because they are in the order of their nature into which they were created, and in this case they are acted upon by a common influx from the spiritual world. If man was in the order into which he was created—viz., in love towards his neighbour, and love to the Lord (for these loves are proper to man)—he, above all animals, would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence, for he is capable of thinking concerning the Lord, and of being conjoined to him by love, and thus of being elevated to what is Divine and eternal, of which brute animals are not capable. Thus man in such case would be governed by no other than a common influx from the Lord through the spiritual world. But as he is not born into order, but contrary to his order, he is therefore born into ignorance of all things; and this being the case, it is provided that he may afterwards be re-born, and thereby come into so much of intelligence and wisdom as he receives of good, and of truth by good, from a free principle.

6324. The spirits who reason much in the other life perceive little what is true and good, wherefore neither can they be admitted into the interior angelic societies, for nothing of intelligence can be communicated to them there. These spirits also reasoned amongst themselves concerning the influx of all thoughts and affections, and said, if this be the case, no one can become guilty and suffer punishment for any fault; but reply was made, that if man believed, as the case really is, that all good and truth is from the Lord, and all evil and false from hell, he could not become guilty of any fault, nor could evil be imputed to him. But whereas he believes that it is from himself, he appropriates to himself evil, for this is the effect of his faith; thus evil inheres, neither can it be separated from him; yea, such is man, that he would be indignant if any one should say that he thought and willed from others, and not from himself.

6325. It is an eternal truth, that the Lord governs heaven and earth; also, that no one lives from himself except the Lord; consequently, that the all of life flows in—good of life from the Lord, and evil of life from hell; this is the faith of the heavens. When man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from hell. When man is in this state he can be gifted with peace, for then he will trust solely in the Lord. Neither can peace be given to others than to those who are in this faith grounded in charity, for others cast themselves continually into solitudes and lusts, whence come intranquillities. Spirits who are willing to govern themselves suppose that this would be to lose their will-principle, and thus their freedom; consequently, all delight, and all life and its sweetness. This they say and suppose, because they do not know how the case really is; for the man who is led by the Lord is in essential freedom, and thereby in essential delight and blessedness; goods and truths are appropriated to him, an affection and desire of doing good is given to him, and then nothing is more happy to him than to perform uses; the perception and sensation of good, together with intelligence and wisdom, are also given him; and all these things are as his own, for in this case he is a recipient of the Lord's life. It is known in the learned world that the principal cause and the instrumental act together as one cause. Man, inasmuch as he is a form recipient of the Lord's life, is an instrumental cause, but life from the Lord is the principal cause; this latter life is felt in the instrumental as its own, when yet it is not so.

6326. There was a philosopher, who ranked amongst the more celebrated and sane, and died some years ago, with whom I discoursed concerning the degrees of life in man, saying that man consists of mere forms for receiving life, and that one form is more interior than another, but that one exists and subsists from another; also, that when an inferior or exterior form is dissolved, the superior or interior form still lives. It was further said that all operations of the mind are variations of the form; in the purer substances these

variations are in such perfection that they cannot be described, and that the ideas of thought are nothing else, and that these variations exist according to changes of the state of the affections. How the most perfect variations are given in the purer forms may be concluded from the lungs, which fold themselves variously, and vary their forms according to every expression of speech, every note of a tune, every motion of the body, and also according to every state of thought and affection. What, then, must be the case with interior things, which, in comparison with so large an organ, are in the most perfect state? The philosopher confirmed what was said, and declared that such things had been known to him when he lived in the world, and that the world should apply philosophical things to such uses, and should not be intent on bare forms of expression, and on disputes about them, and thus labour in the dust.

6466. As has been shown, the life of man's thought, and the life of his will, flows-in from heaven through the angels and spirits who are attendant upon him; but by flowing-in from heaven is to be understood, that it is through heaven from the Lord; for the whole of the life appertaining to the angels is from the Lord, which they themselves unanimously confess, for they are also in the perception that it is so; and as all the life in the angels is from the Lord, all the life in man likewise is from the Lord, for man is ruled by angels and spirits in particular, and by heaven in general from the Lord.

6467. Hence it is evident, that no man in any case has life from himself; thus, neither can he think and will from himself, for the life of man consists in thinking and willing; for there is only one life—viz., that of the Lord—which flows-in to all, but is variously received, according to the quality which man has induced on his soul by his life in the world; hence with the evil, goods and truths are turned into evils and falses; but with the good, goods are received as goods, and truths as truths. This may be compared to the light flowing into objects from the sun, which is modified and variegated diversely in the objects according to the form of their parts, and hence is

turned into colours either disagreeable or pleasing, thus according to the quality; in like manner, man, during his life in the world, induces on the most pure substances, which are of his interiors, a quality according to which the Lord's life is received. It is to be noted, that life from the Lord is the life of love towards the universal human race.

6468. Spirits recently deceased, before they are instructed by the angels, believe no otherwise than that the whole of life is in man himself, and that nothing flows-in; the reason is because they know nothing in particular concerning heaven, and consequently nothing concerning influx thence. Nor are spirits who are not good, willing to be instructed on the subject, for they wish to live from themselves; and they have said that I had no life, because they have heard me say that I did not live from myself, and that I knew it by continual experience; but to this they were not willing to attend. It was further given me to say, that every one has life according to the form of the interiors which he had acquired to himself by willing and acting, thinking and speaking. I next discoursed with good spirits concerning the influx of life from the Lord, that it flows-in to all; and that this is evident from heaven, which resembles a man, and is therefore called the GRAND MAN; and that this could not possibly be the case unless life from the Lord flowed-in to heaven in general, and into every angel there in particular; and also that it is evident from this circumstance, that the universal heaven has relation to the Lord, and that the Lord is there the centre of all views, and they who are in heaven look upwards towards Him, and they who are in hell downwards from Him; for the Lord appears to those who are in the heavens as a sun, which is there upwards. It was further said, that it is evident that the all of life is from the Lord from this circumstance also, that the soul of man in the womb can so wonderfully form a body, and its manifold members and organs in such a series, and its interiors to the image of heaven; this could not at all be effected unless all life was from the Lord, and unless heaven was such.

6469. It has also been given me to perceive, by influx, the

sweetness of the angels, which they perceive from this circumstance, that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and happiness. And when the angels have flowed-in to my perception, then the presence of the Lord was manifestly perceived, a proof that they are in the life of the Lord; this it has been given me to know from much experience. Once, also, when I was thinking concerning the influx of life from the Lord, and was revolving on some doubts, it flowed-in from heaven that no attention should be paid to a thousand objections and reasonings grounded in fallacies.

6470. That all life is from the Lord, it has also been given me to know from this consideration, that no spirit thinks and speaks from himself, but from others, and these others from others, and so forth. This has been frequently shown to those who believed that life existed within themselves, and did not flow-in; and hence it was given them to conclude, that, inasmuch as no one thinks and speaks from himself, but from others, therefore all at length think and speak from one, and thus from the Lord; and unless all did so from one, that it would be impossible for any order of lives to exist in heaven, in which, nevertheless, the order is such, that it is most distinctly arranged into societies according to the quality of good. The case would be altogether otherwise, if every one acted from his own life.

6471. A certain spirit, not of the evil, but from those who have supposed that they possessed the knowledges of faith more than others, and who have instructed several others even in this, that all good and truth is from the Lord, and that man cannot think nor will what is good from himself, was brought into that state, that he did not think and will from himself (for it is possible to be brought into such states in the other life). When he was in that state, he said that it was not possible to live thus, but that life was grievous to him. Thereupon he was informed, that thus he had not loved to live in the truth which he had taught, and that the angels are in that state, and in felicity, when they perceive that they do not live from themselves; but this was of no avail. Hence it was

made manifest, how difficult it is to live the life of faith, unless men live in the good of charity.

6472. How the case is with the influx of each life, that is, of the life of thought and of the life of will from the Lord, it has been given me to know by revelation. The Lord flows-in in a twofold manner—viz., through heaven mediately, and from Himself immediately, and from Himself he flows-in both into man's rational principles, which are his interiors, and into his natural principles, which are exterior. What flows-in from the Lord is the good of love and the truth of faith, for what proceeds from the Lord is the Divine truth, in which is Divine good; but these are variously received in man, according to his quality. The Lord does not compel man to receive what flows-in from Himself, but leads in freedom, and, so far as man permits, by freedom leads him to good. Thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but by degrees He leads him out from thence; and this appears to man as from himself. Thus the Lord does not break those principles, for this would be to violate man's freedom, which must necessarily remain, in order that he may be reformed. (See Nos. 1939, 1947, 2875-6, 2881, 3145-6, 3158, 4031.) That the Lord thus flows-in to man, not only mediately through heaven, but also immediately from Himself, into both the interiors and the exteriors belonging to man, is an arcanum heretofore unknown.

6473. That the Lord rules the ultimates of man, as well as his first principles, may be manifest from this consideration, that order from the Lord is successive from first principles to ultimates, and in the order itself there is nothing but what is Divine; and this being the case, the presence of the Lord must necessarily be in ultimates as well as in first principles, for the one follows from the other according to the tenor of order.

6474. It was shown me, by experience, how all the thoughts are ruled by the Lord; there was an influx like a most gentle and almost imperceptible stream, the current of which is not apparent, but still leads and draws; in this manner, that

which flowed-in from the Lord led all the series of my thoughts into consequences, and although gently, yet powerfully, insomuch that I could not in anywise wander into other thoughts, which it was even allowed me to attempt, but to no purpose.

6475. I have heard it said to certain evil spirits, who were in the world of spirits, and who continually thought against the Lord (the quality of the spirits who are from hell, when in the world of spirits, may be seen in No. 5852), that they should produce some one asserting from the truth concerning any angel of heaven, or, if they were able, that they should point out one in heaven, who does not acknowledge that the Lord is the life of all, and that all derive what they have from Him; but they were silent, because they were not able. Some of the evil spirits, who believed that there were heavens where the Lord was not acknowledged, wandered about and inquired for them; but as their inquiry was fruitless, they returned. It was, moreover, said to them, that all in hell think against the Lord; nor do they attribute anything to Him above what is human; and yet that several say they acknowledge a Supreme Being, by which they mean the Father, and, nevertheless, they live in hatred and revenge, and wish continually to be exalted above others, and to be worshipped as gods, and thus they make a hell for themselves. It is altogether otherwise with those who acknowledge the Lord and from the heart believe in Him. Hence also it is manifest that the Lord flows-in to all, both generally, through heaven, and individually, as well as universally, from Himself; and that where the good of charity is, there He is, but where a contrary principle is, there also He is, but in no other way than to give them life, and to withdraw them, as far as possible, from evil.

6476. As often as I have been reading the Lord's Prayer, so often I have manifestly perceived an elevation towards the Lord, which was like an attraction; on those occasions the ideas were open, and hence a communication was effected with some societies in heaven; and I perceived that there was an influx from the Lord into every single particular of the

prayer, thus into each single idea of my thought arising from the meaning of the things contained in the prayer. The influx was effected with inexpressible variety, that is to say, it was not the same at one time as at another; hence also it was made manifest how infinite were the things in each expression of the prayer, and that the Lord was present in each of them.

6477. For several years I have observed the general sphere of the influxes around me; it consisted of a perpetual endeavour to do evil from the hells on one part, and of a continual endeavour to do good from the Lord on the other; by these endeavours [*conatus*] opposite to each other, I have been kept constantly in an equilibrium. Such endeavours and consequent equilibrium are attendant on every one, whence they have freedom to turn themselves in what direction they please; but the equilibrium varies according to the ruling good or evil in the man. From this consideration also it might be manifest, that the Lord flows-in universally, and when universally, also singularly. And I have been informed that the opposite endeavour, which is from hell, is nothing else but the perversion into evil of the good that proceeds from the Lord.

6478. When an angel does good to any one, he also communicates to him his own good, satisfaction, and blessedness, so that he is willing to give everything to the other, and to retain nothing. When he is in such communication, good flows-in with satisfaction and blessedness to him in a much greater degree than he gives, and this continually with increases. But as soon as the thought occurs, that he wills to communicate what he has, to the intent that he may obtain that influx of satisfaction and blessedness in himself, the influx is dissipated; and still more so if anything presents itself of thought concerning recompense from him to whom he communicates his good. This it has been given me to know from experience. Hence also it may be manifest that the Lord is in singulars, for the Lord is such that He wills to give Himself to all; hence satisfaction and blessedness are increased with those who become images and likenesses of Him.

6479. Spirits not so well disposed, who were for some time attendant upon me, continually injected doubts from the

fallacies of the senses against the possibility of all things flowing-in from one fountain, and thus from the Lord; but they were told that so many doubts could not be removed within a short time, owing to the fallacies of the senses, which must first be dissipated, and the numberless unknown things which must first be known; yea, that with those who are in a negative principle, that is, with whom a negative principle universally reigns, doubts cannot in any wise be removed, for with them one scruple avails more than a thousand confirmations; for one scruple is as a grain of sand placed close before the pupil of the eye, which, although it is single and small, nevertheless takes away all the sight. But they who are in the affirmative principle, that is, with whom the affirmative principle universally reigns, reject the scruples grounded in fallacies which are contrary to truth; and if there are any which they do not comprehend, they cast them aside, and say they do not as yet understand them, and still they remain in the faith of truth. But the above spirits attended but little to these things, because they were in the negative principle.

6480. As the subject here treated of is concerning the Lord's influx mediately through heaven, and immediately from Himself, and this is more fitly called Providence, for the Lord flows-in, not only into the will and thought of man, but also at the same time into several things which befall him, therefore in what now follows it is allowable to call it Providence.

6481. The spirits who come into the other life, bring with them an opinion that the Divine Providence is universal, but not in particulars; the cause of this opinion had been, that they saw the wicked exalted to honours, become rich, and crowned with success, which they ascribe to their own proper prudence; not being aware that the Divine Providence has the eternal salvation of man as its end; thus, not his satisfaction in the world—viz., opulence and eminence, wherein the generality, during the life of the body, place essential happiness. When yet the case is not so, inasmuch as eminence generally begets self-love, and opulence the love of the world, thus what is contrary to love to God and to charity towards the neigh-

bour; wherefore such things are given to the wicked: and also to the good, if they do not disagree and withdraw them from heaven. Moreover, the Lord provides His ends, by means of the wicked as well as of the good; for He moves the wicked to do good to their neighbour, their country, and the church by their own loves; for the wicked desire to be in eminence, to procure gain, and therefore they wish to seem upright and zealous; and from this desire, as from a fire, they are more strongly excited to do such goods than the upright. It is also permitted to the wicked to believe that all things are of their own prudence, and that the Divine Providence is not, or is merely universal. Inasmuch as they are not willing to perceive any otherwise, and that they may execute such things as are conducive to the public good, successes are also given them according to their thoughts; these successes are greater incitements to them in consequence of their ascribing them to themselves.

6482. I have discoursed with spirits concerning the Lord's universal government, observing, that what is universal cannot possibly exist without singulars, and that without singulars the universal is nothing; for the reason why it is called universal is, because singulars taken together are so named, as particulars taken together are called a general; therefore, to say that Providence is in the universal, and not in the singular, is to say nothing. If any one, by Providence in the universal, means the conservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually exists; for, as is well known in the learned world, subsistence is perpetual existence, thus conservation is perpetual creation; consequently Providence is continually in singulars. Some confirm themselves in the persuasion that the universal may exist without the particular, from the case of a king who reigns universally but not singularly; but they do not consider that royalty is attendant not only on the king himself, but also on his ministers, who are his vicegerents in such things wherein he himself is not able to act; thus the universal, which is of the king, is in things singular. But in the Lord's

case there is no need of this, for whatsoever is in Him is infinite, because it is Divine. The reason why the angels are His ministers is, that they may be in active life, and thence in happiness; nevertheless, the ministries which they fulfil are not from them, but from influx from the Lord, which the angels also unanimously confess.

6483. From what has been now said, it may also be manifest that the universal is entirely according to the singulars; if these be less singular, the universal also is less elevated, but if they be more singular, the universal is hence more elevated, for the singulars cause the universal to exist, and to be called universal. Hence it may be known what is the quality of the Divine universal—viz., that it is in the most singular things of all, for it is most elevated above all, as being Divine and Infinite.

6484. There was a certain spirit who had confirmed himself in the persuasions that nothing was of the Divine Providence, but that all and singular things were of prudence, and also from fortune and chance; he stated fortune, but he knew not what it was. He was amongst the evil, subtle spirits, because he had indulged in thought more than in discourse and conversation. When he came into the other life, he continued there his former life, as all are wont to do; he inquired out and imbibed all things, even magical artifices, which he supposed might be serviceable to him, and by which he might provide for himself, that of himself he might find satisfaction. I entered into discourse with him, and he said, that when he did this he was in his heaven, and that it was impossible any other heaven could be given than that which he made for himself; but it was given me to reply, that his heaven is turned into hell, as soon as the real heaven itself flows-in to it. He was at this time in the world of spirits, and when they are in that world they are in the delights of the loves in which they had been in the world. (See No. 5852.) But instantly it came to pass that heaven flowed-in to his delight, whereupon he was suddenly sensible of hell, and said, with horror, that this he had never believed. It was told me by good spirits, that he was worse than others, because a more

subtle influx flowed from him than from others. Afterwards the same spirit was reduced to the state of his infancy, and it was shown by the Lord to the angels what his quality was at that time, and also on this occasion what was the quality of his future life which was foreseen, and that every single thing of his life had been under the Lord's guidance, and that otherwise he would have plunged himself into the most grievous hell, if the continual Providence of the Lord had ceased for a moment. This may be presented visibly to the angels. He was also asked, whether he had ever thought about eternal life. He said that he had not believed it, and that he had rejected everything of the sort, because he saw so much confusion, that the righteous suffered, and the wicked gloried, with other things of a similar kind; also, because he saw that brute animals had similar senses, similar life, and also similar observation and prudence; thus he believed that he should die as they did. He said, likewise, he was in the utmost amazement when he perceived that he lived after death.

6485. I have discoursed with good spirits concerning the Divine Providence and man's own proper prudence; and they instructed me on the subject by a representative familiar amongst them—viz., by a mote scattered and rare in the atmosphere, saying that man's own proper prudence is to the Divine Providence as that mote is to the universal atmosphere which mote is respectively nothing, and also falls down. They added, that they who attribute all things to their own proper prudence, are like those who wander in thick forests, but do not know their way out; and if they find it they attribute it either to their own prudence or to fortune. They further said, that all contingencies are of Providence, and that Providence acts silently and secretly, for several reasons; if it acted openly man could not in any case be reformed.

6486. I have heard the angels discoursing together about the Lord's Providence. I understood, indeed, their discourse, but little of it can be described, because it was continually joined to celestial representatives, which it is impossible to express, except very partially. They discoursed wisely, saying that the Lord's Providence is in the most singular of all

things, but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided for; and that the case herein is like that of a person who builds a palace; he first collects materials of every kind and casts them together into heaps, where they lie without any order, whilst it is only in the understanding of the architect what sort of a palace is to be thence erected.

6487. When I was discoursing with the angels concerning the Divine Providence, there were spirits also present, who impressed on themselves some idea concerning fate or absolute necessity, from which they supposed that the Lord acted, because He cannot proceed otherwise than according to things most essential, thus according to those things which are of the most perfect order; but it was shown them that man has freedom, and that if he has freedom it is not from necessity. This was illustrated by the case of houses which are to be built, in that the bricks, mortar, sand, stones for pedestals and pillars, also the timbers, beams, and several things of the like nature, are brought together, not in that order in which the house is to be constructed, but according to pleasure, and that the Lord alone knows what sort of a house may thence be built. All those things which are from the Lord are most essential, but they do not follow in order from necessity, but in application to the freedom of man.

6488. There was a discourse concerning predestination, and many of the spirits, from principles imbibed in the world, were in the opinion that some are predestinated to heaven and some to hell; but I heard a reply from heaven, that no one in any case is predestinated to hell, but that all are predestinated to life eternal.

6489. The Providence of the Lord is conjoined with foresight [*providentia*], and one is not given without the other; for evils are foreseen and goods are provided; and the evils which are foreseen are continually bent towards good by the provident arrangement of the Lord, for the Divine end to good reigns universally. Hence, neither is anything permitted except for an end, that hence some good may come forth; but whereas man has freedom, to the intent that he may be

reformed, he is bent from evil to good so far as he suffers himself to be bent in freedom, and continually from the most grievous hell, into which he labours by every endeavour to plunge himself, into a milder, if he cannot be led to heaven.

6490. Unless the Lord's Providence was in the most single things, it would be totally impossible for man to be saved, or, indeed, to live; for life is from the Lord, and all the moments of life have a series of consequences into eternity. On a time it was given me manifestly to perceive the sphere of ends, which is of Providence from the Lord.

6491. That the Lord's Providence is infinite, and respects eternity, may be manifest from the formation of embryos in the womb, where those parts which are to come are continually delineated and projected, so that one is always a plane for another, and this without any error, until the embryo is formed. Afterwards, also, when it is born, one thing is prepared successively to another and for another, that a perfect man may exist, and at length such a man as to be capable of receiving herein. If each single thing be thus provided, during man's conception, birth, and growth, how much more is this the case as to his spiritual life!

6492. In a dream my father appeared to me, and I discoursed with him, saying, that when a son becomes competent to judge for himself, he ought not to acknowledge his father for a father as heretofore; for the reason why a father is to be acknowledged during education is, because he is then in the place of the Lord, nor does a son know at that time what he ought to do, except by the direction of his father. But when he becomes competent to judge and think for himself, and seems able to direct himself of himself, in this case the Lord is his father, whose vicegerent his natural father had heretofore been. These things I spoke in my dream. When I awoke there seemed to descend from heaven a long roll fastened to rods, and tied by most beautiful woven knots coloured with bright blue, the beauty whereof cannot be described; it was said that the angels gave such gifts one amongst another.

6493. I have often discoursed with spirits concerning fortune, which in the world appears as fortuitous chance, because

men know not whence it is; and in consequence of their ignorance some deny its existence. When an accident befell me which appeared fortuitous, it was said by the angels that it befell me because such spirits were present, and that when the accident is evil, the sphere of such spirits prevailed. Evil spirits also, by their arts, had the skill to produce a sphere which gave birth to unfortunate circumstances, which appeared absolutely as if from chance. And it was further said, that all things, yea, the smallest things of all, to the smallest of the smallest things, are directed by the Providence of the Lord, even as to the very steps; and when such a sphere prevails as is contrary thereto, misfortunes happen; and it was confirmed by them that there is no such thing as chance, and that apparent accident or fortune is Providence in the ultimate of order, in which all things are respectively inconstant.

6494. During several years I have attentively observed whether fortune was anything, and I have discovered that it was, and that in such a case prudence availed nothing. All those likewise, who have long reflected on the subject, know and confess this, but they do not know whence it is; scarcely any one knows that it is from the spiritual world, when nevertheless it has its origin from that world. On a time when I was playing in company at a game of chance with dice, the spirits attendant upon me discoursed with me concerning fortune in games, and said, that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and when a dusky cloud appeared to attend me, that it was impossible for me to win; and also from that mark they predicted to the turns of fortune in that game. Hence it was given me to know, that what is attributed to fortune, even in games, is from the spiritual world; much more what befalls man as to the vicissitudes in the course of his life; and that what is called fortune is from the influx of Providence in the ultimates of order, where it so exists; thus that Providence is in the most single things of all, according to the Lord's words, that not even a hair falls from the head without the will of God.

6495. From what has been heretofore adduced, it may be manifest that influx from the Lord is immediate, and also mediate through heaven; but the influx which is from the Lord is the good of heavenly love, thus of love towards the neighbour. In this love the Lord is present, for He loves the universal human race, and wills to save each individual to eternity; and whereas the good of that love is from Himself, He Himself is in it, thus He is present with man who is in the good of that love. But when man casts himself into that state that he receives influx from hell, he then feels the life of self-love and the love of the world to be delightful, and the life of the love of his neighbour undelightful, unless it be in favour of himself. And whereas man, who is in this state, desires nothing but evils, and thinks nothing but falses concerning spiritual life, therefore, to prevent his acting as he desires, and speaking as he thinks, he is kept in bonds by his loves themselves, whose privation he fears. Thus he is kept in bonds by the dread of the loss of honour, of gain, of reputation, and of life. Into these bonds, which constitute the ultimate plane, the Lord in such case flows-in, and thereby rules the man. Hence he appears actually moral and civil, sometimes as an angel, nor does he occasion hurt to society and his neighbour, and should he occasion hurt, there are civil laws to punish him. But this plane is nothing in the other life; man is there in the spiritual world, consequently in the sphere of his interiors; thus in that life he is such as he had been within, not such as he appeared in externals; for externals are taken away from him, and then it is evident what his quality had been in the world, either of a devil or of an angel.

ON SOCIETIES AND THEIR VARIOUS QUALITIES.

6598. It is well known that one man excels another in the faculty of understanding and perceiving that which is honest in moral life, just in civil life, and good in spiritual life. The cause consists in the elevation of the thought to the things of

heaven, whereby it is withdrawn from the external things of sense; for they who think only from the things of sense, cannot at all see what is honest, just, and good; wherefore they trust to others, and speak much from the memory, and hereby appear to themselves wiser than others. But they who are able to think above the things of sense (if the things in their memory be in orderly arrangement), are in a superior faculty of understanding and perceiving; and this according to the degree in which they view things from an interior principle.

6599. How the case is with those who think in the sensual principle, and with those who think above the sensual principle, and what is the quality of the influx into these latter and into the former, it is allowed to declare from experience. But it is first to be noted that the thought of man is distinguished into ideas, and that one idea follows another, as one expression follows another in speech; but the ideas of thought take one another up with such quickness, that whilst man is in the body, the thought appears to him as though it were continuous, and therefore there is no distinction; but in the other life it is manifestly perceived, that the thought is distinguished into ideas, for then the speech is affected by ideas. (See Nos. 2470, 2478, 2479.) How the case is with the thought and its ideas may now be declared—viz., the thought diffuses itself into the surrounding societies of spirits and of angels, and the faculty of understanding and perceiving is according to the extension into those societies, that is, according to the influx thence; and next, in one idea of the thought there are things innumerable, and more so in one thought composed of ideas.

6600. It has been manifestly shown to me, that the thought of man, as well as of spirits and of angels, spreads itself around into several societies in the spiritual world; but the thought of one in a different manner from that of another. That I might know this for certain, it was given me to discourse with some societies, to whom my thought reached, and it was thence given me to know what flowed-in to the thought, from what society it was, also where and of what quality the

society was, so that I could not be deceived. According to the extension of the thought and affections into societies, the faculty of understanding and perceiving is produced in man, spirit, and angel. He who is in the good of charity and of faith, has extension into the societies of heaven, ample, according to the degree in which he is in those principles, and in genuine good; for those principles are in agreement with heaven, wherefore they flow-in thither of their own accord, and to a great extent. There are some societies into which the affection of truth reaches, and others into which the affection of good. The affection of truth pervades the societies of the spiritual angels, but the affection of good the societies of the celestial angels. But on the other hand the thought and affection of those who are principled in evil and false, extend into infernal societies, and this according to the degree of evil and false belonging to them. It is said that the thought and affection of man, of spirit, and of angel, diffuse themselves around into societies, that hence is understanding and perception; but it is to be noted, that it is so said according to appearance, for there is not an influx of thoughts and affections into societies, but from societies, and this through the angels and spirits attendant on man; for, as was shown, all influx is from an interior principle, thus with the good it is from heaven, that is, through heaven from the Lord, and with the evil it is from hell.

6601. One morning it was manifestly shown me that in every idea and minute affection, innumerable things were contained, also that such idea and affection penetrated into societies. I was kept for some time in a certain affection and consequent thought, on this occasion it was shown how many societies concurred. There were five societies which manifested themselves by living discourse; they said what they thought, and also that they perceived that those thoughts appertained to me. Moreover that they knew also to what I did not attend, the causes of the things which were thought, and also the ends; the rest of the societies, which were several, to which the thought was extended, were not so manifested, they were also more remote. The case is the

same with the extension of thought from the objects which are thought of, as with the objects of sight. A sphere of rays diffuses itself from the latter to a considerable distance, and falls into the sight of man; this distance is greater or less, as according to the sparkling and flaming property in the object, for if it be flaming it appears at a much greater distance than when clouded and dusky. The case is similar with the internal sight, which is that of the thought, in regard to its objects; the objects of this sight are not material, like the objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are principled therein; and as in the world a flaming object spreads itself to the greatest extent, so does good and the affection thereof in the spiritual world, for flame corresponds to the affection of good. From these considerations it may be manifest that the quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and quantity of their extension.

6603. But it is to be noted, that the thoughts and affections which reach into societies, do not specifically move the societies to think and will like the man, spirit, or angel, from whom the thoughts and affections come forth, but they enter into the universal sphere of the affection and consequent thought of those societies. Hence the societies know nothing about it. For the spiritual sphere, in which all societies are, is various with each, and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres with which they agree. Hence there are extensions in every direction in freedom, like the extensions of rays from objects in the world, which freely spread around, and reach the sight of every one who stands in the circuit, with a variety according to the clearness or dullness of the sight, and the serenity or obscurity of the atmosphere, in the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere.

6604. There has appeared to me occasionally an angel, and

his face conspicuously, which was continually varied according to his affections, as they mutually succeeded each other in him in order, thus from one limit to the other, whilst the universally ruling affection still remained, whereby it might be known that he was the same angel; and I was instructed that the changes of his face came from the societies with which he had communication, and that they existed according to the variations of the communication, as it was nearer with one society than with another, and thus successively. For the extension of the affections and thoughts has its limits, and in the last societies it vanishes, and goes off as the sight into the universe. Within the limits of that common sphere, the thoughts and affections are capable of being varied, and may be sometimes nearer to one society, sometimes to another; when they are in the midst of one society, the rest are to that one; in the circumference, and so on with every variation within those limits.

6605. As the universal heaven resembles one man, which is thence called the GRAND MAN, so every society in like manner resembles a man, for the image of the universal heaven flows-in to the societies, and causes them to be alike; and not only into the societies, but also into the individuals in the society, whence each individual has a human form, for every one in an angelic society is a heaven in its least form; the varieties of their human form are according to the quality of good and truth appertaining to them. Hence it is that every spirit and angel appears in a form altogether according to the communication of his thoughts and affections with societies; hence, in proportion as they are principled in good and truth, they are in a more beautiful human form; but if the communication of the thoughts and affections be diffused into societies which are not according to heavenly order, the form is proportionately without beauty. But if the communication be with infernal societies, the form is deformed and diabolical; and as they who are in total opposition to good and truth are in opposition to the form of heaven, which is human, they appear in the light of heaven, not as men, but as monsters. This is the case with the whole hell, and with the societies

therein, and with the individuals in the societies; and this also with a variety according to the degree of opposition of evil against good, and of the consequent false against truth.

6606. I have observed, whilst discoursing with angelic spirits, that the affections and thoughts appeared like a stream round about, and that the object of the thought was in the midst encompassed with that stream, which extended thence in all directions. From this circumstance also it has been made manifest that the thoughts and affections extended themselves on all sides to societies.

The thoughts and discourses of the societies, within which was my thought, have been occasionally represented to me by clouds which ascended and descended in azure blue; from the forms of the clouds, their colours, thinness, and density, it was given me to know what flowed-in; truths were represented by the azure colour mixed with a beautiful and indescribably bright white; the appearances of truth were represented by an obscure whiteness, and falsities by black clouds; hence, also, the influx of the thoughts and affections might be known.

6610. During the course of man's life the ideas of his thought vary—that is, they are multiplied and divided, and are thus extended to various and new societies; with those who are in evil, to infernal societies, and in like manner with those who are in the persuasions of the false; but with those who are in the persuasions of truth—that is, who are in persuasive faith—the ideas of the thought are exceedingly confined. But with those who are regenerated, the thoughts and affections are continually insinuated into new heavenly societies, and the extension increases; the former thoughts and affections are also divided, and being divided, they are associated with ideas, which are again communicated to new societies. At first general things are filled with particulars, and these with singulars, thus with new truths, whereby illumination increases.

6611. I have discoursed with spirits concerning the changes of state of the life of man, that it is inconstant, and carried upwards and downwards, towards heaven, and towards hell;

but they who suffer themselves to be regenerated are carried continually upwards, and thus at all times into more interior heavenly societies. The extension of the sphere into those societies is given by the Lord to those who are regenerated principally by temptations, in which resistance is made to evils and falses, for in such case the Lord fights by the angels against evils and falses, and thus man is introduced into the societies of those angels which are more interior, and into whatsoever societies he has once been introduced he there remains; and hence, also, he receives a more extended and elevated faculty of perception.

6612. From these considerations it is also evident that the more exteriorly man thinks, the less extension he has; and the more interiorly, so much the greater extension; for they who think exteriorly—that is, who are in the sensual principle—communicate only with grosser spirits; but they who think interiorly, from the rational principle have communication with the angels. The nature of the difference may be manifest from the density of the sphere in which sensual spirits are, and from the purity of the sphere in which the angels of heaven are; this difference is, as the difference between the extension of sound and the extension of light, and how great this is, is well known to those who are skilled in the philosophy of nature.

6613. That in one idea of thought there are things innumerable, and especially in one thought composed of ideas, has been given me to know from much experience, some part of which it is here allowed to adduce.

6614. It has been shown me by living experience how angelic ideas flow in to the ideas of the spirits who are beneath, and who, on that account, are in grosser ideas; a store of ideas from the angelic heaven was presented visible as a bright cloud distinguished into little masses; each little mass, which consisted of things innumerable, produced one simple idea with a spirit, and it was afterwards shown that a thousand and a thousand things were in it, which were also represented by a cloud to the eye of the spirits. I afterwards discoursed on these things with the spirits, showing that they

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may be illustrated by the objects of sight, for when an object which appears simple is viewed through an optic glass, a thousand things which were not before visible are immediately presented to the sight, as in the case of the lesser worms, which appear as one obscure object; but when viewed in a microscope, not only are several, but each is seen in its form; and if they be subjected to still more minute examination, there is presented a view of organs, members, viscera, and also of vessels and fibres. Such, likewise, is the case with the ideas of thought, a thousand and a thousand things being contained in each of them, although the several ideas together, whereof thought is composed, appear only as a simple object. Nevertheless, in the ideas of the thought of one person there are more things contained than in the ideas of the thought of another; the store of ideas contained is according to extension into societies.

6615. When the thought of the angels descends to lower things, it appears like a bright cloud; but when the thought of the angels who are in the superior heavens descends, it appears like flaming light, from which issues a vibration of brilliancy; this bright cloud and flaming light are nothing else but the innumerable things which are in their thought. When these flow-in to the thought of the spirits who are beneath, they are there presented merely as one thing, the light and brilliancy flow-in to their thought, and the flaming principle into the affection of love, which leads the ideas and conjoins them; but the lucid flaming principle and the vibrating brilliancy do not appear to them. They were seen by me to the intent that I might know that superior things flow-in to inferior, and that there are innumerable things which are seen as one.

6616. That so many things are contained in one idea was also manifest to me from this consideration: When I heard spirits discoursing with me, I could perceive from the mere tone of the expression of their discourse whether what they said was grounded in pretence, in sincerity, in friendliness, or in the good of love. This may be seen by man from the countenance of another, and also in some measure be heard

from the speech of another; for when man sees the countenance of another cheerful towards him, and hears discourse which favours him, he can perceive whether any principle of pretence be in it, or of deceit, or of natural or accidental cheerfulness, or of modesty, friendliness, insanity, and so forth, which is a further proof that innumerable things are in every idea. When I have discoursed with spirits on this subject, some of them were incredulous, wherefore they were taken up into a higher region, and speaking with me from thence, they said that they saw innumerable things in every idea of my thought, and thus they believed.

6617. That innumerable things are in one idea might also be manifest to me from this consideration, that the angels perceive in a moment the life appertaining to a spirit, and to a man, on merely hearing him speak, or on looking into his thoughts; the angels of an inferior heaven can see this, and still more the angels of a superior heaven. A certain good spirit was taken up into the first heaven, and, discoursing with me from thence, he said that he saw infinite things in what I was then reading in the Word, when yet I myself had only a simple thought on the subject. Afterwards he was taken up into an interior heaven, and he thence said that he now saw still more things, and so many, that the things which he had seen before were comparatively gross to him. He was next taken up into a still interior heaven, where the celestial angels are, and he thence said that the things which he had before seen were scarcely anything in respect to those which he now saw. Whilst this was transacting, various things flowed-in, and I was affected with various things which were thence derived.

6619. That innumerable things are contained in the ideas of thought, and that those things which are contained in order are from interiors, was also evident to me whilst I was reading the Lord's Prayer morning and evening. On these occasions, the ideas of my thought were constantly open towards heaven, and innumerable things flowed-in, so that I observed clearly that the ideas of thought conceived from the contents of the prayer were filled from heaven. And such things were also

infused, as it is impossible to utter, and also impossible for me to comprehend, only I was sensible of the general affection thence resulting. And what is wonderful, the things which flowed-in were varied every day. Hence it was given me to know, that in the contents of this prayer there are more things than the universal heaven is capable of comprehending ; and that with man more things are in it, in proportion as his thought is open towards heaven ; and on the other hand, that fewer things are in it, in proportion as his thought is closed ; for with those who have the thought closed, nothing more appears within than the sense of the letter, or that sense which is nearest to the expressions.

6620. From these considerations it may be known, how infinite things are also in every part of the Word ; for the Word descends from the Lord through heaven, although to those whose ideas are closed, it appears as a thing most simple. On this subject I once discoursed with spirits, who denied that anything lay hid within the Word, and I said that there were infinite and ineffable things within, which cannot be perceived by those who have the ideas closed ; wherefore they admit nothing else but the literal sense, which they interpret in favour of their own principles and lusts, and thereby preclude to themselves admittance to the things which are stored up within, and thus either render their ideas themselves empty, or too tight. On the same occasion it was also shown of what quality an idea of thought appears when it is closed, and of what quality when it is open, for this can easily be shown in the light of heaven ; the closed idea appeared like a black point, in which there is not anything visible ; but the open idea appeared as a bright point, in which there was as it were a flaming principle, to which every single thing therein had respect : the flaming principle represented the Lord, and the things which had respect to Him represented heaven ; and it was said, that in every idea which is from the Lord, there is an image of the whole heaven, because it is from Him who is heaven.

6621. The thoughts of those who in the life of the body have studied only the art of criticism, when they read the

Word, and cared but little about the sense, have been represented as closed lines, which could not be opened, and as a texture thence derived. Some spirits of this description have been attendant on me, and in this case all the things which were thought and written became confused, the thought being kept as it were in prison; for it was determined only to expressions by withdrawing the mind from the sense, insomuch that they greatly fatigued me. Nevertheless they believed themselves wiser than others.

6622. I have discoursed with spirits concerning influx into the ideas of thought, in that man cannot at all believe that such innumerable things are contained therein, for they conceive thought to be merely some simple and single thing; thus they judge from the exterior sensual principle. The spirits with whom I discoursed on this occasion were in the opinion, that there was not anything within ideas, having given way to this impression in the life of the body; but that they might comprehend that they perceived innumerable things as one thing, it was given me to say, that the motions of myriads of moving fibres concur to one action, and at the same time all things in the body likewise, both in general and in particular, move and adapt themselves for that action, and yet the little action appears simple, and single, as if nothing of the sort were in it. In like manner, innumerable things concur to form one expression of the voice, as the folding of the lips, and of all their muscles and fibres; as well as of the tongue, throat, larynx, windpipe, lungs, diaphragm, with all their muscles in general and in particular; when man perceives one expression thence derived, merely as a simple sound having nothing in it, it may be manifest how gross [is the perception derived from the sensual principle. What then must be the perception derived from the sensual principle concerning the ideas of thought which are in a purer world, and thereby more remote from that principle!

6623. Inasmuch as things so innumerable are in the ideas of thought, the angels can know, merely from a single expression proceeding from the thought, what is the quality of the spirit, or of the man. This also has been confirmed by expe-

rience; when the term *Truth* was only named, as was done by several spirits successively, it was instantly heard whether a principle of hardness, harshness, or softness, of infantility, tenderness, or innocence, of fulness, or emptiness, or of falsity, was therein, also whether it was pretended, or closed, or open, and in what degree it was so; in a word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive!

6624. Since man thinks from the sensual principle, such things are obscure to him; yea, so obscure, that he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into expressions; for thought appears to him to be continuous, and not discrete, when yet the ideas of thought are the expressions of spirits, and ideas of more interior thought are the expressions of angels. As ideas are the expressions of speech, they are also sonorous amongst spirits and angels; hence the tacit thought of man is audible to spirits and angels, when it so pleases the Lord. How perfect the ideas of thought are in comparison with the expressions of speech, may be manifest from this consideration, that a man can think more things within a minute, than he can utter or write in an hour. It might also be manifest from discourse with spirits and angels, for on such occasions in a moment I have filled a general subject with singulars, affection being adjoined, whence the angels and spirits distinctly comprehended all things, and many more, which appeared about that subject as a mist.

6625. From these considerations it may now be manifest, what is the quality of the ideas of those who live ill, and hence think ill—viz., that herein are hatreds, revenges, envyings, deceits, adulteries, haughtiness, external decorums, pretending what is honourable, chastity for the sake of appearance, friendship for the sake of honour and gain, and yet no friendship, besides filthy and defiled things which are not to be uttered; and moreover some doctrinals of faith which favour lusts, and where this is not the case, unbelief, and ridicule of the principles of faith; these and other such things are in the ideas of

those who live ill, and who thence think ill. This being the case, it necessarily follows, that when such come into the other life, they are separated and removed far from heaven, where the above evils excite horror.

6626. I will relate a wonderful truth : The Lord, Who alone is Man (from whom angels, spirits, and the inhabitants of earth, are called men), by His influx into heaven, causes the universal heaven to represent and resemble one man ; and by influx through heaven and from Himself immediately into the individuals there, causes each to appear as a man, the angels in a more beautiful and splendid form than it is possible to describe ; in like manner by influx into the spirit of man ; yea, with angel, spirit, and man, who lives in charity towards his neighbour and in love to the Lord, the smallest things of the thought resemble a man, because that charity and love is from the Lord, and whatsoever is from the Lord resembles a man ; those principles also are what constitute a man. But on the other hand in hell, as its inhabitants are principled in things contrary to charity and celestial love, in their own gross light they appear indeed as men, but in the light of heaven as horrid monsters, in some of whom scarcely anything of the human form is discernible ; the reason is, because the Lord's influx through heaven is not received, but is rejected, extinguished, or perverted ; whence they have such an appearance. In like manner in the smallest things of their thought, or in their ideas, there are such forms ; for such as any one is in the whole, such is he in part, since they are analogous and homogeneous. The form in which they appear is also the form of the hell in which they are ; for every hell has its form, which in the light of heaven is like a monster, and such of the inhabitants as appear thence, are discoverable by their form from what hell they are. They have appeared to me in the gates which opened into the world of spirits, and they were seen as monsters, with much variety. That the gates of hell open into the world of spirits, see No. 5352.

PART II.

THE DOCTRINE OF CHARITY.

6628. In the preceding explanations, it has been repeatedly shown that the doctrine of charity was the doctrine which prevailed in the ancient churches, and that that doctrine united all churches, and thus of many made one. For all who lived in the good of charity, they acknowledged as men of the Church, and called them brethren, however they might vary as to truths, which at this day are called truths of faith: in these they instructed one another, this being among their works of charity; nor were they indignant if one did not accede to the opinion of another, knowing that every one receives truth in the degree that he is in good.

6629. Such being the character of the ancient churches, those who belonged to them were accordingly interior men, and in consequence of being interior they excelled in wisdom; for they who are in the good of love and charity are, as to the internal man, in heaven, and in an angelic society there which is in similar good. Hence they have an elevation of mind to interior things, and consequently they have wisdom; for wisdom cannot come from any other source than heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because its inhabitants are principled in good.

6630. But this ancient wisdom, in process of time decreased; for as the human race removed themselves from the good of love to the Lord, and of charity towards the neighbour, in the same proportion they removed themselves also from wisdom, because they so far removed themselves from heaven. Hence it is that man, from being an internal man, became external, and this successively.

6631. When man became external, he became also worldly and corporeal. And when man is such, he no longer concerns

himself about the things of heaven; indeed, they are so far removed that they are not believed to exist, for then the delights of earthly loves, and therewith all evils, which are delightful to him by reason of those loves, take possession of his whole being; and then, whatsoever he hears concerning the life after death, and concerning heaven and hell, is as chaff in the wind, which is blown away as soon as it is seen.

6632. Hence also it is that the doctrine of charity, which was so much prized by the ancients, is now among things that are lost; for who at this day knows what, in the genuine sense, is meant by charity, and what by the neighbour; when yet that doctrine contains arcana so numerous and important, that it cannot be described as to a thousandth part! The whole Sacred Scriptures is nothing but the doctrine of love and charity; which also the Lord teaches, where he says: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*" (Matt. xxii. 35—38.) The law and the prophets are the Word in the whole and in every part.

6703. In setting forth the doctrine of charity, it is necessary, first, to say what is meant by neighbour, since it is he towards whom charity is to be exercised. For unless it be known who are the neighbour, charity may be exercised without distinction towards the evil as well as towards the good; whence charity becomes not charity, for the evil, from the benefits they receive, do evil to the neighbour, but the good do good.

6704. It is a common opinion at this day, that every man is equally a neighbour, and that good is to be done to every one who is in need of help; but it is the part of Christian prudence well to examine the nature of a man's life, and to exercise charity accordingly. The man of the internal Church acts in this matter with discrimination, thus with intelligence; but the man of the external Church, not having the same power of discrimination, acts without distinction.

6705. The ancients reduced the neighbour into classes, and named each class according to the names of those who appear in the world to be more especially in want of assistance. They taught also how charity was to be exercised towards those who are in one class, and how towards those in another ; and thus they reduced the doctrine to order, and the life into conformity with the doctrine. Hence the doctrine of their Church contained the laws of life ; and hence they saw the character of this or that man of the Church, whom they called brother, but with discrimination in the internal sense, according to the exercises of charity from the genuine doctrine of the Church, or from doctrine as altered from the genuine ; for every one, being desirous to appear blameless, defends his own life, and therefore either explains or changes the law of doctrine in his own favour.

6706. The distinctions of neighbour which the man of the Church absolutely must be acquainted with, that he may know the nature of charity, are according to the good which every one possesses ; and as all good proceeds from the Lord, the Lord, in the supreme sense and in the super-eminent degree, is the neighbour in whom they originate. Hence it follows that so much of the Lord as any one has in him, so much he is a neighbour, and as no one receives the Lord, that is, the good which proceeds from him, in the same manner as another, therefore no two people are alike the neighbour ; for all who are in the heavens, and all who are on earth, differ in good, entirely one and the same good never being possessed by two ; it must be various, that each good may subsist by itself. But all those varieties of good, thus all the distinctions of neighbour, which are according to the reception of the Lord, that is, according to the reception of the good proceeding from Him, cannot possibly be known to any man, nor even to any angel, except in general, thus as to genera and some of their species.

6707. From these considerations it is now clear that the nature of Christian good determines in what degree each one is a neighbour ; for the Lord is present in good, because it is of Him, and he is present according to its quality ; and as the

origin of neighbour is to be derived from the Lord, the discriminations of neighbour are according to the Lord's presence in good, thus according to its quality.

6708. That the neighbour is according to the quality of good, is evident from the Lord's parable concerning the man who fell among thieves, whom, half dead, the priest passed by, as did the Levite; but the Samaritan, when he had bound up his wounds, and poured in oil and wine, set him on his own beast and brought him to an inn, and took care of him; he, inasmuch as he exercised the good of charity, is called neighbour. Hence it may be known that they who are in good are the neighbour; whereas they who are in evil, are indeed the neighbour, but altogether in another respect, and this being the case, good is to be done to them in another way.

6709. As the quality of good is what determines in what respect every one is a neighbour, it is love which does this; for there is no good which is not of love, hence comes all good, and hence the quality of good.

6710. That is love which causes one to be a neighbour, and that every one is a neighbour according to the quality of love, is clearly evident from a consideration of those who are in self-love. They acknowledge as the neighbour those who love them most, that is, so far as they are their own thus in them; these they embrace, these they kiss, to these they do good, and these they call brethren; nay, further, being evil, they say that these are their neighbour more than others; the rest they regard as the neighbour in the degree that they are loved by them, thus according to the nature and degree of love. Such derive the origin of the neighbour from themselves, because love determines it.

6711. But they who do not love themselves above others, as is the case with all who are of the Lord's kingdom, will derive the origin of neighbour from Him whom they ought to love above all things, thus from the Lord, and will regard every one as the neighbour according to the quality of love to Him. Those, therefore, who love others as themselves, and especially those who, like the angels, love others more than themselves, all derive the origin of neighbour from the Lord,

and the Lord himself being present in good, for good proceeds from Him. From this, also, it may be seen, that the quality of love determines who is the neighbour. That the Lord is present in good, himself teaches in Matthew; for he says to those who have been in good: "*That they gave him to eat, that they gave him to drink, took him in, clothed him, visited him, and in prison came unto him;*" and afterwards, "*that so far as they did it to one of the least of his brethren, they did it unto him.*" (xxv. 34—40.)

6712. From these considerations it is now evident whence the origin of neighbour is to be derived by the man of the Church; and that every one is a neighbour in the degree in which he is near to the Lord; and, as the Lord is in the good of charity, that the neighbour is according to the quality of good, thus according to the quality of charity.

6819. Man is a neighbour, not only individually, but also collectively; for a less or greater society, one's country, the Church, the Lord's kingdom, and, above all, the Lord himself, are the neighbour to whom good is to be done from a principle of charity. These degrees of the neighbour are also in an ascending scale, for a society of several is in a higher degree than an individual man; one's country is in a higher degree than a society; the Church is in a degree still higher; and the Lord's kingdom in a degree higher still; but the Lord is in the highest of all. These degrees of ascent are like the steps of a ladder, at the top of which is the Lord.

6820. A society is more a neighbour than an individual man, because it consists of many. Charity is to be exercised towards it in the same manner as towards an individual man—that is, according to the quality of good belonging to it; thus in an entirely different manner towards a society of upright persons, than towards a society of such as are not upright.

6821. One's country is more a neighbour than a society, because it is like a parent; for it is the place of a man's birth, it nourishes him and protects him from injuries. Good is to be done to one's country from love according to its necessities which principally respect its sustenance, its civil life, and its spiritual life. He who loves his country, and from a principle

of good does good to it, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country; and he who loves the Lord's kingdom, loves the Lord, because the Lord is all in all of his kingdom; for what is properly called the Lord's kingdom is the good and truth from the Lord appertaining to its inhabitants.

6822. The Church is more a neighbour than a man's country, for he who provides for the Church, provides for the souls and for the eternal life of those who inhabit the country; and the Church is provided for when man is led to good, and he who does this from charity, loves his neighbour, for he wishes and wills heaven, and happiness of life to eternity to be the portion of another. Good may be insinuated into another by every one in one's country, but not truth, except by those who are teaching ministers; if others insinuate truth, it gives birth to heresies, and the Church is disturbed and rent asunder. Charity is exercised when, by the truth of the Church, the neighbour is led to good; if in the Church anything be called truth which leads away from good, no mention is to be made of it, for it is not truth. Every one ought to acquire truth to himself; first, from the doctrine of the Church, and, afterwards, from the Word of the Lord, and this truth should be the truth of his faith.

6823. The Lord's kingdom is the neighbour in a higher degree than the Church in which one is born, for the Lord's kingdom consists of all those who are in good, both on earth and in the heavens; thus the Lord's kingdom is good with all its quality in the complex. When this good is loved the individuals are loved who are principled in good. Thus, the total, which is all good in the complex, is the neighbour in the first degree, and is that GRAND MAN treated of, which is a representative image of the Lord himself. This man, that is, the Lord's kingdom, is loved, when from inmost affection good is done to those who are man through that Man from the Lord, thus in whom the Lord's kingdom is.

6824. These are the degrees of neighbour, and according to them charity must ascend. But these are degrees in successive order, in which a prior or superior degree is always

preferred to one that is posterior or inferior ; and as the Lord is in the supreme, and is to be regarded in each degree as the end to whom it tends, therefore He is above all, and is to be loved above all things.

6933. It is a common saying, that one's nearest neighbour is himself, and, therefore, that charity should begin at home. The doctrine of charity teaches how this is. Every one is neighbour to himself, not in the first but in the last place. Others who are in good are in a prior place ; a society of many is in a place still prior, in a prior place yet is one's country, and prior still is the Church ; before this is the Lord's kingdom, and above all and all things is the Lord.

6934. The saying, therefore, that every one's nearest neighbour is himself, and that charity begins at home, is thus to be understood. Every one is bound, first, to provide for himself the necessaries of life, food, raiment, habitation, and many other things which the necessities of civil life, in the country in which he lives, require ; and this, not only for himself, but also for his family and dependents ; and not only for the present time, but also for the future. Unless one thus procures for himself the necessaries of life, he cannot be in a state to exercise charity towards his neighbour, being in want of all things.

6935. The end regarded makes evident how every one is his own neighbour, and how he ought first to provide for himself. If this end be to grow richer than others, merely for the sake of riches, of pleasure, of eminence, or the like, it is an evil end ; wherefore he who from such an end believes himself to be his nearest neighbour, does himself an eternal injury. But if, on the contrary, the end be to procure wealth for the sake of the necessaries of life, for himself, and for his own, that he may be in a state to do good according to the precepts of the doctrine of charity, he provides for himself to eternity. The end constitutes the man, for the end is his love, every one having for an end that which he loves.

6936. How this case is may be further manifest from this consideration. Every one is bound to provide food. This he should do first ; but it should be done to the end, that there

may be a sound mind in a sound body. Every one also is bound to provide food for his mind, consisting of such things as relate to intelligence and wisdom; to the end that his mind may thence be in a state to serve the Lord. He who thus acts provides for his own good to eternity. But he who provides for his body merely for the sake of his body, nor thinks about soundness of mind, and who provides for his mind not such things as are of intelligence and wisdom, but such as are opposite to them, provides for his own mischief to eternity. From these considerations it is evident how every one ought to be his own neighbour—not in the first, but in the last place; for the end ought not to respect himself, but others, and where the end is, there is the first.

6937. This case will admit of comparison with that of a man who builds a house. The first thing is to lay the foundation; but the foundation must be for the house, and the house for a dwelling. Thus every one must first consult his own good, yet not for himself, but that he may be in a state to serve his neighbour, thus his country, the Church, and above all things the Lord. He who believes that he is his own neighbour, in the first place is like him who regards the foundation as the end, not the house and habitation, when yet the habitation is the very first and last end, and the house with the foundation is only a means to the end.

6938. As it is with wealth, so it is also with honours in the world. Every one may provide them for himself, yet not for the sake of himself, but for the sake of his neighbour. He who provides them for the sake of himself, provides for his own injury; but he who provides them for the sake of his neighbour, provides for his own benefit; for he who turns ends to himself, turns himself towards hell; but he who turns ends from himself to his neighbour, turns himself towards heaven.

7080. In what precedes, it has been shown what is to be understood by neighbour. We proceed now to show what constitutes charity or love, which ought to be exercised towards a neighbour.

7081. The very life of man is his love, and such as his love

is, such is his life, nay, such is the whole man. But the governing or ruling love, that is, the love of what is regarded as an end, is what constitutes the man. This love has, subordinate to itself, several particular and singular loves, which are derivations from it, and appear under another aspect. The governing love is, however, in each of these loves, and directs them, and by them, as by mediate ends, regards and pursues its own end, which is the primary and ultimate end of them all; and this both directly and indirectly.

7082. There are two principles in the natural world which constitute life therein—viz., Heat and Light; and there are two principles in the spiritual world which constitute life therein—viz., Love and Faith. Heat in the natural world corresponds to love in the spiritual world, and light in the natural world corresponds to faith in the spiritual world. Hence it is that when mention is made of spiritual heat or fire, love is meant; and that when mention is made of spiritual light, faith is meant; love also is actually the vital heat of man, for that man grows warm from love is known; and faith is actually the light of man, for that man is enlightened from faith, may be known.

7083. The heat and light in the natural world derive their existence from the sun of the world; but spiritual heat and spiritual light, or love and faith, derive theirs from the sun of heaven. The sun of heaven is the Lord; the heat which comes from Him as a sun is love, and the light which comes from Him as a sun is faith. That the Lord is light is manifest in John: "*Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*" (viii. 12.) And that the Lord is a sun is manifest in Matthew: "*When Jesus was transfigured, His face did shine as the sun, and His raiment was white as the light.*" (xvii. 2.)

7084. From this correspondence it may also be known how the case is with faith and with love. Faith without love is as light without heat, such as is the light of winter; but faith with love is as light with heat, such as is the light of spring; that in the light of spring everything grows and flourishes is

a known fact ; and also that in the light of winter everything becomes torpid and dies ; so it is with faith and love.

7085. Inasmuch then as love is the source of the life of man, and inasmuch as the whole man is such as his love is, and since also love is spiritual conjunction, it hence follows, that all in the other life are consociated according to loves, for every one's life, that is, his love, follows him after death. They who are in love towards their neighbour, and in love to God, are consociated in heaven ; but they who are in self-love and the love of the world are consociated in hell, for self-love is opposite to love to God, and the love of the world is opposite to love towards the neighbour.

7086. It is said love to God, and thereby is meant love to the Lord, because in Him is the Trinity, and He is the Lord of heaven, for "*to Him is given all power in heaven and in earth.*" (Matt. xxviii. 18.)

7178. No one can know what good, understood in the spiritual sense, is, unless he knows the nature of love to the neighbour and love to God ; and no one can know what evil is, unless he knows the nature of the love of self and the love of the world. In like manner, no one, from interior acknowledgment, can know what truth, which is of faith, is, unless he knows the nature of good, and be principled in good ; nor can any one know what falsity is, unless he knows the nature of evil. For this reason, no one can examine himself, unless he knows the nature of good derived from its two loves, and of truth derived from good ; and unless he knows the nature of evil, derived from its two loves, and of falsity derived from evil.

7179. Man has two faculties, one of which is called understanding, and the other will. The will was given man for the sake of good which is of love, and the understanding for the sake of truth which is of faith ; good which is of love having relation to the will, and truth which is of faith having relation to the understanding. Each faculty communicates wonderfully with the other. They join themselves together with those who are principled in good and thence in truth ; and they also join themselves together with those who are in evil and

thence in falsity; with both, those two faculties constitute one mind. It is otherwise with those who are in truth as to faith, and in evil as to life; in like manner with those who are in falsity as to faith and in apparent good as to life.

7180. It is not allowed man to divide his mind, and to separate those two faculties from each other—that is, to understand and speak truth, and to will and do evil; for in this case one faculty would look upwards or towards heaven, and the other would look downwards or towards hell, and thus the man would remain suspended between them. But let him know that the will carries him along, and that the understanding favours. From these considerations it is evident how the case is with faith and with love, and with the state of man, if they are separated.

7181. Nothing is more necessary for man than to know whether heaven or hell be within him, for in one or the other he must live to eternity. That he may acquire this knowledge, it is necessary that he should know what good is, and what evil is, for good constitutes heaven, and evil constitutes hell. The doctrine of charity teaches both.

7182. We speak of love to God, and by this we mean love to the Lord, for there is no other God; the Father is in Him (John xiv. 9—11), and the Holy of the Spirit is from Him (John xvi. 13—15).

7255. Since good constitutes heaven with man, and evil constitutes hell, it ought to be known with certainty what good is, and what evil is. It has been already stated, that that is good which belongs to love to the Lord, and charity towards the neighbour; and that that is evil which belongs to self-love and the love of the world, from which it follows that it can only be known from these loves what good is, and what evil is.

7256. All things in the universe which are according to Divine order have reference to good and truth, and all things in the universe which are contrary to Divine order have reference to evil and falsity; the reason of which is, that good and truth, which proceed from the Divine Being, constitute order, insomuch that they are order.

7257. The good which belongs to love to the Lord is called celestial good, and the good which belongs to charity towards the neighbour is called spiritual good. The nature and extent of the difference between celestial good, which is of love to the Lord, and spiritual good, which is of charity towards the neighbour, will be shown in what follows.

7258. The doctrine of celestial good, which is the doctrine of love to the Lord, is the most extensive and at the same time the most mysterious; the doctrine of spiritual good, which is the doctrine of charity towards the neighbour, is also extensive and mysterious, but less so than the doctrine of celestial good, which is the doctrine of love to the Lord. That the doctrine of charity is extensive may appear from this, that charity is not similar with one as with another, and that no two persons are alike the neighbour.

7259. The doctrine of charity being so extensive, the ancients, with whom the doctrine of charity was in itself the doctrine of the Church, distinguished charity towards the neighbour into several classes, which they also subdivided, giving a name to each class, and teaching in what manner charity was to be exercised towards those in one class, and in what manner towards those in another; thus reducing into order the doctrine and the exercises of charity, so that they might be placed distinctly before the understanding.

7260. The names they gave to those towards whom they were to exercise charity were various; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows. In general, they called those hungry to whom they were to give to eat, thirsty to whom they were to give to drink, sojourners whom they were to take in, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come. (On these subjects see Nos. 4954 to 4959.)

7261. To the ancients who belonged to the Church these names were given from heaven, and by those who were so named they understood those who were spiritually such; their doctrine of charity taught who they were, and what was the nature of charity towards each.

7262. Hence it is that those same names occur in the Word, and signify those that are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord and of charity towards the neighbour, as the Lord also teaches: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*" The law and the prophets are the whole Word.

7263. The reason why those same names are in the Word is, because those who were in external worship were to exercise charity towards such as were so named; and those who were in internal worship towards such spiritually understood; thus that the simple might understand and do the Word in simplicity, and the wise in wisdom; also that the simple, by the externals of charity, might be initiated into its internals.

7366. It has already been stated, that self-love and the love of the world constitute hell with man. It will now be shown what is the nature of those loves, in order that man may know if he is in them, and, consequently, whether hell or heaven is in him; for either hell or heaven is actually in man. That the kingdom is within man, the Lord teaches in Luke xvii. 21, consequently also hell.

7367. Self-love rules with man, that is, man is in self-love, when, in what he thinks and does, he regards not his neighbour, thus not the public, still less the Lord, but himself and his relations only; consequently, when he does everything for his own sake and for theirs, and if he does anything on account of the public and the neighbour, it is only that it may appear.

7368. We say for the sake of himself and his relations, because he with them and they with him make one; as when any one does anything for the sake of his wife, children, grandchildren, sons-in-law, daughters-in-law, he does it for the sake of himself, because they belong to him; in like manner, he who does anything for the sake of connections, and for the sake of friends who favour his love, and by that means con-

join themselves to him, for by such conjunction they constitute one with him—that is, they regard themselves in him, and him in themselves.

7369. So far as man is in self-love, so far he removes himself from neighbourly love; consequently, so far as man is in self-love, so far he removes himself from heaven, for in heaven is neighbourly love; hence also it follows, that so far as man is in self-love, so far he is in hell, for in hell is the love of self.

7370. That man is in self-love who thinks meanly of his neighbour in comparison with himself, who is unfriendly to him if he does not favour him, and if he does not honour him; still more in self-love is he who, for the same reason, hates and persecutes his neighbour; and still more is he who on that account burns with revenge against him, and desires his destruction. Persons of this character at length love to rage against their neighbour; and the same persons, if they are also adulterers, become cruel.

7371. The delight which these feel in such things is the delight of self-love; this delight with man is infernal delight. Everything which is favourable to the love is delightful; wherefore the nature of the love may be known from the delight.

7372. From what was just related (No. 7370), used as a test, it is discoverable who are in self-love. It matters not how they appear in the outward form, whether elated or humble; for such evils are in the interior man, and by most persons at this day the interior man is concealed, and the exterior is trained to imitate what belongs to the love of the public and of the neighbour, thus to what is contrary, and this for the sake of self, and for the sake of the world.

7373. But the love of the world rules with man—that is, man is in the love of the world, when, in what he thinks and does, he regards and pursues nothing but gain, regardless whether this involve detriment to his neighbour and the public.

7374. In the love of the world are those who desire, by artful devices, to turn the property of others unto themselves,

and still more, those who do so by craft and fraud. Those who are in that love envy others their possessions, and covet them; and, so far as they do not fear the laws, deprive, yea, plunder them of them.

7375. These two loves increase in proportion as the rein is given them, and in proportion as man is advanced into them; and at length they increase beyond measure, so that they not only desire to govern all in their own kingdom, but also beyond it, even to the ends of the earth; nay, those loves, when unrestrained, ascend even to the God of the Universe—that is, to such a height, that those who are in them wish to climb into the throne of God, and to be worshipped instead of God himself, according to what is written in Isaiah concerning Lucifer, by whom are meant those who are in these loves, and are called Babylon: “*Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High, yet thou shalt be brought down to hell.*” (xiv. 13—15.)

7376. From these considerations it may now be seen that those two loves are the origins of all evils, for they are diametrically contrary to love towards the neighbour and to love to the Lord; thus they are diametrically contrary to heaven, where love to the Lord and love towards the neighbour reign; consequently, those loves—the love of self and the love of the world—are what make hell with man, for in hell those two loves reign.

7377. But those who aspire after honours for the sake, not of themselves, but of their country, are not in those loves; nor are those who aspire after wealth, not for its own sake, but for the sake of the requirements of life, both of themselves and theirs, and for the sake of the good use which makes opulence delightful; with these, honours and riches are the means of doing good.

7488. From what has been said respecting the loves of self and of the world, it is evident that all evils arise from them; and since all evils have this origin, so have all falsities. On

the other hand, from love to the Lord and love towards the neighbour all goods derive their existence; and since this is the case with all goods, all truths spring thence likewise.

7489. Such being the case, it is evident that, so far as man is in the loves of self and of the world, so far he is not in love to the neighbour, still less in love to the Lord; for they are opposite.

7490. It is moreover evident, that so far as man is in the loves of self and of the world, so far he knows not what charity is, so that he at last becomes ignorant of its existence; also, that a man so far knows not what faith is, insomuch that he at length knows not that it is anything; and, further, that a man so far knows not what conscience is, insomuch that at length he ceases to be aware that it exists; nay more, that a man so far knows not what the spiritual is, nor, accordingly, what the life of heaven is; and, lastly, that he does not believe there is a heaven, nor a hell, nor, consequently, that there is a life after death. Such are the effects of self-love and the love of the world when they rule.

7491. The good of heavenly love and the truth of its faith are continually flowing-in from the Lord, but they are not received where the loves of self and of the world reign. Where these bear rule—that is, are continually in the thought, are regarded as an end, are in the will, and constitute the life—the good and truth that flow in from the Lord are either rejected, extinguished, or perverted.

7492. With those in whom they are rejected, the good that is of love, and the truth that is of faith, are held in contempt and even aversion. With those, however, in whom they are extinguished, the good that is of love, and the truth that is of faith, are denied, and evils and falsities, which are contrary, are affirmed. But where they are perverted, the good that is of love and the truth that is of faith are unfairly explained, and employed to favour evil and consequent falsity.

7493. The loves of self and of the world in man begin to reign when he comes to years of discretion and is his own master; for then man begins to think from himself, or from a principle in himself, and accordingly, begins to appropriate

those evils to himself, and thus the more he confirms himself in a life in evil. So far as man appropriates evils to himself, so far the Lord separates the good of innocence and of charity, which man has received in infancy and childhood, and at times receives afterwards, and stores them up in his interiors; for the good of innocence and the good of charity cannot in any degree be consociated with the evils of those loves; and the Lord wills not that they perish.

7494. Those, therefore, who either pervert, or extinguish, or reject in themselves the good that is of love, and the truth that is of faith, have no life in them; for the life which is from the Divine Being consists in willing good and believing truths. But those who do not will good but evil, and do not believe truth but falsity, have the opposite of life; this opposite of life is hell, and is called death, and they are called dead. The life of love and faith is called life, and also life everlasting, and those who have it within them are called living; and the opposite to life is called death, and those who have it within them are called dead, as is manifest from many passages in the Word.

ON GOOD AND TRUTH, AND THEIR OPPOSITES, EVIL AND FALSITY.

7623. There are two things that proceed from the Lord, and which accordingly are Divine in their origin; the one is *Good*, the other is *Truth*. These two consequently it is that reign in heaven, yea, that make heaven. In the Church these are called charity and faith.

7624. Good and truth, when proceeding from the Lord, are perfectly united, and so united that they are not two but one. Hence also they are one in heaven, and since in heaven are one, heaven is an image of the Lord. This the Church would likewise be, did charity and faith there make one.

7625. An idea respecting the good which is of charity, and respecting the truth which is of faith, may be formed from the sun and its light. When the light that proceeds from the sun is joined to heat, as in the time of spring and summer, every-

thing in the earth germinates and lives ; but when, as in the time of winter, there is not heat in the light, everything in the earth becomes torpid and dies away. In the Word the Lord is compared to the sun, while truth which proceeds from him joined to good is compared to light. In the Word, moreover, the truth of faith is called light, and the good of love is called fire. Love too is the fire of life, and faith is the light of life.

7626. From these facts and considerations an idea may be formed respecting the man of the Church, as to what his character is when faith in him is joined to charity, and as to what his character is when faith in him is not joined to charity. In the former case he is like a garden and a paradise ; in the latter, he is like a wilderness, and like the earth when covered with snow.

7627. From the mere light of his natural man every one may see that truth and good harmonize, and that they can be conjoined ; and that truth and evil do not harmonize, and that they cannot be conjoined ; so too with faith and charity. Experience bears the same testimony. He who is in evil as to life, either is in falsity as to faith, or is in no faith, or is entirely opposed to faith. And, what is an arcanum, he who is in evil as to life is in the falsity of his own evil, although he believes himself to be in the truth. The reason of his believing himself to be in the truth is, that he is in persuasive faith, and faith that will be treated of in the sequel.

7752. All things in the universe have reference to good and truth. What has not reference to these is not in Divine order. What has not reference to both together produces nothing, good is that which produces, and truth is that by which production is effected.

7753. This may illustrate how the case is with spiritual good and truth, which are called charity and faith. All things of the Church have reference to those, and what has not reference to them has nothing of the Church in it ; and what does not in itself contain both, does not produce any fruit—that is, any good of charity or of faith.

7754. For the production of anything there must be two powers, one which is called active, another which is called

passive; one without the other brings forth nothing. Such powers or lives are charity and faith in the man of the Church.

7755. The first constituent of the Church is good, the second is truth; or, the first constituent of the Church is charity, and the second faith; for the truth of the doctrine of faith is for the sake of the good of life; that which is the end, for the sake of which other things exist, is the first.

7756. In regard to the conjunction in man of the good which is of charity, and the truth which is of faith, the case is this: The good which is of charity enters man by the soul, but the truth which is of faith enters by the hearing; the former flows immediately from the Lord, but the latter mediately by the Word. Hence the way by which the good of charity enters, is called the internal way, and that by which the truth of faith enters, is called the external way. What enters by the external way is not perceived, because it does not fall manifestly within the range of sense; but that is perceived which enters by the external way, because it is manifestly cognoscible by sense. Hence it is, that to faith is attributed all that belongs to the Church. It is otherwise with the regenerate; with these the good which is of charity is manifestly perceived.

7757. The conjunction of the good of charity with the truth of faith is effected in the interiors of man. The good itself, which flows-in from the Lord, adopts the truth there, and appropriates it to itself, and so causes good to be good in man, and truth to be truth, or charity to be charity, and faith to be faith. Without that conjunction charity is not charity, but only natural goodness; nor is faith faith, but only an acquaintance with such things as belong to faith, and in some cases a persuasion that a thing is so, for the sake of procuring gain or honour.

7758. Truth, when conjoined with good, is no longer called truth, but good; so faith, when conjoined with charity, is no longer called faith, but charity; the reason is, that man then wills and does the truth, and what he wills and does is called good.

7759. Again, with respect to the conjunction of the good of

charity with the truth of faith, the case is this : Good acquires its quality from truth, and truth its essence from good. It hence follows that the quality of good is according to the truths with which it is conjoined. For this reason good becomes genuine if the truths with which it is conjoined are genuine. The genuine truths of faith can exist within the Church ; not so without it, for the Word is within the Church.

7760. Moreover, the good of charity also receives its quality from the abundance of the truths of faith ; likewise from the connection of one truth with another. Thus is formed the spiritual good pertaining to man.

7761. Distinction must carefully be made between spiritual good and natural good. Spiritual good, as already stated, has its quality from the truths of faith, their abundance and connection ; but natural good is connate, and also exists by accidental circumstances, such as misfortunes, diseases, and the like. Natural good saves no one ; but spiritual good saves all : the reason is, that the good which is formed by the truths of faith is the plane into which heaven can flow, that is, the Lord through heaven, and can lead man, and withhold him from evil, and afterwards elevate him into heaven. With natural good it is not so ; wherefore, those who are in natural good can be as easily carried away by falsity as by truth, if falsity but appear in the form of truth ; and can be as easily led by evil as by good, if evil be but presented as good ; they are like feathers in the wind.

7762. The confidence or trust, which is said to be of faith, and which is called faith, is not spiritual confidence or trust, but natural ; spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separated from it. The confidence of separated faith is dead ; wherefore true confidence cannot exist with those who have led an evil life ; the confidence itself also, that salvation is through the Lord's merit, whatever the life had been, is not from truth.

7814. Man is so created that he can look upwards or above himself, and also look downwards or below himself. To look above himself, is to look to his neighbour, to his country, to

the Church, to heaven, especially to the Lord; but to look below himself, is to look to the earth, to the world, and especially to himself.

7815. To look to his neighbour, to his country, and to the Church, is to look above himself, because this is to look to the Lord; for the Lord is in charity, and it is the nature of charity to look to the neighbour, the country, and the Church, that is, to will well to them. But those look below themselves who turn away from these, and will well only to themselves.

7816. To look above one's self is to be elevated by the Lord, for no one can look above himself unless he be elevated by Him who is above. But to look below one's self is from man, because in this case he does not suffer himself to be elevated.

7817. Those who are in the good of charity and of faith look above themselves, because they are elevated by the Lord; but those who are not in the good of charity and of faith look below themselves, because they are not elevated by the Lord. Man looks below himself when he turns to himself the truth and good that flow-in from the Lord. He who turns to himself the good and truth flowing in from the Lord sees himself and the world before him, and sees not the Lord with his good and truth, because they are behind him; in consequence of which these become so obscure to him that he has no concern about them, and that he at length denies them.

7818. By looking above one's self and below one's self is meant to regard as an end, or to love above all things. Thus, to look above one's self means to regard as an end, or to love above all things, what relates to the Lord and of heaven; and to look below one's self means to regard as an end, and to love above all things, what relates to self and of the world. Man's interiors, too, actually turn whither the love turns.

7819. He who is in the good of charity and faith also loves himself and the world, but no otherwise than as means to an end are loved. The love of self in him has respect to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world in him

has respect to the love of the neighbour, for he loves the world as a means for the sake of the end that he may serve his neighbour. When, therefore, the means is loved for the sake of the end it is not the means but the end that is loved.

7820. From this it may be seen that those who are in worldly glory, or in distinguished eminence and opulence, can look above themselves to the Lord equally with those who are not in eminence and opulence; for they look above themselves when they regard these as means, and not as ends.

7821. To look above one's self is proper to man, but to look below self is proper to beasts. It therefore follows that so far as man looks below himself, or downwards, so far he is a beast, and also an image of hell; and that so far as he looks above himself, or upwards, so far he is a man, and so far also an image of the Lord.

8033. It may be expedient now to give a description of charity and faith appertaining to man. Charity is an internal affection, which consists in a man's desiring from the heart, as the delight of his life, to do good to his neighbour without regard to recompense.

8034. Faith, on the other hand, is an internal affection, which consists in a man's desiring from the heart to know what is true and what is good, not for the sake of doctrine as the end, but for the sake of life. This affection unites with the affection of charity in willing to do according to what is true; thus the very truth.

8035. Those who are in the genuine affection of charity and faith believe that of themselves they will nothing of good, and understand nothing of truth, but that the willing of good and the understanding of truth are from the Lord.

8036. Such are charity and faith. Those who are principled therein have in themselves the kingdom of the Lord and heaven, and in them is the Church; and it is they who are regenerated by the Lord, and from Him have received a new will and a new understanding.

8037. Those who have self-love or the love of the world for an end, cannot by any means be in charity and faith; those who are principled in these loves do not even know

what charity and faith are, and do not at all comprehend that to desire the good of the neighbour without regard to recompense constitutes heaven in a man, and that in that affection there is a happiness as great as that of the angels, which is ineffable; for they believe that if they were deprived of the joy arising from the glory of honours and wealth, they would have no joy remaining; whereas heavenly joy, which infinitely transcends every other, then first commences.

8120. It is commonly believed that charity towards the neighbour consists in giving to the poor, relieving the needy, and doing good to every one; nevertheless, genuine charity consists in acting prudently, and with a view to the promotion of good. Whoever relieves a poor or needy villain does evil to his neighbour through him, for by the relief which he affords him he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who gives assistance to the good.

8121. But charity towards the neighbour extends much farther than to the poor and needy. Charity towards the neighbour consists in doing what is right in every work, and what is due in every office. If a judge does what is just for the sake of what is just, he practises charity towards his neighbour; if he panishes the guilty, and acquits the innocent, he practises charity towards his neighbour; for thus he provides for the good of his fellow-citizens, his country, and also of the Lord's kingdom; by doing what is just for the sake of what is just, he provides for the Lord's kingdom, by acquitting the innocent, for his fellow-citizens, and by punishing the guilty for his country. The priest who teaches truth and leads to good, for the sake of truth and good, practises charity; but he who does so for the sake of himself and the world, does not practise charity, because he does not love his neighbour, but himself.

8122. The case is the same in all other instances, whether men be in any employment or not; as with children towards their parents, and parents towards their children; with servants towards their masters, and masters towards their servants; with subjects towards their king, and a king towards

his subjects. In these cases, whoever does his duty because it is his duty, and what is just because it is just, practises charity.

8123. The reason why such things are included in charity towards the neighbour is, because every man is a neighbour, but in a different manner; in a universal sense, the good which proceeds from the Lord is a neighbour; consequently, also, what is just and right. Therefore, he that does any good whatever for the sake of good, and anything just for the sake of what is just, loves his neighbour and practises charity; for his actions are grounded in the love of what is good and just, and thus in the love of those who are principled in what is good and just; for he that does what is unjust for the sake of any gain whatever, hates his neighbour.

8124. He that is in charity towards his neighbour from an internal affection, is charity towards his neighbour in everything which he thinks and speaks, and which he wills and does; it may, indeed, be said that a man or an angel, when good is his neighbour, is charity as to his interiors. So comprehensive is charity towards the neighbour.

8252. In the man of the Church there ought to be the life of piety and the life of charity; the two should be united. The life of piety without the life of charity is of no avail; but the former, when united with the latter, is all-sufficient.

8253. The life of piety consists in thinking and speaking piously, giving much time to prayer, behaving with due humility on the occasion, frequenting public worship, and paying devout attention to the discourses from the pulpit at the time, and frequently every year receiving the sacrament of the Holy Supper, and rightly observing the other parts of worship according to the ordinances of the Church. The life of charity, on the other hand, consists in willing and doing well to the neighbour, and acting in every employment from a principle of justice and equity, and of good and truth, in like manner in every occupation; in a word, the life of charity consists in the performances of uses.

8254. The most essential worship of the Lord consists in the life of charity, but not in the life of piety without it. The

life of piety without the life of charity is the desire to provide for the good of one's self alone, and not of the neighbour; but the life of piety united with the life of charity is the desire to provide for the good of one's self for the sake of the neighbour: the former life is grounded in love towards self, the latter in love towards the neighbour.

8255. That to do good is to worship the Lord, is manifest from the Lord's words in Matthew: "*Every one that heareth my words and doeth them, I will compare to a prudent man; but every one that heareth my words and doeth them not, shall be compared to a foolish man.*" (vii. 24, 26.)

8256. A man is also of a quality similar to that of the life of his charity, but not to that of the life of his piety without the former. Hence the life of charity abides with him to eternity, but not the life of piety, only so far as it is in agreement with the former. That the life of charity abides with a man to eternity, is also manifest from the Lord's words in Matthew: "*The Son of Man will come in the glory of his Father with his angels; and then will He render to every man according to his deeds*" (xvi. 27); and in John: "*They shall come forth, those who have done good, into the resurrection of life, but those who have done evil into the resurrection of judgment*" (v. 29); also Matt. xxv. 31 to the end.

8257. The life by which the Lord is especially worshipped means a life according to His precepts in the Word, for by these man is made acquainted with the nature of faith and charity. This is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honourable, without the former, is civil and moral life; this makes a man to be a citizen of the world, but the former a citizen of heaven.

8387. Whoever wishes to be saved must confess his sins, and do the work of repentance.

8388. To confess sins is to know and see evils in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them. When this is done before God, it constitutes the confession of sins.

8389. To do the work of repentance is to desist from sins, when he has thus confessed them, and from an humble heart

has made supplication for their remission ; and it is further to lead a new life according to the precepts of faith.

8390. He that only acknowledges generally that he is a sinner, and makes himself guilty of all evils, and does not examine himself—that is, does not see his sins—he indeed makes a confession, but not the confession of repentance, for he lives afterwards as he had done before.

8391. He that lives the life of faith, does the work of repentance daily, for he reflects upon his evils, acknowledges them, guards against them, and supplicates the Lord for aid. For a man of himself is continually falling, but he is continually raised by the Lord ; he falls of himself when he thinks to will evil, and he is raised by the Lord when he resists evil, and hence does not do it. Such is the state of all who are in good, but those who are in evil are continually falling, and also are continually raised by the Lord, but only so far as to prevent their falling into the most grievous of the hells, whither of themselves they are violently striving to go, and thus to restrain them to a milder hell.

8392. The work of repentance is effectual when it is done in a state of freedom, but not when it is done in a state of compulsion. A state of compulsion is a state of sickness, or of lowness of spirits in consequence of misfortune, or when death is near at hand—in a word, every state of fear which takes away the use of sound reason. A wicked man in a state of compulsion promises repentance, and also does good ; but when he comes into a state of freedom, he returns into his former evil life. The case is different with a good man, such states being to him states of temptation in which he conquers.

8393. The repentance of the mouth and not of the life is not repentance ; sins are not remitted by the repentance of the mouth, but by that of the life. Sins are continually being remitted to man by the Lord, for he is mercy itself ; but his sins still adhere to him, however he may suppose they are remitted, and they are only removed from him by a life according to the precepts of faith ; so far as he lives according to those precepts, so far his sins are removed, and so far as they are removed, so far they are remitted. A man is withheld by

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the Lord from evil, and is held in good; and he is so far capable of being withheld from evil in the other life, as in the life of the body he had resisted evil, and he is then so far capable of being held in good, as in the life of the body he had done good from affection. Hence it may be manifest what are the nature and origin of the remission of sins. Whoever believes that sins are remitted in any other way is much deceived.

8394. After a man has examined himself and acknowledged his sins, and done the work of repentance, he must remain constant in good to the end of his life. If he afterwards returns to his former evil life, and embraces it, he is guilty of profanation, for he then conjoins evil with good; hence his latter state is worse than the former, according to the Lord's words: "*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but doth not find it. Then he saith, I will return into my house whence I came forth; and when he is come, and findeth it empty, and swept, and furnished for himself, he then goeth away, and joineth to himself seven other spirits worse than himself, and they enter in and dwell there; and the latter things of the man become worse than the first.*" (Matt. xii. 43—45.)

8548. Whoever does not receive spiritual, that is, who is not born anew by the Lord, cannot come into heaven; this the Lord teaches in John: "*Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.*" (iii. 3.)

8594. A man from his parents is born, not into spiritual, but into natural life. Spiritual life consists in a man's loving God above all things, and his neighbour as himself; and this according to the precepts of faith, which the Lord has taught in the Word; but natural life consists in his loving himself and the world more than his neighbour, yea, more than God himself.

8550. Every man is born of his parents into the evils of the love of self and of the world. Every evil which, by habit as it were, has contracted a nature, is transmitted to the offspring; thus successively from parents, grandfathers, and

great-grandfathers, in a long series backwards. Hence the derivation of evil is at length become so great, that the whole of a man's own life is nothing but evil. This continued derived evil can only be broken and altered by the life of faith and charity from the Lord.

8551. Every man continually inclines and falls into what he has derived hereditarily from his parents. Hence he confirms that evil with himself, and also of himself superadds more evils.

8552. These evils are altogether contrary to spiritual life, and destructive of it; therefore, unless a man, as to spiritual life, is by the Lord conceived anew, that is, unless he is created anew, he is condemned; for he wills, and hence thinks, nothing but what is of hell.

8553. Since man is such, the order of life is inverted with him; that which ought to have dominion is made to serve, and that which ought to serve has dominion. This order with man must be absolutely inverted that he may be saved, and this is effected by regeneration from the Lord.

8635. No one can be regenerated unless he knows such things as relate to the new, that is, the spiritual life; for a man is introduced into that life by regeneration. The things which relate to the new, or the spiritual life, are the truths which are to be believed and the goods which are to be done; the former relate to faith, the latter to charity.

8636. No one can know these things from himself, for a man apprehends only those things which have been objects of the bodily senses; from them he has acquired what may be called natural light, by virtue whereof he sees only what relates to the world and to himself, not the things which relate to heaven and to God; these he must learn from revelation.

8637. Such as, that the Lord, who from eternity was God, came into the world to save the human race; that he has all power in heaven and in earth; that all faith and all charity, thus all truth and good, are from him; that there are a heaven and a hell; that every man will live for ever—in heaven if he has done well, in hell if he has done wickedly.

8638. These and several other things relate to faith, and

ought to be known by the man that is to be regenerated; for he that knows them may first think them, then will them, and lastly do them, and thereby have the new life.

8639. As (for instance) he that does not know that the Lord is the Saviour of the human race, cannot have faith in Him, adore Him, love Him, and thus do good for His sake; he that does not know that all good is from Him, cannot think that his own justice and salvation are from Him, still less can he desire it to be so, thus he cannot live from Him. He that does not know that there are a hell and a heaven, or that there is a life eternal, cannot even think about the life of heaven, or exert himself to receive it; and so in other cases.

8640. From these considerations it may be manifest that the life of a regenerate person is a life of faith; also, that it cannot be given to a man, until he is in a state in which he can acknowledge the truths of faith, and so far as he acknowledges them, can desire them.

8742. Every one has an internal and an external man; the internal is called the spiritual, and the external the natural man. Each must be regenerated that the man may become regenerate.

8743. With the man that is not regenerate, the external or natural man rules, and the internal or spiritual serves; but with the man that is regenerated, the internal or spiritual man rules, and the external or natural man serves. This inversion can only take place by regeneration from the Lord.

8744. When the external man is not regenerate, all his good is centred in voluptuousness, gain, and pride, and he burns with hatred and revenge against those who oppose him; and in this case the internal man not only consents to such conduct, but also supplies reasons which confirm and promote it; thus the internal man serves and the external rules.

8745. But when the external man is regenerate, the internal centres all his good in thinking well of his neighbour, and willing well to him, and the external centres all his good in speaking well of him, and acting well towards him; and at length each is devoted to loving the neighbour and the Lord,

and not, as before, to loving himself and the world. In this case the external or natural man serves, and the internal or spiritual rules.

8746. The internal man is first regenerated by the Lord and afterwards the external, the latter by the former; the internal man is regenerated by thinking and willing the things of faith, and the external by a life according to them. The life of faith is charity.

8747. The man that is regenerate, as to his internal man, is in heaven, and is an angel there with the angels, among whom also he comes after death; he can then live the life of heaven, love the Lord and his neighbour, understand truth, relish good, and perceive the blessedness thence derived; these things constitute the happiness of eternal life.

8853. Every man has a proprium, which he loves above all things; it is this which has dominion, or, if you prefer the expression, which universally rules with him; it is continually present in his thought, and also in his will; and it constitutes his very essential life.

8854. As for example, he that loves wealth above all things, whether it be money or other property, is continually occupied in his mind as to the manner of procuring it; the acquisition of it causes his inmost joy, and the loss of it his inmost grief, for his heart is in it. In like manner, he that loves himself above all things, has respect to himself in everything; he thinks of himself, speaks of himself, and acts for the sake of himself; for his life is a life of self.

8855. Every man has for an end that which he loves above all things; he respects it in everything; it is in his will like the hidden channel of a river, which draws and carries away objects. Even when he is employed about other things, it is that which animates him; it is this which one man tries to find in another, and having found it, he accordingly either leads him or acts with him.

8856. During a man's regeneration, charity is implanted in him by means of faith, until it obtains the dominion; and when that is the case he has a new life, for then it is continually present in his thought, and in his will, yea, in the minutest

things of each, even when he is thinking about other things, and when he is engaged in business.

8857. The case is the same with love to the Lord; when this obtains the dominion, it is present in the minutest things of the man's life. As in the case of one who loves his king or his parent, this love in their presence shines forth from every feature of his face; it is heard in every expression of his speech, and appears in every motion and gesture. This is meant by having God continually before the eyes, and loving him above all things, with all the soul and all the heart.

8858. A man's quality entirely depends on that of the ruling principle of his life, by which he is distinguished from others; according to this ruling principle, his heaven is constituted if he is good, and his hell if he is evil; for it is his veriest will, and thereby the very *esse* of his life, which cannot be changed after death. From these considerations it is evident what is the quality of the life of a regenerate person, and also of that of one who is unregenerate.

8958. Those who are regenerating undergo temptations.

8959. Temptations are spiritual combats in a man; for they are combats between the evil which is in him from hell, and the good which is in him from the Lord.

8960. Temptation is induced by the evil spirits who dwell with a man in his evils and falses; these spirits excite his evils and charge him with blame; but the angels from the Lord, who dwell in his goods and truths, call forth his truths of faith and defend him.

8961. The object of combat in temptations is concerning the dominion of evil, which is attendant on man from hell; and of good, which is attendant on him from the Lord. The evil which strives for dominion is in the natural or external man, but the good is in the spiritual or internal; hence it is that the further object of combat in temptations is concerning the dominion of the one over the other. If the evil conquers, then the natural man has the dominion over the spiritual; if the good conquers, then the spiritual man has the dominion over the natural.

8962. Those combats are effected by the truths of faith

which are from the Word. It is from these a man must fight against evils and falses; if he fights from any other truths than these, he does not conquer, because the Lord is not in any other.

8963. As the combat is waged by the truths of faith which are from the Word, therefore man is not admitted into combat until he is in possession of the knowledges of truth and good, and has hence gained some spiritual life; wherefore a man does not engage in those combats until he comes to years of maturity.

8964. He that has not in himself the truths of faith derived from the Word, by which he may engage in combat, thus who has not any spiritual life in himself derived from those truths, is not admitted into any combat, for he would yield; and if a man yields, his state after temptation becomes worse than before it, since the evil in such case has acquired power over good, and the false over truth.

8965. As faith at this day is rare, the Church being now at its end, therefore few at this day undergo any spiritual temptations; hence it is scarcely known what they are, and to what end they conduce.

8966. Temptations serve to confirm the truths of faith, also to implant them, and to insinuate them into the will, that they may become the goods of charity; for, as was before said, a man fights from the truths of faith against evils and falses, and since his mind is then in truths, therefore, when he conquers, he confirms himself in them, and implants them. The evils and falses, also, which assaulted him, he accounts as an enemy, and rejects from himself. By means of temptations, also, the concupiscences of self-love and the love of the world are subdued, and the man is humbled; thus he is rendered fit to receive the life of heaven from the Lord, which is the new life, such as that of the regenerate.

8967. Since by temptations the truths of faith are confirmed, and the goods of charity implanted, and also the concupiscences of evil subdued, it follows that by temptations the spiritual or internal man acquires dominion over the natural or external, thus the good, which is of charity and faith, over

the evil, which is of self-love and the love of the world. When this is effected, the man has illustration and perception of what is true and good, also of what is evil and false; and hence he has intelligence and wisdom, which afterwards increase every day.

8968. While a man is being introduced by the truths of faith to the good of charity, he undergoes temptations; but when he is in the good of charity, the temptations cease, for then he is in heaven.

8969. In temptations a man ought to fight against evils and falses as from himself, but still to believe that it is from the Lord. If he does not believe it while he is in the temptation itself, because at that time it is obscure to him, still he ought to believe it afterwards. If a man after temptation does not believe that the Lord alone has fought and conquered for him, in this case he has undergone only external temptation, which does not penetrate deeply, or cause anything of faith and charity to take root.

OF CONSCIENCE.

9112. It shall now be said what conscience is. Conscience is formed with man from the religious principles in which he is, according to its reception inwardly in himself.

9113. Conscience, with the man of the Church, is formed by the truths of faith from the Word, or from doctrine out of the Word, according to the reception thereof in the heart; for when man knows the truths of faith, and apprehends them in his measure, and then wills them and does them, in this case he has conscience. Reception in the heart denotes in the will, for the will of man is what is called the heart.

9114. Hence it is that they who have conscience speak from the heart the things which they speak, and do from the heart the things which they do. They have also a mind not divided; for, according to what they believe to be true and good, they do, and also according to what they understand. Hence, a more perfect conscience may be given with those who are

illustrated in the truths of faith above others, and who are in a clear perception above others, than with those who are less illustrated, and who are in obscure perception.

9115. They have conscience who have received a new will from the Lord, that will itself being conscience, wherefore, to act contrary to conscience is to act contrary to that will; and whereas the good of charity makes the new will, the good of charity also makes conscience.

9116. Inasmuch as conscience is formed by the truths of faith, as also the new will and charity; hence, also, it is, that to act contrary to conscience, is to act contrary to that life.

9118. Inasmuch, now, as to act contrary to conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which man has from the Lord; it is hence evident, that man is in the tranquillity of peace, and in internal blessedness, when he acts according to conscience; and that he is in intranquillity and also in pain, when he acts contrary to it. This pain is what is called the sting of conscience.

9119. Man has a conscience of what is good, and a conscience of what is just; a conscience of what is good is the conscience of the internal man, and a conscience of what is just is the conscience of the external man. A conscience of what is good consists in acting according to the precepts of faith from internal affection; but a conscience of what is just consists in acting according to civil and moral laws from external affection. They who have a conscience of what is good, have also a conscience of what is just; but they who have only a conscience of what is just, are in a faculty of receiving a conscience of what is good, and also receive it when instructed.

9120. The nature and meaning of conscience may be illustrated also by examples. If a man is in possession of another's property, whilst the other is ignorant of it, and thus can retain it without fear of the law, or of the loss of honour or reputation, and still restores it to another, because it is his, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just.

Again, if a person has it in his power to attain a place of dignity, but sees that another, who is a candidate for the same place, has talents to make him more useful to his country, and gives up the place to the other for the good of his country, he has conscience. So in all other cases.

9121. From these considerations it may be concluded what is the quality of those who have not conscience; they are known from the opposite. Such amongst them as, for the sake of any gain, would make what is unjust to appear as just, and what is evil to appear as good, and *vice versâ*, they have not conscience. Such amongst them as know that they are doing what is unjust and evil when they act so and so, and yet do it, they do not know what conscience is, and if they are instructed what it is, they are not willing to know. Such are they who in all their actions have respect only to themselves and the world.

9122. They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved, because they have not a plane into which heaven may flow-in, and by which it may operate, that is, the Lord by [or through] heaven, and bring them to Himself; for conscience is the plane and receptacle of the influx of heaven; wherefore such in the other life are consociated with those who love themselves and the world above all things; who are in hell.

OF CHARITY AND FAITH.

9239. Mention is made of believing in God, and of believing those things which are from God. To believe in God is the faith which is saving, but to believe those things which are from God, is a faith which without the former is not saving; for to believe in God is to know and to do; but to believe those things which are from God, is to know and yet not to do. They who are truly Christians, both know and do, thus believe in God; but they who are not truly Christians, know and do not. These latter, however, are called by the Lord foolish, but the former prudent. (Matt. vii. 24, 26.)

9240. The learned within the Church call the above faith,

which is saving, *trust and confidence*, which is, that God the Father sent His Son to reconcile mankind to Himself, and thereby to save those who have that faith.

9241. But in regard to the trust and confidence which is called faith itself, the case is this: They who are in the love of self and of the world, that is, who are in evils and the falses thence derived, cannot have that faith, for their heart is not to God, but to themselves and to the world; whereas they who are in charity towards the neighbour, and in love to the Lord, they can have such faith, for their heart is to the Lord. This also the Lord teaches in John: "*As many as received Him, to them gave He power to become the sons of God, believing in His name, who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God*" (i. 12, 13); they who are born of bloods, of the will of the flesh, and of the will of man, are they who are principled in what is evil and false, derived from the loves of self and of the world; and they who are born of God are they who are in the good of charity and of faith from the Lord. (See No. 5826.)

9242. Confidence, which in an eminent sense is called faith, appears as spiritual confidence even with the evil, when life is endangered, and when they are sick; but they, inasmuch as they then think concerning the state of their life after death, either from the fear of hell, or from self-love in regard to heaven, have not the confidence of faith; for what is of fear, this is not from the heart, and what is from self-love, this is from an evil heart; wherefore such persons, when they return to security of life, or when they recover from disease, return to their former life, which was a life of no confidence, or a life of no faith. From these considerations it is evident, that faith, which is called confidence, cannot have place except with those who are in charity towards the neighbour, and in love to the Lord.

9243. The faith which is meant by believing those things which are from God, that is, the truths which are from the Word, in like manner cannot have place with those who are in evils derived from self-love, or the love of the world; for the love of self and of the world either rejects, or extinguishes,

or perverts the truths of faith. (Nos. 7491, 7492.) Hence it is further evident that neither can such persons have the confidence of faith; for he who does not believe the truths which are from God, cannot believe in God, because to believe in God is to do so by virtue of the truths which are from God.

9244. All who are in heavenly love have confidence that they are saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that thus He regenerates, and thereby renders them meet for heaven; and that He does this Himself alone, without the aid of man, out of pure mercy. This is meant by believing in the Lord.

9245. That they alone are in faith who live according to the precepts of faith, the Lord teaches in John: "*Light is come into the world, but men loved darkness rather than light, because their works were evil. Every one who doeth evils hateth the light, and cometh not to the light, lest his works should be reprov'd; but he who doeth truth cometh to the light, that his works may be manifest, that they are wrought in God.*" (iii. 19, 20, 21.) To come to the light is to faith in the Lord, thus to faith from the Lord. In like manner in Luke: "*Why call ye Me, Lord, Lord, and do not the things which I say? Every one who cometh to Me, and heareth My discourses, and doeth them, is like unto a man that built a house, who set the foundation on a rock; but he who heareth and doeth not, is like unto a man building a house upon ground without a foundation.*" (vi. 46, to the end.)

OF PERSUASIVE FAITH.

9363. To believe those things which the Word teaches, or which the doctrine of the Church teaches, and not to live accordingly, appears as if it were faith, and some also conjecture that they are saved by it; but no one is saved by it alone, for it is persuasive faith, the quality of which shall now be declared.

9364. Persuasive faith is, when the Word and the doctrine

of the Church is believed and loved, not with a view to the end of serving the neighbour, that is, a man's fellow-citizen, his country, the Church, heaven, and the Lord Himself; consequently, not with a view to life, for to serve them is life, but with a view to gain, honours, and the fame of erudition, as ends; wherefore they who are in that faith do not look to the Lord and to heaven, but to themselves and the world.

9365. They who aspire after great things in the world, and are covetous of many things, are in a stronger persuasive principle than what the doctrine of the Church teaches is true; than they who do not aspire after great things, and who are not covetous of many things. The reason is, because the doctrine of the Church is, to the former, only a medium [or means] to attain their own end; and, so far as the ends are desired, so far the means are loved, and are also believed.

9366. But the case in itself is this: So far as they are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in the above persuasive principles, and in such case they know no other than it is so. But when they are not in the fire of those loves they then believe nothing, and several of them deny. Hence it is evident that persuasive faith is the faith of the mouth and not of the heart; thus that in itself it is not faith.

9367. They who are in persuasive faith do not know from internal illustrations whether what they teach be true or false; yea, neither do they care about it, if so be they are only believed by the vulgar, for they are in no affection of truth for the sake of truth. They also defend faith alone more than others, and make account of the good of faith which is charity in proportion as they can gain by it.

9368. They who are in persuasive faith, recede from faith, if they be deprived of honours and gains, provided their reputation is not endangered; for persuasive faith is not inwardly with man, but stands without, in the memory only, from which it is pressed forth when it is taught; wherefore that faith, with its truths, vanishes away after death, for then there remains only that principle of faith which is inwardly

in man—that is, which is rooted in good—thus which has been made of the life.

9369. They who are in persuasive faith are meant by these described in Matthew: “*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? But thus will I confess to them, I know you not, ye workers of iniquity.*” (vii. 22, 23.) Also in Luke: “*Then will ye begin to say, We have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He will say, I say to you, I know you not whence ye are; depart from Me all ye workers of iniquity.*” (xiii. 26, 27.) They are also meant by the five foolish virgins, who had no oil in their lamps, thus described in Matthew: “*At length came the other virgins, saying, Lord, Lord, open to us; but He answering will say, Verily, I say unto you, I know you not.*” (xxv. 11, 12.) Oil in lamps is good in faith. (Nos. 886, 4638.)

OF REMISSION OF SINS.

9443. The subject now to be spoken of is concerning the remission of sins.

9444. The sins which man commits are inrooted in his very life, and constitute it; wherefore no one is liberated from them unless he receive new life from the Lord, which is effected by regeneration.

9445. That man cannot do good nor think truth from himself, but from the Lord, is manifest from John: “*A man cannot do anything unless it be given him from heaven.*” (iii. 27.) “*He that abideth in Me and I in him, the same beareth much fruit, because without Me ye cannot do anything.*” (xv. 5.) Hence it is evident that no one can lead away any one from sins (thus remit them) but the Lord alone.

9446. The Lord continually flows-in to man with the good of love, and with the truths of faith, but they are differently received—in one way by one, and in another way by another; by those who are regenerated, well; but by those who do not suffer themselves to be regenerated, ill.

9447. They who are regenerated are continually held by the Lord in the good of faith and of love, and in such case are withheld from evils and falses; but they who do not suffer themselves to be regenerated by the Lord are withheld also from evil and held in good, for from the Lord continually flows-in good and truth with every man; but infernal loves, which are the loves of self and of the world, in which they are principled, oppose and turn the influx of good into evil, and of truth into the false.

9448. From these considerations it is manifest what remission of sins is. To be able from the Lord to be held in the good of love and the truth of faith, and to be withheld from evils and falses, is remission of sins; and in this case, to shun what is evil and false, and to hold them in aversion, is repentance. But these things are not given, except with those who have received from the Lord new life by regeneration, for those things are of new life.

9449. The signs that sins are remitted are those which follow. There is a delight perceived in worshipping God for the sake of God, in serving the neighbour for the sake of the neighbour, thus in doing good for the sake of doing good, and in believing truth for the sake of truth. There is an unwillingness to merit by anything of charity and faith; evils are shunned and held in aversion, as enmities, hatreds, revenges, unmercifulnesses, adulteries—in a word, all things which are against God and against the neighbour.

9450. But the signs that sins are not remitted are those which follow. God is worshipped not for the sake of God, and the neighbour is served not for the sake of the neighbour; thus good is not done and truth is not spoken for the sake of good and truth, but for the sake of self and the world. There is a willingness to merit by actions; others are despised in comparison with self; delight is perceived in evils, as in enmity, in hatred, in revenge, in cruelty, &c.; moreover, the holy things of the Church are despised, and in heart are denied.

9451. Sins are believed to be wiped away, and washed away, when they are remitted, as filth is washed away by

water; nevertheless, they remain with man, and when they are said to be wiped away, it is from the appearance when man is withheld from them.

9452. The Lord, out of Divine mercy, regenerates man, which effect is wrought from his infancy even to the last [moment] of life in the world, and afterwards to eternity. Thus, out of Divine mercy he leads man away from evils and falses, and leads to the truths of faith and the goods of love, and then keeps him in those principles; and afterwards, out of Divine mercy, elevates him to Himself into heaven, and renders him happy. These are the things which are meant by the remission of sins out of mercy. They who believe that sins are otherwise remitted are altogether deceived; for it would be of unmercifulness to see a multitude of men in the hells, and not to save them, if it could have been otherwise, when yet the Lord is mercy itself, and wills not the death of any one, but that he may live.

9453. They, therefore, who do not suffer themselves to be regenerated, thus not to be withheld from evils and falses, remove from themselves, and reject the above mercies of the Lord. Hence it is that the impossibility of being saved is chargeable upon themselves.

9454. These are the things that are meant in John: "*As many as received, to them gave He power to be the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of the man, but of God.*" (i. 12, 13.) Of bloods denotes those who are against the goods of faith and charity; of the will of the flesh denotes those who are in evils derived from the loves of self and of the world; of the will of man denotes those who are in the falses thence derived; to be born of God is to be regenerated. That no one can come into heaven unless he be regenerated, is thus taught in the same evangelist: "*Verily, verily, I say unto thee, unless a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" (iii. 3, 5.) To be born of water denotes by the truth of faith; and to be born of the Spirit denotes

by the good of love. From these considerations it may now be manifest who they are to whom sins are remitted, and to whom they are not remitted.

OF FREE-WILL.

9585. All that is called freedom which is of the will, thus which is of the love; hence it is that freedom manifests itself by the delight of willing and of thinking, and thence of doing and of speaking; for all delight is of love, and all love is of the will, and the will is the *esse* of the life of man.

9586. To do evil from the delight of love appears like freedom, but it is servitude, because it is from hell. To do good from the delight of love appears like freedom, and also is freedom, because it is from the Lord. Servitude, therefore, consists in being led of hell, and freedom in being led of the Lord. This the Lord thus teaches in John: "*Every one that doeth sin is the servant of sin. The servant abideth not in the house for ever; the Son abideth for ever. If the Son shall make you free, ye shall be truly free.*" (viii. 34, 35, 36.)

9587. The Lord keeps man in the freedom of thinking, and so far as external restraints, which are the fear of the law and of life, and the fear of the loss of reputation, of honour, and of gain, do not hinder, he keeps him in the freedom of doing; but by freedom he bends him away from evil, and by freedom bends him to good, leading man so gently and tacitly that he knows no other than that all proceeds from himself. Thus the Lord in freedom inseminates and inroots good into the very life of man, which good remains to eternity. This the Lord thus teaches in Mark: "*The kingdom of God is as a man who casts seed into the earth, which germinates and grows, whilst he himself is ignorant; the earth beareth fruit of her own accord.*" (iv. 26, 27, 28.) The kingdom of God is heaven with man, thus the good of love and the truth of faith.

9588. What is inseminated in freedom, this remains, because it is inrooted in the very will of man, which is the *esse* of his life. But what is inseminated in a state of compulsion, this does not remain, because what is of compulsion

is not from the will of man, but is of him who compels. Hence it is that worship grounded in freedom is pleasing to the Lord, but not worship from compulsion; for worship grounded in freedom is worship from the love, inasmuch as all freedom is of love.

9589. There is heavenly freedom, and there is infernal freedom. Heavenly freedom consists in being led of the Lord, and this freedom is the love of good and of truth; but infernal freedom consists in being led of the devil, and this freedom is the love of evil and of the false; properly it is concupiscence.

9590. They who are in infernal freedom believe that there is servitude and compulsion in not being allowed to do evil and to think what is false at pleasure; but they who are in heavenly freedom dread to do evil and to think what is false, and if they are compelled thereto they are tormented.

9591. From these considerations it may be manifest what free-will is—viz., that it consists in doing good from determination or from the will, and that they are in that freedom who are led of the Lord.

OF THE INTERNAL AND EXTERNAL MAN.

9701. It may be expedient now to speak concerning the internal and external man.

9702. They who have only a general idea concerning the internal and external man believe that it is the internal man which thinks and which wills, and the external which speaks and which acts, since to think and to will is somewhat internal, and thence to speak and to act is external.

9703. But it is to be noted, that not only the internal man thinks and wills, but also the external; nevertheless, in one manner when they are conjoined, and in another manner when they are separated.

9704. When man thinks intelligently and wills wisely, he then thinks and wills from the internal; but when man thinks not intelligently and wills not wisely, in such case he does not think and will from the internal; consequently, when man thinks well concerning the Lord, and concerning

the things which are of the Lord, and when he thinks well concerning the neighbour, and concerning the things which are of the neighbour, and wills well to them, he then thinks and wills from the internal. But when man thinks ill concerning them, and wills ill to them, in this case he does not think and will from the internal. To think well is to think from the faith of truth, and to will well is to will from the love of good; but to think ill is to think from the faith of what is false, and to will ill is to will from the love of what is evil.

9705. In a word, so far as man is in love to the Lord, and in love towards the neighbour, so far he is in the internal man, and thinks and wills from it; and also speaks from it, and acts from it; but so far as man is in the love of self and in the love the world, so far he is in the external man, and also, so far as he dares, he speaks and acts from it.

9706. The reason is, because man was created to the image of heaven, and to the image of the world; the internal man to the image of heaven, and the external to the image of the world; wherefore to think and to will from the internal is to think and to will from heaven, that is, by [or through] from the Lord; but to think and to will from the external is to think and to will from the world, that is, by [or through] the world from self.

9707. It has been so provided and ordained by the Lord, that so far as man thinks and wills from heaven, that is, by [or through] heaven from the Lord, so far his internal man is opened; the opening is to heaven, even to the Lord Himself; hence, *vice versâ*, so far as man thinks and wills from the world, that is, by [or through] the world from self, so far the internal man is closed, and the external is opened. The opening is to the world and to self.

9708. The external man, to the intent that it may be reduced to order, must be made subordinate to the internal, and it is then made subordinate when it obeys; so far as this is effected, so far the external is also wise. This is meant by the old man dying with his concupiscences, that man may become a new creature.

9709. They with whom the internal man is closed, do not

know that there is an internal man, neither do they believe that there is a heaven and internal life; and what is wonderful, they nevertheless suppose that themselves think more wisely than others, for they love themselves and what they call their own, and even adore them. It is otherwise with those with whom the internal man is opened towards heaven to the Lord, for these latter are in the light of heaven, thus in illumination from the Lord; whereas the former are not in the light of heaven, but in the light of the world, thus in illumination from self. They who are illuminated from self, and not from the Lord, see what is false as truth, and what is evil as good.

9796. When it is known what the internal man is, and what the external, it may be known whence the understanding of truth is and the will of good.

9797. So far as the internal man is opened towards heaven, thus to the Lord, so far he is in the light of heaven, thus so far in the understanding of truth. The light of heaven is the Divine truth proceeding from the Lord; to be enlightened by it is to understand truth.

9798. So far as the internal man is open to the Lord, and the external subordinate to him, so far he is in the fire of heaven, thus so far in the will of good. The fire of heaven is the Divine love proceeding from the Lord; to be enkindled by it is to will good.

9799. The understanding of truth, therefore, consists in seeing, by virtue of illustration from the Lord, truths from the Word; and the will of good consists in willing them from affection.

9800. Those who are in love and in faith to the Lord, and in charity towards the neighbour, are in the understanding of truth and in the will of good; for with them there is a reception of the good and truth which are from the Lord.

9801. But so far as the internal man is closed towards heaven; thus to the Lord, so far he is in cold and in thick darkness as to those things which are of heaven; and in this case, so far as the external man is open towards the world, so far he thinks what is false and wills what is evil, and is thus insane; for the light of the world appertaining to him extin-

guishes the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

9802. They who are in the love of self, and in the persuasion of self-derived intelligence and wisdom, are in such cold and thick darkness.

9803. Hence it is evident, that to be intelligent and wise does not consist in understanding and relishing many things which are of the world, but in understanding and willing those things which are of heaven. For there are some who understand and have a taste for many things which are of the world, and yet do not believe nor will those things which are of heaven, thus they are insane. These are they of whom the Lord says in Matthew: "*I speak by parables, because seeing they do not see, and hearing they do not hear, neither do they understand.*" (xiii. 13.) And in John: "*The world cannot receive the spirit of truth, because it seeth Him not, neither knoweth Him.*" (xiv. 17.)

9974. Those who believe that by the goods which they do they merit heaven, do goods from themselves, and not from the Lord.

9975. The goods which men do from themselves are all of them not good, because they are done for the sake of self, since for the sake of remuneration, thus in them they primarily respect themselves; but the goods which men do from the Lord are all of them good, since they are done for the sake of the Lord and for the sake of the neighbour; thus in them the doers primarily respect the Lord and the neighbour.

9976. Wherefore those who place merit in works, love themselves; and those who love themselves, despise the neighbour, yea, they are angry with God himself, if they do not receive the hoped-for recompense, for what they do is for the sake of the recompense.

9977. Hence it is evident that their works are not from celestial love, thus neither from a true faith, for the faith which regards good as derived from self, and not from God, is not true faith. Such persons cannot receive heaven in themselves, for heaven with man is from celestial love and from true faith.

9978. Those who place merit in works cannot fight against the evils which are from the hells, for no one can do this from himself; but in the case of those who do not place merit in works, the Lord fights for them and conquers.

9979. The Lord alone has merit, because He alone from Himself conquered the hells, and subdued them; hence the Lord alone is merit and justice.

9980. Moreover man of himself is nothing but evil, therefore to do good from himself is to do it from evil.

9981. That good ought not to be done for the sake of recompense, the Lord teaches in Luke: "*If ye love those who love you, what favour have ye? If ye do good to those who do good to you, what favour have ye? for sinners do the same; rather love your enemies, and do good, and lend hoping for nothing, then shall your recompense be great, and ye shall be the sons of the Highest.*" (vi. 32—35). That neither can man do good from himself which is real good, but from the Lord, "*A man cannot take anything unless it be given him from heaven*" (iii. 27); and in another place: "*Jesus said, I am the vine, ye are the branches; he who abideth in Me, and I in him, the same beareth much fruit; for without Me ye cannot do anything.*" (xv. 5.)

9982. To believe that they are remunerated if they do good, is not hurtful with those who are in innocence—as with infants and the simple; but to confirm themselves therein when they become adults is hurtful; for man is initiated into good by respecting remuneration, and he is deterred from evil by respecting punishment; but so far as he comes into the good of love and of faith, so far he is removed from respecting merit in the goods which he does

9983. To do good, which is good, must be from the love of good, thus for the sake of good; those who are in that love abhor merit, for they love to do, and hence they perceive satisfaction; and *vice versâ*, they are sorrowful if it be believed that what they do is for the sake of anything of themselves. The case herein is nearly as with those who do good to friends for the sake of friendship, to a brother for the sake of brotherhood, to a wife and children for the sake of the wife and

children, to the country for the sake of their country, thus from friendship and from love ; those who think well, also say and insist that they do no good for the sake of themselves, but for the sake of others.

9984. The delight itself which is in the love of doing good without remuneration as an end, is the recompense which remains to eternity, for every affection of love is permanent, being inscribed on the life; into that love is insinuated heaven and eternal happiness from the Lord.

OF CONJUGIAL LOVE.

10,167. Few know from what origin conjugal love exists. Those who think from the world believe that it is from nature; but those who think from heaven, that it is from the Divine there.

10,168. Love truly conjugal is the union of two minds, which is spiritual union; and all spiritual union descends from heaven; hence it is that love truly conjugal is from heaven, and that its first *esse* is from the marriage of good and truth there. The marriage of good and of truth in heaven is from the Lord; wherefore the Lord in the Word is called the bridegroom and husband, and heaven and the Church is called the bride and wife; and on this account also heaven is compared to a marriage.

10,169. From these considerations it is evident, that love truly conjugal is the union of two as to the interiors which are of the thought and of the will, thus which are of truth and of good; for truth is of the thought, and good is of the will. For he who is principled in love truly conjugal, loves what another thinks and what another wills; thus also he loves to think as another, and he loves to will as another; consequently, to be united to another, and to become as one man. This is what is meant by the Lord's words in Matthew: "*And two shall be one flesh, wherefore they are no longer two but one flesh.*" (xix. 4, 5; also Gen. ii. 24.)

10,170. The delight of love truly conjugal, is an internal delight, because it is of the mind, and it is also an external

delight thence derived, which is of the body ; but the delight of love not truly conjugal is only external delight without being internal, which is that of the body, not of the mind. This latter delight moreover is terrestrial almost like that of animals, and therefore in time perishes ; but the former is celestial, such as that of men should be, and therefore it is permanent.

10,171. No one can know what love truly conjugal is, and what is the quality of its delight, unless he be in the good of love and in the truths of faith from the Lord, since, as was said, love truly conjugal is from heaven, and originates in the marriage of good and of truth there.

10,172. From the marriage of good and of truth in heaven and in the Church, we may be instructed what ought to be the quality of marriages in the earths—viz., that they ought to be between two, one husband and one wife, and that love truly conjugal is in no case given if one husband has a plurality of wives.

10,173. What is done from a principle of love truly conjugal, this is done from freedom on both sides, for all freedom is from love, and each party has freedom when one loves what the other thinks and what the other wills. Hence it is, that to be willing to exercise rule in marriages destroys genuine love, for it takes away its freedom, thus also its delight ; the delight of exercising rule, which succeeds in its place, begets disagreements, and sets minds at enmity, and causes evils to take root according to the quality of dominion on one part, and the quality of servitude on the other.

10,174. From these considerations it may be manifest that marriages are holy, and that to do violence to them is to do violence to that which is holy ; consequently, that adulteries are profane ; for since the delight of conjugal love descends from heaven, the delight of adultery ascends out of hell.

10,175. Those, therefore, who take delight in adulteries, cannot any longer receive any good and truth from heaven. Hence it is that those who have taken delight in adulteries, afterwards make light of, and also in heart deny, those things which are of the Church and of heaven. The reason is,

because the love of adultery is from the marriage of what is evil and false, which is the infernal marriage.

OF DIVINE REVELATION.

10,318. Man, without a revelation from the Divine, cannot know anything about eternal life, nor even anything about God, and still less about love and faith to Him; for man is born into mere ignorance, and must after birth learn everything from wordly things, from which he must form his understanding; he is also born hereditarily into all evil, which is of self-love and the love of the world; the delights thence derived are perpetually prevalent, and suggest such things as are diametrically opposite to the Divine. Hence now it is that man of himself knows nothing about eternal life; therefore there must necessarily be a revelation to communicate such knowledge.

10,319. That the evils of the love of self and the world induce such ignorance concerning those things which relate to eternal life, is very manifest from those within the Church, who, although they know from revelation that there is a God, that there is a heaven and a hell, and that there is eternal life, and that that life is to be acquired by the good of love and faith, still fall into denial concerning those subjects, as well the learned as the unlearned. Hence it is further evident what great ignorance would prevail if there were no revelation.

10,320. Since, therefore, man lives after death, and in such case to eternity, and a life awaits him according to his love and faith, it follows that the Divine, out of love towards the human race, revealed such things as may lead to that life, and conduce to man's salvation. What the Divine has revealed, with us, is the Word.

10,321. The Word, inasmuch as it is a revelation from the Divine, is Divine in all and singular things; for what is from the Divine cannot be otherwise.

10,322. What is from the Divine descends through the heavens even to man; wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and in the

earths it is accommodated to the apprehension of the men who are there. Wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men. Hence it is, that conjunction of heaven with man is effected by the Word.

10,323. The genuine sense of the Word is apprehended by none but those who are illustrated; and they only are illustrated who are in love and faith to the Lord, for the interiors of such are elevated by the Lord even into the light of heaven.

10,324. The Word in the letter cannot be apprehended except by doctrine derived from the Word by one who is illustrated; for the sense of its letter is accommodated to the apprehension of men, even the simple; wherefore doctrine derived from the Word must be to them for a lamp.

10,325. The books of the Word are all those which have an internal sense; but those which have not, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David; the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse.

OF BAPTISM.

10,386. Baptism was instituted for a sign that man is of the Church, and for a memorial that he is to be regenerated. For the washing of baptism is nothing else than spiritual washing, which is regeneration.

10,387. All regeneration is effected from the Lord by the truths of faith, and by a life according to them; therefore baptism testifies that man is of the Church, and that he can be regenerated, for in the Church the Lord is acknowledged, who regenerates, and in the Church is the Word, containing the truths of faith by which regeneration is effected.

10,388. This the Lord teaches in John: "*Except a man be generated of water and the Spirit, he cannot enter into the kingdom of God.*" (iii. 5.) Water in the spiritual sense is the truth of faith derived from the Word; Spirit is a life according to that truth; and to be generated of them is to be regenerated.

10,389. Inasmuch as every one who is regenerated also undergoes temptations, which are spiritual combats against evils and falses, therefore by the waters of baptism those temptations are also signified.

10,390. Since baptism is for a sign and for a memorial of those things, therefore man may be baptized when an infant, and if not at that time, when an adult.

10,391. Let it be known, therefore, to those who are baptized, that baptism itself does not give faith, nor salvation, but that it testifies that men receive faith, and that they are saved if they are regenerated.

10,392. Hence it may be manifest what is meant by the Lord's words in Mark: "*He who believeth and is baptized, shall be saved; but he who believeth not, shall be condemned.*" (xvi. 16.) He believeth denotes who acknowledgeth the Lord, and receives Divine truths from Him by the Word; he who is baptized denotes who is regenerated by those truths from the Lord.

OF THE HOLY SUPPER.

10,519. The Holy Supper was instituted by the Lord, that by it there may be conjunction of the Church with heaven, thus with the Lord. On this account it is the most holy thing of the Church.

10,520. But in what manner conjunction is effected by it, is not apprehended by those who do not know anything concerning the internal or spiritual sense of the Word, for they do not think beyond its external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by body and blood, and what by bread and wine; also what by chewing [or eating].

10,521. In that sense the body or flesh of the Lord is the good of love, in like manner the bread ; and the blood of the Lord is the good of faith, in like manner the wine ; and chewing [or eating] is appropriation and conjunction. The angels who are attendant on man during the ceremony of the sacrament of the supper, have no other perception of those terms, for they apprehend all things spiritually ; hence it is that the holy principle of love, and the holy principle of faith, flows-in on the occasion from the angels to men, thus by or through heaven from the Lord. Hence comes conjunction.

10,522. From these considerations it is evident that man, when he takes the bread, which is the body, is conjoined to the Lord by the good of love to Him from Him ; and when he takes the wine, which is the blood, he is conjoined to the Lord by the good of faith to Him from Him. But it is to be noted, that conjunction with the Lord by the sacrament of the supper is effected solely with those who are in the good of love and faith to the Lord from the Lord. The Holy Supper is the seal of that conjunction.

OF HOW MAN IS CREATED.

10,591. Man is so created that as to his internal he cannot die ; for he can believe in God, and also love God, and thus be conjoined with God by faith and love ; and to be conjoined with God is to live for ever.

10,592. This internal appertains to every man who is born ; his external is that by which he brings into effect the things which are of faith and love, thus which are of the internal. The internal is what is called soul, and the external what is called body.

10,593. The external which man carries about with him in the world is accommodated to uses in the world ; this external is what is rejected when man dies ; but the external, which is accommodated to uses in the other life, does not die ; this latter external, together with the internal, is called a spirit— a good spirit and an angel, if man in the world had been good ; and an evil spirit, if man in the world had been evil.

10,594. The spirit of man appears in the other life in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, and of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of doing, as in the world; in a word, he is a man to all and singular things, except that he is not encompassed with that gross body which he had in the world. This he leaves when he dies, nor does he ever resume it.

10,595. This continuation of life is what is meant by the resurrection. The reason why men believe that they are not to rise again until the last judgment, when also every visible object of the world is to perish, is, because they have not understood the Word; and because sensual men make most essential life to consist in the body, and believe that unless the body was to live again everything of man would perish.

10,596. The life of man after death is the life of his love and of his faith; hence such as his love had been, and such as his faith, when he lived in the world; such a life remains with him to eternity. The life of hell appertains to those who have loved themselves and the world above all things; and the life of heaven to those who have loved God above all things, and the neighbour as themselves. These latter are they who have faith, but the former are they who have not faith. The life of heaven is what is called life eternal; and the life of hell is what is called spiritual death.

10,597. That man lives after death, the Word teaches; as where it is said, "*That God is not the God of the dead, but of the living.*" (Matt. xxii. 31.) That Lazarus, after death, was taken up into heaven; but the rich man cast into hell. (Luke xvi. 22, 23.) That Abraham, Isaac, and Jacob are in heaven. "*That Jesus said to the thief, To-day shalt thou be with me in paradise.*" (Luke xxiii. 43, and in other places.)

10,714. There are two [things or principles] which make the life of man—love and faith; love [makes] the life of his will, and faith the life of his understanding; hence such as the love is, and such as the faith is, such is the life.

10,715. The love of good, and the faith of truth thence derived, make the life of heaven; and the love of evil, and the faith of what is false thence derived, make the life of hell.

10,716. The Divine of the Lord makes the heavens, and heaven is with every one according to the reception of love and faith from the Lord.

10,717. With all who receive love and faith from the Lord there is heaven, both with angels and with men; wherefore they who have heaven in themselves, whilst they live in the world, come into heaven after death.

10,718. They who have heaven in themselves, will good to all, and perceive a delight in doing good to others, not for the sake of themselves and the world, but for the sake of good and for the sake of the truth, which teaches that so it ought to be done. But they who have hell in themselves, will evil to all, and perceive a delight in doing evil to others; these, if they perceive a delight in doing good, it is not for the sake of good and truth, but for the sake of themselves and the world.

10,719. Heaven is with man in his internal, thus in thinking and willing, and hence in the external, that is, in speaking and doing, but not in the external without the internal; for all hypocrites can speak well and do well, but not think well and will well. By thinking well and willing well is meant what is from the love of good and from the faith of truth.

10,720. When man comes into the other life, as is the case immediately after death, it is evident whether heaven be in him or hell, but not when he lives in the world; for in the world the external only appears, and not the internal, but in the other life the internal is made manifest, since man then lives as to the spirit.

10,721. From these considerations it may be manifest what makes heaven—viz., that it is love to the Lord and love towards the neighbour, and likewise faith; but this latter only so far as it has life from those loves. Hence it is again evident that the Divine of the Lord makes heaven, for both that love and the faith thence derived are from the Lord; and whatsoever is from the Lord is Divine.

10,722. Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith to the Lord from the Lord; that love and faith have in them that joy man comes into after death, who has heaven in himself; in the meantime it lies stored up and concealed in his internal.

10,723. In the heavens there is a communion of all goods; the peace, intelligence, wisdom, and happiness of all are communicated to every one there, and those of every one are communicated to all, nevertheless to each according to the reception of love and of faith from the Lord. Hence it is evident how great peace, intelligence, wisdom, and happiness is in heaven.

10,724. They, with whom the love of self and the love of the world reign, do not know what heaven is, and what the happiness of heaven, and it appears incredible to them that happiness is given in any other loves than in those; when yet the happiness of heaven only so far enters, as those loves are removed as ends; the happiness which succeeds, on their removal, is so great, that it exceeds every apprehension of man.

OF WHAT LOVE IS.

10,740. What any one does from love, this remains inscribed on his heart, for love is the fire of life, thus is the life of every one; hence such as the love is, such is the life, and such as the life is, such is the whole man as to soul and as to body.

10,741. As love to the Lord and love towards the neighbour make the life of heaven with man, so the love of self and the love of the world, when they reign, make the life of hell with him; for these latter loves are opposite to the former, wherefore they with whom the loves of the world and of self reign, can receive nothing from heaven, but the things which they receive are from hell. For whatsoever a man thinks, and whatsoever he wills, or whatsoever a man believes, and whatsoever he loves, is either from heaven or from hell.

10,742. Hence it is that they with whom the love of self and the love of the world make the life, will good to themselves alone, and not to others, except for the sake of them-

selves; and whereas their life is from hell, they despise others in comparison with themselves, they hate them, burn with revenge against them, yea, are desirous to commit all outrage towards them; these things at length become the delights of their life, thus the loves.

10,743. These are they who have hell in themselves, and who after death come into hell, since their life agrees with the life of those who are in hell; for all in hell are of such a quality; and every one comes to his own.

10,744. They, inasmuch as they receive nothing from heaven, in their heart deny God, and a life after death, and hence, also, make light of all things of the Church. It is of no consequence that they do good to a fellow-citizen, to society, to their country, and to the Church, and that they speak well concerning them, for these things they do for the sake of themselves and for the sake of the world, that they may save appearances, and may secure reputation, honour, and gain. Those things to them are external bonds, by which they are brought to no good, and are withheld from doing evil; but they have no internal bonds, which are those of conscience, that evil ought not to be done because it is sin and contrary to Divine laws.

10,745. Wherefore they, when they come into the other life, as is the case immediately after death, and external things are taken away from them, rush headlong into every wickedness according to their interior principles, which are contempt of others in comparison with themselves, enmity, hatred, revenge, savageness, and cruelty, and, moreover, hypocrisy, fraud, deceit, and several other things which are of malice. These things are to them, in such case, the delights of life; wherefore they are separated from the good, and are cast into hell.

10,746. That such things are to them the delight of life, is unknown to the generality in the world, since those things hide themselves in the loves of self and of the world, and then all things which favour them are called goods, and which confirm them are called truths; nor do they know and acknowledge any other goods and truths, because they receive nothing from heaven, which they have closed to themselves.

10,747. Inasmuch as love is the fire of life, and every one has life according to his love, it may hence be known what heavenly fire is, and what infernal fire. Heavenly fire is love to the Lord, and love towards the neighbour; and infernal fire is the love of self, and the love of the world; and hence the concupiscence of all evils which flow from those loves as from their fountains.

10,748. What is the quality of life appertaining to those who are in hell, may be concluded from the life of such, one amongst another, in the world, if external bonds were taken away, and there were no internal ones to restrain.

10,749. The life of man cannot be changed after death; it remains then such as it had been; nor can the life of hell be transcribed into the life of heaven, since they are opposite. Hence it is evident that they who come into hell, remain there to eternity; and that they who come into heaven, remain there to eternity.

10,760. What makes heaven with man, this also makes the Church, for the Church is the Lord's heaven in the earths; hence from what has been said concerning heaven, it is evident what the Church is.

10,761. That is called the Church where the Lord is acknowledged, and where the Word is; for the essentials of the Church are love and faith to the Lord from the Lord, and the Word teaches how man ought to live that he may receive love and faith from the Lord.

10,762. The Church of the Lord is internal and external, internal with those who from faith do the precepts of the Lord, for these are they who believe in the Lord.

10,763. To the intent that there may be a Church, there must be doctrine from the Word, since without doctrine the Word is not understood; but doctrine alone in man does not make the Church in him, but a life according to it; hence it follows that faith alone does not make the Church, but the life of faith, which is charity.

10,764. The genuine doctrine of the Church is the doctrine of charity and of faith together, and not the doctrine of faith without the former; for the doctrine of charity and of faith

together is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

10,765. They who are out of the Church, and still acknowledge one God, and live according to their religious principles in a certain charity towards the neighbour, are in communion with those who are of the Church, since no one who believes in God, and lives well, is damned. Hence it is evident that the Church of the Lord is everywhere in the universal orb, although it is superficially where the Lord is acknowledged, and where the Word is.

10,766. Every one with whom the Church is, is saved; but every one with whom the Church is not, is condemned.

OF THE DIVINE PROVIDENCE.

10,773. The government of the Lord in the heavens and in the earths is called Providence; and whereas all the good which is of love, and all the truth which is of faith, is from Him, and nothing at all from man, it is hence evident that the Divine Providence of the Lord is in all and singular the things which conduce to the salvation of the human race. This the Lord thus teaches in John: "*I am the way, the truth, and the life.*" (xiv. 6.) And in another place, "*As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in Me. Without Me ye cannot do anything.*" (xv. 4, 5.)

10,774. Moreover the Divine Providence of the Lord extends to the most singular things of the life of man, for there is only one fountain of life, which is the Lord, from whom we are, we live, and we act.

10,775. They who think from worldly things concerning the Divine Providence, conclude from them that it is only universal, and that singular things appertain to man; but they do not know the arcana of heaven, for they form their conclusions only from the loves of self and of the world, and their pleasures; wherefore, when they see the evil exalted to honours and to gain above the good, and also that they succeed according to their artifices, they say in their hearts, that

it would not so come to pass if the Divine Providence was in all and singular things; but they do not consider that the Divine Providence does not respect that which is fleeting and transitory, and which has an end with the life of man in the world; but that it respects that which remains to eternity, thus which has not an end. What has not an end, that is; but what has an end, that respectively is not.

10,776. Every considerate person may know that eminence and opulence in the world are not real Divine blessings, although man, from his pleasurable principle, calls them so; for they pass away, and likewise seduce many and avert them from heaven; but that life in heaven and happiness there are real blessings, which are from the Divine. These things, also, the Lord teaches in Luke: "*Make to yourselves treasure in the heavens that faileth not, where the thief cometh not, nor the moth corrupteth; for where your treasure is, there also will your heart be.*" (xii. 33, 34.)

10,777. The reason why the evil succeed according to their arts, is, because it is from order that every one should act what he acts from reason, and also from freedom; wherefore unless it was left to man to act, according to his reason, from freedom, and thus also, unless the arts succeeded which are thence derived, man could not in any wise be disposed to receive eternal life; for this is insinuated when man is in freedom and his reason is illustrated. For no one can be compelled to good, because nothing which is of compulsion inheres, for it is not his; that becomes his [the man's] which is done from freedom, for what is from the will is done from freedom, and the will is the man himself. Wherefore, unless man be kept in the freedom also to do evil, good from the Lord cannot be provided for him.

10,778. To leave man from his freedom also to do evil, is called to permit.

10,779. To be led to things happy in the world, by arts, appears to man as if it was from his own proper prudence. Nevertheless, the Divine Providence continually accompanies by permitting and continually withdrawing from evil. But to be led to things happy in heaven is known and perceived

not to be of man's own proper prudence, because it is from the Lord, and is effected of His Divine Providence by disposing and continually leading to good.

10,780. That this is the case, man cannot comprehend from the lumen of nature, for from that lumen he does not know the laws of Divine order.

10,781. It is to be noted, that there is Providence and prævidence [or foresight]; good is what is provided of the Lord, but evil is what is prævided [or foreseen]. The one must be with the other, for what comes from man is nothing but evil, but what comes from the Lord is nothing but good.

OF ORDER, ECCLESIASTICAL AND CIVIL.

10,789. There are two things appertaining to men which ought to be in order—viz., the things which are of heaven, and the things which are of the world. Those things which are of heaven are called ecclesiastical; those things which are of the world are called civil.

10,790. Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order; and who are to remunerate those who live according to order, and to punish those who live contrary to order.

10,791. If this be not effected, the human race must perish; for, from an hereditary principle, every one by birth wills to command others, and to possess the goods of others, whence come enmities, envyings, hatreds, revenges, deceits, cruelties, and several other evils; wherefore, unless they be kept in bonds by the laws, and by remunerations suited to their loves, which are honours and gains for those who do goods, and by punishments contrary to their loves, which are the losses of honours, of possessions, and of life, for those who do evils, the human race would perish.

10,792. It is expedient, therefore, that there be governors, to keep associations of men in order; and that these governors be skilled in the knowledge of the law, full of wisdom and of

the fear of God. It is expedient, also, that there should be order amongst the governors, lest any one, through lust or inadvertence, should allow evils against order, and thereby destroy it; and this may be best effected by an appointment of governors of different degrees, higher and lower, amongst whom there shall be subordination.

10,793. Governors in things ecclesiastic, or in the things of heaven appertaining to man, are called priests, and their office the priesthood. But governors in civil concerns, or such as relate to this world, are called magistrates, and their chief, where such a form of government prevails, is called king.

10,794. As to what concerns priests, they ought to teach men the way to heaven, and likewise to lead them. They must teach them according to the doctrine of their Church, and they must lead them to live according to it. Priests who teach truths, and thereby lead to good of life, and thus to the Lord, are the good shepherds of the sheep; but they who teach, and do not lead to good of life, and thus to the Lord, are evil shepherds. These latter are by the Lord called thieves and robbers. (John x. 6—17.)

10,795. Priests ought not to claim to themselves any power over the souls of men, inasmuch as they do not know the state of the interiors of man; still less ought they to claim to themselves the power of opening and shutting heaven, since that power belongs to the Lord alone.

10,796. Priests ought to have dignity and honour on account of the sanctity of their office; but a wise priest gives honour unto the Lord, from whom all sanctity is derived, and not to himself; whereas an unwise priest attributes honour to himself, and takes it from the Lord. They who attribute honour to themselves, on account of the sanctity of their office, prefer honour and gain to the salvation of souls, which they ought to provide for; but they who give honour to the Lord, and not to themselves, prefer the salvation of souls to honour and gain.

10,797. No honour of any employment is in the person, but is adjoined to him according to the dignity of the thing which he administers, and what is adjoined is separate from

the person, and also is separated with the employment. All personal honour is the honour of wisdom and of the fear of the Lord.

10,798. Priests ought to teach the people, and to lead by truths to good of life, but still they must not force any one, since no one can be forced to believe contrary to what he thinks in his heart to be true. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance must be separated, for this also is agreeable to the order, for the sake of which the priesthood is established.

10,799. As priests are appointed for the administration of those things which relate to the Divine law or worship, so kings and magistrates are appointed for the administration of those things which relate to civil law and judgment.

10,800. Forasmuch as the king alone cannot administer all things, therefore there are governors under him, to each of whom is given the province of administration, where that of the king cannot be extended. These governors, taken collectively, constitute the royalty, but the king himself is chief.

10,801. The royalty itself is not in the person, but is adjoined to the person; the king who believes that royalty is in his own person, and the governor who believes that the dignity of government is in his own person, is not wise.

10,802. Royalty consists in administering according to the laws of the kingdom, and in judging according to those laws from a principle of justice. The king who respects the laws as above himself, consequently himself as below the law, is wise; but he who respects himself as above the laws, consequently the laws as beneath himself, is not wise.

10,803. The king who respects the laws as above himself, and thereby himself as beneath the laws, places royalty in the law, and the law has dominion over him, for he knows that the law is justice, and all justice as such is Divine. But he who respects the laws as beneath himself, and thus himself above them, places royalty in himself, and believes himself either to be the law, or the law, which is justice, to be from

himself ; hence he claims to himself what is Divine, to which, nevertheless, he ought to be in subjection.

10,804. The law, which is justice, ought to be enacted by persons in the realm skilled in law, who are at the same time full of wisdom and the fear of God ; and the king and his subjects ought then to live according to it. The king who lives according to the law, which is justice, and therein sets an example to his subjects, is truly a king.

10,805. The king who has absolute power, and believes that his subjects are such slaves that he has a right to their lives and properties, if he exercises such a right, is not a king, but a tyrant.

10,806. The king ought to be obeyed according to the laws of the realm, nor in any wise to be injured by word or deed, for on this the public security depends.

OF CONJUNCTION WITH GOD, IN THE LORD.

10,815. God is one, who is the Creator of the universe and the conservator of the universe ; thus who is the God of heaven and the God of earth.

10,816. There are two [things or principles] which make the life of heaven with man, the truth of faith and the good of love ; man has this life from God, and nothing at all from man. Wherefore the primary [thing or principle] of the Church is to acknowledge God, to believe in God, and to love Him.

10,817. They who are born within the Church ought to acknowledge the Lord, His Divine and His human, and to believe in Him, and to love Him, for from the Lord is all salvation. This the Lord teaches in John : “ *He who believeth in the Son hath eternal life ; but he who believeth not the Son shall not see life, but the wrath of God abideth with him.*” (iii. 36.) Again : “ *This is the will of Him who sent Me, that every one who seeth the Son, and believeth in Him, may have eternal life ; and I will raise him up in the last day.*” (vi. 40.) Again : “ *Jesus said, I am the resurrection and the life ; he who believes in Me, although he dies, shall live ; but every*

one who lives and believes in Me, shall not die to eternity." (xi. 25, 26.)

10,818. Wherefore they within the Church, who do not acknowledge the Lord and His Divine, cannot be conjoined with God, and thus cannot have any lot with the angels in heaven. For no one can be conjoined with God but from the Lord and in the Lord. That no one can be conjoined with God but from the Lord, the Lord teaches in John: "*No one hath seen God at any time, the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view.*" (i. 20.) Again: "*Ye have never heard the voice of the Father, nor seen His shape.*" (v. 37.) Again: "*No one knoweth the Father but the Son, and he to whom the Son shall be willing to reveal Him.*" (xi. 27.) And again: "*I am the way, the truth, and the life. No one cometh to the Father but by Me.*" (xiv. 6.) No one can be conjoined with God but in the Lord, the Lord teaches in John: "*As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me, because without Me ye cannot do anything.*" The reason why no one can be conjoined with God, except in the Lord, is, because the Father is in Him, and they are one; as also He teaches in John: "*He who hath seen Me hath seen Him who sent Me. If ye had known Me ye would have known my Father also, and henceforth ye have known Him. He who hath seen Me hath seen the Father. Philip, believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me.*" (xii. 45; xiv. 8—12.) And again: "*The Father and I are One; that ye may know and believe that I am in the Father, and the Father in Me.*" (x. 30, 38.)

10,819. Inasmuch as the Father is in the Lord, and the Father and the Lord are One, and inasmuch as he ought to be believed in, and whoso believeth in Him hath eternal life, it is evident that the Lord is God. That the Lord is God the Word teaches throughout, as in John: "*In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him, and without Him was not anything made which was made. And the Word was*

made flesh and dwelt amongst us, and we saw His glory, the glory as of the Only-begotten of the Father." (i. 1, 3, 14.) And in Isaiah: "*A boy is born to us, a Son is given to us, on whose shoulder is the government, and His name shall be called God, Hero, the Father of Eternity, the Prince of Peace.*" (ix. 5.) And again: "*A virgin shall conceive and bring forth, and His name shall be called God with us.*" (vii. 14; Matt. i. 23.) And in Jeremiah: "*Behold the days shall come, when I will raise up to David a just branch, who shall reign a king and shall prosper, and this is His name which they shall call Him, Jehovah our Justice.*" (xxiii. 5, 6; xxx. 15, 16.)

10,820. All they who are of the Church, and in light from heaven, see the Divine in the Lord, and thus in his human; but they who are not in light from heaven, see nothing but the human in the Lord; when yet the human and Divine in Him are so united that they are one as the Lord taught: "Father, all Mine are Thine, and all Thine are Mine." (John xvii. 10.)

10,821. They who have an idea of three persons respecting the Divinity cannot have an idea of one God; if with the mouth they say one, still they think three; but they who, in regard to the Divinity, have an idea of three in one person, can have an idea of one God, and profess one God, and also think one God.

10,822. An idea of three in one person is attained, when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord. The Trinity [*trinum*] in this case, in the Lord is the Divine Itself, which is called Father; the Divine Human, which is called Son; and the Divine Proceeding, which is called the Holy Spirit.

10,823. Every man from his father has his *esse* of life, which is called his soul; the existence of life thence derived is what is called body; hence the body is the similitude of its soul, for the soul by it exercises the activities of its life at pleasure. Hence it is that men are born into the similitude of their fathers, and that families are known asunder. From this consideration it is evident what was the quality of the

body or of the human of the Lord—viz., that it was as the Divine Itself, which was the *esse* of His life, or the soul, from the Father; wherefore he said, “Whoso seeth Me seeth the Father.” (John xiv. 9.)

10,824. That the Divine and the human of the Lord is one person, is also agreeable to the faith received throughout the whole Christian orb, which is to this effect: “*Although God and Christ is one Man, still He is not two, but one Christ; yea, He is altogether one and a single person; because as body and soul are one man, so also God and man is one Christ.*” (See the Athanasian Creed.)

10,825. That the Lord was conceived of Jehovah the Father, and was thus God from conception, is a known thing in the Church; and also that He rose again with his whole body, for He left nothing in the sepulchre, of which He also afterwards confirmed His disciples, saying, “*See My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones, as ye see Me have.*” (Luke xxiv. 39.) And although he was a man as to flesh and bones, still He entered in through the doors that were shut, and after that He manifested Himself, He became invisible. (John xx. 19, 26; Luke xxiv. 31.) The case is otherwise with every man, for man rises again only as to the spirit, and not as to the body; wherefore when he said, *that He is not as a spirit*, He said that He is not as another man. Hence now it is evident that the human in the Lord is also Divine.

10,826. They who make the human of the Lord like the human principle of another man, do not think of his conception from the Divine itself; nor of His resurrection with the whole body; nor of being seen when He was transformed, with his face shining as the sun; neither do they know and comprehend that the body of every one is a similitude or effigy of its soul; nor that the Lord is omnipresent even as to the human; for hence comes the belief in His omnipresence in the sacred supper; omnipresence is Divine. (Matt. xxvii. 20.)

10,827. Inasmuch as in the Lord everything is Divine, therefore He has all power in the heavens and in the earths, which also He Himself says in John: “*The Father hath*

given to the Son power over all flesh." (xvii. 2.) And in Matthew: "*All things are delivered to Me by the Father.*" (xi. 27.) And again: "*All power is given to Me in heaven and in earth.*" (xxviii. 18.)

10,828. The Lord came into the world that He might save the human race, who would otherwise have perished in eternal death. And He saved them by this, that He subdued the hells which infested every man coming into the world and going out of the world; and at the same time by this, that He glorified His human, for thereby He can keep the hells subdued to eternity. The subjugation of the hells and the glorification of His human at the same time, was effected by temptations admitted into His human, and by continual victories on the occasion. His passion on the cross was the last temptation and full victory. That the Lord subdued the hells, He Himself teaches in John: "*Jesus said, Now is My soul troubled. Father, snatch me from this hour; but for this cause came I to this hour; Father, glorify Thy name. There came forth a voice from heaven, I have both glorified and will again glorify it. Then said Jesus, Now is the judgment of this world; now shall the prince of this world be cast out.*" (xii. 27, 28, 31.) Again: "*Have confidence: I have overcome the world.*" (xvi. 33.) And in Isaiah: "*Who is this that cometh from Edom, walking in the multitude of his strength, great to save; My own arm brought salvation to Me; therefore He became to them a Saviour.*" That he glorified His human, and that the passion of the cross was the last temptation and full victory by which He glorified it, He teaches also in John: "*After that Judas was gone out, Jesus said, Now is the Son of Man glorified, and God will glorify Him in Himself, and will immediately glorify Him.*" To glorify is to make Divine. Hence now it is manifest, that unless the Lord had come into the world, and been made a man, and in this manner liberated from hell all those who believe in Him and love Him, no mortal could have been saved; this is meant by what is said, that without the Lord there is no salvation.

10,829. To love the Lord is to live according to His pre-

cepts. That this is to love the Lord, He Himself teaches in John: "*If ye love Me, keep My commandments. He who hath My precepts and doeth them, he it is who loveth Me. If any one loveth Me, he will keep My Word; but he who loveth Me not, keepeth not My words.*" (xiv.) And that they are saved who receive the Lord and believe in Him, but not they who are in evils and in the falses thence derived, since these latter do not receive Him and believe in Him, is taught in John: "*As many as received Him, to them gave He power that they might be the Sons of God, believing in His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God.*" (i. 12, 13.) To be born of bloods, of the will of the flesh, and of the will of man, denotes to be in the evils of the loves of self and of the world, and in the falses thence derived; to be born of God is to be regenerated.

10,830. When the Lord fully glorified His human, then He put off the human from the mother, and put on the human from the Father; wherefore then He was no longer the son of Mary, but the Son of God, from whom He came forth.

10,831. That there is a threefold principle [*trinum*] in the Lord—viz., the Divine Itself, the Divine Human, and the Divine Proceeding—is an arcanum from heaven, and for those who shall be in the holy Jerusalem.

PART III.

A BRIEF EXPOSITION OF THE FIRST THREE CHAPTERS OF GENESIS.

BEING A COMBINATION OF EXTRACTS FROM SWEDENBORG'S
"ARCANA CŒLESTIA."

THE *First Chapter of Genesis*, in its internal sense, treats of the *New Creation* of man, or of his *Regeneration* in general, and specifically of the Most Ancient Church; and this in such a manner that there is not a single syllable which does not represent, signify, and involve something spiritual.

1. The six days, or times, which are so many successive states of the *regeneration* of man are, in general, as follows:—

2. The *first* state is that which precedes, including both the state of infancy and the state immediately before regeneration. This is called vacuity, emptiness, and darkness; and the first motion, which is the mercy of the Lord, is the Spirit of God moving upon the face of the waters.

3. The *second* state is, when a division takes place between those things which are of the Lord, and such as are proper to man. The things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which have been learnt from infancy, and which are stored up, and are not manifested till man come into this state. This state at the present day seldom exists without temptation, misfortune, or sorrow, by which the things appertaining to the body and the world—that is, such as form the *proprium* or *selfhood of man*—are brought into a state of

quiescence, and, as it were, of death. Thus the things which belong to the external man are separated from those belonging to the internal. In the internal man are the remains, stored up by the Lord till this time, and for this purpose.

4. The *third* state is, that of repentance, in which the regenerating subject, from the internal man, begins to discourse piously and devoutly, and to do good actions, like works of charity, but which, nevertheless, are inanimate, because they are supposed to originate in himself. These good actions are called tender grass, and also the herb yielding seed, and afterwards the tree bearing fruit.

5. The *fourth* state is, when man becomes affected with love and illuminated by faith. He, indeed, previously discoursed piously, and produced the fruit of good actions; but he did so in consequence of the temptation and straitness under which he laboured, and not from a principle of faith and charity: wherefore faith and charity are now enkindled in his internal man, and are called two luminaries.

6. The *fifth* state is, when man discourses from a principle of faith, and thereby confirms himself in truth and goodness; the things then produced by him are animated, and are called the fish of the sea and the birds of the heavens.

7. *Sixth* state is when, from a principle of faith, and thence of love, he speaks what is true and does what is good; the things which he then produces are called the living soul and the wild beast. And because he then begins also to act from a principle of love, as well as of faith, he becomes a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and to works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses; from whence a combat or struggle arises, until love gains the dominion, and he becomes a celestial man.

8. Those who are regenerated do not all arrive at this state. The greatest part, at this day, only attain to the first state; some only to the second; others to the third, fourth, and fifth; few to the sixth, and scarcely any one to the seventh.

9. The Lord frequently calls Himself the *Son of Man*, or a man, and, as in Daniel, speaks of His future coming in glory: "Then they shall see the *Son of Man* coming in the clouds of heaven, with power and great glory." (Matt. xxiv. 30.) *The clouds of heaven* are the literal sense of the word; *power and great glory* the internal sense of the word, which has reference solely to the Lord and His kingdom, in each and every passage.

10. The Most Ancient Church understood *by the image of the Lord* more than can be expressed. Man is altogether ignorant that he is governed of the Lord by angels and spirits, and that with every one there are at least two spirits and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without communication by spirits with the world of spirits, and by angels with heaven, and thus through heaven with the Lord, it would be utterly impossible for man to live, for his life depends entirely on such conjunction. Whilst man remains unregenerate, he is governed in a manner altogether different from what takes place after his regeneration. Whilst he remains unregenerate, evil spirits are with him, ruling over him in such a manner that the angels, notwithstanding they are present, can scarcely do more than prevent his plunging himself into the lowest depths of mischief, and incline him to some sort of goodness, which they effect by making his natural inclinations in some degree subservient to good, and the fallacies of his senses to truth. In this state he has communication with the world of spirits by means of his associate spirits; but he has not the like communication with heaven, because evil spirits have the dominion over him, and angels only avert their influences. When, however, he becomes regenerate, then the angels have the dominion, and inspire him with whatever is good and true, infusing, at the same time, a dread and fear of what is evil and false. The angels, indeed, guide man, but herein they only minister to the Lord, who alone governs him by angels and spirits. As this is effected by the ministry of angels, in the 20th verse it is said in the plural: "Let us make man in our image;" but, as the Lord alone governs and

disposes, in the following verse it is added in the singular: "God created man in his own image." This the Lord plainly declares in Isaiah: "Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb; I, Jehovah, make all things, stretching forth the heavens alone, spreading abroad the earth by *myself*." The angels themselves likewise confess that they have no power of their own, but that they act from the Lord alone.

11. We may observe, in reference to an *image*, that although it is not a *likeness*, it is similar to a *likeness*, wherefore it is said: "Let us make man in our *image*, after our likeness." The spiritual man is an *image*, but the celestial man is a likeness or effigy. This chapter treats of the spiritual man, but the following of the celestial. The spiritual man, who is an *image*, is called by the Lord a *son of light*, as in John: "He that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the *sons of light*." He is called also a *friend*: "Ye are my *friends*, if ye do whatsoever I command you." But the celestial man, who is a likeness, is called a *son of God*.

EXTRACTS FROM THE CONTENTS OF THE SECOND CHAPTER
OF GENESIS.

12. Whereas, man from being dead is made spiritual, so from being spiritual he is made celestial, as is now treated of.

13. The celestial man is the *seventh day on which the Lord rests*.

14. The scientific and rational principle of the celestial man is described by the *shrub and the herb growing out of the ground, watered with mist*.

15. His life, by the *breath of lives breathed into him*.

16. Afterwards his intelligence, by the *Garden in Eden eastward*; in which *trees pleasant to the sight* are the perceptions of truth, and *trees good for food* the perceptions of good. Love is described by the *tree of lives*; faith by the *tree of knowledge*.

17. His wisdom is described by the *river in the garden*: hence the *four rivers*, the *first* of which is goodness and

truth, and the *second* the knowledge of all things belonging to goodness and truth, or to love and faith, which are of the internal man; *the third* is reason, and the *fourth* is science, which are of the external man: all are from wisdom, and wisdom is from love and faith towards the Lord.

18. The celestial man is such a *garden*; but inasmuch as the garden is the Lord's, it is granted him to enjoy all those things, but not to possess them as his own.

19. He is also permitted to acquire a knowledge of what is good and true, by means of every perception derived from the Lord; but he must not do so from himself and the world, nor inquire into the mysteries of faith through the medium of his senses, or from science, as in such a case the celestial principle is destroyed. This chapter treats of the celestial man, as the preceding one did of the spiritual, who was formed out of the dead man.

20. First, then, a *dead man* acknowledges nothing to be true and good but what belongs to the body and the world, and this he adores. A *spiritual man* acknowledges spiritual and celestial truth and good; but he does so from a principle of faith, which is likewise the ground of his actions, and not from love. A *celestial man* believes and perceives spiritual and celestial truth and good, acknowledging no other faith but what has its ground in love, from which also he acts. Secondly, *the ends* which influence a *dead man* regard only corporeal and worldly life, nor does he know what eternal life is, or what the Lord is, or should he *know*, he does not believe. *The ends* which influence a *spiritual man* regard eternal life, and thereby the Lord. *The ends* which influence a *celestial man* regard the Lord, and thereby his kingdom and eternal life. Thirdly, a *dead man*, when he is engaged in spiritual combats, most commonly yields in them; and when he is not in combat, evils and falses have their dominion over him, and he is their slave. The restraints by which he is bound are merely external—as the fear of the law, the loss of life, of wealth, of gain, and of reputation, which he values for their sake. *The spiritual man* is engaged in spiritual combats, but is always victorious; the bonds by which he is restrained are internal,

and are called *the restraints of conscience*. *The celestial man* is engaged in no combat, and when assaulted by evils and falses, he contemns them, and is therefore called a conqueror. He is apparently influenced by no restraints, but is free; the restraints which operate upon him are not apparent—they are the perceptions of goodness and truth.

21. And the *heavens and the earth were finished, and all the host of them*. By these words is meant that man is now rendered so far spiritual, as to have become the sixth day; *heaven* is his internal man, and *earth* his external; the *host of them* are love, faith, and the knowledges thereof, which were previously signified by *the great luminaries and the stars*. The internal man is called *heaven*, and the external *earth*, as is evident from the passages of the Word. Both heaven and earth are predicated of man; for although they refer primarily to the Most Ancient Church, yet the interiors of the Word are of such a nature, that whatever is said of the Church may also be said of every individual member; who, unless he were a Church, could not possibly be a part of the Church, as he who is not a temple of the Lord, cannot be what is signified by the temple—namely, the Church and heaven. It is for this reason that the Most Ancient Church is called *man* in the singular number.

22. *The heavens and the earth and all the host of them* are said to be *finished*, when man completes the sixth day, for then faith and love make a one. In this state love, and not faith—or, in other words, the celestial principle, and not the spiritual—begins to rule; and thus he becomes a celestial man. *The celestial man* is the *seventh day*, which, as the Lord operated during the six days, is called *his work*; and because all combat then ceases, the Lord is said *to rest from all his work*. On this account the *seventh day was sanctified*, and called the Sabbath, from a Hebrew word signifying rest; and thus man was created, formed, and made, as is plainly discoverable from the words themselves.

23. The Most Ancient Church, which is here treated of, was *the Sabbath* of the Lord above all that succeeded it. Every subsequent inmost Church of the Lord is also a *Sab-*

bath; and so is every regenerate person when he becomes celestial, because he is a likeness of the Lord. Six days of combat or labour always precede *this Sabbath*. These things were represented in the Jewish Church by the *six days of labour*, and by the *seventh day, which was the Sabbath*: for in that Church there was nothing instituted which was not representative of the Lord and of his kingdom.

24. Another reason why the celestial man is *the Sabbath, or rest*, is, because all combat ceases when he becomes celestial. Then evil spirits retire, and good ones approach, as well as celestial angels; and when these are present, evil spirits cannot possibly remain, but flee far away.

25. When the spiritual man becomes celestial, he is called *the work of God*, because the Lord alone has fought for him, and created, formed, and made him; wherefore it is here said, "*God ended his work on the seventh day*;" and twice, that "*he rested from all his work*." By the prophets he is repeatedly called, "*the work of the hands and fingers of Jehovah*." It is evident that the new creation, or regeneration, is the work of the Lord alone.

26. The *nativities of the heavens and of the earth* are the formations of the celestial man.

27. The external man is called *earth* whilst he remains spiritual; but *ground*, and also *field*, when he becomes celestial. *Rain*, which is soon after called *mist*, is the tranquillity of peace when the combat ends.

28. Whilst he is spiritual, the external man is not yet reduced to such obedience as to be willing to serve the internal, hence there is warfare; but when he becomes celestial, then the external man begins to comply with, and serve, the internal, wherefore the combat ceases, and hence arises tranquillity. This tranquillity is signified by *rain and mist*, for it is like a vapour, with which the external man is watered and bedewed from the internal. It is this tranquillity, the offspring of peace, which produces what are called *the shrub of the field and the herb of the field*, which are, specifically, rational and scientific principles from a celestial-spiritual origin.

29. What the tranquillity of peace of the external man, on the cessation of combat, when he is no longer disturbed by evil desires and false suggestions, is, can only be known to those who are acquainted with the state of peace. This state is so delightful as to exceed every idea of delight: it is not only a cessation of combat, but it is life proceeding from interior peace, and affecting the external man in such a manner as cannot be described: the truths of faith, and the good affections of love, which derive their life from the delight of peace, then come into existence.

30. The state of the celestial man, gifted with the tranquillity of peace, *created by rain*, and delivered from the slavery of what is evil and false, is thus described by the Lord in Ezekiel: "I will make with them a covenant of *peace*, and will cause the evil wild beast to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods; and I will make them and the places round about my hill a blessing; and I will cause *the shower* to come down in his season; there shall be *showers* of blessings. The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be upon the ground in their confidence, and shall know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And ye my flock, the flock of my pasture, ye are a man, and I am your God." This is effected on the *third* day, which in the Word signifies the same as the *seventh* day, as is thus declared in Hosea: "After two days will he revive us; in the *third* day he will raise us up, and we shall live in his sight; and we shall know, and shall follow on to know Jehovah; his going forth is prepared as the morning, and he shall come unto us as the *rain*, as the *evening rain* watering the earth." In Ezekiel, speaking of the Ancient Church: "I have caused thee to multiply as *the bud of the field*, and thou hast increased and waxen great, and thou art come to excellent ornaments."

31. The reason why *life* is described by *breathing and by breath*, is, because the men of the Most Ancient Church perceived states of love and of faith by states of respiration, which

were successively changed in their posterity. Concerning this respiration nothing as yet can be said, inasmuch as it is a subject at this day altogether unknown; nevertheless, the most ancient people had a perfect knowledge of it, as those also have who are in another life. It was on this account that they compared *spirit or life* to *wind*. The Lord also applies the same comparison when speaking of the regeneration of man, in John: "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the *Spirit*."

32. Life, or the order of life, with the spiritual man, is so ordained, that although there is an influx from the Lord into the intellectual, rational, and scientific principles of his mind, through the medium of faith, yet there is an appearance, arising from the opposition of the external to the internal man, as if intelligence did not flow from the Lord, but was derived from himself, by means of scientific and rational acquirements. But life, or the order of life, with the celestial man is such, that the Lord flows-in by love, and by faith originating in love, into his intellectual, rational, and scientific principles; and as there is no strife between the internal and external man, he perceives that this is so. Thus order, which is as yet inverted with the spiritual man, is restored with the celestial; and this order, or *man*, is called *a garden in Eden eastward*. *The garden in Eden eastward planted by Jehovah God*, is, in a supreme sense, the Lord; in its inmost sense, which is also the universal sense, it is the kingdom of the Lord, or heaven, in which man is placed when he becomes celestial. Such is then his state that he is associated with angels in heaven, and is, as it were, one with them; for man was so created, that he may be in heaven at the same time that he is living on earth. In this state all his thoughts and ideas of thoughts, yea, his words and actions, are open, containing in them a celestial and spiritual principle; and they are open even from the Lord, for there is in each the life of the Lord, which causes it to have perception.

33. That the Lord is *the east* appears through the Word,

as in Ezekiel: "Afterward he brought me to the gate, even the gate that looketh towards *the east*, and behold the glory of the God of Israel came from the way of *the east*; and his voice was like the voice of many waters, and the earth shined with his glory." It was in consequence of the Lord's being *the east* that a holy custom prevailed in the representative Jewish Church, before the building of the temple, of turning their faces towards *the east* when they prayed.

34. Perception is a certain internal sensation communicated by the Lord alone, as a means of discovering the true and the good, and it was best known to the Most Ancient Church. This *perception* is so perfect with the angels, that they thence both may know and have known what is true and good, what from the Lord, and what from themselves; and also the quality of a stranger at once on his arrival, and from a single idea of him. The spiritual man does not possess *perception*, but conscience only; a dead man has not even conscience; and the generality of persons do not know what conscience is, still less what *perception* is.

35. The most ancient people, when comparing man to a *garden*, also compared wisdom, and the things relating to wisdom, to *rivers*; nor did they merely compare them, for they actually so called them, according to their usual mode of speaking. This mode of comparison and of speech was afterwards adopted by the prophets. When the most ancient people compared man, or the things in man, to a *garden*, they adjoined also *waters* and *rivers* by which he might be *watered*; and that by *waters* and *rivers* they understood such things as would make him increase. When they spoke of *lands* or *countries*, they understood what was signified by them, just as those at the present day, who have an idea that the land of Canaan and Mount Zion signify heaven, do not so much as think of any country or mountain when those places are mentioned, but only of the things which they signify—as by *Egypt*, so also by *Euphrates*, are signified sciences, or scientifics, and also the sensual knowledges, and Assyria; reasonings thence derived: "Thou hast made a vine to go forth out of *Egypt*; thou hast cast out the nations; thou hast planted her; thou

hast sent out her layers even to the sea, and her twigs to the river *Euphrates* ;” where also the river *Euphrates* signifies the sensual and scientific principles, for the *Euphrates* was the boundary of the dominions of Israel towards Assyria, as the scientific principle of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man. The same is signified by what was said to Abraham: “Unto thy seed will I give this land, from the river of Egypt unto the great river, the *river Euphrates*.” These two boundaries have similar significations.

36. What *celestial* order is, or how those things which are of life proceed, is demonstrable from these *rivers* to be from the Lord, who is the *east* ; from him proceeds wisdom ; by wisdom, intelligence ; and by intelligence, reason ; thus by means of reason the scientifics of the memory are vivified. This is the order of life, and such are celestial men ; wherefore, since the elders of Israel represented celestial men, they were called *wise, intelligent, and knowing*.

37. The celestial man acknowledges, because he perceives, that each and every thing is the Lord’s ; the spiritual man, indeed, acknowledges the same, but orally, because he has learnt it from the Word. The worldly and corporeal man neither acknowledges nor allows that it is so, but whatever he has he calls his own.

38. Verse 16: *To eat of every tree of the garden*, is to know and understand from *perception* what is good and true ; for, as was before observed, a *tree* signifies *perception*. The men of the Most Ancient Church had the knowledge of a true faith by means of revelations, for they conversed with the Lord and with angels, and were also instructed by visions and dreams, which were most delightful and paradisiacal to them. They had from the Lord continual perception. In place of this *perception* of the Most Ancient Church, however, the *knowledge* of what is true and good afterwards succeeded ; primarily from what had been previously revealed, but in succeeding ages from what was revealed in the Word. Verse 17 : “ But of the tree of the knowledge of good and evil thou shalt not eat it ; for in the day that thou eatest thereof, dying thou

shalt die." These words, taken together with those just explained, signify that it is allowable to obtain a knowledge of what is true and good by means of every perception derived from the Lord, but not from self and the world, or to inquire into the mysteries of faith by the senses or from science, for in this case the celestial principle is destroyed.

39. A desire to investigate the mysteries of faith by means of the senses and science, was not only the cause of the fall of the posterity of the Most Ancient Church, as treated of in the following chapter, but it is also the cause of the fall of every Church; for hence come not only false opinions, but also evils of life. The worldly and corporeal man says in his heart, "If I am not instructed concerning faith, and everything relating to it, by the senses, so that I may see them, or by means of science, so that I may understand them, I will not believe;" and he confirms himself in his incredulity by this fact, that natural things cannot be contrary to spiritual. Thus he is desirous of being instructed in what is celestial and Divine from what is sensual, which yet is as impossible as it is for a camel to go through the eye of a needle; for the more he desires to grow wise by such a process, the more he blinds, himself, till at length he comes to believe nothing, not even the reality of spiritual existences, or of eternal life. This is a necessary consequence of the principle which he lays down, and this is to *eat of the tree of the knowledge of good and evil*, of which the more he eats the more thoroughly is he destroyed. He, however, who wishes to grow wise from the Lord, and not from the world, says, in his heart, that the Lord must be believed; that is, the things which the Lord has spoken in the Word, because they are truths; and according to this principle he regulates his thoughts. He confirms himself in his belief by rational considerations, by science, and by facts derived from nature and the experience of his senses; and he rejects from his thoughts every idea which does not tend to its confirmation.

40. Every one may see that man is governed by the principles he assumes, be they ever so false, and that all his knowledge and reasoning favour his principles; for innumerable considerations tending to support them readily present them-

selves to his mind, and thus he is confirmed in false sentiments. He, therefore, who assumes it as a principle that nothing is to be believed before it is seen and understood, can never believe, since spiritual and celestial things cannot be seen with the eyes, nor conceived by the imagination. But true order is, for man to be wise from the Lord—that is, from His Word—then all things succeed in their order, and he becomes enlightened both as to rational things and by science. For man is by no means forbidden to learn the sciences, since they are both useful and agreeable to his life; nor is he who is in the faith prohibited from thinking and speaking as the learned of the world; but then he must be guided by this principle—to believe the Word of the Lord, and to confirm, so far as he can, spiritual and celestial truths by natural truths, in terms familiar to the learned world. Thus his principle of action must be derived from the Lord, and not from himself; for the former, spiritually, is life, but the latter, death. He who desires to be wise from the world, has for his *garden* the knowledge acquired by means of the senses and from science; self-love and the love of the world are his *Eden*, his *east* is the west, or himself; his *river Euphrates*, his entire scientific faculty, which is condemned; the *other river going to Assyria* is infatuated reasoning productive of falsities; *the third river compassing the land of Ethiopia* denotes the principles of evil and the false thence derived, which are the knowledges of his faith; *the fourth river* is wisdom originating in those principles, which in the Word is called magic, where *Egypt*, which denotes science, after it became addicted to magic, signifies such a one, because, as may be seen from the Word, it wills to be wise from self. Of such it is written in Ezekiel: “Thus saith the Lord Jehovah, Behold I am against thee, *Pharaoh king of Egypt*,” the great whale lying in the midst of his *rivers*, who hath said, “My river is mine own, and I made it for myself.” “*Trees of Eden in hell*” are scientifics and knowledges from the Word, profaned by reasonings.

41. The first three chapters of Genesis treat in general of the Most Ancient Church, which is called *Man*, from its beginning to its end, when it perished. The preceding part

of this chapter treated of its most flourishing state, when it was a *Celestial Man*; the present, of those who inclined to *proprium*, and of their posterity. Verse 18: "And Jehovah God said, It is not good that the man should be alone; I will make him a help as with him." By *alone* is signified, that he was not content to be led by the Lord, but desired to be so from self and the world. By a *help as with him* is signified the *proprium*, which is subsequently called *a rib built into a woman*.

42. In ancient times those were said to *dwell alone* who were under the Lord's guidance as celestial men, because such were no longer infested by evils, or evil spirits. This was represented in the Jewish Church by their *dwelling alone* when they had driven out the nations. On this account it is frequently said of the Lord's Church in the Word, that she is *alone*, as in Jeremiah: "Arise, get you up to the quiet nation that dwelleth confidently, saith the Lord, which hath neither gates nor bars, they *dwell alone*." In the prophecy of Moses: "*Israel hath dwelt confidently alone*;" and still more clearly in the prophecy of Balaam: "So the people *dwelleth alone*, and shall not be reckoned among the nations," where nations signify evils. This posterity of the Most Ancient Church was not disposed to *dwell alone*—that is, to be a celestial man, or to be led by the Lord as a celestial man, but to live amongst the nations like the Jewish Church. In consequence of this inclination, it is said, *It is not good that the man should be alone*, for he who desires it is in evil, and his desire is granted to him.

43. That by a *help as with him* the *proprium* is signified, is evident both from the nature of the *proprium* and from what follows. As, however, the man of the Church, who is here treated of, was well disposed, a *proprium* was granted to him, but of such a kind that it appeared like his own; wherefore it is said to be *a help as with him*.

44. Innumerable circumstances might be related about the *proprium*, in describing its nature and influence with the corporeal and worldly man, with the spiritual man, and with the celestial man. The *proprium*, with the corporeal and

worldly man, is his all; he knows nothing else but the *proprium*, and imagines that if he were to lose his *proprium* he should perish. With the spiritual man, also, the *proprium* has a similar appearance; for although he knows that the Lord is the life of all, and gives wisdom and understanding, and consequently the power to think and to act, yet this knowledge is rather the profession of his lips than the belief of his heart. But the celestial man acknowledges that the Lord is the life of all, and gives the power to think and to act, because he perceives that it is really so. He never desires a *proprium*; but, although he does not, still a *proprium* is given him by the Lord, which is conjoined with every perception of the good and the true, and with all felicity. The angels are in such a *proprium*, and thence in the utmost peace and tranquillity; for in their *proprium* are contained the things which are of the Lord, who governs their *proprium*, or them by means of their *proprium*. This *proprium* is the very essence of all that is celestial, whilst that of the corporeal man is infernal.

45. Verses 19, 20: "And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field; but for the man there was not found a help as with him." By *beasts* are signified the celestial affections, and by *fowls of the heavens* the spiritual affections; or, by *beasts* what is of the will, and by *fowls* what is of the understanding. *To bring them to the man to see what he would call them*, is to enable him to know their quality, and *his giving them names* signifies that he knew it. But, notwithstanding he knew with what quality the affections of the good and the knowledges of the true were endowed by the Lord, still he inclined to *proprium*, which is expressed in the same terms as before, that *there was not found a help as with him*.

46. That by *beasts* and animals were anciently signified affections, and their like in man, may appear strange at the present day; but as the men of that period regarded all

objects from a celestial idea, and as such things are represented in the world of spirits by animals—and, indeed, by animals of a similar quality—therefore, when these were mentioned, they were understood; in the Word, also, whenever *beasts* are spoken of, either generically or specifically, they are implied. The whole prophetic Word abounds with similar representative expressions; wherefore he who does not know what every *beast* specifically signifies, cannot possibly understand what the Word contains in the internal sense. But, as was before observed, *beasts* are of two kinds—evil or noxious *beasts*, and *good or harmless ones*; by the *good*, good affections are signified, as by sheep, lambs, and doves; and as it is the celestial, or celestial-spiritual man, who is here treated of, such are here meant. That to *call by name* signifies to know their quality, is because the ancients, by the *name*, understood no other than the essence of a thing, and, by *seeing and calling by name*, to know the quality. Although he was permitted to know his state as to the affections of good, and the knowledges of truth, still he inclined to *proprium*; for those who are of such a nature as to desire a *proprium*, begin to despise the things of the Lord, however plainly they may be represented and demonstrated to them.

47. Verse 21: “And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh in the place thereof.” By a *rib*, which is a bone of the chest, is meant man’s *proprium* in which there is but little vitality; and, indeed, a *proprium* which is dear to him. By *flesh in the place of the rib* is meant a *proprium* in which there is vitality. By a *deep sleep* is meant that state into which he was let so that he might appear to himself to possess a *proprium*, which state resembles *sleep*; because whilst in it he knows no other but that he lives, thinks, speaks, and acts from himself; when, however, he begins to know that this is false, he is then roused, as it were, out of *sleep*, and becomes awake.

48. The reason why man’s *proprium*, which is a bone of the chest—and, indeed, a *proprium* which is dear to him—is called a *rib*, is because the chest, amongst the most ancient

people, signified charity, because it contains both the heart and the lungs; and bones signified the viler things, because they possess a *minimum* of vitality, whilst *flesh* denoted such as had vitality. The ground of these significations is one of the deepest arcana which was known to the men of the Most Ancient Church. Man's *proprium*, when viewed from heaven, appears altogether like something bony, inanimate, and thoroughly deformed, consequently as, in itself, dead; but when vivified by the Lord, it looks like a *fleshy* substance. Man's *proprium* is, indeed, a mere dead nothing, although to him it seems so real and important, yea, as his all. Whatever lives in him is from the life of the Lord, and if this were removed he would fall down dead like a stone; for man is only an organ receptive of life, and such as is the quality of the organ, such is the affection of the life. The Lord alone has *proprium*; from *proprium* he redeemed man, and from *proprium* he saves man. The Lord's *proprium* is life, and from His *proprium*, man's *proprium*, which in itself is dead, is vivified. The Lord's *proprium* is also signified by the Lord's words in Luke: "A spirit hath not *flesh and bones*, as ye see me have." And likewise by this, that a *bone of a paschal lamb shall not be broken*.

49. Verse 22: "And the rib which Jehovah God had taken from the man, he built into a woman, and brought her to the man." By *to build* is signified to raise up what was fallen; by *the rib*, the unvivified *proprium*; by a *woman, proprium* vivified by the Lord; by *he brought her to the man*, that *proprium* was granted him. The posterity of this Church did not wish, like their parents, to be a celestial man, but to be under their own self-guidance; and thus inclining to *proprium*, it was granted to them, but still one vivified by the Lord, and therefore called a *woman*, and afterwards a *wife*.

50. It requires but little attention in any one to discern that *woman was not formed out of the rib of a man*, and that deeper arcana are here implied. It must be plain, also, that by the woman is signified the *proprium*, from this circumstance that it was the *woman* who was deceived; for nothing

ever deceives man but the *proprium*, or, what is the same, the love of self and of the world.

51. *The rib* is said to be *built into a woman*, but it is not stated that the woman was created, or formed, or made, as it was before, when treating of regeneration. The reason of its being said to be *built* is to raise up that which is fallen.

52. Nothing evil and false can possibly exist which is not the *proprium* and from the *proprium*, for the *proprium* of man is evil itself, and thence man is nothing but evil and falsity. It is impossible to depict anything more ugly than the *proprium* of man, although with a difference according to the nature of the *proprium*. When, however, the things of the *proprium* of man are vivified by the Lord, they assume a beautiful and graceful form, with a variety according to the life, to which the celestial principle of the Lord can be adjoined.

53. The words *a rib was built into a woman*, include more arcana than it is possible for any one ever to discover from the letter; for the word of the Lord is so constituted that its inmost contents regard the Lord himself and his kingdom; thence is the life of the Word. The passage before us likewise, when viewed interiorly, refers to the celestial marriage. This celestial marriage exists in the *proprium*, which, when vivified by the Lord, is called both the *bride* and the *wife* of the Lord. The *proprium* thus vivified has a perception of all the good of love and the truth of faith, and consequently possesses all wisdom and intelligence, conjoined with inexpressible felicity. The nature, however, of the vivified *proprium*, which is called the *bride* and *wife* of the Lord, cannot be concisely explained; suffice it, therefore, to observe that the angels perceive that they live from the Lord; though, when not reflecting on the subject, they know no other but that they live from themselves. They are all influenced by an affection of such a nature, that in the least departure from the good of love, and the truth of faith, they perceive a change; and, consequently, they are in the enjoyment of their peace and felicity, which is inexpressible, whilst in their common perception that they live from the Lord. This *proprium* also is what is

meant in Jeremiah, when it is said : " Jehovah hath created a new thing in the earth ; a *woman* shall compass a *man*." The celestial marriage also is signified in this passage, whereby a *woman* is meant the *proprium* vivified by the Lord, of whom the expression to compass is predicated, because the *proprium encompasses, as a rib made flesh encompasses the heart*.

54. Verse 23 : " And the man said, this now is bone of my bones, and flesh of my flesh ; therefore she shall be called wife, because she was taken out of man." *Bone of bones and flesh of flesh* signify the *proprium* of the *external* man, in which was the *internal—bone* the *proprium* before it is vivified, and *flesh* the vivified *proprium*. *Man*, moreover, signifies the internal man, and as this is consociated with the external, as stated in the subsequent verse ; therefore, the *proprium* which was before called *woman*, is here denominated *wife*. *Now* signifies that it was thus effected at this time when the state was changed.

55. It is not easy to perceive how these things are, unless the state of the celestial man is understood. In the celestial man the internal man is distinct from the external ; indeed, so distinct that he perceives what belongs to the internal, and what to the external, and how the external is governed by the internal from the Lord. But the state of the posterity of this celestial man, in consequence of inclining to *proprium*, which belongs to the internal man, was so changed that they no longer perceived the internal man to be distinct from the external, but imagined the internal to be one with the external, for such a perception takes place when man inclines to *proprium*.

56. Verse 24 : " Therefore shall man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." *To leave father and mother* is to recede from the internal man, for it is the internal which conceives and brings forth the external. *To cleave unto a wife* is as the internal may be in the external ; *to be one flesh*, that they are there together ; and because there was previously an internal man, and an external man from the internal, what was then a *spirit*

is now made flesh. Thus celestial and spiritual life was adjoined to the *proprium*, that they might be as one.

57. This posterity of the Most Ancient Church was not evil, but still good; and because they desired to live in the external man, or in the *proprium*, this was permitted them by the Lord; a spiritual-celestial principle, however, being mercifully insinuated therein. How the internal and external act as one, or how they appear as one, cannot be known unless the nature of the influx of one into the other be understood. To enable us to conceive some idea of this influx, let us take an action as an example, in which, unless there be charity interiorly, or love and faith, and the Lord in them, it cannot be called a work of charity, or the fruit of faith

58. All the laws of truth and rectitude flow from celestial principles, or from the order of life of the celestial man; for the whole heaven is a celestial man, because the Lord alone is a celestial man; and as He is the All in All of heaven and the celestial man, they are thence called celestial. As every law of truth and rectitude flows from celestial principles, or from the order of life of the celestial man, so, in an especial manner, does the law of marriages. It is the celestial marriage, from and according to which all marriages on earth will be derived; and this consists in there being one Lord and one heaven, or one Church, whose head is the Lord. The law of marriages thence derived is, that there shall be one husband and one wife, who are thus the exemplar of the celestial man. This law was not only revealed to the men of the Most Ancient Church, but also inscribed on their internal man; wherefore a man at that time had but one wife, and they constituted one house; but when their posterity ceased to be internal men, and became external, they then married a plurality of wives. Because the men of the Most Ancient Church, with their wives, represented the celestial marriage, conjugal love was to them a kind of heaven and heavenly felicity; but when the Church declined, they had no longer that perception of happiness in conjugal love, but in multiplied connections, which is a delight of the external man. This is called by the Lord *hardness of heart*, on account of which they were permitted

by Moses to marry a plurality of wives, where he says: "For the *hardness of your heart* Moses wrote you this precept; but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave unto his wife, and the twain shall be one flesh; wherefore they are no more two, but one flesh. What, therefore, God hath joined together, let no man put asunder."

59. Verse 25: "And they were both naked, the man and his wife, and were not ashamed." *Their being naked, and not ashamed*, signifies that they were innocent, for the Lord had insinuated innocence into their *proprium*, to prevent its being offensive to him.

60. Man's *proprium*, as before stated, is mere evil, and when exhibited to view is most deformed; but when charity and innocence from the Lord are insinuated into the *proprium*, it then appears good and beautiful. Charity and innocence not only excuse the *proprium*, or what is evil and false in man, but, as it were, abolish it; as may be observed in little children, in whom what is evil and false is not merely concealed, but is even pleasing, so long as they love their parents and one another, and manifest their infantile innocence. Hence it may be known why no one can be admitted into heaven unless he possesses some degree of innocence, agreeably to what the Lord has said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God *as a little child*, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

61. *Nakedness of which they were not ashamed* signifies innocence, as is proved by what follows; for when integrity and innocence departed, their *nakedness* appeared to them disgraceful, and they therefore hid themselves. The innocent in heaven appear as *naked* infants, decorated with garlands, varying according to the specific nature of their innocence; whilst such as are not so thoroughly imbued with innocence, are clad in handsome and shining garments, resembling

adamantine silk, as the angels were occasionally seen by the prophets.

CHAPTER III.

62. Verse 1 : “ And the serpent was more subtle than any wild beast of the field which Jehovah God had made ; and he said to the woman, Hath not God, moreover, said, Ye shall not eat of every tree of the garden ? ” By *the serpent* is here meant the sensual principle of man, when depended upon ; by *the wild beast of the field*, as before, every affection of the external man ; by *the woman, proprium* ; by the serpent’s saying, Hath not God moreover, said, Ye shall not eat of every tree ? that they began to doubt.

63. The most ancient people did not compare all things in man to beasts and birds, but they so denominated them ; and as their customary manner of speaking, remained even in the Ancient Church after the Flood, and was preserved amongst the prophets. The sensual things in man they called *serpents* ; because, as *serpents* live close to the earth, so sensual things are closely connected with the body. Hence also reasonings concerning the mysteries of faith, founded on the evidence of the senses, were spoken of by them as *the poison of a serpent*, and the reasoners themselves as *serpents* ; and because such reasoners argue much from sensual or visible things, which are terrestrial, corporeal, mundane, and natural, therefore *the serpent* was said to be *more subtle than any wild beast of the field*. It is likewise said by David, speaking of those who seduce man by reasonings : “ They have sharpened their tongues like *a serpent* ; *the poison of the asp* is under their lips. Reasonings are called *the poison of a serpent*, which induce an unwillingness to hear the wise, or the voice of the wise ; hence it became a proverb amongst the ancients that “ *the serpent stoppeth the ear*.” In ancient times those were called *serpents* who had more confidence in sensual things than in revealed truth. But it is still worse at the present day, for now there are persons who not only disbelieve everything which they cannot see and feel, but who also

confirm themselves in such incredulity by facts of science unknown to the ancients, and thus occasion in themselves a far greater degree of blindness.

64. By *the serpent*, amongst the most ancient people, who were celestial men, was signified *circumspection*, and also the sensual principle by which they exercise circumspection so as to be secured from injury. It is in this sense that the Lord said to his disciples, "Behold I send you forth as sheep in the midst of wolves; be ye therefore *prudent as serpents* and harmless as doves." Thus also *the brazen serpent was set up in the wilderness*, by which was signified the sensual principle of the Lord, who alone is the celestial man, and takes care of and provides for all; wherefore all who looked up to it were preserved.

65. Verses 2, 3: "And the woman said to the serpent, We may eat of the fruit of the tree of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye should thence die." *The fruit of the tree of the garden* is the good and the true revealed to them from the Most Ancient Church; the fruit of *the tree which is in the midst of the garden, of which they were not to eat*, is the good and the true of faith, of which they were not to learn from themselves, *not to touch it*, is a prohibition against thinking of the good and the true of faith from themselves, or from the sensual and scientific principle; and *lest ye should thence die*, is because thus faith, or all wisdom and intelligence, would perish.

66. *The fruit of the tree of which they might not eat*, signifies the good and the true of the faith revealed to them from the Most Ancient Church, or the knowledges of faith, as is evident from this circumstance, that it is said to be *the fruit of the tree of the garden of which they might eat*, and not *the tree of the garden*, as when before treating of the celestial man, or the Most Ancient Church. (ii. 16.) *The tree of the garden*, as it is there denominated, is the perception of the good and the true; and the good and the true originating thence (as fruit does from a tree) is here called fruit, and is also frequently signified by *fruit* in the Word.

67. The reason why the *tree of knowledge* is here spoken of as being *in the midst of the garden*, although previously (ii. 9) *the tree of lives* was said to be *in the midst of the garden*, and *not the tree of knowledge*, is because *the midst of the garden* signifies the inmost; and the inmost principle of the celestial man, or the Most Ancient Church, was *the tree of lives*, which is love and the faith thence derived; whereas with this man, who may be called a celestial-spiritual man, or with this posterity, *faith was the midst of the garden*, or the inmost. It is impossible more fully to describe the quality of the men who lived in that most ancient time, because in the present day it is utterly unknown, their disposition being altogether different from our own. For the purpose, however, of conveying some idea of their disposition, it may be mentioned that they knew the true from the good, or what is of faith from love. But when that generation expired, another succeeded of a totally different disposition, for instead of discerning the true from the good, or what was of faith from love, they acquired the knowledge of what is good by means of the true, and what is of love from the knowledges of faith; and with many amongst them mere knowledge alone was the desideratum. Such was the change made after the Flood, to prevent the destruction of the world.

68. Since, therefore, the disposition of the most ancient people anterior to the Flood is not now found to exist amongst mankind, it is no easy matter to explain intelligibly what the words of this passage in their genuine sense imply. They are, however, perfectly understood in heaven, for the angels and angelic spirits, who are called celestial, are of the same genius as the most ancient people, who were regenerate before the Flood; whilst the angels and angelic spirits, who are termed spiritual, are of a similar disposition to the regenerate after the Flood; although in both cases in indefinite variety.

69. The Most Ancient Church, which was a celestial man, was so constituted as not only to *abstain from eating of the tree of knowledge*—that is, from acquiring their ideas of faith by means of information obtained through the senses and from science—but its members were not even allowed to *touch that*

tree; or, in other words, to think on any matters of faith under sensual and scientific notions, lest they should pass from celestial into spiritual life, and be finally lost. Such also is the life of the celestial angels, the most interiorly celestial of whom do not allow faith to be named, nor anything whatever which has a merely spiritual origin; and if it is spoken of by others, instead of faith they have a perception of love, with a difference known only to themselves: thus whatever is of faith they derive from love and charity. Still less can they endure listening to any reasonings about faith; and, least of all, to any mere scientific respecting it; for by means of love they have a perception of what is good and true from the Lord. From this perception they know instantly whether it be so or not; wherefore, when anything is said about faith, they answer simply that it is so, or that it is not so, because they perceive from the Lord how it is. This is what is signified by the Lord's words in Matthew: "Your communication shall be *Yea, yea; Nay, nay*; for whatsoever is more than these cometh of evil." This, then, is what was meant by their *not being allowed to touch the fruit of the tree of knowledge*; for, in case they touched, they should be in evil, or would thereby die. The celestial angels, however, converse together on various subjects, like the other angels; but their celestial language, which is formed and derived from love, is more ineffable than that of the spiritual angels.

70. The spiritual angels, however, converse about faith, and even confirm their views of faith by intellectual, rational, and scientific considerations; but they never form their opinions on matters of faith on such grounds, since those only act in this manner who are in evil. They are also endowed by the Lord with a perception of all the truths of faith, although not such a perception as the celestial angels enjoy. The perception of the spiritual angels is something of conscience vivified by the Lord, which indeed appears like celestial perception, yet is not so, but only spiritual perception.

71. Verses 4, 5: "And the serpent said to the woman, In dying ye shall not die. For God knoweth that in the day in which ye eat thereof, then your eyes shall be opened, and ye

shall be as God, knowing good and evil." *Their eyes being opened by eating the fruit of the tree*, signifies that were they to examine matters of faith by the light of the senses and of science—that is, from themselves—they would then see clearly that their former opinions were erroneous; *to be as God, knowing good and evil*, denotes that thus, from themselves, they would be able to be as God, and to guide themselves.

72. Every single verse contains a particular state, or change of state, in the Church. The preceding verses express a perception of the unlawfulness of that to which they were inclined; those verses, an incipient doubt whether it might not be lawful, since they would thus be enabled to see the truth of what they had heard from their forefathers, and so *have their eyes opened*. At length, in consequence of the ascendancy of self-love, they desired to be under their own, and thus to be like the Lord; for such is the nature of self-love, that it is unwilling to submit to the Lord's leadings, and prefers to be self-directed, and to form its creed from the deductions of the senses, and from science.

73. Who are more persuaded that *their eyes are open*, and that *as God they know good and evil*, than those who love themselves, and at the same time excel in worldly wisdom? and yet, who are more blind? An attentive examination would show that they do not even know, much less believe in, the existence of spirit. With the nature of spiritual and celestial life they are utterly unacquainted; they do not acknowledge an eternal life, for they believe themselves to be like the brutes that perish; neither do they acknowledge the Lord, but worship only themselves and nature. Those among them who wish to be guarded in their expressions, say that there is a certain Supreme Being, of whose nature they are ignorant, and who rules over all. These are the principles in which they confirm themselves by numerous sensual and scientific arguments; and, if they dared, they would do the same before all mankind. Such persons, although they desire to be regarded as gods, or the wisest of beings, would, if they were asked whether they know what it was to have no *proprium*, reply that it is the same thing as to have no existence;

and were they deprived of their *proprium*, they would be nothing. If they were asked what it is to live from the Lord, they conceive it to be a mere phantasy; and if interrogated as to their knowledge of conscience, they would say it is a mere creature of the imagination, which may be serviceable in keeping the vulgar under restraint; if interrogated as to their knowledge of perception, they would laugh at your question, and call it enthusiastic. Such is their wisdom; *such open eyes they have; and such gods they are*. On these principles, which they imagine to be clearer than the day, they ground all their reasonings and conclusions concerning the mysteries of faith. And what can be the result but an abyss of darkness? These are *the serpents*, above all others, who seduce the world. However, this posterity of the Most Ancient Church was not as yet so depraved; but such was the case with those described from verse 14 to 19 of this chapter.

74. Verse 6: "And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence; and she took of the fruit thereof, and did eat; and she gave also to her husband with her, and he did eat." *Good for food*, signifies cupidity; *pleasant to the eyes*, phantasy; and *desirable to give intelligence*, pleasure. These are of the *proprium*, or *woman*. By the *husband's eating*, is signified the consent of the rational principle.

75. This was the fourth posterity of the Most Ancient Church, which suffered itself to be seduced by the love of the *proprium*, and was unwilling to believe what was revealed, unless confirmed by the evidence of the senses and by science.

76. The expressions here employed, as that *the tree was good for food, pleasant to the eyes, and desirable for giving intelligence*, are such as were adapted to the genius of those who lived in that most ancient time, have especial reference to the will, because their evils originated in the will. Where the Word treats of the people who lived after the Flood, such expressions are adopted as are not thus applicable to the will but to the understanding; for the most ancient people derived the true from the good, whilst those who lived after the Flood acquired the good by means of the true.

77. The nature of the *proprium* may be understood from the fact of every evil and false in man originating in the love of self and the world, whereby men are inclined to believe in self, and not in the Lord or the Word, and to suppose that what they cannot acquire sensually and scientifically, has no existence. Hence they become altogether evil and false, and thus see all things so perversely as to regard evil as good, and good as evil; falses as truths, and truths as falses; realities as nothing, and nothing as everything. They call hatred love, darkness light, death life, and *vice versa*; and are denominated in the Word *the lame and the blind*. This, then, is the *proprium* of man, which is in itself infernal and accursed.

78. "And the eyes of them both were opened, and they knew that they were naked." *Their eyes being opened* signifies their knowing and acknowledging, in consequence of an internal dictate, *themselves to be naked*—that is, no longer in innocence as before, but in evil, as is evident from the last verse of the preceding chapter, where it is said: "And they were both naked, the man and his wife, and were not ashamed;" *not to be ashamed because they were naked* being there shown to signify that they were innocent. The contrary is signified by *their being ashamed*, as in this verse, where it is said that *they sewed fig-leaves together, and concealed themselves*; for where there is no innocence, there *nakedness* is a scandal and disgrace, because it is attended with a consciousness of thinking evil. For this reason *nakedness* is used in the Word as a type of disgrace and evil. "And they sewed fig-leaves together, and made themselves girdles." *To sew leaves together* is to excuse themselves: the fig-tree is natural good; and *to make themselves girdles* is to be affected with shame. Thus spoke the most ancient people, and thus they described this posterity of the Church, which, instead of the innocence they had formerly enjoyed, possessed only natural good, by which their evil was concealed. As, however, they knew themselves to be merely in natural good, they were affected with shame.

79. That *the vine* is used in the Word to signify spiritual good, and *the fig-tree* natural good, is at this day unknown, because the internal sense of the Word has been lost; never-

theless, wherever those expressions occur, they signify or involve this meaning ; as when the Lord spake in parables concerning *the vine and the fig-tree* ; as in Matthew : “ Jesus seeing a *fig-tree* in the way, came to it, but he found nothing thereon save leaves only, therefore he said to it, Let no fruit grow on thee henceforward for ever. And presently the *fig-tree* withered away”—by which is understood that no good, not even natural good, was to be found upon the earth. Similar is the meaning of *the vine and fig-tree* in Jeremiah : “ Were they ashamed when they had committed abomination ? Even in being ashamed they were not affected with shame, and they knew not how to blush ; therefore, in collecting, I will collect them, saith Jehovah ; there shall be no *grapes in the vine*, nor *figs in the fig-tree* ; and the leaf shall fall”—by which is signified that all good, as well spiritual as natural, had perished, since they were so depraved as to have lost even *the sense of shame* ; like many of the present day who are in evil, and who, so far from blushing for their wickedness, make it their boast.

80. Verse 8 : “ And they heard the voice of Jehovah God going from himself in the garden in the air of the day ; and the man and his wife hid themselves from the face of Jehovah God in the midst of the tree of the garden.” By *the voice of Jehovah God going from himself in the garden*, is signified an internal dictate, which caused them to feel afraid—this dictate being the residue of the perception which they had possessed ; *by the air or breath of the day*, is signified a period when the Church had somewhat of perception remaining, as is evident from the signification of day and night ; *to hide themselves from the face of Jehovah God*, is to fear the dictate, as is usual with those who are conscious of evil.

81. Mercy, peace, and every good, or *the faces of Jehovah*, are the cause of the internal dictate which those have who possess perception, and also with those who have conscience, although in a different manner ; and they always operate mercifully, although they are received according to the state in which man is. The state of this man, or of this posterity of the Most Ancient Church, was good in the natural degree ;

and such as are in natural good *hide themselves through fear* and shame *because they are naked*; while such as are destitute of natural good do not indeed *hide themselves*, because they are insusceptible of shame.

82. *The midst of the tree of the garden* signifies natural good, in which there is some perception, which is called a *tree*, as is also evident from *the garden* in which the celestial man dwelt; for everything good and true is called a *garden*, with a difference according to the man who cultivated it. Good is not good unless its inmost principle be celestial, from which, or by which, from the Lord, comes perception. This inmost principle is here called *the midst*.

83. Verses 9, 10: "And Jehovah God called to the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself." The meaning of *crying*, of *the voice in the garden*, and of *their being afraid because they were naked, and therefore hiding themselves*, has been explained. It is common in the Word for man to be interrogated as to where he is, and what he is doing, although the Lord previously knew everything about him. The reason, however, of this inquiry is, that man should acknowledge and confess his state.

84. Verses 11—13: "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I have eaten. And Jehovah God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I have eaten." The signification of these words is evident from what has been previously stated, as that the rational principle of man suffered itself to be deceived by the *proprium*, or by self-love, so as to believe nothing but what it could see and feel. Every one may see that Jehovah God did not speak to a *serpent*, and indeed that there was no *serpent*; neither did he address the sensual principle signified by *the serpent*; but these words imply a different meaning, namely, that they perceived themselves to

be deluded by the senses, and yet, in consequence of self-love, were desirous of ascertaining the truth of what they heard concerning the Lord, and faith in him, previous to admitting it into their creed.

85. The ruling evil of this posterity was self-love, without their having, at the same time, so much of the love of the world as exists in the present day; for they dwelt each in his own house and family, and had no desire to accumulate wealth.

86. The evil of the Most Ancient Church, which existed before the Flood, as well as that of the Ancient Church, after the Flood, of the Jewish Church, and subsequently of the new Church established among the Gentiles after the coming of the Lord, and also of the Church of the present day, is, that they do not believe the Word or the Lord, but themselves and their own senses. Hence there is no faith; and where there is no faith there is no love of the neighbour: thus every evil and falsity. At this day, however, the evil is much greater than in former times, because men can now confirm the incredulity of the senses by scientifics unknown to the ancients, which have given birth to an indescribable degree of darkness, at which mankind would be perfectly astonished did they know its extent.

87. To explore the mysteries of faith by scientifics is as impossible as *for a camel to pass through the eye of a needle*, or for a rib to regulate the movements of the purest fibres of the chest or of the heart—so gross, yea, much more so, are the sensual and scientific principles when compared with such as are spiritual and celestial. He who seeks only to investigate the secrets of nature, which are innumerable, with difficulty discovers a single one; and, as experience proves, in the course of his investigation, is liable to fall into many errors. How much more likely, then, is this to be the case whilst investigating the hidden truths of spiritual and celestial life, where myriads of mysteries exist for one that is to be found in nature? For the sake of illustrating this point, let us take the following instance: Man of himself cannot act otherwise than wickedly, and avert himself from the Lord; yet it is not

the man who acts thus, but he is incited by the evil spirits who are attendant upon him ; nor do the evil spirits so act, except from the evil itself, which they have appropriated. Nevertheless, man does evil, and turns himself away from the Lord, and is in fault ; and yet he lives only from the Lord. So, on the other hand, man of himself cannot possibly do good, and turn towards the Lord, but by the ministry of angels ; neither can the angels, except from the Lord alone ; and yet man may, *as of himself*, do good, and turn to the Lord. Neither the senses, nor science, nor philosophy, can conceive such truths as these, and, if consulted, would utterly deny their possibility, although in themselves most certain. And so it is in all other similar cases. From what has been said, it is evident that those who consult the senses and science respecting what is to be believed, not only precipitate themselves in doubt, but also in denial, and, thus in darkness, into every concupiscence ; for such persons as believe what is false, act accordingly ; and, denying the existence of what is spiritual and celestial, believe only what is corporeal and worldly. Thus they love whatever is of themselves and the world ; and a false sentiment, removing all restraint over the inclinations of the natural man, gives rise to evils of life.

CONTENTS OF VERSES 14—19.

88. Verse 14 : The subsequent state of the Church down to the Flood is here described ; and as at that time the Church utterly destroyed itself, it is foretold that the Lord would come into the world, and save the human race. Being unwilling to believe anything which could not be apprehended by the senses, the sensual principle, which is *the serpent*, cursed itself, and became infernal. Verse 15 : To prevent, therefore, all mankind from falling into hell, the Lord promised that he would come into the world. Verse 16 : The Church is further exemplified by *the woman*, who so loved self, or the *proprium*, as to be no longer capable of apprehending truth, although the rational principle had been conferred upon her to rule over her. Verse 17 : The quality of the rational principle is then described as consenting to the suggestions of

the *proprium*, and then cursing itself, and becoming infernal, so that reason no longer remained, but ratiocination. Verse 18: The curse and vastation are described, and also their ferine nature. Verse 19: Also their aversion to everything of faith and love; and thus, from being man, they became not men.

THE INTERNAL SENSE.

89. The most ancient people, being celestial men, were so constituted, that every object which they beheld, either in the world or upon the face of the earth, produced, indeed, the ordinary impression on their natural eye, but at the same time excited in their minds a perception of the heavenly and divine realities which they signified and represented: their sight was thus only a kind of instrumental sense, and their language thence partook of similar character. Every one, by consulting his own experience, may in some measure apprehend how this was; for whoever attends earnestly in the meaning of what is spoken by another, hears indeed the words which he employs, and yet, as it were, does not hear them, for he regards their sense only; and he who thinks still more deeply, does not even attend to the mere meaning of the expressions used, but to the *universal* sense. These descendants, however, of whom the Word treats, were unlike their forefathers; for, in consequence of their love being placed on worldly and terrestrial objects, the sight of them induced a permanent impression on their minds; on these their thoughts were first employed, and from the ideas thence acquired they cogitated respecting celestial and divine things. Thus the sensual principle became with them the *principal*, instead of being esteemed, as by their ancestors, merely as the instrumental; and whenever what is worldly and terrestrial is regarded as the *principal*, then men reason thence on heavenly things, and thus bring on themselves spiritual blindness. Every one may comprehend this also from his own experience; for he must have remarked that whenever he does not attend to the *sense* of a speaker, but rather to his words, he carries away with him but little of their meaning, and knows almost nothing about their universal

sense, because judging, perhaps, from a single word, yea, from a single grammatical construction respecting it.

90. Verse 14: "And Jehovah God said to the serpent, Because thou hast done this, thou art cursed above every beast and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." *Jehovah God speaking to the serpent* signifies that they perceived the sensual principle was the cause of their fall; and by *the serpents being cursed above every beast and every wild beast of the field*, that the sensual principle averted itself from the celestial, and turned towards the corporeal, and thus cursed itself. *The beast and the wild beast of the field* signify affections here, as before; and *the serpent's going on his belly*, that the sensual principle could no longer look upwards towards celestial things, but downwards only towards such as are corporeal and terrestrial. *To eat dust all the days of its life*, is, that the sensual principle could no longer live except on what was corporeal and terrestrial, and thus was become infernal. In the most ancient celestial man, everything belonging to the bodily senses being in order, yielded obedience and service to the infernal man, and was no further regarded; but when men began to love themselves, and preferred sensual things to the internal man, it was therefore separated, became corporeal, and was thus condemned.

91. His saying to the serpent, *Thou art cursed above every beast, and above every wild beast of the field*, signifies that the sensual principle averted itself from the celestial, turned towards the corporeal, and thereby condemned or cursed itself, as may be clearly demonstrated from the internal sense of the Word. Jehovah God, or the Lord, never curses any one; he is never angry with any one, never leads any into temptation, punishes none, and still less does he curse any. All this is, however, done by the infernal crew, for such actions can never proceed from the fountain of mercy, peace, and goodness. The reason of its being said, both here and in other parts of the Word, that Jehovah God not only turns away his face, is angry, punishes, and tempts, but also kills and even curses, is—that men may believe the Lord governs and disposes all things by

turning the evil of punishment and of temptation into good. In teaching and learning the Word, the most general truths must be first considered ; such, therefore, abound in the literal sense. *The beast and the wild beast of the field* signify affections, as is evident from what has been said concerning them. *The serpent's going on his belly* denotes the inability of the sensual principle any longer to look upwards towards celestial things ; and its looking downwards towards such as are corporeal and terrestrial, is plain, from hence, that in ancient times by *the belly* such things are signified as are nearest to the earth ; by *the chest* such as are elevated above the earth ; and by *the head* what is supreme. When man regarded celestial things, he was said *to walk erect*, and to look upwards, or forwards, which means the same ; but when he regarded corporeal and terrestrial things, he was said *to be inclined to the earth*, and *to look downwards or backwards*. *Eating dust all the days of its life*, signifies that the sensual principle was reduced to such a state that it could feel only what was corporeal and terrestrial, and had consequently become infernal.

92. Verse 15: "And I will put enmity between thee and the woman, and between thy seed and her seed ; he shall tread upon thy head, and thou shalt bruise his heel." Every one is aware that this is the first prophecy of the Lord's advent into the world ; it appears, indeed, clearly from the words themselves, and therefore from hence and from the prophets even the Jews knew that a Messiah was about to come.

93. By *the woman* is meant the Church, as is plain from what has already been said concerning the celestial marriage. The Church is called *a woman* in the Revelation—"A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." "And the dragon persecuted the woman who brought forth the man-child." In this passage, by *a woman* is meant the Church ; by *the sun*, love ; by *the moon*, faith ; by *stars*, the truths of faith, which evil spirits hate, and persecute to the utmost.

94. By *the seed of the serpent* is meant all infidelity. The *serpent* is called in the Revelation the great and red *dragon*, and *the old serpent*, and also the devil and Satan, who deceives

the whole world ; where, and elsewhere, by the devil is never meant any particular devil who is prince over the others, but the whole crew of wicked spirits, and evil itself.

95. *The seed of the woman* signifies faith in the Lord, as is manifest, since *woman* denotes the Church, *whose seed* is nothing but faith, for it is from faith in the Lord that the Church derives its name. “ *Wife of Youth*” is the Ancient and Most Ancient Churches. “ *The dragon* was wroth with *the woman*, and went to make war with the remnant of her *seed*, who keep the commandments of God, and have the testimony of Jesus Christ.”

96. Not only is *faith*, but also *the Lord Himself* is called *the seed of the woman*, both because He alone gives faith, and thus is faith, and because He was pleased to be born, and that into such a Church as had altogether fallen into an infernal and diabolical *proprium*, through self-love and the love of the world ; in order that by His Divine power He might unite the divine-celestial with the human *proprium* in His human essence, so that in Him they might be one ; and unless this union had been effected, the whole world must have utterly perished ; because the Lord is thus *the seed of the woman*—it is not said *it*, but *He*.

97. By *the head of the serpent* is meant the dominion of evil in general, and specifically of self-love, as is evident from its nature, which is so direful as not only to seek dominion ; but even dominion over all things upon earth ; nor does it rest satisfied with this, but aspires even to rule over everything in heaven ; yea, not content with this, it would extend its authority even over the Lord himself, and still desire an amplification of its power. Such lust is latent in every spark of self-love. If it were only indulged, and the bonds by which it is restrained removed, we should perceive this to be its course, and that it would grow even to such an aspiring height : hence it is evident how *the serpent*, or the evil of self-love, lusts for dominion, and how much it hates all those who refuse to come under its sway. This is *the head of the serpent* which exalts itself, and *which the Lord treads down*, even to the earth, that it may go upon its belly, and eat dust. *The serpent*

or dragon, which is called Lucifer, is described in the following words by Isaiah: "O Lucifer, thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud; I will be made equal to the Most High: yet thou shalt be brought down to hell, to the sides of the pit."

98. By *the heel* is meant the lowest natural or corporeal principle, and the lowest things relating to reason—such as scientifics. *The serpent* can only injure the lowest natural things, but not unless it be a particular species of *viper*—the interior natural; still less can it approach his spiritual things, and least of all the celestial, which the Lord preserves, and lays up in man without his knowledge. What are thus stored by the Lord are called in the Word remnants, or *remains*.

99. Verse 16: "And to the woman he said, In multiplying I will multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons; and thine obedience shall be to thy husband, and he shall rule over thee. The *woman* signifies the Church, as previously shown; but here it signifies the Church perverted by the *proprium*, which was itself formerly signified by the *woman*, because the posterity of the Most Ancient Church, which had become perverted, is now treated of. When, therefore, the sensual principle averts itself, or curses itself, evil spirits then commence a violent war, and attendant angels struggle for man, in consequence of which combats are described by, *in multiplying to multiply sorrow as to the conception and birth of sons*—that is, as to the thoughts and productions of the true. By *husband*, the rational principle is signified, because, in consequence of the destruction of wisdom and intelligence; by *eating of the tree of knowledge*, no higher principles remain, for the rational principle is imitative of intelligence, being, as it were, its semblance.

100. Verse 17: "And to the man he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life." *Ground* signifies the

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external man, as is evident from what was previously stated concerning earth, ground, and field. When man is regenerated, he is no longer called earth, but *ground*, because celestial seeds are planted therein. He is also compared to *ground*, and is called *ground* in various parts of the Word. The seeds of the good and the true are implanted in the *external man*, or in his affections and memory, but not in the *internal* of man, because there is nothing of the *proprium* in the internal, but only in the external. In the internal man are goods and truths, and when these no longer appear to be present, then man is external or corporeal. They are, however, stored up in the internal by the Lord, without man's knowledge, since they do not come forth, unless when the external dies, as it were—as during temptations, misfortunes, sickness, and at the hour of death. The rational principle also belongs to the external man, and is in itself a kind of medium between the internal and external; for the internal, by means of the rational, operates on the corporeal external; but when the rational principle consented, then the external became separated from the internal, so that the existence of the internal is no longer known, nor, consequently, the intelligence and wisdom which are of the internal.

101. Jehovah God, or the Lord, did not *curse the ground*, or the external man, but the external man averted or separated itself from the internal, and thus cursed itself, as is demonstrable from what was previously shown.

102. *To eat of the ground in great sorrow* denotes a miserable state of life, as is evident from what precedes and follows, not to mention that *to eat*, in the internal sense, is to live. It is plain, also, from this fact, that such a state of life ensues when evil spirits begin to assault man, and the attendant angels to experience difficulty in preserving him. This state of life becomes more miserable when evil spirits begin to obtain dominion; for they then govern his external man, and the angels only his internal, of which so little remains that they can scarcely take anything thence with which to defend him: hence arise misery and anxiety. *Dead men* are seldom sensible of such misery and anxiety, because they are no longer

men, although they think themselves more truly so than others; for they know no more than the brutes what is spiritual and celestial, and what is eternal life, and like them they look downwards to terrestrial things, or outwards to the world. They favour the *proprium* only, and indulge their inclinations and senses with the entire concurrence of their rational principle. Being *dead*, they sustain no spiritual warfare or temptation, and were they exposed to it, their life would sink under its weight, and they would thereby curse themselves still more, and precipitate themselves still more deeply into infernal damnation.

103. *All the days of thy life* denote the end of the days of the Church, as is evident from the fact of its not here treating of an individual man, but of the Church and its state. The end of the days of that Church was the time of the Flood.

104. Verse 18: "And it shall bring forth to thee the thorn and the thistle, and thou shalt eat the herb of the field." *The thorn and the thistle* signify the curse and vastation, as is evident from the harvest and fruit tree denoting the opposite. By *Thou shalt eat the herb of the field*, is signified that he should live as a wild beast; man lives like a wild beast when his internal is so separated from his external as to operate upon it only in a most general manner, for man is *man* from what he receives through his internal from the Lord; and is a *wild beast* from what he derives from the external man, which, separated from the internal, is in itself no other than a wild beast, having a similar nature, desires, appetites, phantasies, and sensations, and also similar organic forms; still he is able to reason, and, as seems to himself, acutely; and this from the spiritual substance by which he receives the influx of life from the Lord, which is, however, perverted by him, becoming the life of evil or death, and hence he is called a *dead man*.

105. Verse 19: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." *To eat bread in the sweat of the face*, signifies to be averse to

what is celestial, as is evident from the signification of bread. By *bread* is meant everything spiritual and celestial, which is the food of angels, on the deprivation of which they would cease to live, as certainly as men deprived of *bread* or food. What is celestial and spiritual in heaven, also corresponds to *bread* on earth, by which they are, moreover, represented, as is demonstrable from many passages in the Word. The Lord is *bread*, because from him proceeds whatever is celestial and spiritual, as He Himself teaches in John: "This is the bread which came down from heaven; he who eateth this *bread* shall live for ever." "Wherefore, also, *bread* and *wine* are the symbols employed in the Holy Supper: this celestial food is also represented by *manna*. That what is celestial and spiritual constitutes the *food of angels*, is manifest from the Lord's words: "Man shall not live by *bread* alone, but by every word proceeding out of the mouth of God." That is, from the life of the Lord, from which everything celestial and spiritual proceeds. The last posterity of the Most Ancient Church, which existed immediately before the Flood, and is here treated of, had become so thoroughly corrupt in consequence of their immersion in what was sensual and corporeal, as no longer to desire to hear what was the truth of faith, or that the Lord was about to come and save them; and when such subjects were mentioned they turned away from them; this aversion is described by *eating bread* in the sweat of the face. So also the Jews, in consequence of their non-acknowledgment of celestial realities, and their desiring only a worldly Messiah, could not help feeling an aversion towards the *manna*, because it was a representation of the Lord, denominating it *vile bread*, on which account fiery serpents were sent amongst them. He who keeps close to the letter, understands no otherwise than that man must procure bread for himself out of the ground by labour, or by the sweat of his face. *Man*, however, does not here mean any single individual, but the Most Ancient Church; nor does *ground* mean ground, or *bread* bread, or *garden* garden, but celestial and spiritual things, as has been sufficiently shown.

106. By *returning to the ground whence he was taken*, is

signified that the Church would return to the external man such as it was before regeneration, as is evident from the circumstance of *ground* denoting the external man, as was previously stated. *Dust* signifies what is condemned and infernal, as is also proved by what was said of *the serpent*, which, in consequence of being *cursed*, is said to eat dust.

CONTENTS OF VERSES 20—24.

107. The *Most Ancient Church*, and those who fell away, are here summarily treated of; thus also its posterity down to the Flood, when it expired. Of the *Most Ancient Church*, which was celestial, and from the life of faith in the Lord, called *Eve, and the mother of all living*,—Verse 20. Of its first posterity, which was principled in celestial-spiritual good, and of its second and third, which was in natural good, signified by the *coat of skin which Jehovah God made for the man and his wife*,—Verse 21. Of the fourth posterity, in which natural good begins to be dissipated, which, had they been created anew, or instructed in the celestial things of faith, would have perished; that is, had he put forth his hand, and taken also of the tree of lives, and eaten, and lived for ever,—Verse 22. Of the fifth posterity which was deprived of every good and truth, and reduced to the state in which they had been previous to regeneration, which is, *his being sent forth out of the garden* of Eden to till the ground, from which he was taken—Verses, 23, 24. Of the sixth and seventh posterity which were deprived of all knowledge of the good and the true, and left to their own filthy loves and persuasions, lest they should profane the holy things of faith, signified by his being driven out, and cherubim being made to dwell at the garden, with a flame of a sword to keep the way of the tree of lives.

THE INTERNAL SENSE.

108. This and the preceding chapters, to the verses now under consideration, treat of the most ancient people, and of their regeneration. Primarily, of those who had lived like

wild beasts, but at length became spiritual men ; then of those who became celestial men, and constituted the Most Ancient Church ; afterwards of those who fell away, and their descendants, detailed in regular order through the first, second, and third posterity, and their successors, down to the deluge. In the verses following, which conclude the chapter, we have a recapitulation of what occurred from the period when the man of the Most Ancient Church was formed, until the Flood: thus it is a summary of all that has been previously stated.

109. Verse 20 : “ And the man called his wife’s name Eve, because she was the mother of all living.” By *man* is denoted the man of the Most Ancient Church, or the celestial man, as was previously shown ; and at the same time it was also demonstrated that the Lord alone is *man*, and that every celestial man derives his existence from him, because he is his likeness. Hence every member of the Church, without distinction, was denominated a *man*, and at length this name was applied to all mankind, to distinguish them from the beasts. As has been shown, by *wife* is meant the Church, and in a universal sense the kingdom of the Lord in the heavens and in the earths, and the same is understood by *mother*, as follows of consequence : She was called the *mother of all living*, in consequence of possessing faith in the Lord, who is life itself, as is demonstrated from what was previously stated. It is impossible for more than one *fountain of life* to exist, from which is *the life* of all, or for any *life* to be communicated which is *life*, except by faith in the Lord, who is life itself : nor indeed can a *living faith* exist except from *him*, consequently unless he be in it. On this account, in the Word the Lord alone is called *living*. And on the contrary, such as do not possess faith are called *dead*.

110. Verse 21 : “ And Jehovah God made to the man and to his wife coats of skin and clothed them.” Every one must perceive that *Jehovah God did not make coats of skin for them*. The reason why they are said to be so clothed is, because the most ancient people were described as being naked on account of their innocence, but when they lost their innocence, it is stated that they discovered themselves to be in

evil, which is also denominated *nakedness*, agreeably to the mode of speaking of the most ancient people they are here said to be clothed in coats of skin, which signifies spiritual and natural good. Their being in spiritual and natural good is evident from what was remarked concerning them, from verse 1 to 13 of this chapter, as well as from its being here related that *Jehovah God made them a coat of skin and clothed them*, for it here treats of the first—and more especially of the second and third posterity of the Church, who are endowed with such good. Celestial good is not *clothed*, because it is inmost and innocent.

111. Verse 22: “And Jehovah God said, Behold the man was as one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever.” *Jehovah God* is first mentioned in the singular, and afterwards in the plural number, because by *Jehovah God* is meant the Lord, and at the same time the angelic heaven. *The man’s knowing good and evil* signifies his having become celestial, and thus wise and intelligent; *lest he put forth his hand and take also of the tree of lives*, is, that he should not be instructed in the mysteries of faith, for otherwise it would be impossible for him to be saved to all eternity, which is *to live for ever*. Here are contained two arcana:—First, that *Jehovah God* signifies the Lord, and at the same time heaven; and, secondly, that had they been instructed in the mysteries of faith, they would have perished eternally.

112. It is to be observed, with reference to the first arcanum, that by the expression *Jehovah God*, is meant both the Lord and heaven; and that, for a mystical reason, the Lord is sometimes called in the Word *Jehovah* only, at others *Jehovah God*. Although *God* only is mentioned in the first chapter, it is said in the plural: “Let us make man in our image;” nor is he denominated *Jehovah God* until the subsequent chapter, which treats of the celestial man. He is called *Jehovah*, because he alone is or lives—thus from *essence*; *God*, because he can do all things—thus from *potency*; as is evident from the Word, where the names are distinguished. On this account every angel or spirit who conversed with man, and who was supposed

to possess any power, was called God, as appears from David: "God standeth in the congregation of God: he will judge in the midst of the gods." Since, however, the angels do not possess the least power of themselves, as they indeed acknowledge, but solely from the Lord; and as there is but one God, therefore by *Jehovah God* in the Word is meant the Lord alone: where, however, anything is effected by the ministry of angels, as in the first chapter, then he is spoken of in the plural number. Here, also, because the celestial man, being a *man*, could not be put in comparison with the Lord, but with the angels only; therefore it is said: "The man was one of us, knowing good and evil"—that is, was wise and intelligent.

113. The other arcanum is, that had they been instructed in the mysteries of faith, they would have perished eternally—signified by the words, "Now, lest he put forth his hands and also take of the tree of lives, and eat, and live for ever;" on which it may be observed, that when men became inverted as to the order of their life, and were unwilling to live, or to become wise except from themselves, and from *proprium*, then they reasoned about everything they heard respecting faith, whether it were so or not; and because it was from themselves, thus from the knowledge acquired through the medium of their senses and from science, it necessarily led to denial, and then also to blasphemy and profanation, so that at length they did not scruple to commingle what is profane with what is holy. When man thus acts he is then so condemned that in the other life there remains for him no hope of salvation; for the ideas commingled by profanation remain associated, so that whenever a holy thought presents itself to the mind it does so conjoined with the idea of something profane, and consequently prevents the possibility of being any other than that of the damned. The association of ideas in the mind of every individual is exquisitely perceived in the other life, even by spirits in the world of spirits, and much more so by angelic spirits; so exquisitely, indeed, that from the presence of a single idea they become acquainted with a man's quality. The separation of profane and holy ideas, when thus conjoined, cannot be effected except by means of such internal torment,

that if a man were aware of it he would as cautiously avoid falling into profanation as into hell itself.

114. The Jews were so prone to profanation that the mysteries of faith were never revealed to them, so that it was never explicitly declared to them either that they should live after death, or that the Lord would come into the world to save them. Nay, they were, and still are, kept in such ignorance and blindness, that they neither have known nor now know of the existence of the internal man, or, indeed, of anything internal; for had they known these, or did they now know so as to acknowledge them, such is their nature that they would profane them, and thus preclude them from all hope of salvation in another life. On the same account, likewise, all the mysteries of faith were hidden from them, and concealed under the representatives of their Church; and such was the style of the prophetic writings for the same reason.

115. Man acquires to himself a life according to the persuasions which he embraces, or, in other words, by what he acknowledges and believes. That of which he is not persuaded, or which he does not acknowledge and believe, can in no degree affect his mind; and, therefore, it is impossible to profane what is holy without a previous persuasion and acknowledgment that it is so, and at length its denial. Those who may know, but do not acknowledge, are as if they knew not, or like persons acquainted with matters of no consequence. Such were the Jews about the time of the Lord's advent, and therefore they are said in the Word to be vastated or wasted—that is, to have no longer any faith; and for the same reason they are still kept vastated by their lust, and particularly by their avarice, so that although they heard of the Lord a thousand times, and that the representatives of their Church are significative of him as of every particular, they would yet acknowledge and believe nothing. This, then, was the reason why the antediluvians were cast out of the Garden of Eden and vastated, so as to be no longer capable of acknowledging truth.

116. From these observations it is evident what is meant

by the words, *Lest he put forth his hand, and take also of the tree of lives, and eat and live for ever.* *To take of the tree of lives and eat* is to know even so as to acknowledge whatever is of love and faith, for *lives*, in the plural, are love and faith; and *to eat* signifies here, as before, to know. *To live for ever* is not to live in the body for ever, but to live after death in eternal damnation. A man who is dead (spiritually) is not called *dead* because he is about to die after the life of the body, but because he will live the *life of death*, for *death* is damnation and hell. The expression to *live* is used with a similar signification by Ezekiel: "Will ye hunt the souls of my people, and make to *live* souls to you, and profane me with my people, slaying the souls which should not *die*, and making the souls to *live* which should not *live*." (xii. 18, 19.)

117. Verse 23: "Therefore Jehovah God sent him forth from the Garden of Eden to till the ground from which he was taken." *To be cast out of the Garden of Eden*, is to be deprived of all intelligence and wisdom, as is manifest from the signification of a *garden*, and of *Eden*, as given above; for a *garden* signifies intelligence, or the understanding of truth, and *Eden*, being significative of love, signifies wisdom, or the will of good. *To till the ground from which he was taken* signifies to become corporeal, such as he was before regeneration, as was shown above (verse 19), where a similar expression occurs.

118. Verse 24: "And he drove out the man; and he made cherubim from the east to dwell at the Garden of Eden, and the flame of a sword turning itself to keep the way of the tree of lives." *To drive out the man* is to deprive him entirely of all the will of good and understanding of truth, so that he is separated from them, and is no longer *man*. It here treats of the sixth and seventh posterity, which perished by the Flood, and were altogether *cast out of the Garden of Eden*, or from all understanding of truth; and thus ceasing, as it were, to be *men*, they were left to their insane lusts and persuasions. *To make cherubim from the east to dwell*, is to provide against his entering into any mystery of faith; for

the east of the Garden of Eden is the celestial principle, from which is intelligence; and by *cherubim* the providence of the Lord is signified, preventing such a man from entering into the things of faith, lest he should insanely enter upon the mysteries of faith from the *proprium*, and the sensual and scientific principle, and thus profane them and destroy himself, is demonstrated by all the passages in the Word where mention is made of *cherubim*. As the Jews were of such a quality, that if they had possessed any clear knowledge concerning the Lord's coming, the representatives or types of the Church significative of him, the life after death, the interior man and the internal sense of the Word—they would have profaned it, and have perished eternally. Therefore this was represented by the *cherubim* on the mercy-seat over the ark, over the curtains of the tabernacle, over the vail, and also in the temple, and it signified that the Lord had them in keeping; for the ark, in which was the testimony, signified the same as *the tree of lives* in this passage—that is, the Lord and celestial things, which belong solely to him.

119. *The flame of the sword turning itself* signifies self-love, with its insane cupidities and persuasions, which are indeed such as to desire to enter into the mysteries of faith, but are carried thence to corporeal and terrestrial things, and this for the purpose of *keeping the way of the tree of life*—that is, to prevent the profanation of holy things. Each particular expression in this verse involves so many important arcana, applicable to the genius of the people who perished by the Flood, that it is impossible to explain them. We will briefly observe that their first parents, who constituted the Most Ancient Church, were celestial men, and had consequently celestial seeds implanted in their minds, whence their descendants possessed seed in themselves of a celestial origin. Seed from a celestial origin is such, that love rules the whole mind, and makes it a one; for the human mind consists of two parts, the will and the understanding. Love, or good, belongs to the will; faith, or the true, to the understanding; and from love, or good, that people perceived everything relating to faith or truth; and thus their mind was single, or a one.

With the posterity of such a race, seed of the same celestial origin necessarily remains, so that any falling away from truth and good on their part is attended with the most dangerous consequences, since their whole mind becomes so perverted as to render a restoration scarcely possible in another life. It is otherwise with those who do not possess celestial, but only spiritual seed, as the people after the deluge, and also the present generation of mankind. There is no love in them, consequently no will to goodness; but still there is a capacity of receiving faith, or the understanding of the true, by means of which some degree of charity can be induced, although by a different process, namely—by the insinuation of conscience from the Lord, grounded in the knowledge of truth and its derivative goodness. Such a state is obviously altogether different from that of the antediluvians, of whose genius, by the Divine mercy of the Lord, more will be said hereafter. There are arcana with which the present generation of mankind are unacquainted, since in modern times none understand the nature of the celestial man, nor even that of the spiritual man, still less the quality of the human mind, and life thence resulting, and the consequent state after death.

120. In this verse the state of these antediluvians is fully described, as to their *being cast out*, or separated from celestial good, and that *cherubim were placed from the east of the Garden of Eden*. This expression—*from the east of the Garden of Eden*—is only applicable to them; for had the succeeding generation been spoken of, it would have been said—*on the Garden of Eden, towards the east*. In like manner, had the words, *the flame of a sword turning itself*, been applied to the present race of men, they would have been transposed thus—*the sword of flame turning itself*. Nor would it have been said *the tree of lives, but the tree of life*: not to mention other things in the arrangement of the words, which cannot be explained, being understood only by the angels, to whom the Lord reveals them; for every particular state contains infinite arcana. From what is here stated of the first man, it is manifest that all hereditary evil existing in the present day was not derived from him, as is

commonly, but falsely, supposed; for it is the Most Ancient Church that is here treated of, under the name of *man*; and when it is called *Adam*, it signifies that *man* was formed from the ground, or that he was made truly *a man*, who was not so previously, by regeneration from the Lord. This is the origin and signification of the name. Hereditary evil, however, is such, that every one who commits actual sin acquires to himself a nature therefrom, whence evil is implanted in his children, and becomes hereditary: consequently it is derived from every particular parent—from the father, grandfather, and great grandfather, and ancestors in succession; and is thus multiplied and augmented in each descending posterity, remaining with each, and being increased in each, by his actual sins; and never becoming dissipated, or losing its baneful influence, except in those who are regenerated by the Lord. Every attentive observer may see evidence of this truth in the fact that the evil inclinations of parents remain visibly in their children; so that a family, yea, an entire race, may be thereby distinguished from every other.

PART IV.

MY ADDRESS TO CHRISTIANS OF ALL RANKS AND DENOMINATIONS.

LONDON, *October*, 1871.

IN addressing you on the "Position of Woman," I will bring under your notice a letter extracted from one of our daily newspapers in April last; also a copy of a letter which was sent to the editor for publication:—

"WOMEN AND POLITICS.

"To the Editor of ———"

"SIR,—I for one thank you cordially for your judicious leader in this day's number—*i.e.*, 'Women, and their Claims to Notoriety through the medium of Political Life.'

"It is strange that even a limited number of men of education and of intellect—members of Parliament—should betray such ignorance of the nature of women and their real mission in the world as to advocate their claim to political franchise. But the opponents to these men—*viz.*, the very large majority of society—hold an unanswerable argument against them. They may call meetings and make speeches, and endeavour to awaken public interest in their cause, but it is useless; women will never possess the political franchise. They themselves repudiate it. They are, in the mass, not indifferent merely, but hostile. Test their wishes in society. Ask the question, addressed, not to 'women,' but to 'ladies' holding a good position in the world of the upper and middle

ranks. What do they say? Not one in twenty but replies negatively—almost with a sneer—at the proposal. They know instinctively their mission in the world. They know their influence over our sex, whom they are born to control. They know that our masculine nature demands for its perfection the softening influence of woman's example, her greater refinement, her purer thoughts, her virtues, her feminine attributes. The less feminine the woman, the less is she likely to become the object of man's affection. Is not the converse of all this true of the opposite sex? The man and the woman together constitute one entire being. Neither can live in their perfect development singly and alone. Each sex degenerates in isolation. Bachelors and old maids almost invariably exhibit some defect of moral development. You will scarcely ever associate with a confirmed bachelor in whose character is not to be observed some feature one would wish absent.

“We all know woman's primary mission in the world. Can a woman be supposed to have realized the first end of her existence whose heart has never responded to the cry of her first-born child? Be assured the husband and wife are one, and one only.

“Who, in these days, will question the possession by woman of an intellect, often of a high order? Who will question the necessity for its cultivation? There are branches of knowledge especially their own, on which man cannot encroach. There are branches of knowledge in endless variety common to the two sexes—literature, modern languages, several departments of science, the arts, music, and others. There are also branches of knowledge which are and ever have been, from their very nature, the especial province of man, which demand his higher and sterner form of intellect—the learned professions, advanced mathematics, and especially the knowledge of government—viz., politics. Would you desire to alienate the sexes? Would you inoculate the feminine mind with masculine pursuits, bring them within the range of political life, or, more repulsive still, let them study the morbid products of disease in the human body, let them for ever befool

their delicate hands with human dissections and similar pursuits? Perhaps no idea can reach the minds of men so gross and so repulsive as that conveyed by the study of anatomy and surgery by a modest and delicate woman.

“There is one point I feel quite certain upon—viz., that these gentlemen, whatever their rank in the political world, possess a curiously defective insight into the real nature and requirements of women, and of their true value to the world.

“I am, Sir, your obedient servant,

“F. C. S.”

“LONDON, *April*, 1871.

“*To the Editor of* ———

“SIR,—In glancing over the *too narrow* views of ‘F. C. S.’ I feel certain that many ‘ladies’ who are worthy the name of ‘woman,’ could easily refute his shallow arguments. He says: ‘Ladies know instinctively their mission in the world; they know their influence over our sex, whom they are born to control. They know that our masculine nature demands for its perfection the softening influence of woman’s example.’

“If, as ‘F. C. S.’ asserts, ‘*woman is born to control man’s affections,*’ would it not be well to give her the opportunity of acquiring knowledge sufficient to enable her to perform so important a work to man’s advantage?

“‘F. C. S.’ says: ‘Can a woman be supposed to have realized the first end of her existence, whose heart has never responded to the cry of her first-born child?’ I would ask, Has woman no higher mission in the world than that of becoming a *natural* mother?

“‘F. C. S.’ says: ‘Would you inoculate the feminine mind with masculine pursuits, bring them within the range of political life, or, more repulsive still, let them study the morbid products of disease in the human body, let them for ever befoul their delicate hands with human dissections and similar pursuits?’ I say, the man who can see nothing so gross and so repulsive as that of a modest and delicate woman studying

anatomy, must indeed be blind to the depravity of human-kind, and it is high time for women of sense and enlightenment to come to the rescue.

“ Would any member of the London School Board presume to think that Mrs. Garrett-Anderson has befouled for ever her hands in the pursuit of knowledge? And, what is better still, the power of her mind has helped to prevent the Book of books being withdrawn from our children’s schools. Why should Britain’s daughters be denied the opportunity of acquiring that knowledge in the universities of England and Scotland which Miss Garrett obtained in foreign lands?

“ If the proper study of mankind be man, why should not the proper study of womankind be woman, and thus prevent much unnecessary misery?

“ There are many honest-minded, good women who would willingly work hard and well, though they might be undervalued and hooted at by others who are contented to pursue the path of ease and guile, leading men to ruin. Many might say with Mrs. Torpey, ‘ I am alone to blame ;’ but few are so honest as to acknowledge that their own self-love, love of delicate hands, peevishness for fashionable amusements, &c., &c., do lead good men astray.

“ How much better if woman were taught to be a helpmate to man ; to cheer him on in the path of labour, honour, and duty ; or, if it be her lot to fight the battle of life single-handed, why not allow her to follow a proper course? The time will come when justice will be allowed to all, and woe to the man who opposes might against right.

“ Yours respectfully,

“ A WIFE AND MOTHER.”

I looked for this letter appearing in the newspaper, but never found it ; so I supposed the editor had considered it improper ; consequently, I put it down as one instance of woman’s efforts being checked by “ *man’s wisdom.*”

We look around and see churches and clergymen in abundance, yet in every newspaper are recorded heart sickening scenes, consequences of the *imperfection* of “ *man’s wisdom.*”

Yet we are constantly told that as woman is a creature *inferior* to man, she must yield to "*man's wisdom.*"

At a discussion on Woman's Rights, I heard a gentleman give his opinion that equal social and political rights are impossible, because the sexes are not equal in their creation. He said woman was made out of man, and for man, because it was not good for man to be alone, and she was made to be his companion; nobody, therefore, but an advocate of Woman's Rights could say that such a being was made man's equal—a fact which both the Old and New Testaments asserted, and which, to his mind, was a strong argument for the truth of the Holy Scriptures; that Christianity would not sanction equality. He could bring forward many texts in the New Testament which distinctly affirm the supremacy of man. This gentleman was asked to explain the verse, "*God created man, male and female, in His own image.*" He answered that he could not explain these words, but believed they spoke of a creation anterior to that from which we have sprung, and referred to a book, written by a lady, entitled "*Pre-Adamite Man.*"

It appears to me that this gentleman's ideas proceed from one of those *artificial systems* which will pass away as the true light shineth.

In the work, "*Pre-Adamite Man,*" the lady states that there were two distinct creations, belonging respectively to periods far removed from one another, and occurring under conditions extremely different. She thinks some great overturn had extinguished the existence of the vegetable and animal world, and had snatched from the earth the first creation. She says there was not *a man* left to till the ground, and that the second creation was in all respects a contrast to the first. Adam was alone, but God at length provided for him the companionship he craved, &c., &c. Adam gave names to the brute creation, but was still alone. The serpent, she says, was more like him than any other *beast*. For Adam there was not found a help-meet for him; hence arose the necessity for the formation of *Eve*.

The female of the sixth day had been made by the same

process as the male—they were both created simultaneously; but in the case of Eve, she drew her being from the man. In her husband she saw her lord, her stay, and her defence; and while it was the grand first lesson of God to Adam, that he should rely on himself directly and solely, to Eve he pointed out an earthly head—under himself, indeed, but over her—in whom she might repose her confidence, and to whom she might apply in her necessities; at once her guardian, her teacher, her provider, and her husband.

On seeing such *erroneous ideas* as those set forth by a lady, we need not be surprised to see this gentleman fancy himself to be a *superior* creature because he happens to be of the male sex. Yet we have men among us who would not be led to believe in such nonsense; but as some gentlemen are so easily led astray by ladies, I think it would be well for all of us if we could discover in the *true sense* our being “*created in the image of God,*” and if all of us could be convinced of the fact that “*it is the mind (not the sex) that makes the body rich.*”

LOVE AND WISDOM.

“There are two souls whose equal flow
 In gentle streams so calmly run,
 That when they part, they part—ah, no!
 They cannot part; these souls are one.”

But they did part company in Eden (*to external appearance, at least*), and were re-united again in the person of Christ, who in Himself was an embodiment and representation of the Divine love and wisdom; again they parted company (*to external appearance*) when He ascended up on high, leading captivity captive. In the golden age which is at hand, they will again be re-united on earth in the man and woman who are “*re-created or built up into the image and likeness of God.*” His Divine love will be represented by *woman*; His Divine wisdom by *man*—the woman receiving His wisdom through the man, the man receiving His love through the woman, and thus be restored to the *quality* of

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the first creation; which *quality* left the earth, but which, being restored, will remain.

But the woman whose mind is built up out of the *natural* man will worship and flatter him, and draw him down to destruction. We have an instance of this in the case of Mrs. Davis (*a woman not in Christ*), who had the hardihood to say in her defence, "*I forfeited husband and character in trying to add to his happiness.*" Her flattery and artful allurements were the mediums of delusion to her moon; falsity, brand, fiction, and folly were the stars to bedeck her brow; like her mother Eve, her fair, smooth speech did overcome the man who might have been an image of God, and her serpentine arts made him "lord of creation," whom she did *pretend* to worship and adore, for the purpose of making him subservient to her wishes; and this she called "*adding to his happiness.*"

Would that every woman were taught to fill some useful and honourable position in life; and when woman's love is of a nobler quality, wise men will make her way easier. Every one will not have so much to contend with as Miss Jex Blake has had; neither can every one have the satisfaction and the glory of being a pioneer in a proper direction, and of overcoming the evil impediments which intersect the way to the attainment of *necessary knowledge*.

Every man (clergyman or layman) who hath within him a proper love of God and of humanity, will see and feel it to be his duty to assist woman to the attainment of true and necessary knowledge; for on her knowledge rests the *quality of her love*.

As is evident, love is the most powerful of all realities; and as woman is the representative of love, it must depend *solely* on the *quality* of that love for the ultimate success of man's Divine wisdom. And since "the Word" is the only *Infallible* Man the world has ever seen, it follows that "the Word" is the Man of greatest wisdom; therefore, the strongest and most enlightened wisdom must be received by woman from "the Word;" for no man, however learned he may be, can presume to contain so much wisdom as "the Word,"

unless, indeed, such men as Mr. Voysey and Dr. Temple, who presume to rectify "the Word." But in Daniel we read: "*Thou sawest iron mixed with the clay of mud; they shall mix themselves together by the wisdom of man, but they shall not cohere the one with the other, as iron is not mixed together with clay.*" And at this day revelation is only given by "the Word;" genuine revelation to those who are in the love of truth for the sake of truth, but not to those who are in the love of truth for the sake of honours and gains as ends. But with those who love the Lord, heaven *flows in* and illustrates; whereas they who love Divine truth for the sake of honours and gains as ends, avert themselves from the Lord to themselves and to the world. With them influx and illustration cannot be given; these also, since in the sense of the letter they keep the mind fixed in themselves, and in their fame and glory, apply that sense to such things as favour their own loves. And such views as a man wishes for he can fancy he sees; consequently, this gentleman thought he could prove from Scriptures that woman is a creature inferior to himself. Nevertheless, the oldest revelation we have informs us that "*the wisdom of the woman shall bruise the head of the serpent;*" and the latest revelation speaks of "*a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars.*"

The one *Infallible Man* was introduced to our world by woman; His second advent will also be ushered in by the combined efforts and virgin-contemplation of woman. The veil of prejudice, superstition, and injustice which darkens our region will be rent asunder by woman's intelligence and clearness of perception. It is evident that woman is more closely allied to the spirit-world than man, and nature was only created to clothe what is spiritual, and to preserve it in a corresponding form in the ultimate sphere of order; and it is only love of Divine order that will regenerate mankind, for all things that exist according to Divine order correspond to heaven; so all things that exist in contrariety to Divine order correspond to hell.

Rationalists, who in spirit are immersed in Egyptian dark-

ness, can see only from their *natural principle*, and the science thence derived. Thus, becoming wise in their own conceits, they are bold enough to condemn what they cannot comprehend; they cannot comprehend the term God-Man, but reject the idea as an absurdity and "*an insult to their manhood.*" The time has, indeed, come when the daughters of truth must exercise that Rationalism which they are capable of deriving from "the Word." Mrs. Ellis says: "*However good a man a husband may be, still there is much between a woman's heart and her God.*" Woman it was who anointed the head of our Lord with precious ointment. The chosen disciples murmured, but He approved, for woman's perceptions are clearer than man's, and better adapted to penetrate the unseen; and in matters of religion no man is allowed to stand between the woman who is in Christ and her God, for her body is the temple in which the Holy Spirit dwells, and her inmost heart is the holy of holies, from whence her intelligence is directed to perform her duties in life, and in temptations to overcome and trample down the evils which beset her path. Such only as do not yield to, but overcome temptations, are able to direct others.

" Though He felt temptation's power,
 Unconquer'd He remain'd ;
 Nor, 'midst the frailty of our frame,
 By sin was ever stain'd."

But during his abode in the world He made his human nature Divine, by which he enlightens not only the internal spiritual existence, but likewise the external natural, both of which must be enlightened in order that the man or woman may enjoy the daylight of truth. His government, which is called Providence, acts according to order, continually and eternally, in conformity with the laws of its own order, which it cannot contradict or change as to a single tittle, because order with all its laws is Himself. He is perpetually present with every one, striving and acting upon them, but never forces their free will; for, if forced, *their power* of abiding in God would be destroyed, and nothing would remain but the abiding of God

in them, as is common to all, whether on earth, in heaven, or in hell, for it is hence that they derive their respective principles of power, of will, and of understanding. The recipient abiding of man or woman in God is, however, only effected among those who live according to the laws of order prescribed in the Word—such become images and likenesses of Him, and to such paradise is given for a possession, and the fruit of the tree of life for food; while others assemble about the tree of the knowledge of good and evil, and converse there with the serpent, as the Rationalists of the present day are doing. With Darwin, they believe themselves evolved to the headship of the *ape creation*, and, looking downward, perceive in themselves the highest type of such creatures.

Woman's region exists between man and the spirit sphere, and unknown to him she leads him to heaven, or to hell.

It would be well if all men were capable of discerning whence their medium spirit-director (be she mother, sister, wife, or daughter) receives her promptings—whether from good or evil influences. There is not so much need for the cry "*Woman's rights*," as there is for a *means* of convincing *every woman* that it is her *duty to act aright*, because on that depends the weal or woe of mankind; just in so far as a woman inclines to a life of usefulness, to the same degree will she acquire useful and saving knowledge.

Let her obtain all the intelligence she can get from man, but she must derive her guiding and protecting knowledge from the Divine Man, who rules in first principles and in ultimates, and all things from first principles by ultimates. If mothers would only teach their daughters *usefulness* instead of fancying them *too good* for anything but accomplishments, then the result would be very different.

It appears to me that if we knew more of the sentiments of our Mother-Queen, we would not give credit to the assertions of Professor Christison with regard to the Queen's opinion on female doctors, for no doubt the sentiments expressed by the Prince of Wales, the other day, in Ireland, are the outcome of his mother's early instruction; and no doubt the Queen of Nations would rejoice that the sons and daughters of her

people would act on the principle "*that they will not be useless appendages of the State, but will do all they can to serve their country.*"

It cannot be said that wise and good men will not allow woman her rights, seeing that woman stands at the head of the State. It must be that the men who are *intermediates* between the Queen and her distant daughters turn the Queen's expressions into a shape, and mould them so as to serve their own little narrow selfish designs; but those designs will be frustrated, for

"Virtue may be assail'd, but never hurt;
Surprised by unjust force, but not enthrall'd;
Yea, even that which mischief meant most harm
Shall in the happy trial prove most glory.
But evil on itself shall back recoil,
And mix no more with goodness."

Let us form "A Woman's Theological and Political Discussion Society" in London, with as many branches throughout the kingdom as possible, and let it be so constituted as to be able to grapple with any subject, and discuss its merits on any plane from the highest to the lowest principles, and give it power enough to effect the *work of destruction* which *woman against woman* has to perform, and which would ultimate in the dawn of a brighter day, in the elevation of humanity. Let the society be composed of women of all denominations, if the Bible be their creed. Let there be a means for uninterrupted communication between this society and the head of the Government, and let it be a means of enabling woman to raise the standard of morality among the young of her own sex, so as to benefit future humanity.

In that little work on marriage, dedicated to H.R.H. the Princess Louise, and the Most Noble the Marquis of Lorne, by Bruce, I find that the writer's views are of much the same *quality* as those expressed by the gentleman at the Discussion Society. He says: "*As God is love itself and wisdom itself, man was created to be a recipient of love and wisdom from Him. Man has, therefore, two distinct faculties for the reception of life from God—a will for the reception of His*

love, and an understanding for the reception of His wisdom." But he seems blind to the fact that the *quality* of man's love is regulated by the quality of the love of the woman who has most influence over him. The head of John the Baptist is one instance; and we have only to look around us to see that such is the fact.

On page 10 he says: "*In what appears as a second account of the creation, it is not simply stated, as in the first, that God created man, male and female, but that He first formed man from the dust of the ground, and afterwards made woman of a rib taken out of the man's side. We here find the same general truth, that 'man' includes both male and female, but we acquire the additional particular truth, that 'woman was taken out of man.' Through the thin veil of this allegory we may discern this truth, that the feminine principle is a derivation from the masculine wisdom."*

This erroneous idea it is that is working all the mischief among us. Its first conquest was in Eden, and it has been filling the world with misery and woe ever since.

Page 15. "*The love which man has for his own wisdom is the rib, the intellectual selfhood, which is taken out of the man, and is made into a woman, by which she becomes bone of his bone, and flesh of his flesh. By this beautiful act of creative wisdom, that which would have become in man the narrowest and most debasing self-love has been transformed into an object of the most disinterested and ennobling affection. At the same time, it is provided that the wisdom of the man shall still be loved, and he still loved for his wisdom, not by himself, but by another dearer to him than himself, whose love shall have a continual tendency to improvement and happiness. By this means it is also provided that the man shall be preserved in the single love, the love of growing wise, and the woman shall be kept in the single love, the love of the man's wisdom, from which they derive their faculty and inclination to reunite, so as again to become, as it were, one man."*

I have observed many instances of this kind of love—the woman in her *innocence* and *ignorance* worshipping the

husband whom she loves, and seeking no higher wisdom than that which he possesses. The consequence is, the blind lead the blind, and both fall into the ditch; in some cases to bankruptcies in business, and in others to the destruction of the man's brain.

Page 16. "*The Scripture teaching that the woman was created from the man and for the man, is not, however, merely an historical fact in her physical creation, but is a constant operation in the formation of her mind.*"

Does the writer mean to say that the "*physical creation*" of the woman was actually out of the rib of the man? Then he says: "*Woman does not effect, and does not appear to have the power of effecting, her own enfranchisement and elevation.*" I would ask him, How can she effect her own enfranchisement, so long as the tyrannical power of "*man's wisdom*" dominates? He says: "*Happily it is not in her nature either to cultivate or employ intelligence.*" This woman he describes "*governs by influence indirectly through the man.*" And what does the *indirect influence of such woman lead to?* And why should man be "*the prime agent in building up the female mind?*" Hence the affectional nature of woman is built upon the intellectual nature of man, and is bone of his bone, and flesh of his flesh, and can only properly be called *wo-man*, because she is taken out of the *natural man*. In the case of Miss Jex Blake, we see a proof of the height of the intelligence to which the merely *natural man* will allow woman to rise, and so long as man is allowed to possess unjust dominion over woman, we may expect a continuation of that degradation brought upon her in Eden; but there is no doubt that if she were properly educated her mental faculties are equal to, if not superior to those of man. Yet it seems to be the prevailing opinion among men of all classes that woman's inferior intellectual acquirements are a consequence of her inferior capabilities, without taking into consideration the fact that she is not allowed equal opportunities of gaining knowledge, and of being built up into an image of God as well as man. If such opportunities were offered her, and if she embraced them, then the marriage of such separate yet united intelli-

gences would make a perfect union of love and wisdom; but woman need not expect to obtain such knowledge through the clergy; for, go to what church we may, we never hear a word said about the position of woman. Whenever a virgin or wife is mentioned in Scripture, the clergyman always manages to make it appear that the bride and wife mean the Church; whereas I presume to think that in the *inner meaning*, as well as in the literal sense of "the Word," we can find that woman is the Divine ultimatum; recipient of the celestial-spiritual-nature from the Lord, which nature returning permeates all *human nature*. This view of humanity is what I want to bring to light. I am convinced of its *reality*, but I know that the *natural man* will not admit it; therefore, in contending for Woman's Rights, when she is right, and in trying to deprive her of power when she is wrong, woman must be assisted by Christian man; for *love in woman (its ultimate)*, of however high an order, cannot produce visible results of a higher nature than the *wisdom in man (its ultimate)* is capable of bringing forth *to use*. This proves that *spiritual nature* acts in a *reverse* order to *human nature*: consequently, whatever of thought or intention is mentally pure and good proceeds from woman, but it cannot produce the good effects which it is capable of producing, until it is constituted into the form of "*a society*," and able to act. At present good women's efforts are like water scattered on the ground, for want of a receptacle to hold them together, in which the combined efforts of married and unmarried intelligent women could produce wonderful effects for good, and would implant in the minds of young women proper *motives and ambitions*. The clergy may say, as has been said, to a woman who answered thus: "*You recommend that I should determine with Paul to know nothing among men save Christ and him crucified.*" But why am I not to know everything which it is necessary for me to know? I joyfully determine to comply with, as far as in me lies, every injunction of Christ's, and to endeavour to imitate Him in all His imitable perfections. He was possessed of knowledge, or how could He have detected that the magical world of Satan, which spread out its splen-

dours around Him, was but a phantom, an appearance, an empty show? Though He was at the time a weary and disconsolate man, all alone on the desert mountain; it was not for lack of humility that He would not bow to the majesty of Satan (God-like). What, then, was it, but a thorough knowledge of good and evil that prevented Him yielding? Alas! how many who set out fair in youth, with a resolution to run the Christian course, are baffled on this mountain, and that through want of sufficient knowledge. Were the Christian philosophy only taught, instead of the anti-Christian, what a blow it would bring to the power of Satan and his alluring arts—how many it would save from going down into "*Egyptian darkness*," through which darkness the Saviour cannot be seen, but only in the form of "*a bleeding sacrifice, keeping back the vengeance of an angry God*." And not until after they have been subjected to troubles of one sort or other, do they ever think of returning Zionward; but when they do return, I dare say Paul's preaching may be of great service to them. But it is not through this darkness, that they who follow in the footprints of the Redeemer look, and the higher they climb the prospect gets brighter and clearer, and the *appearances* of "*redeeming love*" become more and more glorious. Let us, then, encourage *young* adventurers to follow the *directions and example of the Guide*, to be firm in trials as He was; and sure as angels appeared to minister unto Him, after the defeat of Satan's scheme, so sure will they be supported, and enabled to defeat the schemes of wicked men.

"The omniscient God, whose notice deigns
To search the heart and try the reins,
Will save them from the cruel hands
Of men who fear not God's commands."

For those who could not, or would not, come into the bra-ving influence of such societies, the clergy might still be of great benefit; but the only way of Government to solve the difficulties of the present crisis is to give equal rights and equal standing to man and woman, according to *merit* and *justice*.

The woman who yearns for a seat in the Houses of Par-

liament may ask herself this question—*What is the motive that prompts the desire?*

If woman admit that her wisdom and intelligence proceed from man, or from books written by man, then it would seem presumption in woman to dictate to man. But if it be admitted that woman is capable of being a recipient of love from a higher source, then it must be granted that woman is on that account better adapted to regulate love's influences, and might, with all propriety, exert her intelligence in instructing and directing the young into the paths of honour and duty; but I don't think she would find the Houses of Parliament a proper field for such operations.

A man-member of Parliament will do well to imitate the Divine Man in combating against existing errors, and introducing laws that will allow woman to be independent of others, by *being dependent* on her own exertions for a livelihood and a useful position in life.

A woman-member of "*a party of progress*" will do well to receive all the information she can get from man, but to let that knowledge be regulated by instructions received from "the Word;" thus will she be in Christ and know Him.

His disciples thought they knew Him; but how little they knew is evident in the surprise they expressed from time to time. How little professing Christians, and how little the clergy of the present day, know Him, is evident from their actions and expressions; therefore, it is necessary that *mothers* should possess knowledge of a higher order than that held by the clergy, so as to be capable of instructing their young ones into a knowledge of the simple laws of Divine order and progress, before their organic functions have been formed to acts of deception and guile. Let the young be taught to know that the *regenerating* field of action in man or woman is from the heart upwards, and that the functionaries residing in the higher regions of the human mind should keep in order the subservient retainers who occupy their various respective positions; whereas the *degenerating* field of action in the man or woman who knows not Christ is from the heart downwards and outwards, and all the functionaries in high places they

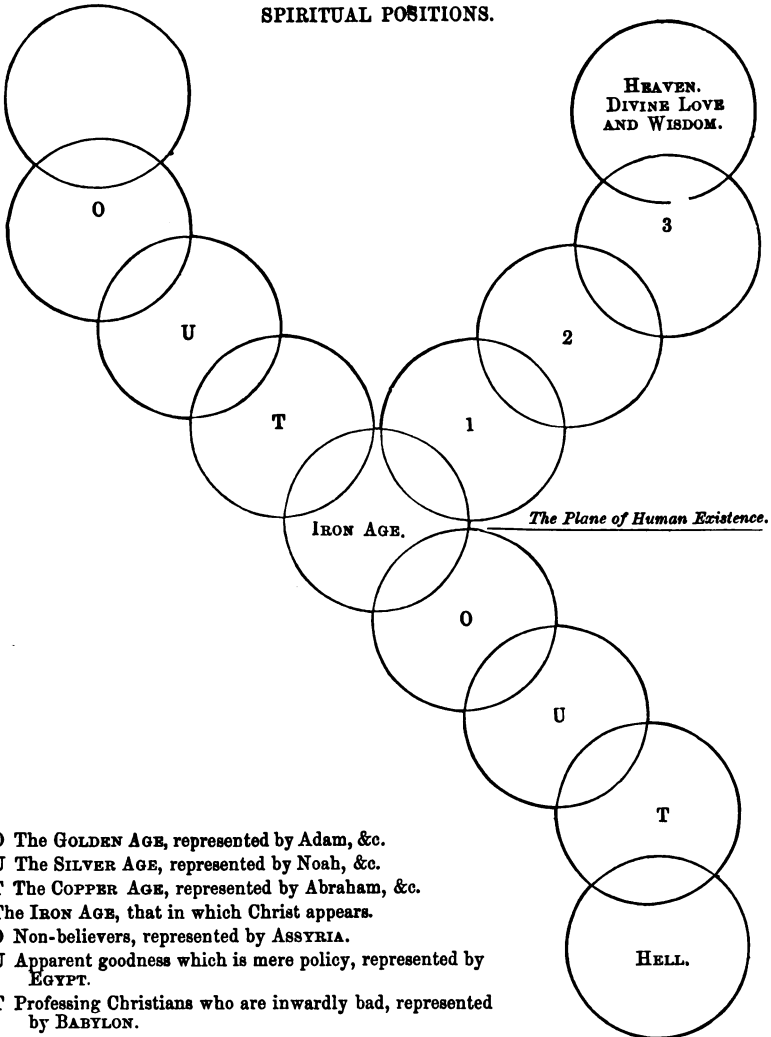
make subservient to the demands of the lowest ranks in their body of humanity; consequently, in them the Divine order is controverted.

The woman in whom love operates from the heart outwards is the most powerful over the *unregenerate* man, because she flatters his selfhood, and by this means blindfolds him; and if, at times, he feel disposed to receive more light than she can give, she instantly drags him down to her own level, and will not allow him to rise above *the quality of her own nature*.

The woman (virgin or wife) who does know Christ is guided by an instinct which leads to the true expression of facts, and while moving among the best or worst of peoples on "*The plane of human existence*," her mental capacities are always open upwards, and receptive of influences of highest wisdom; and, as her aspirations are high and holy, her expressions wound the great and mighty—a fact which at the time she is not aware of, but when she has in safety reached the tablelands, she can afford to look back over the way by which she has come, and is enabled to see that the efforts made by those great and mighty ones to destroy and smother her onward progress, were turned by Providence to be a means of helping her forward. Her protection was not in man, but in those unseen influences proceeding from highest wisdom; and in her inmost heart she can now say to the Divine Man, "*Thy philosophy, Satan's philosophy, quite overcame*." In the fulfilment of her duties we find her devoting more of her time to book-keeping than to fiction; she will not stoop to the meanness of keeping up empty appearances on credit, so there is no danger of her husband's name appearing in the roll of bankrupts. In her girlhood she was taught to understand that life was given for nobler purposes than to be trifled away in silly amusements, and that time should be employed in some *useful* pursuit. With the poet, she would endeavour to leave the world in a better state than she found it.

This idea of spiritual positions she has adopted, and sees in it the outcome of God's power, the declension of mankind, the restoration to order in the wise and good, the continued declension in such as are kept in order by external restraints,

SPIRITUAL POSITIONS.



- O The GOLDEN AGE, represented by Adam, &c.
- U The SILVER AGE, represented by Noah, &c.
- T The COPPER AGE, represented by Abraham, &c.
- The IRON AGE, that in which Christ appears.
- O Non-believers, represented by ASSYRIA.
- U Apparent goodness which is mere policy, represented by EGYPT.
- T Professing Christians who are inwardly bad, represented by BABYLON.
- 1 Whence proceeds support to the Christian in natural good and truth.
- 2 Whence proceed spiritual-natural support and direction.
- 3 Whence proceed celestial-spiritual-natural support and guidance.

LOWEST HELL, WHENCE ARISE FALSIFICATIONS, DELUSIONS, AND ALL MAGICAL ARTS.

such as the fear of the law, the love of honour, gain, reputation, &c., &c.

The natural-man does not perceive heavenly things unless the Lord flows-in and gives illumination spiritually, for genuine reasonings exist from the influx of heaven into the spiritual-man, and thence by the rational into the sciences and knowledges which are in the natural-man, by which the spiritual-man confirms himself. This way of reasoning is according to order; but the reasonings which are effected by the natural-man, and still more those which are effected from the sensual-man, are altogether contrary to order, and sensual-men cannot speak or think from their own spirit with themselves otherwise than in favour of nature—consequently, in favour of things corporeal and worldly—because they think from the sensual principle, and not from the *spiritual*. They are even altogether ignorant of what the spiritual principle is, because they have shut their spiritual mind, into which heaven, by virtue of its light, flows; consequently, their organs of reception are open towards falsification, delusion, and all magical arts; so it is not difficult to see what the woman must be, whose mind is formed from such intelligences.

The first and highest circle in Spiritual Positions may represent that state of which we are not informed, from which humanity has descended, and to which it will return.

The golden age embraced that period of time in the world's history, and in the Most Ancient Church represented by Adam and Eve; however numerous the population may have been, or however extended the period of time, we know not; but we see its declension or outward progress, and final disappearance, when a new dispensation was ushered in, represented by Noah, his family, &c. Though the celestial good of the golden age was withdrawn, still it existed within the spiritual good of the silver age; and when the spiritual good of the silver age was withdrawn, still it existed, together with celestial good within it, in the natural good of the copper age, represented by the Israelites; and when natural good no longer existed among them, the celestial-spiritual-natural good was represented in the child Jesus, born of the Virgin

Mary. The golden age will be restored when man possesses wisdom and intelligence sufficient to discern that woman stands between him and the spirit-world—the influx therefrom leading him to good or evil—and when he has sense enough to resist the evil, and cleave to the good. The iron age is that into which Christians are born, and in it the Lord was made man, and clothed His divinity with humanity from first principles to ultimate. The Divine humanity, from which heaven subsisted before the coming of the Lord, was no longer adequate to the support of all things, because man, who was the base of the heavens, fell away, and destroyed the order according to which they were established. When the Lord appeared in humanity, the Church was in a state of spiritual darkness, for there was no longer any faith of good and truth. When this is the case in the Church, or rather in the country where the Word is possessed and read—that is, when men are such in the thoughts of the heart, although not such in the doctrine of the lips—then there is the abomination of desolation spoken of by Daniel, by whom is signified things prophetic concerning the Lord's coming, and concerning the state of the Church.

Vastation is much treated of in the prophets, and by it, in the literal sense, is signified the vastation of the Jewish and Israelitish Church, but, in the *internal* sense, is signified the vastation of the Church in general; thus also the vastation which is now at hand. "*Then let them which are in Judea flee into the mountains,*" signifies that they who are of the Church must not look elsewhere than to the Lord—thus, to love towards Him, and to charity towards their neighbour. According to the sense of the letter, the meaning would be that when Jerusalem was besieged, as was the case, by the Romans, then they should not betake themselves thither, but to the mountains. "*When ye shall see Jerusalem encompassed about with armies, then know ye that desolation is near; then let them who are in the midst of it depart out, and let not them that are in the countries enter thereinto.*" In the sense of the letter Jerusalem is understood, whereas in the *internal* sense it is the Church of the Lord; for all things which are

recorded in the Word concerning the Jewish and Israelitish people are representative of the Lord's kingdom in the earth. All and singular things also were such as to be capable of representing the celestial and spiritual things of the Lord's kingdom, and they were effected in order that they might represent such things; by this means it became possible so to write "the Word" that it might be according to the understanding of the angels attendant upon man. This likewise was the reason why the Lord spake in like manner, for had He spoken otherwise His Word would not have been adequate to the understanding of the angels; thus it would neither have been received by man, nor understood by angels.

"*He who is on the housetop, let him not go down to take anything out of the house,*" signifies that such as are principled in the good of charity should not betake themselves to those things which appertain to doctrinals of faith. "*Housetop*" signifies the *superior* state of man—thus his state as to good; but those things which are beneath signify the inferior state of man. "*And he who is in the field, let him not return to take his clothes,*" or coat, signifies that such as are principled in the good of truth should not betake themselves from the good thereof to the doctrinal of truth, for these are only clothing, or raiment, for good. Any one may see that things of a deeper nature lie concealed herein than what appear in the letter, for the Lord himself spoke them.

There are three degrees in the heavens, consequently three degrees of the human mind. Those three degrees, in their respective states of excellence, are like gold, silver, and copper.

From the first chapter of Genesis to the twelfth, or rather to the account of Heber, the narratives are not matters of true history, but compositions in the form of history, signifying, in the internal sense, things celestial and spiritual. In the twelfth and following chapters the narratives are not compositions in the form of history merely, but matters of true history. These, in the internal sense, equally signify things celestial and spiritual.

With Abraham originated the outer, the natural and representative Church. The Church preceding this had become

falsified and adulterated, and consequently its external worship also, the state of external worship being always dependent on the state of internal worship. The falsification and adulteration of internal worship is Babel. In these narrations, which are matters of true history, all the declarations and words which each of them signifies have, in the internal sense, an entirely different signification from that which they bear in the literal sense, and the historical facts themselves are representatives.

Abraham, Isaac, and Jacob represent in particular the celestial, spiritual, and natural man. All worship among the Jews was merely external, and was but a shadow of the internal worship which the Lord opened ; thus all worship before the coming of the Lord consisted in types and figures, which are representative of true worship, according to its just and real portraiture. As the Lord before his coming was represented by angels, therefore whatever belonged to the Church at that time was made representative ; whereas, after He came into the world, those representations vanished, because the Lord during His abode in the world put on also the Divine-natural, by which He enlightens not only the internal-spiritual man, but likewise the external-natural, both of which must be enlightened in order that mankind may enjoy the daylight of truth : whereas, when the internal man alone is enlightened without the external, or the external alone without the internal, there is no clear light, but only shade.

The Lord is continually striving to regenerate, and thus to save, every man. But He cannot effect His purpose except the man prepares himself to become a receptacle, and by this means makes the way smooth for the Lord's approach, and opens the door for His admission. The Lord could not have redeemed mankind unless He had Himself been made a man ; nor could He have made his humanity Divine, unless it had been at first, like the humanity of an infant, and afterwards like that of a child, and lastly had formed itself into a receptacle and habitation for the Father, which was effected by fulfilling all things contained in "the Word," that is, all

the laws of order therein, for in proportion as this was accomplished the humanity united itself to the Father, and the Father united Himself to the humanity. A letter which I wrote to Mr. Voysey, of Healaugh, on the 6th of January, 1870, will bear out the idea, viz. :—

“ I have been reading a little work which tells me that the Lord’s humanity was Divine from conception, and that His body began to be Divine while undergoing formation ; that it could never, at any period of its existence, be merely material, viewed from *its essence*. It was a Divine body always, although not wholly Divine, so long as anything remained therein in the mother’s image ; but to call it a Divine body even before it was fully Divine, is to give it a designation from what was essential and intrinsic to it from the Father. The body which the Lord had from the mother was necessarily put off. The body in which He appeared after His resurrection had an immediate Divine origin, being formed successively from a Divine soul, and thus partaking of Divine qualities, which completely distinguished it from all other bodies, whether of men or angels.

“ The Divine substantiality from the Father was put on in place of the materiality which was from the mother. The humanity from the mother was the seat of hereditary evil, so far as the Lord’s visible body was from the mother. It was through her image therein, an organized form of hereditary evil, so derived by man from his mother. The humanity from the Father was the seat of Divine human perfections, so far as the Lord’s visible body or humanity was from the Father. It was through His Divine image therein, a Divinely organized form of Divine good and truth in ultimates.

“ God in His own ultimates, born of Mary, but taking no *esse* from her ; for the *esse*, or soul, is always from the Father. ‘ The humanity of the Lord being gradually glorified in the world,’ always means the Lord’s body being gradually divested of its materiality from the mother, and made Divine substantial from the Father, during His whole life in the world, terminating on the cross, where His body was fully

glorified, and, consequently, not material when laid in the tomb. The Lord's body could be raised from the dead, and ascend into heaven when it had been perfected by continuous degrees, because it had been fully glorified, according to discreet degrees, in the world, and finally on the cross.

"Its capacity of being made Divine existed in the body inherently from its conception, in consequence of its peculiar origin. As the capacity of *being made* Divine existed in the Lord's body, it must have been extant in its interior organization; the organical forms must have been in their very nature indestructible, and therefore, so far, the Lord's body, even by birth, was not material.

"The capacity of *making* its body Divine necessarily belonged to the Divine soul; but the capacity of *being made* Divine belonged to the body with which it was united. And since the soul and body were united according to the law of operation and co-operation, it follows that, supposing the capacity of the soul to make the body Divine to have existed without the corresponding capacity in the body *to be made* Divine, the former capacity would have been nullified through the inability of the body to co-operate with the soul's impulse towards carrying out the soul's capacity into effect. The communication of this primordial Divinity of the Lord's body from its conception, and up to the period of its birth, is signified 'by the Son being sanctified by the Father and sent into the world.' (John x. 36.)

"The Divine cannot dwell in anything but in its own, or in what is derived from itself—that is, in such recipient forms as correspond with the Divine good and truth, and, therefore, receives them adequately, or without perversion. It dwells in that *finally* which is man *from itself*, according to the law of *finite reception*; and it dwelt *infinitely* in the Lord from His conception, and, consequently, in that which was derived from itself, in the assumed humanity, according to a law of *infinite reception*; and this it did first by sanctification or glorification in the world.

"The Divine dwelt in the Lord's body. It dwelt in it without measure. Reason, guided by rational evidence,

warrants the conclusion that a body, *proceeding forth* from the Divine by generation, according to a law essential to a Divine proceeding, must for ever remain interiorly united with the Divine, and never can be disjoined; it has the eternal for its essence, and immortality is, therefore, its necessary portion. Though subjected to death to that extent which, with mortals, is final, absolute disjunction is impossible.

“It could not be holden of death, but must, from the necessity of its very nature, and from the order of its existence, live again. Divine by birth, there must necessarily have been, during the Lord’s whole life in the world, an effort thence originating to make that inferior and exterior portion of the body Divine, which by birth was in the mother’s image. The means by which the body was made Divine were temptations; and since the last temptation was on the cross, it follows that the last act *of making* Divine was there performed. Hence it further follows that the Lord’s body, when taken down from the cross, was an ultimate Divine organization, indestructible and non-material.

“The hells could not have approached the Lord if He had been born without any adherence of hereditary evil from the mother. He could not have been crucified unless somewhat of the humanity from the mother remained to Him; but when His body was taken down from the cross, nothing of the humanity of the mother remained therein. It had been utterly extinguished by bodily death.

“Man receives his spiritual substantial forms from his father, and the disorders inherent in the natural part, in its three degrees, are hereditary evil from the father. These, together with the forms of the internal man, which are unfallen, constitute man’s spiritual body. His organical forms, which are natural substance, man receives from his mother. In the natural body there are interior forms which are the ultimate organs of will and thought, the proper action of which is derived from the *spiritual body*, and exterior forms, which are the organs of action thence. Both spiritual and natural substantial forms are simultaneously changed, by regeneration, from a *state of disorder* to a *state of order*, by

virtue of which they correspond with the Divine flowing-into them.

“ In other words, hereditary evils of the same kind from both parents are successively *developed* and *corrected* at the same time. As the correction of *form* or organization takes place, the substance thereof, in some unknown way, undergoes a corresponding change together with the form ; whereas both kinds of substance (spiritual and natural), being previously infernal as to quality, did in form correspond to hell, but, in consequence of the change in the forms, are now in correspondence with heaven.

“ The change in the forms is conceivable because it is the external manifestation of the substance.

“ But the idea of the change in the substance itself is beyond the reach of our conceptions, because it belongs to an interior ground beyond the reach of the perceptions, and involves the idea of what substance is in *itself*, which is known only to the *infinite*. The change in the substance becomes manifest to the consciousness of the subject of it, and also, by inference, to the observer of the actions consequent thereon, as *a change of nature takes place*. Before this change in the quality of the substances of man’s organic forms, and thus in the quality of his essence, evil is a predicate of the forms ; and afterwards, by the correction of those forms, and the *expulsion, extirpation, or obliteration* of them, and substitution of new forms in heavenly order, corresponding good becomes the predicate of the latter forms ; where evil inhered, good inheres. Evil has been expelled, and good implanted.

“ It is an important truth, that where the evil is expelled, and nowhere else, the opposite good is received, otherwise the good put on would not be of the same degree as the good put off. The rational principle is called the interior of the natural man, in which the acquired human principle, or man’s proper individual character, commences, and which requires regeneration.

“ In man’s regeneration, in proportion as evil is put off, and good put on, in the external man, the internal man becomes

developed, or is able to manifest itself in, and by its corresponding basis thus prepared for it, in the *renewed* external. The renewing power which acts upon man's external is from the Lord *mediately*, through his opening the *internal* man.

“As the first steps in our material organization were taken before we were born into the world, so the *first* steps in our spiritual organization must be taken before we are born into the spiritual world. By spiritual organization is meant that interior plane of the spiritual mind which can receive ‘*the Divine love and wisdom*’ in true order.

“In a sermon delivered by Dr. Temple, in the Cathedral Church of Exeter, on the 29th ult., he speaks of three great revelations God has made to man. He says (as reported in the *Daily Telegraph*): ‘Be it observed that God has made *natural* as well as spiritual revelations to us His creatures. All the discoveries of science, all the knowledge which successive generations acquire by observation and by reason, and store up for the use of their posterity—all these, in reality, come from God; all these, in their places, demand our assent in accordance with His providence. Already we recognize that, whilst the Bible was not intended, as we now see plainly, to teach us astronomy, although before men could see that, they had to sustain a severe shock to their faith.’

“I wish now to speak of those spiritual revelations which God has bestowed upon us for the purpose of forming our characters, and for the purpose of enlightening our lives, for the purpose of bringing us day by day ever nearer to Himself. And of these revelations, the *first* and oldest, and that which is the indispensable condition of all the others, is that which is implied in the words in which the Bible describes the original creation of man—viz., that man was created in ‘*the image of God*’—which implies that our likeness to God is especially to be found in the possession of that spiritual faculty which, being implanted in our nature, enable us to decide between questions of right and wrong, enables us to understand and appreciate spiritual truth, enables us assuredly to approach more nearly to Him. Then he calls ‘the conscience the extraordinary power within us, by which we are

able to understand the universal and supreme law which governs not only the world in which we live, but the whole universe of mortal creation'—able not only to say what is the principle of right action now at this moment, and in this world, but that we can go on to all eternity; that we can go on throughout all creation, and say that the principles of right which the Lord God has implanted in our souls are the universal law by which He rules all—that is, a law that shall never fail throughout all eternity. How is it that I am able to say that never, either here or anywhere else, should it be possible for truth to be wrong and falsehood to be right? It is because that power which God has implanted in our hearts comes directly from Himself, and is able to tell us His own clear will, and perpetually points to Him as the authority by which it speaks.

“ This spiritual faculty is put in us to be the supreme guide of our lives; to be supreme over every act that we may do; to be supreme over all that we are to present to our Maker as our service to Him, because it comes to us as His messenger, through which all communications from Him reach the soul. This spiritual faculty grows within us, just as every other faculty is appointed to grow. Those in whom spiritual power has reached maturity of development are those whose senses, by reason of youth, have been exercised to discern both good and evil, and by constant use it arrives at its *proper strength*. ‘ He that willet to do the will of God shall know of the doctrine whether it be of God.’ It is not because the spiritual faculty in man is infallible that, therefore, it is supreme; it is because it is the only light that a man has got, and, therefore, he is obliged to follow that for want of a better. And God has provided, that in following that, he shall at last receive all the knowledge that God, in His providence, sees fit to give him for his spiritual use. ‘ He may be wrong for a time, he may be entirely misled, and yet God, in His mercy, will watch over one who is consciously endeavouring to follow His will; and if he be wrong, we do not doubt that He will clear up his path—do not doubt that the God who made us, and Who gave us this gift, will bestow His blessing upon

our use of it; and so, inasmuch as the conscience—the spiritual faculty—is the gateway by which all communications from God reach the soul, in the last and highest dispensation of all—the dispensation of the Gospel, in which it is specially promised—that in a new and hitherto unknown way God's spirit shall be present with His people. Until a man is convinced in his conscience, he has not got a true Christian faith in his own opinions. The conscience is the first of God's revelations; it is the most indispensable; it is that without which no other revelation of a spiritual kind could be possible at all; it is that which receives all others, and, therefore, it is that which is appointed to guide our lives, not because it is the highest of revelations, but for the very opposite reason, because it is the lowest and most indispensable; therefore, it is the channel of communication with the higher, and must be, from its position, the beginning of all others. But God has not left us with this revelation alone, and I go on to speak of the second; for just as we find that there is one faculty amongst all the faculties of the soul which is distinguished from all others by claiming a peculiar sentiment of revelation, by compelling us, whenever it speaks, to bow down before the message, so do we find that amongst all the books that have been written in the world there is one which stands out in precisely the same way, which carries with it the same supreme authority, which exacts from us precisely the same kind of reverence, and that is the written Word of God.'

"I would have answered your letter of the 16th ult. before now had I not been waiting to receive '*Evidence to prove that the Bible in every part is strictly true,*' from a clergyman to whom I sent your letter, and desired him to help me to answer it; but, as I am not now likely to receive that help from him, I have gathered together those remarks, and hope you will benefit by them. The reason I called '*your ground dangerous*' is this: So long as you do not see the Divine-humanity of our Lord and Saviour you *cannot be in Him*, and '*God out of Christ is a consuming fire.*' I have followed Dr. Temple in so far as his views agree with my own, but he omits to prove

Christ ‘*The Restorer of the Breach*,’ the pivot on which creation starts the purifying process.

“ Yours truly,

“ E. W.”

The following is a letter to Dr. Temple, dated the 8th of January, 1870 :—

“ I duly received your letter of the 15th ult. In that excellent sermon, delivered by you, at Exeter, on the 29th ult., you say, ‘ There is one difficulty which it is, perhaps, easy to dispose of, and there is another which it is extremely hard. There is the difficulty that in different parts of the Bible we seem to find different spiritual guidance ; that we find in the old laws things tolerated which, under the New Testament, are positively forbidden—as, for instance, the toleration of polygamy under the law of Moses, which now to us Christians is a very real difficulty, because we can hardly conceive how it could be possible for us to believe that such a permission could be consistent with ordinary morality, so in the prophets we read of denunciations of cruelty ; and yet, in the earlier history, we find great saints like David apparently indulging in cruelty of the greatest and severest kind, and not a word that what they did was inconsistent with the goodness of God ; but to all this our Lord has hinted the reason, and that is, that the revelation given in the Bible is a gradual revelation made to man in precise proportion as he was fit to use it ; that we do not therefore find, and we must not expect to find, that the teaching is precisely the same throughout. But what we do find is this, from end to end there is the ever-dwelling sense of the presence of God, and that, generation after generation, still the revelation becomes clearer and clearer, more spiritual and more spiritual, until it opens out into the perfect day of the revelation of the Gospel of Christ.

“ “ So far, no doubt, as in any way the necessities of the spiritual life require that the Bible should be true, even to the letter, so far we may expect to find is true. But if there be anything of which we can say for certain that it cannot make the very slightest difference to the spiritual life whether

the matter be this way or that, in that case we are to look to the Bible for Divine guidance, just as we are whenever the spiritual life is touched. I said this question seemed to me to be still unsettled in accordance with the faith of the Church, and in accordance with the consciences of Christians.'

"Doubtless, there will yet be much discussion before men's consciences and the faith of the Church are founded on the proper understanding of 'the Word.' It appears to me that you consider mankind in their first condition of life on this planet to have been a kind of wild human animal, and that from the beginning of time they have been approaching nearer to God, which idea seems to run throughout your essay on '*The Education of the World.*' Allow me to say that in *this notion* you are *entirely wrong*, when speaking of polygamy among the Jews. Jesus said, '*For the hardness of your heart, Moses wrote you this precept; but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and shall cleave unto his wife, and the twain shall be one flesh; wherefore they are no more two but one. What, therefore, God hath joined together, let no man put asunder,*' which remark of Jesus' plainly implies that mankind lived in a *happier state at first.*

"It can easily be proved by Scripture, which is written by *pure correspondences*, and all the particulars therein, even to the most minute, *signify spiritual things*, that as time rolled on, spiritual revelations became more and more *obscure*, because mankind became more and more wicked, and were almost sunk in utter darkness when '*the Sun of Righteousness arose with healing on his wings.*' The fact is evident to all, that man did not keep his first estate of order. In the exercise of his freedom, he has *willed* that his moral nature and its wants should be subservient to his physical nature and its demands.

"This is the substance of what constitutes *human degeneracy*, and is the means by which *the order* of man's creation has been inverted, and he, by a gradual process, brought down to the *natural* and earthward side of his being. His love has

been turned away from God and goodness, and the result is that he is deficient in the scale of Divine order. *He is unjust.* This is what is commonly called '*original sin,*' but what you call '*the strange mystery of sin within us,*' it being impossible for man to effect his own restoration, as the tendencies to evil having all along since the fall been too strong for him—on this account it was that the power of God himself appeared in human form ; came near to man, who had strayed far from righteousness, and wrought out, and brought in a great salvation. He scattered the powers of darkness which held man in bondage ; dispelled every tendency to moral evil (in the rational mind) that stood in his way to the full reception of the Divine nature, and opened up a new and living way into the holiest of all, by which way every man and woman may now enter and make progress if they will but *co-operate* with the Divine Redeemer in their restoration to order. Let us love, and think, and do that which is good and true and right, and thus be restored to order in the image and likeness of God, by which, and in proportion to which, man is man.

“ Yours truly,

“ E. W.”

I fear there are many clergymen who think as Mr. Voysey thinks ; who do not speak out so honestly as he does, but shield themselves behind dogma.

We want doctrines that can bear inspection, that can be understood, and measured by truth, reason, and justice, and then we would find that Christian men and women are making progress somewhere between the iron circle and the highest heavens ; and Rationalists and Spiritualists, who believe not in Jesus, somewhere between the iron circle and the lowest hells ; and so long as they remain there they imbibe falsifications and delusions, their functions and capacities being mediums through which evil genii make importations among us. Byron says :

“ Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.”

But then it depends on the *quality* of man's conscience for the view it gives him of God, and for the view it gives him of himself. If clever men would only follow the laws of order, which ensure happiness, there would be no danger of their being flattered into error. Dr. Temple says: "Until a man is convinced in his conscience, he has not got a true Christian faith in his own opinions. The conscience is the first of God's revelations, it is the most indispensable, it is that without which no other revelation of a spiritual kind could be possible at all, it is that which receives all others, and therefore it is that which is appointed to guide our lives, not because it is the highest of revelations, but for the very opposite reason, because it is the lowest, and most indispensable; therefore it is the channel of communication with the higher, and must be from its position the beginning of all others." Then, as is allowed by all parties, the conscience shapes the man; for in accordance to its receptions of *spiritual* guidance, is built up the quality of the man. If his spiritual guidance come to him from God, through the medium of an honest and good mother, then his conscience is ready formed to be a *field of usefulness* and happiness, but if otherwise the consequences are reversed. How much, then, depends on the *quality* of the mother, or nurse, or governess, or whoever it may be that forms the mind of the child. How necessary it is that such should possess in themselves a proper sense of what is right and wrong, for, as the late Duke of Wellington said, "*Education without grace makes so many clever devils.*" But grace without education and *without liberty* can do nothing. Let us walk in light, and have fellowship one with another as a means of becoming perfect: "*This is my commandment, that ye love one another, even as I have loved you.*" I cannot see that Christians can in any better way fulfil this commandment than by endeavouring to bring a proper knowledge of Him to the understanding of the ignorant, or rather by endeavouring to *prepare* the ignorant for the reception of the *knowledge* of the laws promulgated in His name throughout the entire Scriptures.

I know a woman who made a proposition many years ago to

a clergyman (of a country parish) in the Established *Kirk* of Scotland—viz., that he should endeavour to raise by subscriptions (herself offering one hundred pounds) an amount sufficient to erect a comfortable lecture-hall and library for the benefit of the young of both sexes, where *all denominations* and all classes of society might meet for mutual benefit, and where both men and women might take an interest in directing the minds of the young, who instead of being taught to look to Christ as a sacrifice for their sins, be taught to look to Him for guidance and direction, for He said, “*I am not come to destroy, but to fulfil the law.*” And His followers must like Him fulfil the moral law, and resist evil; and like Him search the Scriptures, and endeavour to understand the spiritual meaning contained therein. Though they may not be able like Him to argue with the doctors in the Temple at the age of twelve years, yet they may at that age be able to decide between good and evil in the temple of their own body, and might at that age be able to form opinions, to write them down, and compare them with the opinions of others in advance of them. This is the sort of work which would enlarge, cultivate, and *purify* the minds of the young, and would bring to all parties pleasure and contentment; for every person, man and woman must of themselves be the recipients and possessors of that knowledge which regulates and supports their *inner life*. No man or woman is capable of directing the spiritual wanderings of another person, but every one needs for the direction of him or herself to apply to the never-failing source, and that source cannot be reached “*without knowledge.*” This clergyman could not be made to see the necessity of giving such opportunities to the *working people*, for he said there were scripture-readers to read to them, and there were clergymen to pray with them and that unless a thorough college education were attained, “*a little education is a dangerous thing.*” He was *shocked* the other day when he went into a school to hear a wrong pronounciation given to words, &c. This woman answered him, “There may be a knowledge of languages, a knowledge of letters, a knowledge of the proper pronounciation and

spelling of words, and there may be great oratorical powers, and yet there may be wanting a knowledge of the spiritual meaning of any scripture subject, the words of which are only the outer covering, or a means for conveying the spiritual meaning, into the spiritual existence, and for the spiritual support of man or woman; but where a knowledge of the outer clothing only exists, and exists without a knowledge of the inner meaning, such 'little knowledge' may be a dangerous thing, because it begets in a man, or rather is a means by which Satan begets in a man, the idea that he is *perfection*. And then there is no bounds to that man's presumption; and such a man is of great service to Satan, because through him the ignorant are led into the ways of error, in which ways the truth cannot be seen in true light."

It is clear enough that scripture contains an *inner* sense, else what could the Saviour mean (when He joined the disciples on their way to Emmaus) by saying, "O fools and slow of heart to believe all that the prophets had spoken," &c. It is certain He did not mean to say that the prophets had spoken falsely, so we may conclude that He would inform them that what the prophets said contained a meaning different to that of the literal sense, "*beginning at Moses and the prophets. He expounded unto them in all the scriptures the things concerning himself.*" Though Christ's exposition is not given to us, yet I cannot see that it is unreasonable to expect, that in this more advanced age we may obtain it in greater fulness, through the clearer perceptions of *intelligent* women; and if once "*A Woman's Theological and Political Discussion Society*" were in working order, it would soon be seen that there are women among us who possess *living Principles* which instead of being crushed, ought to be allowed ground for development.

Yours truly,

A MEMBER OF

"THE VICTORIA DISCUSSION SOCIETY."



