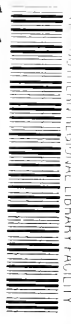
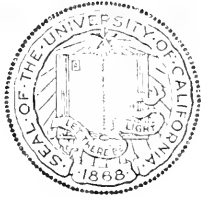


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THE CORONIS, OR APPENDIX, TO THE  
TRUE CHRISTIAN RELIGION





THE CORONIS, OR APPENDIX,

TO THE

TRUE CHRISTIAN RELIGION:

TREATING OF

THE FOUR CHURCHES ON THIS EARTH FROM THE CREATION  
OF THE WORLD, AND OF THEIR PERIODS AND CONSUM-  
MATION; OF THE NEW CHURCH ABOUT TO SUCCEED  
THOSE FOUR, WHICH WILL BE TRULY CHRISTIAN,  
AND THE CROWN OF THE PRECEDING ONES;  
OF THE COMING OF THE LORD TO IT,  
AND OF HIS DIVINE AUSPICES  
THEREIN TO ETERNITY;  
AND FURTHER OF  
THE MYSTERY OF  
REDEMPTION.

*FROM THE LATIN*

OF

EMANUEL SWEDENBORG.

THE SWEDENBORG SOCIETY,

(INSTITUTED 1810)

36 BLOOMSBURY STREET, LONDON.

1893.



## TRANSLATOR'S PREFATORY NOTE.

THE following Work, the last that Swedenborg ever penned, is, as it proclaims itself, an "Appendix to *The True Christian Religion*," and was written for the purpose of treating somewhat more in detail certain specified points which had been little more than touched upon in that Work.

It suffers under the two disadvantages of never having been issued to the world by its author, and of being incomplete.

So far as known, the Work in its complete form nowhere now exists. The MS., we are informed, was lent by Swedenborg, during his last illness, to Dr. Messiter, and, unfortunately, "nearly one-half of it" was "mis-laid and finally lost at the Dr.'s house" (see *Documents concerning Swedenborg*, Vol. III., p. 1022).

A careful comparison of the Work, as given in the following pages, with the full plan of it outlined in the "Summary" which we have prefixed to it, will show that the present volume does not give the complete treatise as designed by Swedenborg. The working out of the plan is carried only as far as to the end of Proposition VI. of the "Summary," when the matter comes to an abrupt stop at the successive changes of state in the Israelitish Church. This is as far as the rescued portion of the MS. goes.

It seems reasonable to suppose that the MS. was complete when placed by Swedenborg in Dr. Messiter's hands, and that, therefore, the large portion of it which was first "mis-laid and finally lost at the Dr.'s house," contained the full execution of the original plan. That it carried the work considerably beyond the contents of the present volume, must, at any rate, be certain.

The fact that the missing portion commenced with the discussion of the Rise, Development, Decline and Fall of the First Christian Church, and, after that, furnished some forecast respecting the New and "truly Christian" Church, makes the loss of it a matter of particular regret to the latter Church, now existing—in however imperfect and struggling a form—in the world. But, imperfect though the work is, it is still of high importance

*TRANSLATOR'S PREFATORY NOTE.*

to the Church, and well worthy of publication along with the parent-work, and also of the careful study of all New Churchmen.

References to the chapters and verses of Scripture are printed in accordance with the Authorized Version of the English Bible, even where Swedenborg, through his use of the Latin Version of Schmidius, or from any other cause, employs a different enumeration.

JAS. F. BUSS.

NORTHAMPTON, *New York*, 1893.

[SCHEME OF THE CORONIS, OR APPENDIX, TO THE  
“TRUE CHRISTIAN RELIGION.”]

- I. THE CONSUMMATION OF THE AGE.
- II. THE LAST JUDGMENT.
- III. THE COMING OF THE LORD.
- IV. RESTORATION, AND THE NEW CHURCH: ITS QUALITY,
  1. THE APPEARING OF THE LORD JEHOVIAH.
  2. THE MORNING, OR RISE.
  3. THE DAY, OR PROGRESSION.
  4. THE EVENING, OR VASTATION.
  5. THE NIGHT, OR CONSUMMATION.
  6. THE COMING OF THE LORD.
  7. THE LAST JUDGMENT.
  8. THE NEW HEAVEN.
  9. THE NEW CHURCH.
  10. REDEMPTION.ABOUT MIRACLES.



## SUMMARY.

I. There have been four Churches on this earth since the time of the creation : a First, which is to be called the Adamic ; a Second, the Noatic ; a Third, the Israelitish ; and a Fourth, the Christian.

II. There have been four Periods, or successive States, of each Church, which in the Word are meant by “ morning,” “ day,” “ evening,” and “ night.”

III. In each Church the four changes of states have been consecutive ; the first of which has been the Appearing of the Lord Jehovih and Redemption, and then was its Morning, or Rise ; the second has been its Instruction, Mid-day, or Progression ; the third has been its Decline, and then was its Evening, or Vastation ; the fourth has been its End, and then was its Night, or Consummation.

After its End, or Consummation, the Lord Jehovih appears and executes a judgment on the men of the former Church, and separates the good from the evil, and raises the good to Himself into heaven, and removes the evil from Himself into hell.

After these things, of the good raised to Himself, He forms a new heaven, and of the evil removed from Himself, a new hell ; and in both He establishes order, so that they may remain under His control and under obedience to Him to eternity ; and then through this new heaven He successively inaugurates and establishes a new Church on earth.

From this new heaven, the Lord Jehovih derives and produces a new Church on earth : which takes place by means of a Revelation from His mouth, or from His Word, and by inspiration.

IV. These periodical changes of state, which occurred in succession in the first, or Most Ancient Church, which was the Adamic, are described by Moses in the first chapters of Genesis ; but by heavenly representatives, and by other things, belonging to the world, to which spiritual things correspond.

V. The periodical changes of state, which occurred in succession in the second, or Ancient Church, which was the Noatic, are also described in Genesis, and here and there in the four remaining books of Moses.

VI. The periodical changes of state which occurred in succession in the third Church, which was the Israelitish, are also described in Moses, and afterwards in Joshua, in the Books of the Judges, of Samuel, and of the Kings, and in the Prophets.

VII. The periodical changes which occurred in succession in the fourth Church, which is the Christian, are described in the Word of both Testaments; its Rise, or Morning, in particular, in the Evangelists, and in the Acts and Writings of the Apostles; its Progression towards Noon-day, in the Ecclesiastical History of the first three centuries; its Decline, or Evening, by the Histories of the centuries immediately following; and its Vastation even to consummation, which is its Night, in the Apocalypse.

VIII. After these four Churches, a New one is to arise, which will be the truly Christian Church foretold in Daniel and in the Apocalypse, and by the Lord Himself in the Evangelists, and looked for by the Apostles.

IX. The Church successively declines from the truths of faith and the goods of charity, and it declines in the same proportion also from the spiritual understanding and genuine sense of the Word.

X. Consequently, the Church departs in the same proportion from the Lord, and removes Him from itself.

XI. In proportion as this is effected, it hurries to its end.

XII. It is the end of the Church, when there is no longer any truth of faith and genuine good of charity.

XIII. The Church is then in falsities and the evils therefrom, and in evils and the falsities therefrom.

XIV. Hence hell increases from the deceased from the world so that it raises itself up towards heaven, and interposes itself between heaven and the Church, like a black cloud between the sun and the earth.

XV. Through this interposition, it is brought about that any truth of faith, and hence any genuine good of charity, is prevented from penetrating to the men of the Church; but, instead of them, falsified truth, which in itself is falsity, and adulterated good, which in itself is not good.

XVI. Then naturalism and atheism rush in together.

XVII. This state of the Church is meant and described in the Word, by "Vastation," "Desolation," and "Consummation."

XVIII. While the Vastation lasts, and before the Consummation supervenes, the Lord's Advent is announced, also Redemption by the Lord, and after this, a new Church.

XIX. These three, while the Israelitish Church still continued, were announced in many passages of the Word in the Prophets.



XX. The Coming of the Lord.

XXI. Redemption.

XXII. A new Church.

Almost everywhere the prophetic Word treats of Vastation and Consummation, also the Last Judgment, the Lord's Coming, a new Church, and Redemption.

XXIII. As regards Redemption in particular, through which alone Salvation takes place, it was accomplished by Jehovah God incarnate, who is our Lord Jesus Christ.

XXIV. The first part of Redemption was a total subjugation of the hells.

XXV. The second part of Redemption was the separation of the evil from the good, and the casting down of the evil into hell and the raising of the good into heaven.

XXVI. And, lastly, there is the arrangement in order of all in hell, and the arrangement in order of all in heaven.

XXVII. And then, at the same time, Instruction concerning the truths which are to be of faith, and the goods which are to be of charity.

XXVIII. And thus the Establishment of a new Church.

XXIX. The final and efficient Cause of Redemption was the Regeneration, and thereby the salvation, of man.

XXX. The Lord, because He is the only Redeemer, is therefore the only Regenerator, and thus the only Saviour.

XXXI. By His first Advent, and the Redemption then wrought, the Lord was not able to form a new heaven of Christians, and from that a new Church, because there were no Christians as yet, but they came into existence gradually through the preachings and writings of the Apostles.

XXXII. Neither was He able afterwards, since from the beginning so many heresies broke forth, that scarcely any doctrine of faith appeared in its own light.

XXXIII. And at length the Apostolic Doctrine, in process of time, was torn, rent asunder, and adulterated by atrocious heresies.

XXXIV. This is meant by "the abomination of desolation," and by "the affliction such as was not, neither will be," and by "the darkening of the sun, moon, and stars," in the Evangelists, in Daniel, and also in the Prophets; likewise by "the Dragon," and many other things, in the Apocalypse.

XXXV. Because the Lord foresaw these things, therefore, owing to its necessity in order that man might be saved, He promised that He would come again into the world, and would accomplish a Redemption, and would institute a new Church, which would be a truly Christian Church.

XXXVI. The Lord Himself foretold His Second Coming, and the Apostles frequently prophesied respecting it, and John openly so in the Apocalypse.

XXXVII. In like manner respecting the New Church, which is meant by the "New Jerusalem" in the Apocalypse.

XXXVIII. This Second Redemption was effected in the same way as the first (of which above, from n. xxiii. to xxx).

XXXIX. And, also, for the sake of the Regeneration, and hence the Salvation, of the men of the Church, as its final and efficient cause.

XL. The falsities which have hitherto desolated, and have at length consummated, the Christian Church, were chiefly the following:

XLI. They receded from the worship of the Lord, preached by the Apostles, and from faith in Him.

They severed the Divine Trinity from the Lord, and transferred it to three Divine Persons from eternity, consequently to three Gods.

XLII. They divided saving faith among these three Persons.

XLIII. They separated charity and good works from that faith, as not saving as well.

XLIV. They deduced justification, that is, remission of sins, regeneration, and salvation, from that faith alone, independently of man's co-operation.

XLV. They denied to man free-determination in spiritual things, thus asserting that God alone operates in man, and that man on his part does nothing.

XLVI. From this necessarily flowed forth Predestination, by which religion is abolished.

XLVII. They made the Passion of the Cross to be Redemption.

XLVIII. From these heresies, falsities burst forth in such abundance, that there does not remain a single genuine truth which is not falsified, consequently, neither a single genuine good which is not adulterated.

XLIX. The Church knows absolutely nothing about this, its Desolation and Consummation, nor can it know, until the Divine Truths revealed by the Lord in the work, entitled *The True Christian Religion*, are seen in light and acknowledged.

The Word has been so obscured and darkened, that not a single truth any longer appears in it.

L. For many reasons this New Christian Church is not being established through any miracles as the former was.

LI. But, instead of them, the spiritual sense of the Word is revealed, and the spiritual world disclosed, and the nature of

both heaven and hell manifested: also, that man lives a man after death: which things surpass all miracles.

LII. This New truly Christian Church, which is being at this day established by the Lord, will endure to eternity, as is proved from the Word of both Testaments: also it was foreseen from the creation of the world; and it will be the Crown of the four previous Churches, because it will have true faith and true charity.

LIII. In this New Church there will be spiritual peace, which is "glory," and internal blessedness of life, as is also proved from the Word of both Testaments.

LIV. These blessings will exist in this New Church, for the sake of conjunction with the Lord, and through Him with God the Father.

LV. An invitation to the whole Christian world to enter this Church: and an exhortation to worthily receive the Lord, who has Himself foretold that He would come into the world for the sake of this Church and to it.

## LASTLY, ABOUT MIRACLES.

I. Miracles were performed in the Church before the Lord's Advent, because, at that time, men were external or natural, and could not be led to their representative worship except by miracles.

The Miracles performed in Egypt, in the wilderness, and in the land of Canaan, even to the present time, are to be recited. Also that, notwithstanding, they never affect men.

II. After the Lord's Advent, when man from external became internal, and when the faculty of being able to know was imparted to man, miracles were forbidden.

Also, if that faculty were impeded, man would become more external than before.

III. Miracles would abolish worship truly Divine, and introduce the former idolatrous worship; as also has been done for very many centuries back.

Nevertheless, the latter have not been Divine miracles, but such as were wrought by the magicians of old.

IV. In place of miracles, there has, at this day, taken place a manifestation of the Lord Himself, an intromission into the spiritual world, and illustration there, by immediate light from the Lord, in such things as compose the interiors of the Church.

But, chiefly, the opening of the spiritual sense in the Word, in which the Lord is in His own Divine light.

V. These Revelations are not miracles; since every man is in the spiritual world as to his spirit, without any separation from his body in the natural world—I, however, with a certain separation, though only as to the intellectual part of my mind, but not as to the voluntary;—and, as regards the spiritual sense, the Lord through it is with all who in faith approach Him in the above light; also, through that sense, He is in man's natural light.

## THE CORONIS, OR APPENDIX, TO THE TRUE CHRISTIAN RELIGION.

1. These three things,—the Consummation of the Age, the Coming of the Lord, and the New Church—have, it is true, been treated of in the last chapter of the work entitled *The True Christian Religion*. The reason why a Continuation follows about them, is, because no one at this day knows what the Consummation of the Age is, why a Second Advent of the Lord must take place, or that a New Church is about to come; and yet these three subjects are treated of in both the Prophetic and the Apostolic Word, and fully in the Apocalypse. That those three subjects are treated of in the Prophetic Word of the Old Testament, was made evident to me while it was given me to lay it open by means of the spiritual sense; and in like manner that they are treated of in the Prophetic [portion] of the New Testament, which is called the Apocalypse: that they are also in the Evangelic and Apostolic Word, will be plain from the following pages. Hence it follows, that, without some knowledge respecting the Consummation of the Age, the Second Advent of the Lord, and the New Church, the Word is as it were shut up: nor can anything but knowledges open it: these are like keys which open the door and let one in. When this takes place with the Word, then the treasures, which lay concealed therein as at the bottom of the sea, come into view; for, at the bottom, there are in the Word nothing else but precious things. In this *Appendix*, or *Continuation*, I shall proceed, in like manner as in the work itself, by prefixed Summaries, which will be confirmed from Scripture and illustrated from reason.

## PROPOSITION THE FIRST.

2. I. THERE HAVE BEEN FOUR CHURCHES ON THIS EARTH SINCE THE TIME OF ITS CREATION: A FIRST, WHICH IS TO BE CALLED THE ADAMIC: A SECOND, THE NOACHIAN: A THIRD, THE ISRAELITISH; AND A FOURTH, THE CHRISTIAN. That four Churches have existed on this earth since the creation of the world, manifestly appears in Daniel: first, from the statue seen by Nebuchadnezzar in a dream, and, afterwards, from the four beasts rising up out of the sea. On the subject of Nebuchadnezzar's statue we read as follows: *Daniel said, Thou, O King, sawest, and behold a great image. . . . And the appearance thereof was excellent, standing before thee, and the aspect thereof was terrible. The head of this statue was of fine gold; its breast and arms, of silver; its belly and its thighs, of brass; its legs, of iron; its feet, partly of iron and partly of clay. Thou sawest until a stone was cut out, which was not by hands, and smote the image upon its feet that were of iron and clay, and brake them in pieces. Then were the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chuff of the summer threshing-floors; so that the wind carried them away, and no place was found for them: but the stone, which smote the image, became a great rock, and filled the whole earth. . . . In these days shall the God of the heavens set up a kingdom, which shall not be destroyed to the ages; and His kingdom shall not be entrusted to another people: it shall break in pieces and consume all those kingdoms, but it shall stand to the ages* (Dan. ii. 31-35, 44). That this dream did not signify four political kingdoms on this earth, but four Churches, which should follow one after another, is plain from the following considerations: (1) That such kingdoms, one after another, have not existed on this earth. (2) That the Divine Word, in its bosom, does not treat of the kingdoms of the world, but of Churches, which constitute God's kingdom on the earth. (3) Also, because it is said that the God of the heavens shall set up a kingdom which shall not be destroyed to the ages, and that a stone, cut out, not by hands, became a great rock, which filled the whole earth. (4) And, inasmuch as the Lord our Saviour Jesus Christ, in the Word of both Testaments, is called the "Stone" and "Rock," it is manifest that His kingdom is meant by the last words in this passage. (5) Moreover, the state of the Church is described, in innumerable passages of the Word, by gold, silver, brass, and iron; its spiritual state as to the good of

love by gold, its spiritual state as to the truth of wisdom by silver, its natural state as to the good of charity by brass, and its natural state as to the truth of faith by iron (as may be seen confirmed from the Word in the *Apocalypse Revealed*, n. 913, and elsewhere). For this reason, the wise in the first ages, who knew <sup>2</sup> the significations of metals, compared the ages, which were to follow one another from the first to the last, to those four metals, and called the first age "golden," the second age "silver," the third age "copper," and the fourth age "iron;" and they described them thus according to goods and truths; and, since genuine goods and truths are from no other origin than from the God of heaven, they described them according to the states of the Church with those who lived in those ages; for from these, and according to these, all the civil states of kingdoms in respect to justice and judgment exist, thrive and live. That the Lord the Saviour Jesus Christ is called the <sup>3</sup> "Stone" and "Rock" in the Word of both Testaments, is plain from the following passages. That He is called a *Stone* from these:—*Thus said the Lord Jehovih, Behold I will lay in Zion a Stone of probation, a precious corner[-stone] of well-established foundation; he who hath believed will not make haste; then I will set judgment for the rule, and justice for the plummet* (Isa. xxviii. 16, 17). *Jehovah will visit His flock . . . from Him will come forth the corner-stone* (Zech. x. 3, 4). *The Stone which the builders rejected is become the head of the corner* (Psalm cxviii. 22). *Have ye not read in the Scripture that the Stone which the builders rejected is become the head of the corner?* (Matt. xxi. 42; Mark xii. 10, 11. Luke xx. 17, 18; Isa. viii. 14, 15). *Ye have come to the Lord, the living Stone, rejected indeed of men, but chosen of God; ye yourselves also, as living stones, are built up into a spiritual house; . . . therefore, it is said in the Scripture, I lay in Zion a corner-stone, elect, precious, and he who believeth on Him shall not be ashamed* (1 Peter ii. 4, 5, 6). *Ye are built upon the foundations of the apostles and prophets, whose corner-stone is Jesus Christ, by whom the whole building, well cemented together, groweth into a holy temple in the Lord; by whom ye are built together into a habitation of God in the spirit* (Eph. ii. 20, 21, 22). *Jesus Christ is the Stone, rejected by the builders, which is become the head of the corner; and there is no salvation in any other* (Acts iv. 11, 12). That the Lord is called the "Rock," is evident from these passages in the Word: *When Jeshurun waxed fat, he kicked . . . and he forsook God who made him, and lightly esteemed the Rock of his salvation* (Deut. xxxii. 15, 18, 30). *The God of Israel said, The Rock of Israel spoke to me* (2 Sam. xxiii. 3). *Let the words of my mouth be well-pleasing . . . O Jehovah, my Rock and my Redeemer* (Psalm xix. 14). *And they remembered that God was their Rock, and the High God their Redeemer* (Psalm lxxviii. 35). *They all drank spiritual drink; for they drank of*

the spiritual Rock; the Rock was Christ (1 Cor. x. 4: Exod. xvii. 6). From these passages, it is now manifestly evident, that by the Stone which smote the image, and became a great rock and filled the whole earth, and whose kingdom shall stand to ages of ages, is meant our Lord Jesus Christ.

3. The same four Churches on this earth are described by four beasts rising up out of the sea, in Daniel; of which it is there written: *The first was seen like a lion, but it had eagle's wings. I beheld until the wings thereof were plucked out, and it was lifted up from the earth, and [it stood] upon feet, erect as a man, and a man's heart was given to it. Afterwards, behold another beast, a second, like to a bear, and it raised up itself on one side; three ribs were in its mouth between the teeth: moreover, they were saying thus unto it, Arise, devour much flesh. After these things, I beheld, and, lo, another, like a leopard, which had upon the back of it four wings, like birds' wings; the beast had also four heads; and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, terrible and dreadful, and strong exceedingly, which had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet; but it was diverse from all the beasts that were before it, and it had ten horns. . . . I beheld till the thrones were cast down, and the Ancient of days did sit; . . . and the judgment was set, and the books were opened; . . . and behold, one like the Son of Man was coming with the clouds of the heavens. . . . And there was given Him dominion, and glory, and a kingdom, that all peoples, nations and tongues should worship Him: His dominion is a dominion of an age, which shall not pass away, and His kingdom that which shall not be destroyed (chap. vii. 3, 4, 5, 6, 7, 9, [10]. 13, 14, etc.).* That by these beasts, in like manner, are meant and described those four Churches, is manifest from all the particulars there (which shall be unfolded in their order in the following pages): more especially from the last expressions there, that after those four beasts there will come the Son of Man, to whom shall be given dominion, and a kingdom which shall not pass away or be destroyed; who, also, is meant by the Stone made into "a great Rock, which shall fill the whole earth," as may be seen above (n. 2, at the end). That the states of the Church are likewise described by *beasts*, as well as by *metals*, in the Word, is evident from numberless passages, some only of which I will adduce here; which are as follows: *Thou causest the ruin of benevolences to drop; . . . thou wilt confirm thy wearied inheritance; the beast<sup>1</sup> — thy assembly — shall dwell therein (Psalms lxxviii. 9, 10). Every wild beast of the forest*

<sup>1</sup> "Thy beast" is the *literal* rendering of the Hebrew in this passage, which is *קִרְיָתְךָ*; but it is *assumed* to be used *figuratively* "for thy congregation." See *First*, in loc. *קִרְיָתְךָ*.



is *Mine*, the beasts in the mountains of thousands; I know every bird of the mountains, the beasts of *My* fields are with *Me* (Psalm l. 10, 11). Ashur [was] a cedar in Lebanon, . . . his height was exalted; . . . the birds of the heavens made their nests in his boughs, and under his branches did all the beasts of the field bring forth, and in his shadow dwelt all great nations (Ezek. xxxi. 3, 5, 6, 13; Dan. iv. 7-13). In that day will I make a covenant for them with the beast of the field, and with the bird of the heavens, . . . and I will betroth *Myself* unto thee<sup>1</sup> to eternity (Hos. ii. 18, 19). Rejoice and be glad, . . . be not afraid, ye beasts of *My* fields, for the habitations of the desert are become full of grass (Joel ii. 21, 22). Thou, son of man, speak unto the bird of every wing, and to every beast of the field, Gather yourselves together . . . to *My* sacrifice . . . upon the mountains of Israel: . . . thus I will set *My* glory among the nations (Ezek. xxxix. 17, 20, 21). The enemy hath reproached *Jehovah*; deliver not the soul of the turtle-dove unto the beast<sup>2</sup> (Psalm lxxiv. 18, 19). *Jehovah*<sup>3</sup> gathereth the outcasts of Israel; every beast of *My* fields, come (Isa. lvi. 8, 9). The spirit driving Jesus, caused Him to go forth into the wilderness; . . . and He was with the beasts, and the angels ministered unto Him (Mark i. 12, 13);—He was not with beasts, but with devils, with whom He fought and whom He subdued—(not to mention a thousand other passages, which are in part adduced in the *Apocalypse Rerealed*, n. 567). Moreover, it is well known that the Lord Himself, in the Word, is called a “Lamb” and also a “Lion;” likewise, that the Holy Spirit was represented as a “Dove;” that the cherubs, also, by which the Word in the literal sense is signified, appeared like “four beasts,” in Ezekiel and in the Apocalypse; and that the man of the Church who acknowledges the Lord as his God and Shepherd, is called a “sheep;” and, on the other hand, he who does not acknowledge Him, is called a “he-goat” and also a “dragon:” and that an assembly of the latter is described, in like manner as in Daniel, by *the beast out of the sea like a leopard, whose feet were as it were a bear’s, and his mouth as it were a lion’s* (Apoc. xiii. 1, 2). These comparisons originate from the spiritual world, where all the affections and the thoughts therefrom, of angels and spirits, are presented at a distance from them as beasts, which also appear in a form in all respects similar to that of the beasts in the natural world; the affections of the love of good as gentle beasts and good uses, but the affections of the love of evil as savage beasts and evil uses. Hence it is that beasts are so often named in the Word; and by them in the

<sup>1</sup> Latin, *Me tibi*. Dr. Worcester suggests *te Mihi* (=thee to Me). to make it agree with the accepted Versions.

<sup>2</sup> Our Bible has “to the multitude of the wicked”; but the Heb. is אֲנִימָא, which literally means “to the BEAST,” as given here. The Revised Version has “wild beast.” See also Note <sup>1</sup>, p. 4.

<sup>3</sup> Worcester substitutes, “The Lord Jehovih.”

spiritual sense are signified affections, inclinations, perceptions and thoughts. From these considerations it is manifest what is meant by *creatures* in the following passages: *Jesus commanded the disciples to go into all the world, and preach the gospel to every creature* (Mark xvi. 15). *If any one be in Christ, he is a new creature; old things have passed away, and all things are become new* (2 Cor. v. 17). *These things saith the Amen, the faithful and true witness, the beginning of the creature<sup>1</sup> of God* (Apoc. iii. 14). By “creatures,” here, are meant those who are capable of being created anew, that is, regenerated, and thus becoming of the Lord’s Church.

4. That there have been four Churches on this earth, one before the flood, which is to be called the Adamic; the second, after the flood, which is to be called the Noachian; and a third, after this, which was the Israelitish; also a fourth, which exists at this day, and is called the Christian, will be demonstrated in the following pages, in their exposition of each of them separately.

5. II. THERE HAVE BEEN FOUR SUCCESSIVE STATES, OR PERIODS, OF EACH CHURCH, WHICH IN THE WORD ARE MEANT BY “MORNING,” “DAY,” “EVENING,” AND “NIGHT.” That there have been four successive states, or periods, of every one of these Churches above-named, will be illustrated in the following pages, wherein each will be dealt with in its turn. They are described by those alternations of time, because every man who is born in the Church, or in whom the Church has commenced, first comes into its light, such as that is in the dawn and morning: afterwards, he advances to its day, and, he who loves its truths, right on to its mid-day: if he then stops in the way, and does not advance into the heat of spring and summer, his day declines towards evening, till at length, like light at night-time, it grows dark: and then his intelligence in the spiritual things of the Church becomes a cold light, like the light of the days in winter, when he indeed sees the trees standing beside his house, or in his gardens, but stript of leaves and despoiled of fruits,—thus like bare logs. For, the man of the Church advances from morning to day, to the end that he may be reformed and regenerated by means of the light of reason, which only occurs by a life according to the Commandments of the Lord in the Word. If this does not take place, his light becomes darkness, and the darkness, thick darkness: that is, the truths of light with him are turned into falsities, and the falsities into unseemly evils. It is otherwise with the man who suffers himself to be regenerated: night does not overtake him, for he walks in God, and hence is continually in the day: into which, also, he fully

<sup>1</sup> This word is rendered in both the Authorized and Revised English Versions “creation;” but the radical idea of the two words is the same, viz.—a *created* thing, being, or work.

enters after death, when he is associated with angels in heaven. This is understood by the following words in the Apocalypse, concerning the New Jerusalem, which is the New Church, truly Christian: *That city shall have no need of the sun and moon to shine in it; for the glory of God shall lighten it, and the Lamb is the lamp thereof; and the nations which are saved shall walk in the light of it, . . . and there shall be no night there* (xxi. 23, 24, 25; Ezek. xxxii. 8; Amos v. 20; viii. 9). That the successive states of the Church are understood by "morning," "day," "evening," and "night;" in the Word, is evident from the following passages therein: *Watch; for ye know not when the Lord of the house will come, at even, or at mid-night, or at cock-crowing, or in the morning* (Mark xiii. 35; Matt. xxv. 13). The subject there treated of is the Consummation of the Age, and the Coming of the Lord at that time. *The God of Israel said, The Rock of Israel spake to me: . . . He is as the light of the morning. . . . A morning without clouds* (2 Sam. xxiii. 3, 4). *I am the Root and the Offspring of David, the bright and morning Star* (Apoc. xxii. 16). *God shall help her, when he shall look to the morning* (Psalm xlvi. 5). *He is calling to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night* (Isa. xxi. 11, 12). *The end is come . . . upon thee, O inhabitant of the land; the time is come, the day<sup>1</sup> is near. . . . Behold the day, behold, it is come; the morning hath gone forth* (Ezek. vii. 5, 6, 7, 10). *There shall be a day . . . which shall be known to Jehorah; not day nor night; for about the time of evening there shall be light* (Zech. xiv. 7). *About the time of evening, behold, terror; before the morning, he is not* (Isa. xvii. 14). *In the evening, weeping will tarry all night, but [there will be] singing in the morning* (Psalm xxx. 5). *Even to the evening and the morning,<sup>2</sup> two thousand three hundred; then shall the holy place be justified: . . . the vision of the evening and morning . . . is true* (Dan. viii. 14, 26). *Jehorah . . . in the morning will bring His judgment to light; He will not fail* (Zeph. iii. 5). *Thus said Jehorah, If ye have made void My covenant of the day and My covenant of the night, so that there be not day and night in their season, My covenant also shall be made void with David My servant* (Jer. xxxiii. 20, 21, 25). *Jesus said, I must work the works of God while it is day; the night cometh when no one can work* (John ix. 4). *In this night there shall be two men on one bed; one shall be taken, but the other shall be left* (Luke xvii. 34). In these passages, the Consummation of the Age and the Coming of the Lord are treated of. Hence it may be evident what is meant by there

<sup>1</sup> The A.V. has "the day of trouble is near" but the R.V. as here.

<sup>2</sup> For the occurrence of the terms "evening and morning" in this verse, see R.V.; also margin of A.V.

being *time no longer* (Apoc. x. 6), namely, that there would not be morning, day, or evening in the Church, but night; likewise what is meant by *time, times, and half a time* (Apoc. xii. 14: Dan. xii. 7); as also what is meant by the *fulness of time* (Eph. i. 10: Gal. iv. 4).

6. III. IN EACH CHURCH THE FOUR CHANGES OF STATE HAVE BEEN CONSECUTIVE: THE FIRST OF WHICH HAS BEEN THE APPEARING OF THE LORD JEHOVIAH AND REDEMPTION: AND THEN WAS ITS MORNING, OR RISE: THE SECOND HAS BEEN ITS INSTRUCTION; AND THEN WAS ITS DAY, OR PROGRESSION: THE THIRD HAS BEEN ITS DECLINE: AND THEN WAS ITS EVENING, OR VASTATION: THE FOURTH HAS BEEN ITS END: AND THEN WAS ITS NIGHT, OR CONSUMMATION. That there have been four successive states of each Church, which in the Word are understood by "Morning," "Day," "Evening," and "Night," has been shown in the immediately preceding article. That every one of the four Churches above-mentioned underwent those states, will be fully established in the following pages, where each will be dealt with in its turn: also, that the appearing of the Lord Jehoviah and redemption was its "Morning:" that instruction was its "Day" or progression into light; also, that decline was its "Evening" or vastation: and that its end was its "Night" or consummation. In the Word, both in its historical and its prophetic [portions], those four changes of state are everywhere treated of.

7. The order into which every man was created by God, is, that after infancy he may become a man. For, when he is born, he is only an external image or form of a man, and at that time less a man than a new-born beast is a beast: but, so far as he is inwardly perfected in this form, as to his mind, or his spirit, in wisdom and love, he becomes a man. A man is like a tree, which first grows from a seed into a shoot, and, when it increases in height, puts forth branches, and from these, stems, and clothes itself continually with leaves: and, when it comes to maturity, which takes place in its middle age, puts forth blossoms, and produces fruits: in every one of which it places seeds, which, being cast into the earth, as into a womb, grow up into similar trees, and thus into a garden. And if you are willing to believe it, that same garden remains with the man after death; he dwells in it, and is every day delighted with the sight of it, and with the enjoyment of its fruits. It is such a man who is described in David by these words: *He shall be like a tree planted beside the rivers of waters, which shall bring forth its fruit in its season, and its leaf shall not fall* (Psalm i. 3; and likewise Apoc. xxii. 1, 2). But the case is different with the man born in the Church, who, when

he has spent his morning, and advanced into the first light of day, whereby he has become rational, then stops, and does not produce fruit : such a one is, or may be, like a tree abounding in leaves, but not bearing fruit, which is rooted up out of the garden, its branches cut off, and the trunk cleft in pieces with axe, or saw, and the whole then cast piecemeal into the fire. The light of his Rational becomes like the light of the days of winter, in which the leaves of the trees first grow yellow, then drop off, and lastly rot. His Rational, also, may be compared with a tree whose leaves are consumed by worms in the first spring-time : likewise with a crop that is choked by thorns ; and also with vegetation which is laid waste by locusts. The reason is, that his Rational is merely natural, because it takes its ideas solely from the world through the senses, and not from heaven through the affections and the resulting perceptions. And since, on this account, there is nothing spiritual inwardly in his Rational, if he then converses on any one of the spiritual things of the Church, his voice is heard by the angels no otherwise than as the voice of a parrot or a goose ; for his voice is merely animal because merely natural, and not human because not inwardly spiritual : for it flows forth from the respiration of the body only, and not from any respiration of the spirit. Such is the man who does not, from natural, become spiritual ; and no one becomes spiritual, unless, after he has become rational, he brings forth fruits, that is, imbues charity by life.

8. That the four changes of state, which are called “ morning,” “ day,” “ evening,” and “ night,” are in the Word predicated of the Church, is because the Church consists of men, and a man is a Church in particular, and the totality of these men is what is called the Church. Those in this totality, or the Church, who live according to the order described above (n. 7), are trees of life, which, also, are trees of good use : but those who do not live according to that order are trees of the knowledge of good and evil, which also are trees of evil use. The latter are the ones of whom “ evening ” and “ night,” or, what amounts to the same, vastation and consummation, are predicated ; but not the former. These things, however, will be presented in the very clearness of reason in the following pages ; but it is proper, that, at the beginning of this volume, some preliminary observations should be made, because knowledges must precede before any one can know that by “ Morning ” is understood the rise of the Church, and that this is preceded by redemption ; by “ Day,” the progression of the new Church into light, and its intelligence ; by “ Evening,” the decline of that Church from good and truth, which is called vastation ; and by “ Night,” its end and destruction, which is called consummation : and so on.

9. The end of the Church, or the consummation of the age, is when there is not any genuine truth and hence not any genuine good, or, not any good and hence not any truth, remaining. but, in their place, falsity and evil thence, or evil and falsity thence, rule: and then there is the "fulness [of time]" in the Church, the members of which are like persons walking in the night, who, because they do not see anything that appears, in the light of the sun, waver about all things relating to the Church, and in general about God, about heaven and hell, and about the life after death: and both those who confirm themselves in the denial of these things, and those who remain alternately in doubt and in affirmation, at length shun the light, and, if they be priests, they procure to themselves a false light on those subjects, such as night-owls, cats, and mice have in the darkness of night. This light is called forth with them, as with these wild beasts, through the activities of their concupiscences.

10. IV. AFTER ITS CONSUMMATION, OR END, THE LORD JEHOVIAH APPEARS, AND EXECUTES A JUDGMENT ON THE MEN OF THE FORMER CHURCH, AND SEPARATES THE GOOD FROM THE EVIL, AND RAISES THE GOOD TO HIMSELF INTO HEAVEN, AND REMOVES THE EVIL FROM HIMSELF INTO HELL. That about the end of every Church the Lord Jehoviah appears to execute a judgment on those who have lived from its first institution to its consummation, will be established in the following pages, where each Church will be separately dealt with. Every man, indeed, is judged after death: but, at the end of a Church, all are collected together and a general judgment executed on them: and this to the intent that they may be conjoined into a heavenly order, which is effected by the arrangement of the faithful into a new heaven, and of the unfaithful into a new hell beneath it: of which arrangement we shall speak more at large in the following article.

11. Judgment, which is the last of every Church, does not take place in the natural world, but in the spiritual world, into which all are gathered after death: and they are collected into heavens distinctly according to religion, thus according to faith and love. Judgment takes place in the spiritual world, for the reason that every man after death is a man: not a material man, as before, but a substantial man. Every man's mind, or spirit, is such a man: the body, which he carried about in the world, is only a covering, and as it were a slough, which he has laid aside, and from which his spirit has disengaged itself. Now, since it was man's mind, or spirit, that thought in the material body, and then either from religion or not from religion, and in favour of God or against God, from truths of faith or from

falsities of faith, loved his neighbour or held him in hatred: and since the material body was only obedience: it follows that the mind, which is the substantial man, and is called the spirit, is what undergoes judgment, and, according to the intentions and acts of its life, is rewarded or punished. From these things it may be plainly manifest, that judgment, which is the last of every Church, takes place in the spiritual world, but not in the natural world.

12. The judgment which is executed upon all of a past Church, takes place, both generally and individually, to the end that the good may be separated from the evil, and that the good may be raised up into heaven and the evil cast down into hell. Were this not to take place when a Church is consummated, that is, when it is no longer in truths and goods, not anyone therein could be saved. That he could not be saved is because he could not be regenerated: and every one is regenerated by means of the truths of faith and the goods of love. To this reason the following is added, that, from the time of the vastation of a Church right on to its consummation, hell increases to so great an extent as to overshadow the whole angelic heaven, through which the regenerative truths and goods descend from the Lord to the men of the earth. Owing to this obscuration, neither any truth of thought from faith, nor any good of will from charity, can penetrate, except through chinks: yea, what does penetrate is perverted either in the way before it reaches man, or else by the man himself when it is in him: that is, the truth is either rejected or falsified, and the good is either quenched or adulterated. In a word, a Church at its end is as it were obsessed by satans. (Those are called satans, who take pleasure in falsities, and are delighted with evils.) In order, therefore, that the total damnation which is over every one's head, and menaces him, may be averted, it is necessary that hell, which has raised itself on high, and, as was said, increased even to heaven, should be removed,—not merely depressed, but also dispersed and subjugated—and then the good separated from the evil, that is, the living from the dead. This separation, and raising up of the good at the time into heaven, or into the land of the living, and casting down of the evil into hell, or into the land of the dead, is what is called the judgment. That such a judgment was actually executed in the year 1757 on the men of the present Christian Church, was declared, and it has been described, in a special little work published in London in the year 1758.

13. Who does not see the necessity that the evil should be separated from the good, lest the latter should be infected with the contagion of deadly evil, and perish? For evil, inasmuch as

it is implanted in human nature by birth, and more and more ingenerated in children from parents when the Church is advancing towards consummation, is like the malignant disease which is called cancer, which spreads round about, and gradually mortifies the healthy and living parts. What husbandman, or gardener, when he sees briars, nettles, thorns, and thistles growing, does not extirpate them before he sows and ploughs in his corn and food crops? What farmer, when he sees his herbage and grass consumed by worms, or locusts, does not dig a ditch, and separate the green field from the wasted one, and thus take measures for the preservation of his crops and green fields? What shepherd, when he sees wild beasts multiplying about the pastures of his sheep, does not call together the neighbouring shepherds and the servants, and with weapons, or traps, kill those <sup>2</sup> wild beasts, or drive them away? What king, when he sees both the towns of his kingdom round about his metropolis taken by enemies, and the property of his subjects taken possession of by them, does not assemble the troops and cast out the enemy, and restore the stolen goods to their owners, and, moreover, add thereto the spoils of the enemies' wealth, and so compensate them?

14. V. AFTER THESE THINGS THE LORD JEHOVH FINDS A NEW HEAVEN OF THE GOOD RAISED UP TO HIMSELF, AND OF THE EVIL REMOVED FROM HIMSELF A NEW HELL; AND BRINGS BOTH INTO ORDER, SO THAT THEY MAY REMAIN UNDER HIS AUSPICES, AND UNDER OBEDIENCE TO HIM, TO ETERNITY. It is written in Isaiah: *Jehorah said, Behold I am creating new heavens and a new earth* (lxv. 17); and elsewhere in the same prophet: *As the new heavens and the new earth, which I am about to make, shall stand before me* (lxvi. 22); in the Apocalypse: *I saw a new heaven and a new earth; the former heaven and the former earth have passed away* (xxi. 1); and in Peter: *According to promise, we look for new heavens and a new earth, wherein shall dwell righteousness* (2 Epist. iii. 13). It has not hitherto entered into the mind of any one to suppose otherwise, than that, by heaven, in these places, is meant the visible heaven, that is, the whole firmament, together with the sun, moon and stars; and that, by earth, there, is meant the habitable earth, or the globe, and that these will perish at the day of the Last Judgment: when, nevertheless, by heaven, there, the angelic heaven is meant, and by earth, the Church. That by "earth," everywhere in the Prophetic Word, is meant the Church, has been fully shown in the *Apocalypse Revealed* (n. 285). The reason why, by new heavens and a new earth, have been hitherto understood the visible heaven and the habitable earth, is because men have not known anything of the spiritual world, consequently not anything of the angelic heaven, nor anything



of the prophetic sense, which carries and stores up nothing else but spiritual things; and the spiritual [equivalent] of "earth" is the Church. When, indeed, the angels, inasmuch as they are spiritual, look down into the earth, they see nothing at all of it, but only the Church with men.

15. That when the Lord Jehovah founds a new heaven and a new Church, he introduces order, so that they may abide under His view, and under obedience to Him, to eternity, is because the angelic heaven and the Church on the earth together constitute one body, whose soul and life is the Lord Jehovah, who is the Lord our Saviour. The universal angelic heaven, together with the Church, also appears before the Lord as one man; and a man stands under the view of, and under obedience to, his own soul: consequently, the entire heaven, together with the Church, stands under the view of, and under obedience to, the Lord; for the Lord is in them, and they are in the Lord (John xiv. 20; xv. 4, 5; xvii. 23, 26); thus, [He is] the all in all there. But the order which the Lord sets up in hell is such that all who are there may be diametrically opposite to all who are in heaven: whence it is evident, that, since the Lord rules heaven, He also rules hell, and that He rules the latter by means of the former.

16. The arrangement of all in the heavens, and of all in the hells, is, moreover, most perfect. For every heaven that is founded by the Lord after the consummation of each Church is made three-fold: it is made highest, middle, and lowest. Into the highest are elevated those who are in love to the Lord, and in wisdom thence; into the middle, those who are in spiritual love towards the neighbour, and in intelligence thence; into the lowest, those who are in spiritual-natural love towards the neighbour, which is called charity, and thence in the faith of the truths concerning God, and in a life according to the precepts of the Decalogue. These three heavens constitute three expanses, one above another, and communicate with each other by a Divine influx from the Lord out of the sun of the spiritual world. In the deep below, there are also three expanses, into which the hells are distinguished, between which, in like manner, there is provided a communication by means of an influx through the heavens from the Lord. By means of these communications there is a close and indissoluble conjunction of all things in the heavens, and of all things in the hells; but in the latter it is a conjunction of all the lusts of the love of evil, while in the heavens it is a conjunction of all the affections of the love of good. By virtue of that conjunction, heaven is like one Lord sitting upon a throne girt about with wreaths formed of precious stones of every kind; but hell is like one devil sitting upon a

seat entwined with vipers, serpents and poisonous worms. From this orderly arrangement, induced on both, it follows that both abide under the view and control of the Lord to eternity.

17. It is well known, that, in order that anything may be perfect, there must be a *Trine* in just order, one under another, and a communication between, and that this Trine must constitute a one, no otherwise than as a pillar is a one,—at the top of which is the capital, under this the smooth shaft, and under this again the pedestal. Such a trine is man: his highest part is the head, his middle part is the body, and his lowest the feet and soles. In this, every kingdom is like a man: there must be a king in it as the head, also administrators and officers as the body, and yeomanry with servants as feet and soles: in like manner in the Church, there must be a mitred prelate, parish priests, and under them curates. Nor does the world itself subsist without three things following in order, namely, morning, noon and evening; as also the yearly spring, summer and autumn—spring for the sowing of seeds, summer for their germination, and autumn for bringing forth fruit: night and winter, however, do not contribute to the stability of the world. Now, since every perfect thing must be a trine and cohere well together, in order to be a one, therefore each world, both spiritual and natural, consists and subsists from three atmospheres, or elements; the first of which immediately encompasses the sun, and is called aura; the second is under this, and is called ether; and the third is under them both, and is called air. In the natural world these three atmospheres are natural, and in themselves passive, because they proceed from a sun which is pure fire; but the three corresponding to them in the spiritual world are spiritual, and in themselves active, because they proceed from a sun which is pure love. The angels of the heavens dwell in the regions of these three atmospheres; the angels of the highest heaven in the celestial aura, which immediately encompasses the sun, where the Lord is; the angels of the middle heaven in the spiritual ether, under the former; and the angels of the lowest heaven in the spiritual-natural air, under those two. Thus are all the heavens co-established, from the first to this last, which is being organized by the Lord at the present day. From these things it may be apprehended whence it is that by “three” in the Word is signified completeness (see *Apocalypse Revealed*, n. 505, 875).

18. VI. FROM THIS NEW HEAVEN THE LORD JEHOVIAH DERIVES AND PRODUCES A NEW CHURCH ON THE EARTH, WHICH IS EFFECTED BY MEANS OF A REVELATION OF TRUTHS FROM HIS MOUTH, OR FROM HIS WORD, AND BY INSPIRATION. It is written that *John saw the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband* (Apoc.

xxi. 2). By the holy city, New Jerusalem, is meant the doctrine of the New Church, consequently the Church as to doctrine; and by Jerusalem descending from God out of the new heaven, is meant that the true doctrine of the Church is from no other source. That the doctrine descended, is because a Church is a Church from doctrine and according to it; apart from doctrine, a Church is no more a Church than a man is a man without members, viscera and organs, or from the mere covering of skin, which only defines his external shape; nor any more than a house is a house without bed-chambers, parlours and useful furniture within, thus from the walls and arched roof alone. The case is similar with the Church apart from doctrine. That Jerusalem signifies the Church with respect to doctrine, may be seen proved from the Word in the work itself, *The True Christian Religion* (n. 782). From these things, it is manifest that the Church on the earth is derived and produced by the Lord through the angelic heaven.

19. I will mention some marvels, which yet are not marvels in heaven; they are as follow: (1) That the natural world could not exist except from the spiritual world; nor, consequently, subsist, inasmuch as subsistence is perpetual existence. (2) That the Church cannot exist in man, unless its internal be<sup>2</sup> spiritual and its external natural; as a Church purely spiritual does not exist, nor a Church merely natural. (3) Consequently,<sup>3</sup> that no Church, and not anything of the Church, with man, can be raised up without an angelic heaven, through which, from the Lord, everything spiritual is derived and descends. (4) Since,<sup>4</sup> therefore, the spiritual and the natural thus make one, it follows that the one cannot exist and subsist without the other; the angelic heaven not without the Church with man, nor the Church with him without the angelic heaven; for, unless the spiritual flow into and terminate in the natural, and rest therein, it is like a prior without a posterior, consequently like an efficient cause without an effect, and like an active without a passive—which would be like a bird perpetually flying in the air, without any resting place on the earth. It is also like the mind of a man perpetually thinking and willing, without any organ of sense, or motion, in the body, to which it may descend and produce the ideas of its thought, or bring into operation the efforts of its will. (5) These things are adduced, to the end that it may<sup>5</sup> be perceived, or known, that, as the natural world cannot exist without the spiritual world, nor, conversely, the spiritual world without the natural world, so neither can there be a Church on the earth unless there be an angelic heaven through which it may exist and subsist, nor, conversely, an angelic heaven unless there be a Church on the earths. (6) The angels know this;<sup>6</sup> on which account, they bitterly lament when the Church on

earth is desolated by falsities and consummated by evils; and, at such times, they compare the state of their life with drowsiness, for then heaven is to them as a seat withdrawn, and like a body deprived of feet; but, when the Church on the earth has been restored by the Lord, they compare the state of their life to wakefulness.

20. That the Lord derives and produces the new Church on earth through the new heaven by means of a revelation of truths from His mouth, or from His Word, and by inspiration, will be shown in the section on the four Churches in their order, especially on the Israelitish and on the present Christian Church. It should be known, that, when hell has surged up, and passed over the great interstice, or gulf, fixed between itself and heaven (Luke xvi. 26), and has raised up its back even to the confines of the heavens where the angels are,—which came to pass during the interval of the vastation and consummation of the Church,—not any doctrine of the Church could be conveyed through heaven, by the Lord, to men of the earth. The reason is, that, at such times, man is in the midst of satans; and satans envelop his head with their falsities, and inspire the delights of evil and the consequent pleasures of falsity, whereby all the light out of heaven is darkened, and all the agreeableness and pleasantness of truth is intercepted. As long as this state continues, not any doctrine of truth and good out of heaven can be infused into man, because it gets falsified: but, after this tangled veil of falsities, or covering of the head by satans, has been taken away by the Lord—which is effected by the Last Judgment (of which above, in Article IV.)—then man is led, in a freer and more spontaneous spirit, to discard falsities and to receive truths. With those who adapt themselves, and suffer themselves to be led by the Lord, the doctrine of the new heaven, which is the doctrine of truth and good, is afterwards conveyed down and introduced, like the morning dew falling from heaven to the earth, which opens the pores of plants, and sweetens their vegetable juices: and it is like the manna which fell in the mornings, and was in appearance *like coriander seed, white, and in taste like a cake kneaded with honey* (Exod. xvi. 31): it is also like seasonable rain, which refreshes the newly-ploughed fields and causes germination: and it is like the fragrance exhaling from fields, gardens and flowery plains, which the breast eagerly and delightfully draws in with the air. But, still, the Lord does not compel, or urge, anybody against his will, as one does with whips a beast of burden: but He draws and afterwards continually leads him who is willing, in all appearance as though the willing man did goods and believed truths of himself, when yet it is from the Lord, who operates every genuine good of life, and every genuine truth of faith in him.

21. VII. THIS DIVINE WORK IS COLLECTIVELY CALLED REDEMPTION, WITHOUT WHICH NO MAN CAN BE SAVED, BECAUSE NOT REGENERATED. That the redemption accomplished by the Lord when He was in the world, was a subjugation of the hells, an arrangement of the heavens in order, and by these means a preparation for a new spiritual Church, may be seen in the work, *The True Christian Religion* (n. 115–117; and likewise from n. 118–133). But inasmuch as this is new, and has lain hidden for ages, like the wreck of a ship with its valuable wares at the bottom of the sea, and nevertheless the doctrine of redemption is as it were the treasury of all the spiritual riches, or the dogmas, of the New Church, therefore, in the last section of this volume, the *mystery of redemption* shall be treated of, where the following propositions will be unfolded and elucidated:—

I. *Deliverance from enemies is what in the Word is called 2 Redemption.*

II. *Consequently, it is a deliverance from evils and falsities; which, since they are from hell, are spiritual enemies; for they kill souls, as natural enemies do bodies.*

III. *Hence it becomes evident that the first of the Redemption 3 accomplished by the Lord was the separation of the evil from the good, and the raising of the good to Himself in heaven, and the removal of the evil from Himself into hell, for thus the good are freed from the evil. This first of Redemption is the Last Judgment (which has been treated of above, n. 10–13).*

IV. *The second of Redemption was the co-ordination of all 4 things in the heavens, and the subordination of all things in hell, by which the good were still more distinctly separated and freed from the evil; and this is the new heaven and the new hell (which has been treated of above, n. 14–17).*

V. *The third of Redemption was a revelation of truths out of 5 the new heaven, and thereby the raising up and establishment of a new Church on earth; by which means the good were further separated and freed from the evil, and are separated and freed for the future (this third has also been treated of above, n. 18–20).*

VI. *The final cause of Redemption was the possibility of the 6 Lord, by virtue of His Divine omnipotence, regenerating, and thereby saving man; for, unless a man be regenerated, he cannot be saved (John iii. 3).*

VII. *The regeneration of a man, inasmuch as it is a separa- 7 tion and deliverance from evils and falsities, is a particular redemption by the Lord, existing from His general Redemption.*

VIII. *With those who are being regenerated, evils are first of 8 all separated from goods, and this is similar to Judgment: afterwards, goods are collected together into one, and arranged in a heavenly form, and this is similar to a new heaven; and, lastly, a new Church is implanted and produced thereby, the internal of which*

is heaven; and the external from the internal, consequently both together, with man, are what is called the Church.

IX. All are redeemed, since all who reject the falsities of the former Church, and receive the truths of the new Church, may be regenerated; but that still the regenerated are, properly, the redeemed.

10 X. The goal of redemption, and the prize of the redeemed, is spiritual peace.

11 XI. A redemption has also been accomplished by the Lord at this day, because the present day is His Second Coming according to prophecy; by which, having been an eye-witness thereof, I have been certified of the truth of the foregoing arcana.

But these are only general statements, which must be unfolded in detail, and set forth in both spiritual and natural light, at the end of this volume, where the *mystery of redemption* is to be treated of.

22. Moreover, it will be proved in its own section in the following pages, that the passion of the Lord's cross was not Redemption, but the means of the inmost union with the Divine of the Father, from which He came forth, and into which He returned. In the work, *The True Christian Religion* (n. 132, 133), to which this volume is an Appendix, I undertook to demonstrate that the passion of the Cross being believed to have been Redemption itself, is a fundamental error of the present Christian Church: and that that error, together with the error concerning three Divine Persons from eternity, has perverted the whole Church to such an extent, that there is not a vestige of spirituality remaining in it. This will also be further shown in the following pages; also, that those two falsities and impostures have been comparatively like impregnated butterflies flying about in the garden, which lay worm-producing eggs that entirely consume the opened leaves of the trees there; and further, that they have been like the quails from the sea let down upon the camp of the Israelites, owing to which, while they were eating, a great plague was brought upon the people: and this for the reason that they loathed and spurned the manna from heaven, by which, in the highest sense, is meant the Lord (Num. xi. 5, 6, 32-35: and John vi. 31, 32, 49-51, 58). And, further, those two errors were like two fragments of soot, or shoemaker's blacking, dropped in generous wine, and shaken about in the glass containing it: in consequence of which all the brightness, delightful fragrance, and fine flavour of the wine are changed into a black appearance, a disagreeable smell, and a nauseous taste.

## PROPOSITION THE SECOND.

*The Adamic, or Most Ancient Church of this Earth.*

23. The world has hitherto believed, that by “the creation of heaven and earth,” in the first chapter of Genesis, is meant the creation of the universe, according to the letter; and by Adam, the first man of this earth. Seeing that the spiritual or internal sense of the Word has not been disclosed till now, the world could not believe otherwise; nor, consequently, that by “creating heaven and earth” is meant to collect and found an angelic heaven from those who have departed the life in the world, and by this means to derive and produce a Church on earth (as above, n. 18–20); and that by the names of persons, nations, territories and cities, are meant such things as relate to heaven, and at the same time to the Church: in like manner, therefore, by “Adam.” That by “Adam,” and by all those things which are related of him and his posterity in the first chapters of Genesis, are described the successive states of the Most Ancient Church—which are its rise or morning, its progression into light or day, its decline or evening, its end or night, and after this the Last Judgment upon it, and thereafter a new angelic heaven from the faithful, and a new hell from the unfaithful, according to the series of the progressions laid down in the preceding Proposition—has been minutely explained, unfolded and demonstrated in the *Arcana Cœlestia* on Genesis and Exodus, the labour of eight years, published in London: which work being already in the world, nothing further is necessary than to recapitulate therefrom the universals respecting this Most Ancient Church, which will be cited in the present volume. At the outset, however, some passages shall be adduced from the Word, by which it is proved, that by “creating” is there signified to produce and form anew, and, properly, to regenerate: on which account it is, that regeneration is called a new creation, by which the universal heaven of angels and the universal Church of men, exist, consist and subsist. That “creating” signifies this, is plainly manifest from these passages in the Word: *Create in me a clean heart, O God; and renew a firm spirit in the midst of me* (Psalm li. 10). *Thou openest the hand, they are filled with good; Thou sendeth forth the Spirit, they are created* (Psalm civ. 28, 30). *The people which shall be created shall praise Jah* (Psalm cii. 18).

*Thus said Jehorah, thy creator, O Jacob; thy former, O Israel: Every one that is called by My Name, him have I created for My glory (Isa. xliii. 1, 7). That they may see, know, consider, and understand, that the hand of Jehorah hath done this, and the Holy One of Israel hath created it (Isa. xli. 20). In the day that thou wast created, they were prepared; thou wast perfect in thy ways from the day that thou was created, until perversity was found in thee (Ezek. xxviii. 13, 15): these things are about the king of Tyre. Jehorah that createth the heavens, that spreadeth abroad the earth, that giveth a soul unto the people upon it (Isa. xlii. 5, xlv. 12, 18). Behold I create a new heaven and a new earth; be ye glad to eternity in that which I create: behold I am about to create Jerusalem a rejoicing (Isa. lxv. 17, 18). As the new heavens and the new earth, which I am about to make, shall remain before Me (Isa. lxvi. 22). I saw a new heaven and a new earth: the former heaven and the former earth are passed away (Apoc. xxi. 1). According to promise, we look for new heavens and a new earth, wherein shall dwell righteousness (2 Pet. iii. 13). From these passages is manifested what is spiritually meant in the first chapter of Genesis, by the verses, *In the beginning God created the heaven and the earth; and the earth was waste and empty* [1, 2]. The earth's being said to be waste and empty, signifies that there was no longer any good of life or truth of doctrine with its inhabitants. That "wasteness" and "emptiness" signify the lack of those two essentials of the Church, will be established in Proposition IV. of this volume, respecting the Israelitish Church, by a thousand passages from the Word: at present let the following in Jeremiah serve for some illustration: *I saw the land, when, behold, it was vacant and empty; and [I looked] towards the heavens, when their light was not. Thus said Jehorah, The whole land shall be wasteness; for this shall the land mourn, and the heavens above shall be made black* (iv. 23, 27, 28).*

24. This Church, like the rest, shall be treated of in the following order:—

I. *Its Rise, or Morning, which is its first state.*

II. *Its Progression into light, or Day, which is its second state.*

III. *Its Decline, or Evening, which is its third state, and is called Vastation.*

IV. *Its End, or Night, which is its fourth state, and is called Consummation.*

V. *The Separation of the Evil from the Good, which is the Last Judgment upon all who were of that Church.*

VI. *The Elevation of the Good to God, of whom a new Heaven is formed; and the removal from God of the Evil, of whom a new Hell is formed.*



That the four Churches of this earth,—of which we have treated above,—have undergone these changes of state, will be shown in what follows; and lastly, that the Church truly Christian, which succeeds to those four at the present day, will never undergo consummation.

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25. THE FIRST STATE OF THIS MOST ANCIENT CHURCH, OR ITS RISE AND MORNING, is described in the first chapter of Genesis by these words: *God said, Let us make man in our image, after our likeness; and God created man in His own image; in the image of God created He him; male and female created He them* (vers. 26, 27); and also by these in the second chapter: *Jehovah God formed man dust of the earth, and breathed into his nostrils the soul of lives; and man became a living soul* (ver. 7). That its rise, or morning, is described by his being made, or created, “in the image of God,” is because every man, when he is first born, and while an infant, is interiorly an “image of God;” for the faculty of receiving and of applying to himself those things which proceed from God, is implanted in him; and since he is also formed “dust of the earth” exteriorly, and there is thence in him an inclination to liek that dust like the serpent (Gen. iii. 14), therefore, if he remains an external or natural man, and does not become at the same time internal or spiritual, he shatters the image of God, and puts on the image of the serpent which seduced Adam. But, on the other hand, the man who strives and labours to become an “image of God,” subdues the external man in himself, [and] interiorly in the natural becomes spiritual, thus spiritual-natural; and this is effected by a new creation, that is, regeneration by the Lord. Such a man is an “image of God,” because he wills and believes that he lives from God, and not from himself: on the contrary, man is an image of the serpent, while he wills and believes that he lives from himself, and not from God. What is man but an “image of God,” when he wills and believes that he is in the Lord and the Lord in him (John vi. 56, xiv. 20, xv. 4, 5, 7, xvii. 26), and that he can do nothing of himself (John iii. 27, xv. 5)? What is a man, when, by new generation, he becomes a “son of God” (John i. 12, 13), but an “image of God?” Who does not know that the image of the father is in the son? The rise, or morning, of this Church is described by Jehovah God’s “breathing into his nostrils the soul of lives,” and by his thus “becoming a living soul,” because by “lives,” in the plural, are meant love and wisdom, and these two are essentially God; for, in proportion as a man receives and applies to himself those two essentials of life, which proceed constantly from God, and constantly flow into the souls of men, in the same proportion he becomes “a living soul;”

for “lives” are the same as love and wisdom. Hence it is evident, that the rise and morning of the life of the men of the Most Ancient Church, who taken collectively are represented by Adam, is described by those two shrines of life.

26. The “likeness of God,” after which man was made, is his being able to live, that is, to will, to love, and to intend, as also to think, to reflect, and to choose, in all appearance as from himself: consequently, in his being able to receive from God those things which are of love and those things which are of wisdom, and to reproduce them, in image, like God does, from himself: for God says: *Behold the man was as one of us, in knowing good and evil* (Gen. iii. 22): for, without the faculty of receiving and reproducing those things which proceed into him from God, in all appearance as from himself, man would be no more a “living soul” than the oyster in its shell at the bottom of the stream, which is not in the least able to move itself out of its place: nor would he be any more an “image of God” than a jointed statue of a man capable of motion by means of a handle, and of giving forth sound by being blown into: yea, the very mind of man, which is the same as his spirit, would actually be wind, air, or ether, according to the idea of the present Church respecting spirit: for, without the faculty of receiving and reproducing the things flowing in from God, altogether as from himself, he would not have anything of his own, or a proprium, except an imperceptible one, which is like the proprium of a lifeless piece of sculpture. But more about the image and likeness of God with man, may be seen, in a *memorable relation* in the preceding work, of which this is the Appendix (n. 48).

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27. II. THE SECOND STATE OF THIS MOST ANCIENT CHURCH, OR ITS PROGRESSION INTO LIGHT, AND DAY, is described in the second chapter of Genesis, by these words: *God planted a garden in Eden at the East, and there He put the man whom He had formed, to dress it and to keep it. And Jehorah made to spring forth every tree pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went forth out of Eden to water the garden, which became into four heads, in the first of which was gold and the schoham<sup>1</sup> stone. And Jehorah God commanded the man, saying, Of every tree of the garden, eat; but of the tree of*

<sup>1</sup>This is the Hebrew word, which we, following Swedenborg's Latin, retain in the text; as, although the Authorized Version gives “onyx” stone, there is no means of knowing with certainty what stone it is that the Hebrew word really designates.

*the knowledge of good and evil, eat not* (verses 8-17). The progression of this Church into light, or day, is described by Adam's being placed in the garden of Eden, because by a garden is signified the Church as to its truths and goods. That there went forth out of Eden a river, made into four heads, in the first of which was gold and the schoham stone, signifies that in that Church there was the doctrine of good and truth; for a "river" signifies doctrine, "gold" its good, and "schoham stone" its truth. That two trees were placed in that garden, the one of life, and the other of the knowledge of good and evil, was, because the "tree of life" signifies the Lord, in whom and from whom is the life of heavenly love and wisdom, which in itself is eternal life; and the "tree of the knowledge of good and evil" signifies man, in whom is the life of infernal love, and thence insanity in the things of the Church, which life considered in itself is eternal death. That there was liberty to eat of every tree of the garden, except of the "tree of the knowledge of good and evil," signifies free-determination in spiritual things: for all things in the garden signified spiritual things, and without free-determination in those a man can in no wise advance into light, that is, into the truths and goods of the Church, and procure for himself life; for, if he does not aim at and strive after this, he procures to himself death. That a "garden" signifies the Church <sup>2</sup> in respect to its truths and goods, is by virtue of the correspondence of a tree with a man; for a tree, in like manner as a man, is conceived from seed; is put forth from the womb of the earth in like manner as a man from the womb of his mother; it grows in height in like manner, and propagates itself in branches as he in members; clothes itself with leaves, and adorns itself with blossoms, in like manner as a man does with natural and spiritual truths: and also produces fruits in like manner as a man does goods of use. Hence it is that in the Word a man is so often compared to a "tree," and the Church to a "garden;" as in the following passages: *Jehorah will set her desert like Eden, and her solitude like the garden of Jehorah* (Isa. li. 3), speaking of Zion, which signifies the Church wherein God is worshipped according to the Word. *Thou shalt be like a watered garden, and like a spring of waters, whose waters shall not deceive* (Isa. lviii. 11; Jer. xxxi. 12); this passage also treats of the Church. *Thou art full of wisdom, and perfect in beauty; thou wast in Eden the garden of God; every precious stone was thy covering* (Ezek. xxviii. 12, 13); respecting Tyre, by which is signified the Church, as to the knowledge of truth and good. *How good are thy dwellings, O Israel! as valleys they are planted, and as gardens beside the river* (Num. xxiv. 5, 6); by Israel is signified the spiritual Church; but by Jacob the natural Church in which there is a spiritual. *Nor was any tree in the garden of God equal to him in beauty; so that all the trees of Eden, in the*

*garden of God, enried him* (Ezek. xxxi. 8, 9); speaking of Egypt and Ashur, by which, where mentioned in a good sense, the Church is signified as to knowledges and perceptions. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (Apoc. ii. 7). Owing to the correspondence of a garden with the Church, it comes to pass that everywhere in the heavens gardens appear, producing leaves, flowers and fruits, according to the states of the Church with the angels; and it has been told me, that in some of the gardens there, trees of life are observed in the middle parts, and trees of the knowledge of good and evil at the outskirts, as a sign that they are in free-determination in spiritual things. The Church is over and over again described in the Word by a "garden," a "field," and a "sheepfold:" by a "garden," from the trees, as has been mentioned above; by a "field," from its crops, wherewith man is nourished; by a "sheepfold," from the sheep, by which are meant the faithful and useful.

28. In the work itself, named *The True Christian Religion*, it has been shown, that the two trees, the one of "life," and the other of the "knowledge of good and evil," being placed in the garden of Eden, signified that free-determination in spiritual things was given to man (n. 466-469); to which must be added that without such free-determination man would not be man, but only a figure and effigy; for his thought would be without reflection, consequently without judgment, and thus in the Divine things which are of the Church, he would have no more power of turning himself, than a door without a hinge, or, with a hinge, bolted with an iron bar; and his will would be without decision, consequently no more active with respect to justice or injustice, than the stone upon a tomb, under which lies a dead body. That man's life after death, together with the immortality of his soul, is owing to the gift of that free-determination, and that that is the "likeness of God," has been

2 proved in the work itself, as also above. Yea, man, that is, his mind, without that would be like a sponge which imbibes water in great abundance but is not able to discharge it, in consequence of which both would decompose,—the water into corruption, and the sponge into slime. In the same manner, the Church with such a person would not be a Church, and thus a temple wherein the worship of God is performed: it would be like the den of some wild beast under the root of a lofty tree which rocks itself to and fro over its head, except only that it would be able to take something therefrom, and apply itself to some other use besides lying in tranquillity under it. Moreover, without free-determination in spiritual things, man would be more blind in all and each of the things of the Church, than a bird of night in the light of day, but more sharp-sighted [in respect to falsities] than

such a bird in the darkness of night: for he would shut down his eyelids, and contract their sight against the truths of faith; but he would raise his eyelids, open his eyes, and dilate their sight like the eagle, to the falsities of faith. Free-determination in spiritual things, is owing to the circumstance that man walks and lives his life in the midst between heaven and hell; and that heaven operates into him from above, but hell from beneath; and that the option is given to a man of turning himself either to higher things or to lower things, thus, either to the Lord or to the Devil.

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29. III. THE THIRD STATE OF THIS CHURCH, WHICH IS ITS DECLINE AND EVENING, AND IS CALLED VASTATION, is described in the third chapter of Genesis, by these words: *The serpent became more subtle than any wild animal of the field, which Jehovah God had made. He said to the woman, Yea, wherefore hath God said, Ye shall not eat of every tree of the garden? And when the woman said unto the serpent, Of the fruit of the tree we may eat; only of the fruit of the tree which is in the midst, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die,—the serpent said, Ye shall not die; for God doth know, that, in the day wherein ye shall eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil. The woman, therefore, saw that the tree was good for food, and that it was pleasant to the eyes, and to be desired to give understanding; therefore she took of the fruit thereof, and did eat; and she gave to her husband with her, and he did eat* (vers. 1–6). That the decline from light to the shade of evening, that is, the falling away from wisdom and integrity, consequently, the state of vastation of this Church, is described by these words, is because, from the circumstance of man's being made a "likeness of God" (by which is signified, in the entire appearance that he thinks those things which are of wisdom, and wills those things that are of love, from himself, as God does,—see above, n. 26), he believed the serpent's words, that if he should eat of that tree he would become as God, and thus also be God in knowing good and evil. By this "tree" is signified the natural man separated from the spiritual, which, when left to itself, believes nothing else.

Every man has a natural mind and a spiritual mind, distinct from each other like two stories of one house connected by stairs: in the upper story of which dwell the master and mistress, with their children, but in the lower the men-servants and maid-servants, with others of an inferior description. The spiritual mind in man from birth right up to early childhood, is shut, but after that first age it is step by step opened; for there is given to every man from birth the faculty, and afterwards the power, of procuring for himself steps by which he

may ascend and confer with the master and mistress, and then descend and execute their commands: this power is given him through the endowment of free-determination in spiritual things. Nevertheless, no one can ascend to the upper story, by which is meant the spiritual mind, unless he eat of the trees of life in the garden of God: for, by eating of these a man is enlightened and made whole, and conceives faith: and through the nourishment of their fruits he acquires the conviction that all good is from the Lord, who is the Tree of Life, and not the smallest portion from man: and yet, that, by abiding together and operating together, hence by the Lord's being in him and he in the Lord, he must do good of himself, but still, in the faith and confidence, that it is not from himself but from the Lord. If a man believe otherwise, he produces apparent good, in which there is evil inwardly, because there is merit: and this is eating of the trees of the knowledge of good and evil, among which dwells the serpent, in the dreadful persuasion that he is as God, or else that there is no God, but that Nature is what is called God, and that He is composed of the elements thereof. Furthermore: those eat of the trees of the knowledge of good and evil, who love themselves and the world above all things: but those eat of the trees of life, who love God above all things and the neighbour as themselves. Those, also, eat of the trees of the knowledge of good and evil, who put forth regulations for the Church from self-intelligence, and afterwards confirm them by the Word: but, on the other hand, those who procure for themselves regulations for the Church by means of the Word, and afterwards confirm them by intelligence, eat of the trees of life. Those, again, who teach truths from the Word, and live wickedly, eat of the trees of the knowledge of good and evil: but those eat of the trees of life, who live well and teach from the Word. Universally speaking, all eat of the trees of the knowledge of good and evil who deny the Divinity of the Lord and the holiness of the Word, inasmuch as the Lord is the Tree of Life and the Word, from whom the Church is a "garden in Eden at the east."

30. The spiritual man is an erect man, who with his head looks to the heaven above him and about him, and treads the earth with the soles of his feet: but the natural man separated from the spiritual is either like a man bent downwards, who nods with his head, and continually looks at the earth, and at the steps of his own feet: or, he is like an inverted man, who walks on the palms of his hands, with his feet raised up towards heaven, and by shakings and clappings of these performs worship. The spiritual man is like a rich man, who has a palace in which are parlours, bed-chambers, and dining-rooms, the walls of which are continuous windows of crystalline glass, through which he sees the gardens, fields, flocks, and herds which

also belong to his estate, and with the sight and use of which he is daily regaled. But the natural man separated from the spiritual is also like a rich man, who has a palace containing chambers, the walls of which are continuous planks of rotten wood, which sheds around a fatuous light, wherein the conceits of pride, originating in the love of self and of the world, appear like molten images of gold, in the middle [of the chambers], and of silver at the sides, before which he bends the knee like an idolater. Again, the spiritual man, in himself, is actually like a dove with respect to gentleness, like an eagle with respect to the sight of his mind, like a bird of paradise flying along with respect to progression in spiritual things, and like a peacock with respect to adornment from spiritual things; but, on the contrary, the natural man separated from the spiritual is like a hawk pursuing a dove, like a dragon devouring the eyes of an eagle, like a fiery serpent flying at the side of a bird of paradise, and like a horned owl beside a peacock. These comparisons are made that they may be as optical glasses whereby the reader may more closely contemplate what the spiritual man is in itself, and the natural man in itself. But the case is altogether different, when the spiritual man by its spiritual light and spiritual heat is inwardly in the natural; then, both constitute one, just like effort in motion, and will (which is living effort) in action, and like appetite in taste, and like the sight of the mind in the sight of the eye, and still more evidently like the perception of a thing in its cognition, and the thought of it in speech.

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31. IV. THE FOURTH STATE OF THIS CHURCH, WHICH WAS ITS END, OR NIGHT, AND IS CALLED CONSUMMATION, is described by these words, also in the third chapter of Genesis: *Jehovah God called unto the man, and said unto him, Where art thou? and he said, I heard thy voice in the garden, therefore I was afraid. Then Jehovah said, Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat of it? And the man said, The woman whom thou hast given with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent deceived me, and I did eat. Then Jehovah God cursed the serpent, and afterwards the woman, and after her the man. Whereupon Jehovah God sent the man forth from the garden of Eden to till the ground from whence he was taken* (vers. 9-23). From the literal, or historical, sense of the description of Adam's life, it is manifest that he was cursed because he believed the serpent, that he should be as God; and he who believes this, at length does not acknowledge God. And as the natural man separated from the spiritual is in such faith at heart, however differently he may talk with his mouth, therefore, after he from spiritual became

natural, this latter was cursed, and it was cursed as to its Sensual, its Voluntary, and its Intellectual; its Sensual is signified by the serpent, its Voluntary by the woman, and its Intellectual by the man: these three were cursed, because the one follows the other. (In the *Arcana Cœlestia*, every single expression, and every meaning of the expressions, are laid open by the spiritual sense, which has been revealed to me by the Lord; which explanation, being published, may be consulted.)

32. After this curse, the fourth state of this Church, which was its state of night in spiritual things, and is called consummation, is described by the expulsion of the man from the garden “to till the ground from whence he was taken,” by which is meant that the innocence, integrity, and wisdom, in which he was while he was spiritual, were lost, consequently that he was cast down from heaven, that is, dissociated from the angels, just as it is written of the dragon: *The great dragon was cast down, the old serpent, which is called the Devil and Satan, was cast down out of heaven, where he fought with Michael and his angels, to the earth; and his angels were cast down with him* (Apoc. xii. 9).

33. What person of sound mind is there who cannot see, that, by those things which are related of Adam are not meant any states of the first-formed man, but states of the Church? As, for example, that God placed two trees in the midst of the garden, from the eating of one of which man had eternal life, and from the other of which he had eternal death; and that He made the latter “good for food, pleasant to the eyes, and to be desired for giving understanding” ([Gen.] iii. 6), thus as if it were to fascinate their souls; also, that he admitted the serpent, and allowed it to speak deceitful words to the woman in the presence of her husband, who was the image and likeness of God, and suffered them to be ensnared by its flatteries and arts; as, moreover, why it was not provided,—since it was foreseen—that they, and the whole human race from them, should not fall into the damnation of His curse: for we read in the orthodox books of Christians, *that, in consequence of this original sin, “in place of the lost image of God, there is in man a most inward, most wicked, most profound, inscrutable, ineffable corruption of his whole nature, and of all his powers,” and that it is the root of all actual evils* (*Form. Concord.*, p. 640): and that God the Father averted that universal damnation from His face, and sent His Son into the world, who might take it on Himself, and thus appease [Him]: not to mention many other things which are, in every-  
 2 one’s judgment, inconsistent with God. Who, from the particulars above-mentioned, understood in their historical sense, would not with reason conclude, to use comparisons, that it would be like a person who gives his dependent a most fruitful



field, and in it digs a pit, which he covers over with boards that fall inwards at the touch of a hand or foot; and, in the midst, places upon a stand a harlot clothed in purple and scarlet, holding in her hand a golden cup (like her in the Apocalypse, xvii. 4), who, by her blandishments, allures the man to herself, and so brings it to pass that he falls into the pit and is drowned? Would it not, indeed, be like one who makes a present to his friend of a luxuriant field of corn, and in the midst thereof conceals snares, and sends out a siren who, with the allurements of song and of a sweet voice, entices him to that place, and causes him to be entangled in the snare, from which he is unable to extricate his foot? Yea, to use a further comparison, it would be like a person who should introduce a noble guest into his house in which there are two parlours, and tables in each of them, at one of which are seated angels, and at the other evil spirits, on which latter table are cups of sweet but poisoned wine, and dishes on which are preparations of food containing aconite: and who should permit the evil spirits there to represent the revels of Bacchus, and the antics of buffoons, and entice them to those foods and drinks. But, my friend, the things related of Adam, of the garden of God, and of the two trees therein, appear under quite a different aspect when spiritually comprehended. that is, unfolded by the spiritual sense: then it is clearly seen, that, by Adam, as a type, is meant the Most Ancient Church: and the successive states of that Church are described by the vicissitudes of his life. For a Church, in the beginning, is like a man created anew, who has a natural and a spiritual mind, and by degrees from spiritual becomes natural, and at length sensual. and believes nothing but what the senses of the body dictate: and such a man appears in heaven like a person sitting on a beast, which turns its head back, and with its teeth bites, tears, and mangles the man sitting upon it; while the truly spiritual man appears in heaven also like a person sitting on a beast, but on a gentle one, which he governs with a slender rein and also with a nod.

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34. V. THE FIFTH STATE OF THIS CHURCH WAS THE SEPARATION OF THE GOOD FROM THE EVIL, WHICH WAS THE LAST JUDGMENT ON ALL WHO WERE OF THAT CHURCH. This state is described by the "flood," in which all the wicked who remained perished; and by "Noah and his sons," by whom are meant all the good that were saved. The end of the Most Ancient Church, represented by Adam, is described in the sixth chapter of Genesis by these words: *When Jehovah saw that the wickedness of man was multiplied in the world, and moreover every imagination of his heart only evil every day, it repented Jehovah that He had made man on the earth: therefore Jehovah said, I will blot out*

man whom I have created from upon the faces of the earth : only Noah found grace in the eyes of Jehovah (vers. 5-8). But the Last Judgment upon them is described by the flood. It is [described] by a "flood" for the reason that "waters" in the Word signify truths, and in an opposite sense falsities. Truths are signified by the waters of a fountain, the waters of a river, the waters of rain, and by the waters of the washings in time past, and the waters of baptism at this day : such correspondence arises from the circumstance that truths purify man's soul from uncleanness, as waters do his body : hence they are called "living waters." But in an opposite sense, by "waters" are signified falsities : but this is by impure waters, such as those of marshes, foully stinking cisterns, urine, and refuse waters in general, by all hurtful and death-producing waters, therefore, also, by waters from an inundation of which man dies, consequently the  
 2 Noachian flood. That falsities in the mass are described by inundations, may be evident from the following passages : *Jehovah is causing to come up upon them the waters of the river [Euphrates], strong and many ; it shall pass through Judah, it shall inundate, it shall pass through, it shall reach even to the neck* (Isa. viii. 7, 8). By the "waters of the river" Euphrates, are signified reasonings from falsities, because by Assyria, whose river it was, reasoning is signified. *The spirit of Jehovah, like an inundating stream, shall divide in two even to the neck, to sift the nations with the sieve of vanity* (Isa. xxx. 28) : by an inundating river, here, in like manner, is signified reasoning from falsities. *Behold waters are rising up out of the north, which are like an inundating stream, and shall inundate the land and the fulness thereof* (Jer. xlvii. 2) : here the Philistines are treated of, by whom are meant those who are not in charity, and hence not in truths ; the falsities of these are signified by "the waters coming up from the north," and the devastation of the Church in consequence thereof, by "an inundating river that shall inundate the land and its fulness ;" "the land" is the Church, and its "fulness" all things appertaining to it. *Say unto those who daub what is unfit, There shall be an inundating rain, in which hail-stones shall fall upon you*<sup>1</sup> (Ezek. xiii. 11, 13) : the "daubing of what is unfit" is the confirmation of falsity, and hail-stones are falsities. *In an over-running inundation He shall make a consummation of the place thereof, and thick darkness shall pursue His enemies* (Nah. i. 8) : by "the inundation" which shall consummate, is signified the falsification of truth, and by "thick darkness," truths themselves in the night. *Ye have said, We have made a covenant with death, and with hell have we made a vision ; when the scourge of*

<sup>1</sup> Latin, *qua vobis lapides grandinis cadent* ; which Dr. Worcester has altered to *qua vos lapides grandinis cadent* (= "in which ye, O hailstones shall fall"), in agreement with the accepted reading. We, however, do not feel justified in inserting the alteration in the text.

*inundation shall pass through, it shall not come unto us; we have made a lie our trust, and in falsity we will hide ourselves* (Isa. xxviii. 15). Here "inundation" manifestly stands for destruction by falsities: for it is said that they placed confidence in "a lie," and that they would hide themselves in "falsity." *After* 4 *sixty-two weeks shall Messiah be cut off, but not for Himself; then the people of the Prince that shall come shall destroy the city and the sanctuary, so that the end thereof shall be with an inundation even to desolations* (Dan. ix. 26): speaking of the Christian Church that was to come, in which the worship of the Lord would perish: which is meant by "Messiah being cut off, but not for Himself:" that it would perish by falsifications, is meant by "the end thereof being with an inundation even to desolations;" "desolation" denoting the falsification. Hence it is, that, after the Lord spoke of the abomination of desolation *foretold by Daniel the prophet*, and of the "consummation of the age" thereby, He said, *that His coming would be as in the days when the flood came, and took them all away* (Matt. xxiv. 15, 39). That by the drowning of Pharaoh and the Egyptians in the sea Suph (Exod. xiv.), is meant, in the spiritual sense, destruction by falsities, has been demonstrated in the *Arcana Cœlestia*, in the explanation of that chapter.

35. Since the Churches in the Christian world, both the Roman Catholic Church and those separated from it, which are named after their leaders, Luther, Melancthon, and Calvin, trace all sin from Adam and his transgression, it is permissible to subjoin here something about the sources whence evils are inherited, for these sources are as many as there are fathers and mothers in the world. That inclinations, aptitudes, and propensities to various evils are derived from these, is clear as daylight from the testimonies of experience, and also from the assent of reason. Who does not know, from the collective suffrages of experience, that there is a general likeness of minds, and hence of manners and countenances, from parents in the children and children's children, even to a certain posterity? Who cannot thence infer that original sins are from them? The notion suggested to every one, when he looks at the countenances and manners of brothers and relatives in families, causes him to know and acknowledge this. What reason, then, 2 is there for deducing the origin of all evils from Adam and his seed? Is there not equal reason for deducing it from parents? Does not the seed of these similarly propagate itself? To deduce the affinities [for evil] from which, and according to which, the spiritual forms of the minds of all men in the universe exist, from Adam's seed alone, would be like deriving birds of every wing from one egg, also beasts of every nature from one seed, and trees of every kind of fruit from one root. Is there not an infinite

variety of men? one like a sheep, another like a wolf? one like a kid, another like a panther? one like a properly broken-in carriage horse in front of a carriage, another like an untamable wild ass before it? one like a playful calf, another like a voracious tiger? and so on. Whence has each his peculiar disposition but from his father and his mother? Why, then, from Adam? by whom, nevertheless, is described in a representative type the first Church of this earth, as has been already shown? Would not this be like tracing from one stock, deeply hidden in the earth, a plantation of trees of every appearance and use, and from a single plant vegetables of every degree of value? Would that not also be like extracting light from the darkness of the ages and of histories, and like unravelling the thread of an unanswerable riddle? Why not rather [derive the dispositions of men] from Noah, *who walked with God* (Genesis vi. 9), and *whom God blessed* (Genesis ix. 1), and from whom alone, surviving with his three sons, *the whole earth was overspread?* (Genesis ix. 19). Would not the hereditary qualities of the generations from Adam be extirpated, as if carried away by a flood? But, my friend, I will lay bare the true source of sins. Every evil is conceived of the devil as a father, and is born of atheistical faith as a mother: and, on the other hand, every good is conceived of the Lord as a father, and is born of saving faith in Him as a mother. The generations of all goods in their infinite varieties among men are from no other origin than from the marriage of the Lord and the Church; and, on the contrary, the generations of all evils among them in their varieties, are from no other origin than from the union of the devil with the community of the profane. Who does not know, or may not know, that a man must be regenerated by the Lord, that is, created anew, and that so far as this is effected, so far he is in goods? Hence this follows: that, in so far as a man is unwilling to be generated anew, or created anew, so far he takes up and retains the evils implanted in him from his parents. This is what lies concealed in the first precept of the Decalogue: *I am a jealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth generation of them that hold Me in hatred, and showing mercy unto thousands who love Me and keep My commandments* (Exod. xx. 5, 6: Deut. v. 9, 10).

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36. VI. THE SIXTH STATE OF THE MEN OF THIS CHURCH, WHICH WAS THE ELEVATION TO GOD AFTER THE LAST JUDGMENT OF THE FAITHFUL, FROM WHOM A NEW HEAVEN WAS FORMED, AND THE REMOVAL FROM GOD OF THE UNFAITHFUL, OF WHOM WAS FORMED A NEW HELL. In the preceding propositions (from n. 10-13, and from n. 14-17), it was explained that, after consummation, a Last Judgment was executed upon all who were

of the four Churches above named, and after this a new heaven and a new hell formed from them, and thus that there have been in this earth four judgments upon its inhabitants, and four heavens and hells formed from them: and it has been granted me to know, that both those heavens and those hells are so entirely distinct from each other, that no individual can by any possibility pass out of his own into that of another. All these heavens have been described in the little work on *Conjugal Love*; and, as the spiritual origin of love truly conjugal is from no other source than the marriage of the Lord and the Church, thus from the Lord's love towards the Church and the Church's to the Lord (as was shown in that little work from n. 116–131); and, as the most ancient people were in both these loves so long as they retained in themselves the image of God, therefore, I may transcribe from that little work the following particulars respecting that heaven, to which I was at the time then granted admission; which are as follow:—

37. “On a time, when I was meditating on conjugal love, the desire seized my mind of knowing what that love had been among those who lived in the Golden Age, and what, afterwards, in the succeeding ones of Silver, Copper and Iron. And, as I knew that all who lived well in those ages are in the heavens, I prayed to the Lord that it might be permitted me to converse with them and be instructed.

“And, lo! an angel stood by me, and said, ‘I am sent by the Lord to be your guide and companion; and I will lead and accompany you, in the first instance, to those who lived in the first era, or Age, which is called the Golden.’ (The Golden Age is the same as the age of the Most Ancient Church, which is meant by the head of fine gold, on the statue seen by Nebuchadnezzar in a dream—Dan. ii. 32—of which we have spoken before.) The angel said, ‘The way to them is difficult; it lies through a dense wood, which no one can traverse unless a guide be given him by the Lord.’

“I was in the spirit, and prepared myself for the journey,<sup>2</sup> and we turned our faces to the east; and in going along, I saw a mountain, whose summit towered beyond the region of the clouds. We crossed a great desert, and reached a wood crowded with all kinds of trees, and dark by reason of the dense growth thereof, of which the angel informed me beforehand. But that wood was intersected by several narrow paths. The angel said that these were so many windings of error, and that unless the eyes were opened by the Lord, and the olive trees girt about with vine tendrils seen, and the steps directed from olive tree to olive tree, the traveller would stray into Tartarus. This wood is of such a nature, to the end that the approach may be guarded; for no other race but the primeval one dwells on that mountain.

“ After we entered the wood, our eyes were opened, and we saw here and there olive-trees entwined with vines, from which hung bunches of grapes of a dark-blue colour, and the olive-trees were arranged in perpetual wreaths; wherefore, we made various circuits according as they came into view; and at length we saw a grove of lofty cedars, and some eagles on their branches. When he saw these, the angel said, ‘ Now we are on the mountain, not far from its summit.’

“ So we went on: and lo! behind the grove was a circular plain, where were feeding male and female lambs, which were forms representative of the state of innocence and peace of the inhabitants of the mountain.

“ We passed through this grove, and lo! there were thousands and thousands of tents to the front and on each side, in every direction, as far as the eye could reach. And the angel said, ‘ Now we are in the camp where dwell the armies of the Lord Jehovih, for so they call themselves and their habitations. These most ancient people, while they were in the world, dwelt in tents; for which reason they also dwell in them now.’ But I said, ‘ Let us bend our way to the south, where the wiser of them dwell, that we may meet some one with whom we may enter into conversation.’

4 “ On the way, I saw at a distance three boys and three girls sitting at the door of their tent; but as we drew near, both the boys and the girls were seen as men and women of a medium height. And the angel said, ‘ All the inhabitants of this mountain appear at a distance like infants, because they are in the state of innocence, and infancy is the appearance of innocence.’

“ On seeing us, these men ran towards us, and said, ‘ Whence are you, and how have you come hither? your faces are not of the faces of those belonging to this mountain.’

“ But the angel replied, and told the means by which we obtained access through the wood, and the reason of our coming.

“ On hearing this, one of the three men invited and conducted us into his tent. The man was clad in a coat of a purple colour, and a tunic of white wool; and his wife was dressed in a crimson robe, and had, underneath, a stomacher of fine embroidered linen.

5 “ But, since there was in my mind the desire of knowing about the marriages of the most ancient people, I looked at the husband and the wife by turns, and observed as it were a unity of their souls in their faces; and I said, ‘ You two are one.’

“ And the man answered, ‘ We are one; her life is in me, and mine in her. We are two bodies, but one soul. There is between us a union like that of the two tents in the breast, which are called the heart and the lungs; she is the substance

of my heart, and I am her lungs; but as by *heart* we here mean love, and by *lungs* wisdom—we understand the latter by the former on account of their correspondence—she is the love of my wisdom, and I am the wisdom of her love. Hence, as you said, there is the appearance of a unity of souls in our faces. Hence, it is as impossible to us, here, to look upon the wife of a companion in lust, as it is to look at the light of our heaven from the shade of Tartarus.

“And the angel said to me, ‘You hear now the speech of these angels, that it is the speech of wisdom, because they speak from causes.’

“After this conversation, I saw a great light on a hill among 6 the tents, and I asked, ‘Whence is that light?’

“He said, ‘From the sanctuary of our tent of worship.’

“I enquired whether it was allowed to approach; and he said that it was allowed. Then I drew near, and saw the tent without and within, exactly, according to the description, like the Tabernacle which was built for the sons of Israel in the desert, the form of which was shown to Moses on Mount Sinai (Exod. xxv. 40 : xxvi. 30). I asked, further, ‘What is there within, in its sanctuary, whence so great a light proceeds?’

“And he answered, ‘There is a tablet, on which is written, “THE COVENANT BETWEEN THE LORD JEHOVAH AND HEAVEN.”’ He said no more.

“Then, also, I questioned them about the LORD JEHOVAH, whom they worship; and I said, ‘Is He not God the Father, the Creator of the universe?’

“And they replied, ‘He is; but, we, by the Lord Jehovih, understand Jehovah in His Human; for we are not able to look upon Jehovah in His inmost Divinity, save through His Human:’ and then they explained what they understood, and also what at this day they understand, by the *seed of the woman trampling the serpent’s head* (Gen. iii. 15); namely, that the Lord Jehovih would come into the world, and redeem and save all who believed on Him, and who hereafter should believe.

“When we had finished this conversation, the man ran to his tent, and returned with a pomegranate in which was a wealth of golden seeds, which he presented to me, and I brought away: this was a sign to me that we had been with those who lived in the Golden Age.” [See the little work on *Conjugal Love*, n. 75.]—For an account of the heavens of the remaining Churches, which succeeded the Most Ancient in their order, see in the same little work on *Conjugal Love* (n. 76–82).

38. The hell of those who were from the Most Ancient Church, is, above all other hells, the most atrocious. It consists

of those who in the world believed themselves to be as God, according to the crafty declaration of the serpent (Gen. iii. 5); and those are deeper in that hell who persuaded themselves, from the fantasy that God had transfused His Divinity into men, that they altogether were gods, and so that there was no longer a God in the universe. In consequence of that dreadful persuasion, a stinking smoke is exhaled from that hell, which infects the adjacent places with so baleful a contagion, that, when any one approaches, he is at first seized with such a mad delirium, that presently, after some convulsive struggles, he seems to himself to be in the agonies of death. I saw a certain one, in the vicinity of that place, lying as it were dead: but, on being removed thence, he revived. That hell lies in the middle region at the south, surrounded with ramparts, on which stand some who shout out in a loud stentorian voice, "Approach no nearer." I have heard from the angels who are in the heaven above that hell, that the evil spirits there appear like serpents twisted into inextricable folds, which is a consequence of their vain devices and incantations, by which they deluded the simple into admitting that they are gods, and that there is no God beside them. The ancients, who wove all things into fables, denoted these by the giants, who besieged the camp of the gods, and were cast down by Jupiter with his thunderbolts and thrust under the fiery mountain Etna, and called "Cyclopes." They also called the hells of these, "Tartarus," and the "pools of Acheron;" and the deeps there, "Styx," and those who dwelt there, "Lernaean Hydras," and so forth



## PROPOSITION THE THIRD.

*The Noatic, or Ancient Church of this earth.*

39. SINCE every Church is three-fold, inmost or celestial, middle or spiritual, and external or natural, therefore Noah had three sons; and by Shem is signified the inmost, or celestial Church, by Japheth the middle, or spiritual Church, and by Ham, the external, or natural Church. But there is not room to describe here in whom the first Church is, and in whom the second and third, as also what their quality is in themselves, or in contradistinction from one another: for there are highest, middle, and lowest heavens, to which those three degrees of the Church correspond. Moreover, this Noatic, or Ancient Church, was diffused throughout Asia, especially into Syria, Mesopotamia, Assyria, Chaldea, the land of Canaan, and the parts adjacent, Philistia, Egypt, Tyre, Sidon, Nineveh, and also into Arabia and Ethiopia, and in course of time into Great Tartary, and thence downward as far as to the Euxine Gulf, and thence again into all the countries of Africa. That the nations in every part of the earth have been in worship from some kind of religion is well known; and religion cannot exist except by some *revelation* and by the propagation thereof from nation to nation: as may be seen in the preceding work, *The True Christian Religion* (n. 273–276): where, also, it was shown, that, prior to the Israelitish Word, there was a Word, which in process of time was lost, but is still, of the Divine Providence of the Lord, preserved in Great Tartary, from which is their Divine worship even to the present day (see also n. 264–266, and n. 279, of the said work).

40. Who can deny that the universe was created for the sake of the human race, in order that from that an angelic heaven might be formed, wherein God might dwell in the dominion of His glory? To promote and accomplish this end, what mediate cause is there but religion? and what else is religion but a walking with God? Moreover, religion is like a seed producing just and true desires, and hence judgments and acts, in spiritual things, and by means of these in moral things, and by means of both the latter and the former in civil things. In order, therefore, that it may be known what is the quality of the man who has religion, and what of him who has not religion, it shall be

stated. The man who has religion, is, in *spiritual things*, like a pelican nourishing its young with its own blood; but the man who has not religion, is in those things like a vulture, in a state of starvation, devouring its own offspring. The man who has religion, is, in *moral things*, like a turtle-dove in the nest with its mate, sitting on its eggs or young; but the man who has not religion, is, in these things, like a rapacious hawk in the coop of a dove-cot. The man who has religion, is, in *political things*, like a swan flying with a bunch of grapes in its mouth; but he who has not religion, is in these matters like a basilisk with a poisonous herb in its mouth. The man who has religion, is, in *judiciary matters*, like a tribune riding on a spirited horse; but the man who has not religion, is in those things like a serpent in the desert of Arabia biting its tail in its mouth, and hurling itself, in that enfolded state, upon a horse to coil itself about the rider. The man who has religion, is, in all *other civil affairs*, like a prince, the son of a king, who exhibits the marks of charity and the graces of truth; but the man who has not religion, is like the three-headed dog Cerberus at the entrance of the court of Pluto, foaming forth poison from its triple mouth.

41. The successive states of this Church, which are: rise or morning, progression into light or day, vastation or evening, and consummation or night, it is not permitted to follow up with a description in the same manner as we before described the states of the Most Ancient Church, because the states of that Church cannot be so collected from our Word; for the posterity of Noah, through his three sons, is recorded only in a summary, in one or two pages: and, moreover, that Church was spread through many kingdoms, and in each kingdom it varied, and hence that Church underwent and ran through the states  
 2 named in a different manner. That THE FIRST AND SECOND STATE THEREOF in the regions round about the Jordan and about Egypt, was like the "garden of Jehovah," is evident from the words: *The plain of Jordan . . . was . . . like the garden of Jehovah, like the land of Egypt, where thou comest unto Zoar* (Gen. xiii. 10). And that the same was the case with Tyre, appears from the following: *Thou prince of Tyre, . . . full of wisdom, and perfect in beauty. Thou hast been in . . . the garden of God; every precious stone was thy covering; . . . Thou was perfect in thy ways, from the day that thou wast created until perversity was found in thee* (Ezek. xxviii. 12-15). That Ashur was like a "cedar in Lebanon," appears from the following: *Behold, Ashur is a cedar in Lebanon, beautiful in branch, exalted in height; . . . all the birds of the heavens built their nests in his branches, and under his branches did every beast of the field bring forth its young, and in his shadow dwelt all great nations: . . . no tree in the*

*garden of God was equal to him in beauty, . . . and all the trees of Eden, that were in the garden of God, envied him* (Ezek. xxxi. 3-9). That wisdom flourished in Arabia, appears from the queen of Sheba's journey to Solomon (1 Kings x. 1-13); also from the three wise men who came to the new-born Jesus, a star going before them (Matt. ii. 1-12). THE THIRD AND FOURTH STATES OF THAT CHURCH, which were its vastation and consummation, are described here and there in the Word, both in its historic and prophetic parts. The consummation of the nations round about the Jordan, or round about the land of Canaan, is described by the destruction of Sodom, Gomorrah, Admah and Zeboim (Gen. xix. and xiv.); the consummation of the Church of the nations within the Jordan, or in the land of Canaan, is described in Joshua and in the Book of Judges by the expulsion of some and the extermination of others. The consummation of that Church in Egypt, is described by the drowning of Pharaoh and the Egyptians in the sea Suph (Exod. xiv.). And so on.

42. Certain it is that this Ancient Church was a representative Church, which, in visible and natural types and signs, figured forth the invisible and spiritual things of the Church which was yet to come, when Jehovah Himself would manifest Himself in a natural human form, and by this means procure for Himself entrance to men, and for men access to Himself, and thus should divest Himself of types, and institute a Church with precepts which should lead all who believe on Him as Man, and keep His commandments, by a ready way to heaven, the dwelling-place of His Divinity. But, inasmuch as this Ancient Church, typical of that which was to come, turned the representative correspondences into magic and idolatry, and thus into things infernal, Jehovah raised up the Israelitish Church, in which He restored the primitive types, which were heavenly: such types were all the tabernacles, feasts, sacrifices, priesthoods, the garments of Aaron and his sons, and the anointings; besides the statutes in a long series which were promulgated through Moses.

43. I will in a few words touch upon the manner in which the representative Church with them was turned into an idolatrous one: All the spiritual things which are of heaven and the Church were presented before them in visible and tangible forms, as was mentioned just above; those forms were taken from the subjects of the three kingdoms of nature, animal, vegetable and mineral, by which were represented such things as are of the heavenly kingdom. They placed these typical forms in their sanctuaries, in the inner chambers of their houses, and in the market-places and streets, arranging them according

to their significations. But a later age, after the science of correspondences was lost, and consequently the knowledge of the signification of those things had perished, began to look upon and acknowledge those objects as so many Divine and holy things: and then they bowed the knee to some, some they kissed, and some they adorned and decorated with wax tapers, boxes of perfumes and ribbons, just as babies do their dolls, and as papists do their images: yea, of some they made household gods, of some guardian demigods, and of some Pythons [or familiar spirits]; some, moreover, they carried in miniature form in their hands, some they hugged in their bosoms, stroked, and whispered petitions in their ears: and so on. Thus were heavenly types turned into infernal types, and the Divine things of heaven and the Church into idols. On account of this transformation and disfigurement of heavenly things, a new representative Church was raised up among the sons of Israel, in which genuine representations, as was stated above, were instituted: and they were prohibited from celebrating Divine worship by any others, as is evident from these words in the first Commandment of the Decalogue: *Thou shalt not make unto thee a graven image, nor any figure that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself unto them, nor worship them* (Exod. xx. 4, 5; Deut. v. 8, 9).

44. It has been said, that from the people of every Church, at its end, is formed a new heaven and a new hell: and, since I adduced a relation in the preceding article respecting the heaven and hell formed from those who were of the Most Ancient Church, it seems well also to do so respecting those [of the Ancient Church]: for access has been granted me to them, inasmuch as I have been allowed to range throughout, and observe, the spiritual world, to the end that the New Church, truly Christian, may not be in thick darkness concerning heaven and hell, and concerning their lot after death according to the actions of their life. These things are likewise in the little work on *Conjugal Love* (n. 76).

#### CONCERNING THE HEAVEN FORMED FROM THESE.

2 “An angel came to me and said, ‘Do you desire me to accompany you to the peoples who lived in the Silver Era, or Age, that we may hear from them respecting the manners and life of their times?’ He also added that they may not be approached, except under the auspices of the Lord.

“I was in the spirit and accompanied my guide, and came, first, to a hill on the confines of the east with the south; and when we were on its slope, he showed me a vast stretch of country, and we saw at a distance an eminence like a mountain, between

which and the hill on which we stood, was a valley, and beyond this a plain, and from this plain a gently-rising acclivity.

“We descended the hill to cross the valley, and saw here and there, at the sides, pieces of wood and stone carved into figures of men, and of various beasts, birds and fishes. And I asked the angel, ‘What are these? Are they not idols?’

“And he replied, ‘Not at all: they are representative forms of various moral virtues and spiritual verities. The peoples of that age possessed the science of correspondences; and, as a beast, bird and fish correspond to some quality, therefore, each carved figure represents and signifies some aspect of virtue, or truth, and many together represent the virtue, or truth, itself, in a certain general extended form: these are what in Egypt were called hieroglyphics.’

“We proceeded through the valley, and when we entered 3 the plain, lo! we saw horses and carriages, the horses variously caparisoned and harnessed, and the carriages of different fashions; some carved out like eagles, some like unicorns, and some like whales: we also saw some carts at the extremity [of the plain], and stables round about at the sides. But, when we approached, both horses and carriages disappeared, and instead of them we saw men, in pairs, walking, talking and reasoning. And the angel said to me, ‘The semblances of horses, carriages, and stables, seen at a distance, are appearances of the rational intelligence of the men of that era; for a *horse*, by correspondence, signifies the understanding of truth; a *carriage*, its doctrine; and *stables*, places of instruction. You are aware that all things in this world appear according to correspondences.’

“But we passed these things, and ascended by the 4 acclivity. At length we saw a city, which we entered; and, in walking through it, we noticed its houses, from the streets and public places. In the midst of it, were palaces built of marble, having steps of alabaster in front, and at the sides of the steps pillars of jasper. We saw also temples, made of precious stone of a sapphire and azure colour. And the angel said to me, ‘Their houses are of stones because *stones* signify natural verities, and *precious stones* spiritual verities; and all those who lived in the silver era, had intelligence from spiritual verities, and thence from natural; for *silver* has a like signification.’

While exploring the city, we saw here and there married 5 partners, both husbands and wives. We expected that we should be invited somewhere; and, while this was in our mind (*animus*), we were called back by two into their house, which we entered; and the angel, speaking with them for me, explained the reason of our coming into this heaven, informing them that it was ‘for the sake of instruction concerning the manners of the Ancients, of whom you are.’

“ They replied, ‘ We were from the peoples in Asia, and the study of our age was the study of truths, through which we had intelligence. This study was the study of our soul and mind. But the study of our bodies was the representations of truths in natural forms: and the science of correspondance conjoined the sensuals of our bodies with the perceptions of our minds, thus natural and corporeal things with spiritual and celestial, and procured for us communication with the angels of heaven.’

6 “ On hearing this, the angel requested them to give some account of marriages among them. So the husband said, ‘ There is a correspondance between spiritual marriage, which is that of good and truth, and natural marriage, which is that of a man with his wife: and as we have studied correspondances, we have seen that the Church, with its truths and goods, can by no means exist with any others than those who live in truly conjugal love: for the marriage of good and truth is the Church with man: on which account, all we who are in this heaven, say that the husband is truth, and the wife the good of his truth: and that good cannot love any other truth than that which is its own, nor truth love in return any other good than that which is its own: if any other were loved, internal, or spiritual marriage, which constitutes the Church, would perish, and marriage would become only external, or natural, to which idolatry, and not the Church, corresponds.’

7 When he had finished these remarks, we were introduced into an ante-chamber, where were several designs on the walls, and little images as it were molten of silver: and I asked, ‘ What are these?’ They said, ‘ They are pictures and forms representative of the many qualities, properties, and delights of spiritual things:’ as were also the cherubim and palm-trees on the walls of the Temple at Jerusalem.

8 “ After this, there appeared at a distance a carriage drawn by white cobs: on seeing which the angel said, ‘ That carriage is a sign for us to depart.’ Then, as we were going down the steps, our host gave us a bunch of white grapes adhering to the vine leaves: and lo! the leaves in our hands became silver, and we brought them away for a token that we had spoken with the people of the Silver Age.”

#### 45. CONCERNING THE HELL FORMED FROM THOSE PEOPLES.

The hells of the men of the Noatic, or Ancient Church, consist for the most part of magicians, who have huts and places of entertainment scattered up and down in the desert. They wander about there with wands in their hands, which are of various forms, and some of them stained with magical juices. By these, as in former times, they practise their arts, which are effected by the abuse of correspondances, by fantasies, by persuasive assurances

by which there was engendered a miraculous faith, and miracles were at that time performed: also, by enchantments, exorcisms, incantations, and sorceries, and several other magical spells, by which they present illusory appearances as real. The greatest delight of their heart is to utter prophecies and prognostications, and to act as Pythons. From these, especially, have arisen the various fanaticisms of the Christian world.

## PROPOSITION THE FOURTH.

*The Israelitish and Jewish Church.*

46. IN order that the states of this Church may be thoroughly laid open and distinctly exhibited, it is of importance that we survey them in the following order:—

I. *The first State of this Church was the Appearing of the Lord Jehorih, and Calling and Covenanting, and then was its Rise and Morning.*

II. *The second State of this Church was Instruction, and eventually Introduction into the Land of Canaan, and then was its Progression into light and Day.*

III. *The third State of this Church was the Turning aside from true representative Worship into Idolatry, and then was its Vastation or Evening.*

IV. *The fourth State of this Church was the Profanation of Sanctities, and then was its Consummation or Night.*

V. *Before this State, and after it, a Promise was made of the Coming of the Lord Jehorih into the world, and respecting a new Church in which justice and judgment should reign.*

VI. *The fifth State of this Church was the Separation of the good from the evil, and a Judgment upon those who were from it: but this was in the spiritual world.*

VII. *Something respecting the Heaven and Hell from that nation.*

47. I. THE FIRST STATE OF THIS CHURCH WAS THE APPEARING OF THE LORD JEHOVH, AND CALLING AND COVENANTING, AND THEN WAS ITS RISE OR MORNING. We are taught from the Word, that the Lord Jehovih has appeared at the beginning of each of the four Churches of this earth. This is because God is the All-in-all of the Church and its religion; and the acknowledgment of God in it, is like the soul in the body, which makes both its interiors and its exteriors alive; and it is like the prolific element in seed, which, abiding inmosty in all the sap drawn from the earth by the root, accompanies it from the first germination even to the fruit, in which it also is, and it disposes the vegetative process so that it proceeds in its proper order. For this reason, the man of the Church, without the acknowledgment of God, is in the eyes of the angels a brute like the wild beasts of the forest, or like a bird of night, or like a monster of



the deep ; yea, apart from the acknowledgment of God, he is like a tree whose branches are lopped off, and the trunk cut in pieces, and the whole piled up together in a heap reserved for the fire ; for the Lord says, *Apart from Me ye can do nothing ; if any one abide not in Me, he is cast forth as a branch, and is withered ; and they gather him, and cast him into the fire, and he is burned* (John xv. 5, 6). Without the acknowledgment of God, man, inwardly, as to his rational [powers], is like the ruins of a burned city ; he is also like food when its nutritiveness is boiled out—it becomes refuse. And so forth.

48. But it would be impossible for a man to acknowledge God, or anything belonging to Him, unless God had manifested Himself in a Personal Human Form ; for Nature, which belongs to the world, surrounds him, and he does not see, feel, or breathe anything but what is from it and in contact with the organs of his body. From this his mind conceives and adopts a Rational which lies in the midst of the bosom of Nature, like an embryo in the womb ; nor does it [*i.e.* his Rational] see anything, until it is brought forth, and receives sight. How, then, can a man in this state by any method look through Nature, and acknowledge anything that is above her,—as everything Divine, heavenly, and spiritual is, and hence everything religious, which in themselves are above natural things ? Wherefore, it is an absolute necessity that God should manifest Himself, and thereby cause Himself to be acknowledged, and after acknowledgment should move man with His Divine inspiration, and by this, received in the heart, lead him at length even to Himself in heaven : all which cannot possibly be effected except by instruction. Must not also an emperor, or a king, first cause himself to be acknowledged and crowned, before he enters on his government ? And before he is crowned, is he not provided with the insignia of authority, robed, and anointed ? and must he not covenant the people to himself by sworn compacts, agreed to by both sides, whereby the people become the king's, and the king the people's ? Must not a bridegroom first cause himself to be seen, before he proposes betrothal, and afterwards marriage ? Must not a father present himself before his babe, and embrace and kiss him, before the babe can say, “ Abba, father ? ” and so in other cases. Still more must the Lord Jehovih, who is *King of kings and Lord of lords* (Apoc. xvii. 14), the Bridegroom and Husband of the Church (Apoc. xxi. 9), and consequently the Father of all her offspring. By the “ Lord Jehovih ” is meant the Lord our Saviour and Redeemer : He is called the “ Lord Jehovih ” in Daniel, and everywhere in the Prophets.

49. It was stated above, that the first state with the sons of Israel, was the appearing of the Lord Jehovih, calling and

covenanting; and we are taught from the Word, that these three things took place, first with Abram, secondly with Moses, and thirdly with the entire people. The appearing of the Lord Jehovah before Abraham is thus described in Genesis: *Jehovah appeared unto Abraham in the plains of Mamre; he was sitting at the door of his tent, . . . and when he lifted up his eyes and saw, behold! three men stood by him, and as soon as he saw them, he ran to meet them from the door of the tent, and bowed himself to the earth, and said, O Lord, if I have found grace in Thine eyes, pass not away, I pray, from Thy servant* (xviii. 1-3). It was the Lord our Saviour who appeared in His Divine Trinity, which the three angels represented; for the Lord said, *Abraham rejoiced that he should see My day, and he saw and was glad; . . . verily, verily I say unto you, Before Abraham was, I am* (John viii. 56, 58). There is in the Lord a Divine Trinity; and the Divine Unity was represented in Divine Trinity by the "three men," who were also called "angels" (Gen. xviii. 2; xix. 1). But in His Divine Unity He was called "Lord,"<sup>1</sup> (xviii. 3; xix. 18); and also "Jehovah," very frequently (xviii. 13, 14, 17, 19, 20, 22, 26, 33). The appearing of the Lord Jehovah before Moses is thus described in Exodus: *The Angel of Jehovah appeared to Moses at the mountain of Horeb, in a flame of fire out of the midst of a bush . . . therefore Moses said, I will turn aside and see this great vision, why the bush is not burnt. And Jehovah saw that he went aside, . . . therefore God called unto him out of the midst of the bush, and said, Moses, Moses . . . and moreover Moses said to God, . . . What is thy name? . . . God said, . . . I AM WHO I AM . . . thus shalt thou say unto the sons of Israel, I AM hath sent me unto you* (iii. [1] 2-4, 14). The appearing of the Lord Jehovah before the whole people is thus also described in Exodus: *Jehovah said to Moses, Say unto the sons of Israel, that they be ready against the third day; for on the third day Jehovah will come down in the eyes of all the people upon Mount Sinai. . . . And it came to pass on the third day, . . . that there were voices, and lightnings, and thick clouds upon the mount, and the voice of a trumpet exceeding loud, so that all the people who were in the camp trembled. . . . Mount Sinai was altogether on smoke, because He descended upon it in fire, and promulgated the law before the people* (xix. 9-24, and xx. 1-18). The Lord also appeared to Joshua as *Prince of the army of Jehovah*, before whom Joshua fell on his face upon the earth, and called him his "Lord"<sup>1</sup> (Joshua v. 13, 14).

THE CALLING OF THE SONS OF ISRAEL TO THE LAND OF CANAAN, thus to the Church, was also done three times; once to Abram,

<sup>1</sup> Hebrew, *Adonai*, NOT *Jehovah*, as in those places in the English Bible where the whole word is printed in capital letters.

that he should depart thither out of the country of his fatherland, and afterwards the promise that his seed would inherit that land (Gen. xii. 1-7). The call was also made through Moses (Exod. iii. 16, 17): and again through Joshua (Josh. i. 3, etc., and 11).

50. A COVENANT ALSO WAS ENTERED INTO SEVERAL TIMES: first with Abram (respecting which, Gen. xvii. 1-14): then with the people (Exod. xxiv. 7, 8); and once again (Josh. xxiv. 24, 25). From these things, it is now evident, that the first state of this Church was the Appearing of the Lord Jehovih and Calling and Covenanting, and then was its Rise or Morning. That by the "Lord Jehovih," everywhere in the Word, is meant Jehovah in His Human, who is the Lord our Redeemer and Saviour, will be seen in what follows.

51. II. THAT THE SECOND STATE OF THIS CHURCH WAS INSTRUCTION, AND EVENTUALLY INTRODUCTION INTO THE LAND OF CANAAN, AND THEN WAS ITS PROGRESSION INTO LIGHT AND DAY. It has been pointed out above, that this Israelitish Church, as well as the Ancient, or Noatic Church, was, with respect to the whole of its worship, a representative Church. This was of the Divine Providence, because Jehovah had not put on the Natural Human (which He took up by incarnation in the womb of Mary, thus according to the order established from creation); and prior to this, He could not be conjoined to man as to the interiors of his spirit, and so manifest His Divine things,—which are celestial and spiritual, and thus far above the discernment of the senses of the body,—to man's perception therein. This also was as impossible as it is to make a bird fly in ether, or a fish swim in air. For if Jehovah were to enter into man except by means of His Human, it would be like putting the severed branch of a tree into the very focus of a burning glass, or quicksilver to a blazing log in a furnace, which would be instantly dissipated. For, in the ardour of His Divine Love, Jehovah is like a consuming fire; and were He to enter into man in this without His Human, He would destroy him, as has just been said: for which reason He said to Moses, when he desired to behold His glory with his own eyes, that no man could look on Him and live. It was otherwise, however, after He put on the Natural Human, and united this, when glorified, to His Divine, and thus, in Himself, conjoined into one the Divine Celestial, the Divine Spiritual, and the Divine Natural. He was then able, by means of this, to conjoin Himself to man in his Natural, yea, in his Sensual, and at the same time to his spirit, or mind, in his Rational, and thus to illuminate man's natural human with heavenly light. That such conjunction was effected after the Coming of Jehovah into the world, is

plainly manifest from the words of the Lord Himself: *In that day ye shall know that I am in My Father, and ye in Me, and I in*  
 2 *you* (John xiv. 20). Now, before the Incarnation of Jehovah was accomplished, conjunction with Him could not occur except through an angel, thus by means of a representative humanity; on which account, also, all things of the Church of the men of that period, were made representative, and consequently men worshipped Jehovah by types affecting the senses of the body, and at the same time corresponding to spiritual things. Hence it was that the men of the Ancient Church, and still more those of the Israelitish Church, were external and natural men, nor could they become internal and spiritual, as men can since the Lord's Coming. But, still, those who acknowledged Jehovah, and, with Him, the Lord<sup>1</sup>—that is, the Lord who was to come, who in the Word is named the "Lord Jehovih," the "God of Israel" and "His Holy One," "Messiah" or the "Anointed of Jehovah," "King," "Rock," and in some places "Son"—and who worshipped them together, received holiness in their spirits, and hence in the types of their religion. The rest, however, did not receive it; whence, the religion of these was not a religion but a superstition, and their worship was not representative but idolatrous; and, although this was similar in the  
 3 external form, yet it was dissimilar in the internal. But in order that this matter may acquire some light, it shall be illustrated by comparisons. Idolatrous worship is like a man who reveres a king, a prince, a nobleman, or any man of exalted dignity, solely on account of the grandeur of his retinue, the magnificence of his carriages and horsemen, or of his forerunners, and the splendour and gorgeousness of his dress; but genuine representative worship is like one who regards a king, prince, nobleman, or any man of exalted dignity, from his religion and his wisdom, and from his justice and judgment, and who attaches importance to the above-mentioned marks of his greatness, in consideration of those excellences. Idolatrous worship, moreover, is like a man who regards the primate of the Church solely on account of his tiara and the jewels in it, or any other prelate, or bishop, on account of his bonnet or mitre; but genuine representative worship is like one who regards them from the zeal of their love for the souls of the men of the Church and for their eternal salvation, and the marks of distinction on their heads from these grounds. Again, idolatrous worship is like a field filled with stalks without ears, or with ears without corn in them, or even of these devoid of any nucleus in the corn, and so on; but genuine representative worship is like a field filled with ripe corn, whose grains are bursting with nuclei, which afford flour

<sup>1</sup> The reader ought to be apprised that the Latin word here is not, as usual, *Dominus*, but *Adonajus*, the Latinized form of the Hebrew word *Adonai* (see footnote to n. 49, above).

and bread in abundance. Idolatrous worship is also like an egg in which there is no spermatic germ; but genuine representative worship is like an egg in which there is the prolific element from which a chicken results. To still further follow those two kinds of worship by comparison, idolatrous worship is like one who has lost the sense of smell and the sense of taste by a catarrh—when such a one applies any grape to his nostrils, or pours wine on his tongue, he is sensible of nothing but their touch; but genuine representative worship is like one who is keenly sensible at the same time of the fragrance of the grape and the flavour of the wine, and thus enjoys the use of both with pleasure.

52. That the second state of this Church was Instruction, follows from order; for, when any one is called to the Church, he must be instructed in the precepts of the religion according to which he is going to live. That this took place with the sons of Israel after their calling, is evident from the promulgation on Mount Sinai of the law, in which are contained all the commandments of love and faith towards God, and all those of love and fidelity towards the neighbour. After instruction in the generals of life and faith, there followed the publication of various laws, which were called “judgments” and “statutes,” respecting the sanctification of the Sabbath, stated feasts, sacrifices, the priesthood, the tabernacle, the holy worship in it and upon the altar outside it; also respecting the eating of the holy things, the ministry of Aaron and his sons, likewise their garments and the consecration thereof, and the sanctification of all things belonging to the tabernacle by the oil of anointing; and further, concerning the Levitical order, marriages and divorces, cleansings, foods, places of Refuge, besides many other things, which were all natural representations corresponding to spiritual things. In a word, the four last Books of Moses are nothing else but books of instruction for that Church. After these instructions, the sons of Israel were introduced into the land of Canaan, thus into the Church itself, for the land of Canaan represented and therefore signified the Church. That land also was situated in the middle portion of our entire globe: for on the front it looked towards Europe, on the left towards Africa, and on the hinder and right-hand side towards Asia. But after they came into that land, the precepts given by Moses were enriched by prophets,<sup>1</sup> then by their King David, and at length by Solomon after the building of the temple; as appears from the Books of Judges, Samuel, and

<sup>1</sup> The reference to “the Books of Judges, Samuel, and the Kings,” shows that the “prophets” here alluded to are such as Joshua and Samuel; rather than, as might not unnaturally be surmized, the *writers of the Prophetic Books* which form the concluding portion of the Old Testament.

Kings. This, therefore, was the second state of this Church, which was its progression into light, or its day.

53. The following passages in the Word may be applied to these two states of this Church: Jehovah, *after two days, will sacrifice us: on the third day He will raise us up, that we may live before Him . . . . Jehovah, His going forth is prepared as Aurora; and He shall come unto us as the rain, as the latter rain He shall water the earth* (Hos. vi. 2, 3). *The God of Israel said, the Rock of Israel spake to me . . . . He is as the light of the morning, . . . . a morning without clouds* (2 Sam. xxiii. 3, 4). And in Moses: *My doctrine shall drop as the rain; My word shall distil as the dew, as the drops upon the grass, and as the small drops upon the herb: I will proclaim the name of Jehovah; ascribe ye greatness to our God. The Rock, whose work is perfect, all His ways are judgment, a God of faithfulness without perversity, just and right is He* (Deut. xxxii. 2, 3, 4). From these passages, also, the truth may be confirmed that these two states of this Church were from our Lord, who is the "God of Israel" and the "Rock." That He is the "Rock," is clear from these words in Paul: *The Rock was Christ* (1 Cor. x. 4).

54. III. THAT THE THIRD STATE OF THIS CHURCH WAS DECLINE FROM TRUE REPRESENTATIVE WORSHIP INTO IDOLATRY, AND THEN WAS ITS VASTATION, OR EVENING. Some observations were adduced above respecting the difference between representative worship and idolatrous worship, from which it may be plainly seen, that, so long as the types, figures, and signs, which were eagerly laid hold of by the senses of the body as objects of religion by the men of the Noatic and Israelitish Churches, were not at the same time regarded from a higher, or interior, idea, nearly approaching to a spiritual one, worship truly representative easily declined with them into idolatry. As for example: If they so thought of the tabernacle, as not to think at the same time of heaven and the Church, and of God's dwelling-place in them; of the bread of faces therein, so as not to think at the same time of the heavenly bread for the nourishment of the soul; of the incense and the burning of it upon the golden altar there, in such a way as not to think at the same time about worship from faith and charity, as ascending to Jehovah as a grateful odour; about the lights in the lamps of the golden candlestick, when lighted, in such wise as not to think at the same time of the illumination of the understanding in the objects of their religion; and about the eating of the holy things, so that they did not at the same time think about the appropriation of heavenly foods, and also about the holy refreshment of their spirits by the performance of the sacrifices: and with the other things in like manner. It is hence evident, that, if the man of the

representative Church did not at the same time look upon the things belonging to that worship with a rational spirit enlightened by heavenly light from the Lord, but only with a rational spirit informed by the natural light (*lumen*) of the world from self, he could very easily be carried away from genuine representative worship into idolatrous worship, and so be vastated; for vastation is nothing else but a deviation, decline, and falling away from representative worship into idolatrous; which two kinds of worship are alike as to external appearance, but not as to internal appearance. On account of this proneness to fall away from one worship, which in itself was heavenly, into another, which in itself was infernal, the interior things of the Church and of religion could not be revealed before the Lord's Advent—and then it was by means of light from Him, namely, concerning heaven and hell, the resurrection, and the life of their spirits after death, and, also, the immortality of their souls, regeneration, and, in short, the interior things respecting faith and charity;—inasmuch as they would have looked upon them scarcely otherwise than as anyone looks at birds over the head, or meteors in the air. And moreover, they would have covered them over so thickly with the mere fallacies of the senses, that still not a single vestige would have been visible, except as much as the tip of the nose in respect to the face, or a finger-nail in respect to the hands. They would also have so deformed them, that in the sight of the angels they would have appeared no otherwise than like a sea-monster dressed out in a cloak, having a mitre on the head, and with a face, after being shaved and painted, like that of an ape—whose face is hairless: and they would also have appeared in the sight of the angels like a sculpture, furnished with movable joints and hollowed out; inside which some man, a levite, being admitted, it would walk about, act, and speak, and at length cry out to the superstitious multitude, “Prostrate yourselves; call upon me; behold me, your tutelar deity, your protector, to whom belongs holiness and divine power.” Could the ideas of the thought of these concerning the spiritual things of the Church be superior to Nicodemus's ideas of thought, who was a learned man, on regeneration, which was that of the whole man being re-born in his mother's womb; for he said: *How can a man be born anew! can he enter the second time into his mother's womb?* To whom the Lord answered, *Art thou a master in Israel, and knowest not this! . . . . If I have told you earthly things and ye believe not, how will ye believe if I shall tell you supra-eccestial things?*” (John iii. 3, 4, 9, 10, 12). They would have reasoned in like manner, if interior things, which in their essence are spiritual, had been revealed to them, concerning faith and charity, and also the life after death, and respecting the state of heaven and hell. Wherefore, to open the internal sight of their mind or spirit, as to its higher region, which alone

heavenly light illuminates, before the coming of the Lord—who came into the world as “the Light,” as He Himself says (John i. 1-4; viii. 12; xii. 35, 36, 46)—was as impossible as it is to make a horse fly and turn it into Pegasus, or a stag run in the air, or a calf upon the waters; yea, as it would be to convert an agate into a ruby, or a crystal into a diamond, or to impart a vein of silver to a common stone, or to make a laurel-tree produce grapes, a cedar olives, a poplar and an oak pears and apples; therefore, also, as impossible as to infuse the intelligence of the learned Oedipus into the listening Davus.

55. But what vastation is, and whence it arose with the people of the Israelitish church, may be gathered from the passages in the Prophets where it is mentioned, which shall, therefore, be adduced in abundance. It must be premised, that, in the following and the subsequent passages from the Word, by “land” is signified the Church, because the Land of Canaan is meant, in which the Church was; by “Zion,” the Church as to the Word; by “Jerusalem,” the Church as to doctrine from the Word; by the “cities” therein, doctrinals; by the “mountains,” “hills,” “valleys,” and “rivers,” the formalities of the Church; and by the tracts of land there, the general things of the Church, and these, according to the representation of the tribe by which they were possessed.

56. The passages from the Prophetic Word, treating of the Israelitish Church, “vastation,” “desolation,” and “breaking up,” and in which these and also “desert” are mentioned, are the following: *O inhabitant of Jerusalem, and man of Judah . . . what should I do to My vineyard that I had not done? I looked that it should bring forth grapes, but it brought forth wild grapes. . . . I will make it into a desolation, it shall not be pruned nor weeded, that the briar may come up . . . and the houses shall be to a devastation; . . . for they regard not the work of Jehovah, neither see the operation of His hands* (Isa. v. 3-12). *Many shepherds have destroyed My vineyard, they have trodden My field under foot, they have reduced the field of My desire to a desert of solitude; he hath made it into a solitude . . . O desolate, desolate is the whole land, because no one putteth it upon his heart. The ravastors came upon all hills in the desert . . . they have sown wheat, but have reaped thorns* (Jer. xii. 10-13). *A nation hath come up upon My land . . . and hath reduced My vine to a waste* (Joel i. 6, 7). *The field is devastated, the land mourneth, the corn is devastated; the new wine is dried up, the oil languisheth* (Joel i. 10): by “vineyard” and “field” in these, as in other passages of the Word, is signified



the Church. *In all your dwelling-places the cities shall be devastated, and the high places desolated, that your altars may be devastated and desolated . . . and your idols may cease, and your images may be cut down, and your works may be abolished* (Ezek. vi. 6; see also ver. 14). *My people have forgotten Me, they have burned incense to vanity . . . to make the land into a waste* (Jer. xviii. 15, 16): "land," here, stands for the Church. *The high places of Isaac shall be devastated, and the sanctuaries of Israel shall be desolated* (Amos vii. 9). *Go and tell this people, Hearing hear ye, but understand not; and seeing see ye, but know not; make the heart of this people fat, . . . and shut his eyes: then said the prophet, Lord, how long? and He said, Until the cities be devastated . . . and the land reduced to a solitude: Jehovah will multiply deserts in the midst of the land* (Isa. vi. 9-12). *Behold, Jehovah maketh the land empty, and maketh it void; . . . the land, emptying shall be emptied; . . . because they have transgressed the laws, passed by the statute, and made void the covenant of eternity. Therefore . . . in the city there shall be a waste, and the gate shall be smitten even to decastation* (Isa. xxiv. 1, 3, 5, 12). *The paths are devastated, the wayfaring man hath ceased, he hath made void the covenant. . . . Conceive ye chaff, bring forth stubble* (Isa. xxxiii. 8, 11). *I have held My peace from eternity. . . . I will desolate and devour together. I will devastate mountains and hills* (Isa. xlii. 14, 15). *Thy destroyers and devastators shall go forth out of thee. . . . For us for thy devastations and desolations, and the land of thy devastations, . . . the devourers shall be far away* (Isa. xlix. 17, 19). *Your iniquities have been dividings between you and your God, and your sins have hid His face from you. . . . They set an asp's eggs, and wore the spider's webs. . . . Vastation and breaking up are in their paths. . . . We look for light, but behold darkness . . . we feel the wall like the blind . . . we stumble at noon-day as in the twilight* (Isa. lix. 2, 5, 7, 9, 10). *The cities of holiness are become a desert, Zion is become a desert, and Jerusalem a waste. Our house of holiness . . . is become a burning of fire, and all our desirable things are become a waste* (Isa. lxiv. 10, 11). *The young lions roar against Israel . . . they reduce his land to a waste* (Jer. ii. 15). *Woe unto us! for we are devastated. O Jerusalem, wash thine heart from wickedness. . . . How long shall thoughts of iniquity tarry in the midst of thee?* (Jer. iv. 13, 14). *As a fountain causeth her waters to gush forth, so Jerusalem causeth her wickedness to gush forth. Violence and vastation is heard in her. . . . Admit chastisement . . . lest I reduce thee to a waste. . . . O daughter of My people, gird thee with sackcloth, and roll thee in ashes; . . . for the vastator shall suddenly come upon us* (Jer. vi. 7, 8, 26). *A voice of wailing is heard in Zion, How are we devastated! because I have deserted the land* (Jer. ix. 19); "land" denoting the Church. *My tent is devastated, all its ropes are plucked out . . . for the*

*pastors have become foolish, and have not inquired of Jehocah* (Jer. x. 20, 21): “tent” denotes worship. *The voice roars; behold it cometh, and a great commotion from the land of the north, to reduce the cities of Judah to a waste, a dwelling-place of dragons* (Jer. x. 22). *The whole land shall be a desolation, a derastation* (Jer. xxv. 11): “land” denoting the Church. *The voice of a cry from Horonaim, derastation and great breaking up; . . . the vastator shall come upon every city* (Jer. xlviii. 3, 5, 8, 9, 15, 18): these things are about Moab, by whom is meant confidence in one’s own works and in self-intelligence (as is manifest from verse 29 of that chapter). *That they may want bread and water, and be desolated, a man and his brother, and pine away for their iniquity* (Ezek. iv. 17): “bread” and “water” denote good and truth. *Thou shalt be filled with drunkenness and sorrow, with the cup of derastation and desolation* (Ezek. xxiii. 33). *Woe unto them! for they have gone astray; derastation unto them!* (Hosea vii. 13). *The land shall be a desolation, because of them that dwell therein, for the fruit of their doings* (Micah vii. 13). Besides many other passages, as Isa. vii. 18, 19: xvii. 4-6, 9-14; xxii. 4-9; xxix. 10-12; li. 19; Jer. xix. 8; xxv. 9-11, 18; xlv. 2, 6, 22; Ezek. ix.<sup>1</sup> 1 to end; xii. 19, 20; xxxiii. 24, 28, 29; Hosea x. 14; xii. 2; Joel ii. 20; Amos v. 9; Micah vi. 13, 16; Hab. i. 3; Hag. i. 4, 9; Zech. vii. 14; xi. 2, 3.

From all these passages it may be seen what “vastation” and “desolation” are; and that it is not a vastation and desolation of the peoples of a land, and of cities, but of the goods and truths of the Church, in consequence of which nothing is left but evils and falses.

57. IV. THE FOURTH STATE OF THIS CHURCH WAS THE PROFANATION OF HOLY THINGS, AND THEN WAS ITS CONSUMMATION, OR NIGHT. Vastation and consummation differ from each other, as the shade of evening and the thick darkness of night differ from each other: for vastation is a receding from the Church, but consummation a full separation from it. Vastation, therefore, is as when any one falls down from heaven, but not as far as to hell, and tarries in the middle, standing beside both of them: but consummation exists when any one, standing thus, turns his face and breast to hell, and his back and the hinder part of his head to heaven: in like manner as happened with the Dragon and his angels when they were cast down out of heaven (concerning whom see Apoc. xii.): while they were fighting with Michael, they were in the middle; but when they were vanquished, they were in hell. Vastation takes place when a man looks upon the holy things of the Church from falsities and falsified truths; but consummation, when he lives in evils, or in adulterated<sup>2</sup> goods. But, that the difference and distinction between the

<sup>1</sup> The Latin MS. in this place has “x.” but it should evidently read “ix.”

state of vastation and the state of consummation may be still more clearly grasped, it shall be illustrated by comparisons. The state of vastation may be compared with a garden, or grove, around a temple (which garden, by reason of the Divine worship performed in the temple, is regarded as holy), in which are places for drinking, feasting, dancing, and play-acting and buffoonery, with spectators in the courts and windows of the temple; but the state of consummation may be compared to the same garden, or grove, in which are satyrs and priapuses, along with harlots and fortune-tellers, who all together enter the temple dancing, and there celebrate their profane revels, as the Pythons did on their holidays. The state of vastation may also <sup>3</sup> be compared with a hostile army, when it enters the suburbs of a besieged city and holds sway in them; but the state of consummation may be compared with the same army, when it has demolished the wall, and rushes into the city and gives the inhabitants over to destruction. The state of vastation may further be compared with a ship upon sandbanks, or a sandy shore, when it is violently tossed there, and raised and depressed, so that the pilot, captain, and sailors, bewail on account of their danger: but there is the state of consummation when the ship's keel is fretted away by the gravel beneath, and the ship, being shattered and full of holes, sinks, and the people on board and the cargo perish in the waves. The state of vastation may be <sup>4</sup> compared with every disease which invades the members, viscera and organs of the body, by reason of which the patient forebodes death, consults a physician, takes medicines, and all the while lies in bed in hope of recovery; but the state of consummation may be compared to the same disease when it invades the breast, where the heart and lungs reside as in their tabernacle, into which, when the disease penetrates, it makes an end of the life of the body.

58. The state of the consummation of the Israelitish Church is described in both the historical parts of the Word, and its prophetic parts: in the prophetic, by the atrocious deeds of the kings, first of those of the Israelites, and afterwards of those of the Jews, by whom and under whom the land is said to have been profaned. But it is needless to recite them, because they are well known: only those passages shall be adduced from the prophetic parts, in which the consummation and devastation of that Church are treated of. In these passages by "land," "Zion," "Jerusalem," "cities," "mountains," "hills," "valleys," and "rivers," similar things are signified as above (n. 55).

The following are from the prophetic parts of the Word: *I saw<sup>2</sup> the land, and behold it was empty and void; and towards the heavens, and their light was not. . . . I saw, when, behold, Carmel was a desert, and all the cities were desolated at the presence of*

*Jehovah. . . . For thus Jehovah hath said, The whole land shall be wasteness, yet will I not make a consummation. For this the land shall mourn, and the heavens above be blackened. . . . Thou, therefore, that art ravaged, what wilt thou do? (Jer. iv. 23-31 : v. 10, 18.) The lion hath come up from his briar-thicket, and the destroyer of nations . . . hath gone forth from his place to reduce the land to a waste. . . . In that day . . . the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished (Jer. iv. 7, 9). In that day, every place where there were a thousand vines shall be . . . for thorns and briars . . . because all the land shall be thorns and briars (Isa. vii. 23, 24). A voice of the cry of the shepherds and . . . of the strong ones of the flock, for Jehovah is ravaging their pastures: whence the sheep-folds of peace were devastated. Jehovah hath forsaken His tabernacle, for their land was reduced to a desolation (Jer. xxv. 36-38). This house shall be like Shiloh, and Jerusalem<sup>1</sup> shall be a devastation (Jer. xxvi. 9; xxvii. 17). Jerusalem, and all the cities of Judah, shall be a desolation and a devastation in this day, because of the wickedness of your works; . . . your land is become a desolation, an astonishment, and a curse (Jer. xlv. 2, 6, 22). I will give the land to devastation, because they have prevaricated a prevarication (Ezek. xv. 8). They shall be devastated in the midst of the devastated lands, and her cities in the midst of the desolated cities. . . . Then I will give the rivers drought, . . . the land into the hand of the evil, and I will ravage the land and the fulness thereof (Ezek. xxx. 7, 12). When I shall extinguish thee, I will cover the heavens, and will make the stars thereof black. I will cover the sun with a cloud, and the moon shall not cause her light to shine . . . and I will give darkness upon the land . . . when I shall bring on thy breaking up (Ezek. xxxii. 7-9); in like manner as the Lord foretold concerning the consummation of the present Christian Church (Matt. xxiv. 29). I will make Mount Seir a waste and a devastation . . . I will make thee the wastes of eternity (Ezek. xxxv. 3, 4, 7, 9, 12, 14, 15). In that day they shall bring up a proverb upon you . . . and say, In ravaging we are ravaged (Micah ii. 4). Fear and the pit have come upon us, devastation and breaking up (Lam. iii. 47). The mountain of Zion is ravaged (Lam. v. 18). Thine iniquity is consummated, O daughter of Zion (Lam. iv. 22). Woe to the sinful nation, heavy with iniquity . . . they have provoked the Holy One of Israel. . . . From the sole of the foot even to the head, there is no soundness; . . . your land is a solitude . . . The daughter of Zion is left as a tent in a vineyard . . . as a besieged city (Isa. i. 4-8, and following verses). What will ye do in the day of visitation and devastation? . . . Consummation is finished, justice is inundated; for the Lord Jehovah is making a consummation and decision in the whole land*

<sup>1</sup> Jer. xxvi. 9 and xxvii. 17, both have "this city;" but Jerusalem is the "city" meant.

(Isa. x. 3, etc., 22, 23). *The Lord Jehovah is making a consummation and decision in the whole land* (Isa. xxviii. 22). *The prophet fell upon his face, and said, Lord Jehovah! Thou art making a consummation with the remnants of Israel* (Ezek. xi. 13). *My sanctuary was profaned, and the land of Israel was devastated* (Ezek. xxv. 3). *Were even Noah, Daniel, and Job in the midst thereof, . . . they only shall be delivered, but the land shall become a desolation.* (Ezek. xiv. 14, 16). The completion of 4 the consummation of the Israelitish and Jewish Church was accomplished, when the Lord our Saviour, after receiving the sponge of vinegar, cried out upon the cross, *It is consummated* (John xix. 29, 30); for it is said in David: *They gave gall for My meat, and in My thirst they gave Me vinegar to drink . . . let their habitation be devastated* (Psalm lxi. 21, 25). And in another place: *Without cause have they hid for Me the pit of the net; without cause have they digged for My soul. Let devastation come upon him before he is aware . . . let him fall into devastation . . . rescue My soul from their devastators, and My only one,—that is, the Church—from the lions' whelps* (Psalm xxxv. 7, 8, 17). *I will make Jerusalem into heaps, a habitation of dragons; I will reduce the cities of Judah to a waste . . . behold, I am feeding them, even this people, with wormwood, and I will give them waters of gall to drink* (Jer. ix. 11–15). Full con- 5 summation, after this, is described in Hosea thus: *The sons of Israel shall sit many days: no king, no prince, no sacrifice, no image, no ephod, and no teraphim* (iii. 4). Such is their state at the present day. We have not time to adduce more passages. The passages in which the vastation, desolation, and consummation of this Church, are further mentioned, shall be only named: as, for example, Isa. ix. 13–21; xxii. 4–14; Jer. vii. 31–34; xxv. 33; xlvii. 4; Ezek. xiii. 14, 15; xiv. 8, 15; xix. 7; xxv. 12, 13; xxvi. 2; xxix. 9, 10, 12; xxxii. 12, 15; Joel i. 15–20; ii. 3; iii. 19; Nahum i. 8, 9; Zeph. i. 15; ii. 9; Lam. i. 16; Psalm lxxiii. 17–19; Psalm lxxiv. 3. The devastated are also called the “thrust through” (Ezek. xi. 6, 7; xxi. 30, 34; xxvi. 6; xxviii. 8, 23; xxxi. 17, 18; xxxii. 20, 21, 22, 23, 24, 28, 29, 30, 31, 32; xxxv. 8; Zeph. ii. 12; Lam. iv. 9; Psalm lxix. 27; and in other places). They are said to be “thrust through,” because a “sword,” by which this is done, signifies falsity destroying truth.

59. V. BEFORE THIS STATE, AND AFTER IT, PROMISE WAS MADE OF THE COMING OF THE LORD JEHOVIH INTO THE WORLD, AND OF A NEW CHURCH AT THAT TIME, WHEREIN JUSTICE AND JUDGMENT SHOULD REIGN. It is known, from the reading of the prophetic Word of the Old Testament, that, in many places

there, the Coming of our Lord was foretold, and also that the Lord is there designated by various names: as, that He is called "Jehovah Zebaoth," "Jehovah our Righteousness," "Jehovah our Saviour and Redeemer," "Lord Jehovih," "Adonai," "Immanuel" or "God with us," "God of Israel," "Holy One of Israel," "Rock of Israel," "Messiah" or "Anointed of Jehovah," "King," "David," "Mighty One of Jacob," "Shepherd of Israel," "High Priest," "Priest after the manner of Melchizedech," "Son of God," "Son of Man," "Angel of Jehovah," "Angel of the Covenant," the "Grand Prophet," "Shiloh:" also, in Isaiah, "Counsellor," "Prince of Peace," "Father of Eternity:" and in the New Covenant, "Jesus Christ," and "Son of God." That our Lord's Coming was foretold in very many places in the Prophets, will be seen from the citation of the predictions in the following pages. But it may be asked, Why was such frequent prediction of His Coming made? There were several reasons: some regarding the Israelitish and Jewish people, and some

2 regarding the Christian people after them. But we will recount the reasons which especially regarded the Israelitish and Jewish people. *The first*, was, that, by His being named and recalled to mind, they might be kept in the interior worship of Jehovah, since, without that, there was no entrance of Jehovah to anyone of them, nor approach of anyone of them to Jehovah. The case was then as it is at this day, *that no one hath seen God the Father; the Only Begotten Son, who is in the bosom of the Father, He hath set Him forth* (John i. 18: v. 37); and again: *No one cometh to the Father, but by Me* (John xiv. 6). *The second reason* regarding that people, was, that the representative types of their Church, which all looked to our Lord and to the Church to be established by Him after His Coming, might serve them as so many indicators and worship-symbols thereof: consequently, that they might acknowledge Him when He came, and suffer themselves to be introduced into the internals of the worship of Him, and together with the nations that surrounded them, become Christian. *The third reason*, was, that, by thinking upon His Coming, some notion, or idea, of the resurrection and eternal life might enter into their thoughts. For who of them could not have thought interiorly in himself, or in his heart, What is the Messiah to us after we are dead, unless we return then, see His glory, and reign with Him? From this source was derived that religious notion of theirs, that, at that time, they were to be raised again, everyone out of his grave, and return into the Land of Canaan. *The fourth reason*, was, that they might be succoured and healed in their

state of vastation and oppression, when they were in temptations and afflictions, as their fathers and brethren had been in the desert (Num. xxi. 1-9: John iii. 14, 15); for, without such succour and healing, they would have cast aspersions against Jehovah, and departed, in crowds, from the representative worship of Him to idolatry. Indeed, temptations and afflictions, in the state of vastation and oppression, are nothing else but combats of the Lord with the Devil respecting man, that is, respecting his soul, which shall possess it; of which state it may be said, that the God of Israel, or the Lord the Messiah, stands on one side, and Beelzebub and the Serpent the Devil on the other, and that the latter casts forth blasphemies against the Lord out of his mouth like a river, but that the Lord turns them aside and removes them, and thus delivers man from spiritual captivity and slavery. This combat is felt in the man as if waged by himself. That temptation is such a combat, and there is such a perception by man, and hence co-operation, I can testify upon oath, for, having often experienced it, I know it thoroughly. That it is carried on outside the man, and is felt in him as from himself, and that man is standing in the middle, and co-operates, is for the end that reward may be imputed to him when he conquers; but that man only conquers who looks to the Lord, and trusts in Him alone for help.

That every one, who calls upon the Lord in temptations, conquers, but that otherwise he yields, shall be illustrated by comparisons. It is like a ship hurled by storms near rocks: unless the captain know how to turn it aside from its danger, and to direct it to an exit and thus to port, it must be lost. It is like a city besieged by enemies: unless there be escape or aid somewhere, the commander and his troops become hopeless and disheartened, and deliver themselves up prisoners, and surrender their lives to the pleasure of the enemy. It is like a person on a journey entering unawares into a cottage where there are robbers, unless, when he is shut in, a friend come and knock at the door, or show himself at the window, and thereby terrify those villains, and save him from ill-treatment. It is like a person falling into a cave where there is a bear with its cubs, or into a pit where there are a wolf and a leopard, if his father, or brother, on seeing this, do not immediately let down to him a ladder, or a rope, and draw him up thence. It is like a person who stands, or walks, in the day-time, in a thick fog, who, consequently does not know which way to turn, unless he light a candle, and thereby show himself the place where he stands, or the way in which he should walk. It is like being in the depth of winter, and in want of provisions, if not supported by the hope of a harvest to come on the return of the

season. So, again, it is like a person wandering about at midnight in a wood, unless he comfort himself with the hope of day, and in that hope goes to lie down, and sleeps quietly till the morning. It is also like one, who, for the sake of salvation, is desirous of being instructed in those things which are of the Christian Religion, and who meets with mitred doctors and laurelled teachers, who expound them by terms borrowed from the metaphysical art, and wrap them in mysteries, unless there be some other person to dissect those terms, and thereby unravel the perplexities, and to let forth from the Word, thus from the Lord, the holy things of the Church, into clear light: would he not in such case be bewildered by the falsities respecting faith and other dogmas, which depend on the faith laid down, just as the links of a chain hang connectedly from a hook 5 fixed to the wall? The case would be similar in temptations and the attendant infestations from satans, unless man looked with confidence to the Lord, and fully assured himself that the whole work and ability of deliverance came from Him alone. It is for these reasons that the Coming of the Lord is so frequently foretold in the Old Prophetic Word, and for the same reasons also the Lord is proclaimed in the New Evangelic and Apostolic Word, and his Second Coming foretold; on which subject see the quotations following.

60. Now follow some passages concerning the Coming of the Lord, collected from the prophecies of the Old Word; namely: *Jehovah God said, Lo, I come; in the roll of the Book it is written of Me* (Psalm xl. 7). *Jehovah God said to the serpent, . . . Be thou cursed . . . I will put enmity between thee and the woman, and between thy seed and her Seed; and He shall trample thy head, but thou shalt injure the heel* (Gen. iii. 14, 15). *The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: to Him shall the clearing of the peoples be* (Gen. xlix. 10). These words are part of the prophecy of the father Israel concerning his sons. *A star shall rise out of Jacob, and a sceptre shall rise up out of Israel* (Num. xxiv. 17). *Jehovah thy God will raise up unto thee a Prophet out of the midst of thy brethren, like unto Me; Him ye shall obey . . . and I will put My words in His mouth . . . whence it shall come to pass, that the man who will not obey His words, I will require it of him* (Deut. xviii. 15-19). *The Lord Himself giveth you a sign, Behold a Virgin shall conceive and bring forth a Son, and shall call His name, God with us* (Isa. vii. 14). *Unto us a Boy is born, unto us a Son is given, on whose shoulder shall be the government; His name shall be called Wonderful, Counsellor, GOD, Hero, Father of Eternity, Prince of Peace: of the increase of His government there shall be no end* (Isa. ix. 6, 7). *There shall come forth a shoot out of the stem of Jesse, and a branch out of his root shall*



bear fruit; . . . upon Him shall rest the spirit of wisdom and intelligence, the spirit of counsel and might (Isa. xi. 1, 2). In that day the nations shall seek the Root of Jesse, which standeth for an ensign of the peoples, and His rest shall be glory (Isa. xi. 10). Send ye the lamb of the Ruler of the land, from the rock towards the wilderness: . . . His throne has been established in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening justice (Isa. xvi. 1, 5). It shall be said in that day, Lo, this is our God, for whom we have waited that He may deliver us; this is Jehovah, for whom we have waited: we will exult and rejoice in His salvation (Isa. xxv. 9; xxvi. 8, 9). The voice of one crying in the desert, Prepare ye the way of Jehovah, make plain in the solitude a path for our God. . . . The glory of Jehovah shall be revealed; and all flesh shall see it together (Isa. xl. 3, 5). O Zion, thou evangelizer, get thee up upon the high mountain; O Jerusalem . . . thou evangelizer, lift up thy voice with strength; say to the cities of Judah, Behold your God. Behold, the Lord Jehovih cometh in strength, and His arm shall rule for Him; behold His reward is with Him. . . . He shall feed His flock like a shepherd; He shall gather the lambs into His arm, and carry them in His bosom; He shall gently lead the sucklings (Isa. xl. 9–11). My people shall know My name in that day; for I am He that doth speak; Behold Me. How delightful upon the mountains are the feet of Him that evangelizeth, that causeth them to hear peace, that evangelizeth good, that causeth them to hear salvation, that saith unto Zion, Thy King reigneth . . . they shall lift up the voice and sing, they shall see eye to eye that Jehovah is returned to Zion. He hath comforted His people, He hath redeemed Jerusalem . . . all the ends of the land shall see the salvation of our God (Isa. lii. 6–10). Say ye to the daughter of Zion, Behold, thy salvation cometh; His reward is with Him, and the price of His work before Him (Isa. lxii. 11). Shout for joy and rejoice, O daughter of Zion; behold, I come, that I may dwell in the midst of thee; . . . then many nations shall cleave to Jehovah (Zech. ii. 10, 11). Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh to thee, just (Zech. ix. 9). Behold, the days come . . . when I will raise up to David a righteous Branch, who shall reign a King and prosper, and He shall execute judgment and justice in the land . . . and this is His name, . . . Jehovah our Righteousness (Jer. xxiii. 5, 6; xxxiii. 15, 16). Behold, I send My angel, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire, behold, He shall come (Mal. iii. 1). Thou Bethlehem Ephratak, it is little that thou art among the thousands of Judah; out of thee shall One go forth unto Me, who will be Ruler in Israel, and whose goings forth are from of old,

from the days of eternity. . . . He shall stand and feed in the strength of Jehorah, . . . . and shall increase even to the ends of the land (Micah v. 2, 4). I anoint My king upon Zion, . . . . I will proclaim concerning the statute, Jehorah saith unto Me, Thou art My Son, this day have I begotten Thee; ask of Me, and I will give the nations for Thine inheritance, and the ends of the earth for Thy possession. . . . Kiss the Son, lest He be angry, and ye perish in the way; . . . . Blessed are all they that put their trust in Him (Psalm ii. 6-12). Behold the God of my salvation; I will trust and not be afraid . . . . Cry out and shout for joy, O inhabitress of Zion; for great is the Holy One of Israel in the midst of thee (Isa. xii. 2, 6). In that day a man shall look to his Maker, and his eyes shall regard the Holy One of Israel (Isa. xvii. 7). My Beloved had a vineyard in the horn of [a son of] oil (Isa. v. 1). Jehorah Zebaoth, Him shall ye sanctify . . . . He shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence . . . . and for a gin and for a snare to the inhabitant of Jerusalem (Isa. viii. 13, 14; Matt. xxi. 42-44; Luke xx. 17, 18). The people walking in darkness shall see a great light; the dwellers in the land of the shadow of death, upon them shall the light shine (Isa. ix. 2). Out of Zion . . . . God shall shine forth; our God shall come, and shall not keep silence (Psalm l. 2, 3). The vision is yet for the appointed time, and speaketh out to the end; yet it shall not lie: though He tarry, wait for Him; because coming He will come, He will not be delayed (Hab. ii. 3). O Jehorah, I have heard Thy fame; I have received, O Jehorah, Thy works, . . . . make it present in the midst of the years: . . . . God shall come from Teman, and the Holy One from Mount Paran: His glory covered the heavens, and the earth was full of His praise. His brightness shall be as the light; rays [coming forth] from His hand; and there is the hiding of His strength (Hab. iii. 2, 3, 4). Thus said the Lord Jehorih, Behold, I will lay in Zion for a foundation a stone, a stone of probation, a precious corner-[stone] of well-established foundation; . . . . then I will set judgment for the rule, and righteousness for the plummet (Isa. xxviii. 16, 17). The Lord, as to the Word, is described by the appearance, over the expanse, of the cherubim, and is called "Lord Jehovih" (Ezek. i. 26, 27, 28; ii. 4; iii. 11, 27; iv. 14; v. 7, 11; vi. 3, 11; vii. 2, 5; viii. 1). In Isaiah liii., throughout, the Lord is treated of, and the state of His life in the world is described by these expressions: That He had no form or comeliness; that He was despised and not esteemed; that He was thrust through on account of our transgressions, and bruised for our iniquities; that Jehovah caused the iniquities of us all to meet in Him; that He was led as a lamb to the slaughter; that He was cut off out of the land of the living; that because He placed their guilt on His soul His days should be prolonged; also, for them He poured out His

soul even to death; that He was numbered with the transgressors, and interceded for the transgressors (vers. 1–12). *I have called Him forth in righteousness. . . . He shall build My city; and He shall let go My captivity, not for price nor for reward. . . . Verily Thou art a God that hidest Thyself, O God of Israel the Saviour* (Isa. xlv. 13, 15). *I have caused My righteousness to draw near, . . . and My Salvation shall not tarry* (Isa. xlvi. 13). As for our Redeemer, *Jehovah Zebaoth is His Name, and the Holy One of Israel* (Isa. xlvii. 4). *O Jehovah our Lord, how excellent is Thy Name in all the earth! giving to it honour above the heavens. . . . Thou hast caused Him to lack little more than the angels, but Thou hast crowned Him with glory and honour; Thou hast made Him to have dominion over the works of Thy hands, Thou hast put all things under His feet* (Psalm viii. 1, 5, 6, 9). *God . . . shall come down like rain upon the herb. . . . He shall have dominion also from sea even to sea, and from the river even to the ends of the earth. The barbarians shall bow themselves down before Him, and His enemies shall lick the dust; the kings of Tarshish and of the Isles shall bring their present; the kings of Sheba and Seba shall offer their gift; all kings shall bow themselves down to Him, all nations shall serve Him; for He shall deliver the wretched, who hath no helper. . . . He shall redeem their soul from deceit and violence: . . . His Name shall be to eternity; He shall have the name of a Son before the sun, and men shall be blessed in Him. . . . Blessed be God, the God of Israel: . . . blessed be the Name of His glory. . . . the whole earth shall be filled with His glory. Amen and Amen* (Psalm lxxii. 6, 8, 10, 12, 18, 19). *I have made a covenant with My Chosen. . . . Thy seed will I establish even to eternity, and I will build up Thy throne to generation and generation. . . . and the heavens shall confess Thy wonders* (Psalm lxxxix. 3, 4, 5).

[The rest is missing.]



## INDEX OF SCRIPTURE REFERENCES.

\* \* The numbers of the verses being printed in heavy type, thus **1, 2, 3**, indicates that the *very words* of the verses are quoted in the paragraph mentioned.

When the numbers of the verses are printed in thin type, thus 1, 2, 3, it indicates that the *substance* of the verse is given, but not the very words.

Thin *Italic* type, thus *1, 2, 3*, signifies that the verses so indicated are merely referred to—not quoted, either substantially or verbally.

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# THE LAST JUDGMENT

AND THE

## BABYLON DESTROYED

SHOWING THAT

ALL THE THINGS WHICH ARE FORETOLD IN THE  
APOCALYPSE, ARE AT THIS DAY FULFILLED

FROM THINGS HEARD AND SEEN

ALSO

A CONTINUATION

CONCERNING

THE LAST JUDGMENT AND  
THE SPIRITUAL WORLD

*FROM THE LATIN*

OF

EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY

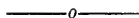
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1892



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THE LAST JUDGMENT AND  
THE BABYLON DESTROYED



## THE DESTRUCTION OF THE WORLD IS NOT MEANT BY THE DAY OF THE LAST JUDGMENT.

1. THEY who have been unacquainted with the spiritual sense of the Word, have only understood that all things which appear visibly in the world will be destroyed in the day of the Last Judgment; for it is said, that the heaven, together with the earth, is then to perish, and that God will create a new heaven and a new earth. In this opinion they have also confirmed themselves because it is said, that all men are then to rise from their graves, and that then the good are to be separated from the evil, and so forth. But it is thus expressed in the sense of the letter of the Word, because the sense of the letter of the Word is natural, and in the ultimate of Divine Order, where each and all things contain a spiritual sense within it. He therefore who comprehends the Word only according to the sense of the letter, may be carried away into various opinions, as has also taken place in the Christian world, where consequently so many heresies exist, and every one is confirmed from the Word.

But because no one has hitherto known that a spiritual sense<sup>2</sup> is contained in all and every part of the Word, nor even what a spiritual sense is, therefore they who have embraced this opinion concerning the Last Judgment, are to be excused. But still they may now know, that neither the heaven visible before their eyes, nor the habitable earth will perish, but that both will endure; and that by a new heaven and a new earth a new Church is meant, as well in the heavens as on the earth. It is said a new Church in the heavens, for there is a Church there as well as on the earth; for the Word also exists there, and there also are preachings, and Divine worship like that on the earth; but with the difference, that there all things are in a more perfect state, because they are not in the natural world, but in the spiritual; hence all who dwell there are spiritual men, and not natural as they were in the world. That it is so, may be seen in the work on *Heaven*, where it is treated specifically on the conjunction of heaven with man by the Word (n. 303–310); and on Divine worship in heaven (n. 221 to 227).

2. Passages in the Word, where the destruction of heaven and earth is mentioned, are the following: *Lift up your eyes to heaven, and look upon the earth beneath; the heavens shall perish like smoke, and the earth shall wax old like a garment* (Isa. li. 6); *Behold, I will create new heavens, and a new earth; neither*

shall the former things be remembered (Isa. lxxv. 17): I will make new heavens and a new earth (Isa. xlii. 22): The stars of heaven have fallen to the earth, and heaven has departed like a book which is rolled together (Apoc. vi. 13, 14); I saw a great throne, and one sitting thereon, from whose face the earth and the heaven fled, and their place was not found (Apoc. xx. 11); I saw a new heaven and a new earth; the first heaven and the first earth had passed away (Apoc. xxi. 1). In these passages, by a new heaven is not meant the heaven visible before our eyes, but the very heaven where the human race is gathered together; for a heaven was collected from all the human race, even from the commencement of the Christian Church; but they who were in it were not angels, but spirits of various religions; this heaven is understood by the first heaven which was to perish: but how it was with them shall be specifically told in what follows. It is mentioned here only that it may be known what is meant by the first heaven which was to perish. Everyone even, who thinks from a somewhat enlightened reason, may perceive, that it is not the starry heaven, or the immense firmament of creation, which is meant, but that it is heaven in a spiritual sense, where angels and spirits are.

3. That by a new earth is meant a new Church on earth, has hitherto been unknown, for every one by earth in the Word has understood the earth, when yet the Church is meant thereby; in a natural sense, the earth is the earth, but in a spiritual sense it is the Church, because they who are in the spiritual sense, that is, who are spiritual as the angels are, when earth is named in the Word, do not understand the earth itself, but the nation which dwells there, and its Divine worship; hence it is that by earth is signified the Church; that it is so, may be seen in the *Arcana Cœlestia*, below (a).

I will here adduce one or two passages from the Word, by

FROM THE ARCANAE CŒLESTIA.

(a) That by earth in the Word is signified the Lord's kingdom and Church, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643.

Chiefly for the reason, that by earth is understood the land of Canaan, and the Church was there from the most ancient times; hence also it is, that heaven is called the heavenly Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327.

And because in a spiritual sense by earth is understood the nation which dwells there, and its worship, n. 1262.

That hence the earth signifies various things belonging to the Church, n. 620, 636, 1066, 2571, 3368, 3379, 3404, 8732.

That the people of the earth denote those who belong to the spiritual Church, n. 2928.

That an earthquake denotes a change of the state of the Church, n. 3355.

That a new heaven and a new earth signify the Church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373.

That the Most Ancient Church which was before the flood, and the



which in some measure it may be comprehended, that by the earth the Church is signified. *The floodgates from on high were opened, and the foundations of the earth were shaken; in breaking the earth was broken; in removing the earth was removed; in reeling the earth reels like a drunkard; it moves to and fro like a cottage; and heavy upon it is the transgression thereof* (Isa. xxiv. 18–20); *I will make a man to be more rare than pure gold; therefore I will remove the heaven, and the earth shall be removed out of her place, in the day of the fierce anger of Jehovah* (Isa. xiii. 12, 13); *The earth was moved before Him, the heavens trembled, the sun and the moon are become black, and the stars have withdrawn their splendour* (Joel ii. 10); *The earth was shaken and moved, and the foundations of the mountains trembled and were shaken* (Psalm xviii. 7, 8); and in very many other passages.

4. By creating also, in the spiritual sense of the Word, is signified to form, to institute, and to regenerate; so by creating a new heaven and a new earth is signified to institute a new Church in heaven and on earth; as may appear from the following passages: *The people who shall be created, shall praise Jah* (Psalm cii. 18); *Thou sendest forth the Spirit, they are created; and Thou renewest the faces of the earth* (Psalm civ. 30); *Thus said Jehovah, [I am] thy Creator, O Jacob, thy Former, O Israel, for I have redeemed thee, and I have called thee by thy name, thou art Mine; every one called by My name, and for My glory I have created, I have formed him, yea I have made him* (Isa. xliii. 1, 7); and in other places. Hence it is, that the new creation of man denotes his reformation, for he is made anew, namely, from natural [he is made] spiritual; and hence it is that a new creature denotes a reformed man (*b*).

5. Concerning the spiritual sense of the Word, see the small work on the *White Horse* mentioned in the Apocalypse.

Ancient Church which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327.

That then all the places there became representative of such things as are in the Lord's kingdom and Church, n. 1585, 3686, 4447, 5136.

That therefore Abraham was commanded to go thither, since among his posterity from Jacob, a representative Church was to be instituted, and a Word written, whose ultimate sense should consist of the representatives and significatives which were there, n. 3686, 4447, 5136, 6516.

Hence it is that by the earth, and by the land of Canaan, is signified the Church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10559.

(*b*) That to create denotes to create anew or to reform and regenerate, n. 16, 88, 10373, 10634.

That to create a new heaven and a new earth, denotes to institute a new Church, n. 10373.

That by the creation of heaven and earth in the first chapters of Genesis, in the internal sense, is described the institution of the celestial Church, which was the Most Ancient Church, n. 8891, 9942, 10545.

## THE PROCREATIONS OF THE HUMAN RACE ON THE EARTH WILL NEVER CEASE.

6. THEY who have adopted as their belief concerning the Last Judgment, that all things in the heavens and on the earth are then to perish, and that in place thereof a new heaven and a new earth will come into existence, believe, because it follows of consequence, that the generations and procreations of the human race are thenceforth to cease: for they think that all things will then be accomplished, and that men will be in another state from the former: but since the destruction of the world is not meant by the day of the Last Judgment, as was shown in the preceding article, it also follows that the human race will continue, and that procreations will not cease.

7. That the procreations of the human race will continue to eternity, may appear from many considerations, some of which have been shown in the work on *Heaven*, particularly from these:—

I. *That the human race is the basis upon which heaven is founded.*

II. *That the human race is the seminary of heaven.*

III. *That the extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity.*

IV. *That they are respectively few, of whom as yet heaven [is constituted].*

V. *That the perfection of heaven increases according to plurality.*

VI. *And that every Divine work looks to infinity and eternity.*

9. *That the human race is the basis upon which heaven is founded*, is because man was created last, and what is created last becomes the basis of all that precedes. Creation commenced from things highest or inmost, because from the Divine: and proceeded to ultimates or extremes: and then it first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things which are upon it. When these were finished, then man was created, and into him were collated all things of Divine order from first things to ultimates; into his inmost were collated those things which are in the primes of that order: and into his ultimates those which are in the

ultimates; so that man was made Divine order in form: hence it is that all things which are in man and with man, are both from heaven and from the world; from heaven, those which are of his mind, and from the world those which are of his body; for the things of heaven flow into his thoughts and affections, and present these according to reception by his spirit, and those things which are of the world flow into his sensations and pleasures, and manifest these according to reception in his body, but in accommodation to their conformity with the thoughts and affections of his spirit.

That it is so, may be seen in several articles, where it is<sup>2</sup> treated of in *Heaven and Hell*, especially in the following: That the universal heaven, in one complex, has reference to one man, n. 59-67. That every society in the heavens [has the like], n. 68-72. That hence every angel is in a perfect human form, n. 73-77. And that this is from the Lord's Divine Human, n. 78-86. And, further, in the article concerning the correspondence of all things of heaven with all things of man, n. 87-112. Of the correspondence of heaven with all things of earth, n. 103-115. And of the form of heaven, n. 200-212.

From the above order of creation it may appear, that such is<sup>3</sup> the binding chain of connection from first things to last, that viewed together they constitute a one, in which the prior cannot be separated from the posterior, just as a cause cannot be separated from its effect; thus that the spiritual world cannot be separated from the natural, nor the latter from the former: nor, consequently, the angelic heaven from the human race, nor the human race from the angelic heaven; wherefore it is so provided by the Lord, that each may afford mutual services to the other, namely, the angelic heaven to the human race, and the human race to the angelic heaven.

Hence it is, that the angelic mansions are indeed in heaven,<sup>4</sup> separated to appearance from the mansions where men are, but yet are with man in his affections of good and truth; their presentation to sight, as separate, is only an appearance: as may appear from the article in the work on *Heaven and Hell*, where space in heaven is treated of (n. 191-199).

That the mansions of the angels are with men in their affec-<sup>5</sup>tions of good and truth, is understood by these words of the Lord: *He who loveth Me, keepeth My word, and My Father will love him, and We shall come unto him, and make a place of abode with him* (John xiv. 23); by the Father and the Lord here is also meant heaven, for where the Lord is, there is heaven, because the Divine proceeding from the Lord makes heaven (as may be seen in the work on *Heaven*, n. 7-12; and n. 116-125).

And, likewise, by these words of the Lord: *The Comforter,*<sup>6</sup> *the Spirit of Truth, abideth with you, and is in you* (John xiv. 17). The Comforter is the Divine Truth proceeding from the

Lord, whence it is also called the Spirit of Truth, and the Divine Truth makes heaven, and also the angels, because they are recipients [of it]; that the Divine proceeding from the Lord is the Divine Truth, and hence the angelic heaven, may be seen in the work on *Heaven* (n. 126–140). The like is also understood by these words of the Lord: *The kingdom of God is within you* (Luke xvii. 21). The kingdom of God is the Divine Good and Truth, in which the angels are.

7 That angels and spirits are with man, and in his affections, has been given me to see a thousand times, from their presence and abode with me; but angels and spirits do not know the men with whom they are, so neither do men know with what angels and spirits they dwell together; for this the Lord alone knows and regulates. In a word, there is an extension into heaven of all the affections of good and truth, and a communication and conjunction with those there who are in like affections; and there is an extension into hell of all the affections of evil and falsity, and a communication and conjunction with those there who are in like affections. The extension of the affections into the spiritual world is almost like that of the sight into the natural world. Communications in both are nearly similar; yet with this difference, that in the natural world there are objects, but in the spiritual world there are angelic societies.

8 From these considerations it is evident that the connection of the angelic heaven with the human race is such that the one subsists from the other, and that the angelic heaven without mankind would be like a house without a foundation, for heaven terminates in them [*i.e.*, mankind], and rests upon them. The case in this is the same as with each particular man; his spiritual things, which are those of his thought and will, flow into his natural things, which are those of his sensations and actions, and there they close and stand fast. Unless man were also in the enjoyment of these, or, if he were without these terminations and ultimates, his spiritual things, which are those of the thoughts and affections of his spirit, would dissolve away, like things unbounded, or like those which have no foundation. This is the case when a man passes from the natural into the spiritual world, which takes place when he dies; then, because he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is mankind.

9 He who knows not the mysteries of heaven may believe that angels subsist without men, and men without angels; but I can assert from all my experience of heaven, and from all my discourse with the angels, that no angel or spirit subsists apart from man, and no man apart from spirit and angel, but that there is a mutual and reciprocal conjunction. From these considerations it may, in the first place, appear that mankind and the angelic heaven make one, and subsist mutually from, and

interchangeably with, each other, and thus that the one cannot be removed from the other.

10. *That the human race is the seminary of heaven*, will appear from a subsequent article, in which it will be shown, that heaven and hell are from mankind, thus that the human race is the seminary of heaven. It must be mentioned beforehand, that, as heaven has been formed of the human race from the first creation until now, so hereafter it will be formed and enlarged.

It is indeed possible that the human race on one earth may <sup>2</sup> perish, which takes place when they separate themselves entirely from the Divine, for then man no longer possesses spiritual life, but only natural, like that of beasts; and when man is such, no society can be formed, and kept in bounds by laws, inasmuch as man, without the influx of heaven, thus without the Divine government, would become insane, and rush unchecked into every wickedness, one against the other.

But although mankind, by separation from the Divine, might <sup>3</sup> perish on one earth, which lest it happen is however provided against by the Lord, yet still they would continue on others; for that there are earths in the universe to some hundreds of thousands, may be seen in the little work, *The Earths in our Solar System which are called Planets, and the Earths in the Starry Heaven*.

It was declared to me from heaven, that the human race on <sup>4</sup> this earth would have perished, so that not one man would have existed at this day, unless the Lord had come into the world, and on this earth assumed the Human, and made it Divine; and also, unless the Lord had here given such a Word as might serve the angelic heaven for a basis and for conjunction; that the conjunction of heaven with man is by the Word, may be seen in the work on *Heaven and Hell*, n. 303-310. But that such is the case can be comprehended only by those who think spiritually, that is, by those who by an acknowledgment of the Divine in the Lord are conjoined with heaven, for they alone are able to think spiritually.

11. *That the extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity*, appears from what has been said in the work on *Heaven and Hell*, and there in the article on the immensity of heaven (n. 415-420): and *that they are respectively few of whom as yet heaven is constituted*, in the little work on the *Earths in the Universe* (n. 126).

12. *That the perfection of heaven increases according to plurality*, results from its form, according to which its associations are there regulated, and communications flow. That it is of all forms the most perfect; wherefore the more there are in that most perfect

form, so much the more is there given a direction and consent to one, and so much more close and harmonious is the conjunction: the consent, and the conjunction, thence increases by plurality, for everything is there inserted as a mediate relation between two or more, and what is inserted confirms and conjoins.

2 The form of heaven is like the form of the human mind, the perfection of which increases according to the additions of truth and good, whence are its intelligence and wisdom. The form of the human mind, which is in heavenly wisdom and intelligence, is like the form of heaven, because the mind is the least image of that form: hence it is, that there is a communication in all ways of the thoughts and affections of good and truth in such men and in the angels, with the societies of heaven round about: and an extension according to the additions of wisdom, thus according to the plurality of the knowledges of truth implanted in the understanding, and according to the abundance of the affections of good implanted in the will, thus in the mind; for the mind consists of the understanding and the will.

3 The human and angelic mind is such, that it may be enlarged to eternity, and as it is enlarged, so it is perfected; and this is especially the case, when a man is led by the Lord, for he is then introduced into genuine truths, which are implanted in his understanding, and into genuine goods, which are implanted in his will; for the Lord then disposes all things of such a mind into the form of heaven, until at length it is a heaven in the least form. From this comparison it is evident, because it is a parallel case, that the increasing number of the angels perfects heaven.

4 Every form also consists of various [parts]: a form which does not consist of various [parts], is not a form, for it has no quality, and no changes of state: the quality of every form results from the arrangement of the various things within it, from their mutual respect to each other, and from their consent to unity, by virtue of which every form is considered as one thing; such a form in proportion as there are more in such wise arranged therein, is so much the more perfect, for every one of them, as was said above, confirms, corroborates, conjoins, and so perfects.

5 But these things may appear more plainly from what has been shown in the work concerning *Heaven and Hell*, especially where it treats on the following subject: That every society of heaven is a heaven in a less form, and every angel a heaven in the least, n. 51-58: and also where it treats of the form of heaven according to which there are associations and communications there, n. 200-212: and on the wisdom of the angels of heaven, n. 265-275.

13. *That every Divine work has respect to Infinity and Eternity*, may appear from many things which exist both in heaven and

in the world: in neither of them is there ever found one thing exactly alike, or the same as, another: there is not one face found exactly alike or the same as another; nor will be to eternity: in like manner there is not one disposition altogether like that of another; wherefore as many as there are men and also as many as there are angels, so many are the faces and so many are the dispositions; there never is found in any one man (in whom there are innumerable parts which constitute his body, and innumerable affections which constitute his disposition), anything quite alike to, or identical with, anything in another man; hence it is that every one leads a life distinct from the life of another.

The same order exists in the whole and in every part of nature. That there is such infinite variety in all, and in every part, is because all things derive their origin from the Divine, who is Infinite; hence there is a certain image of the Infinite everywhere, to the end that all things may be regarded by the Divine as His own work, and at the same time that all things may have respect to the Divine as His work. Some trivial evidence may serve for an illustration of how everything in nature has respect to Infinity and Eternity; any seed whatever, be it the product of a tree, or of corn, or of a flower, is so created, that it may be multiplied to infinity, and endure to eternity; for from one seed are produced many, even to five, ten, twenty, and a hundred; and from each of these again as many more; such fructification from one seed lasting continuously but for a century, would cover not only the surface of one, but even of myriads of earths; the same seeds are so created, that their duration may be eternal; hence it is evident, in what way the idea of infinity and eternity is contained in them; and it is the same in all other cases.

The angelic heaven is that for which all things in the universe were created, for the angelic heaven is the end on account of which mankind exists, and mankind is the end on account of which the visible heaven exists, and the earths included in it; wherefore that Divine work, namely, the angelic heaven, primarily has respect to Infinity and Eternity, consequently to its multiplication without end, for the Divine Himself dwells there. Hence also it may appear, that the human race will never cease; for were it to cease, the Divine work would be limited to a certain number, and thus in respect to infinity would perish.

## HEAVEN AND HELL ARE FROM MANKIND.

14. IT is quite unknown in the Christian world, that heaven and hell are from mankind: for it is believed that angels were created at the beginning, and that hence heaven was formed: and, that the Devil or Satan was an angel of light, who, because he became rebellious, was cast down with his crew, and that hence hell was formed. The angels are greatly astonished at such a faith in the Christian world, and still more, that nothing at all is there known of heaven, when yet it is a primary of doctrine in the Church: and because such ignorance prevails, they are rejoiced in heart that it has now pleased the Lord to reveal to men many things concerning heaven, and also concerning hell, and thereby, as far as possible, to dissipate the darkness which daily increases, because the Church has come to its end: wherefore they wish me to declare from their mouth, that there is no one angel in the whole of heaven, who was created an angel from the first, nor any devil in hell who was created an angel of light, and cast down, but that all both in heaven and in hell are from the human race; in heaven those who had lived in the world in heavenly love and faith; in hell those who had lived in hellish love and faith: and that hell in the whole complex is what is called the Devil and Satan; the hell which is behind, where those are who are called evil geni, is the Devil, and the hell which is in front, where those are who are called evil spirits, is Satan (*c*). What the quality of the one hell is, and what the quality of the other, may be seen in the work on *Heaven and Hell*, towards the end. The angels said, that the Christian world have conceived such a belief about those in heaven and hell, from certain passages in the Word not otherwise understood than according to the sense of the letter, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, unless the genuine doctrine of the Church shine before it, divides the mind into various opinions; whence come ignorance, heresies, and errors (*d*).

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### FROM THE ARCANA CŒLESTIA.

(*c*) That the hells, or the infernals, taken collectively, are called the Devil and Satan, n. 694.

That they who have been devils in the world, become devils after death, n. 968.

(*d*) That the doctrine of the Church must be from the Word, n. 3464, 5402, 6832, 10763, 10765.



15. The reason that the man of the Church, believes in this manner is, because he believes that no one can come into heaven or into hell before the time of the Last Judgment, of which he has conceived this opinion, that all things which are presented to the sight, are then to perish, and that they are to come into existence afresh, and that then the soul will return into its body, from which conjunction a man will live as a man again. This belief involves another about the angels, that they were created from the beginning; for it is impossible to believe that heaven and hell are from mankind, when it is believed that no man goes thither till the end of the world.

But that man may be convinced that it is not so, it has been <sup>2</sup> granted me to have fellowship with angels, and also to speak with those who are in hell, and this now for many years—sometimes continuously from morning till evening—and thus to be instructed concerning heaven and hell; and this, to the end that the man of the Church may no longer remain in his erroneous belief, about a resurrection at the time of the judgment, and about the state of the soul meanwhile, as well as about angels, and about the Devil; which belief, since it is a belief of falsity, induces darkness; and with those who think of such things from self-intelligence, brings on doubt, and at length denial; for they say in heart, how can so vast a heaven, together with so many stars, and the sun and moon, be destroyed and dissipated? and how can the stars, which are larger than the earth, then fall from heaven upon the earth? or how can bodies, eaten up by worms, consumed by putrefaction, and scattered to all the winds, be gathered together again each for its own soul? where meanwhile is the soul, and what is its nature when without the senses which it had in the body? besides many like things, which because incomprehensible, fall not within belief, and with many destroy the faith in man's eternal life, in a heaven and a hell, and together with these, the rest of the tenets which comprise the faith of the Church.

That they have wrought this destruction is evident from those <sup>3</sup> who say, Who has ever come from heaven and has told us that it does exist? What is hell? Does it exist? What is the meaning of man's being tormented with eternal fire? What is

That the Word cannot be understood without doctrine, n. 9021, 9409, 9424, 9430, 10324, 10431, 10582.

That true doctrine is a lamp to those who read the Word, n. 10401.

That genuine doctrine must come from those who are in illustration from the Lord, n. 2510, 2516, 2519, 9424, 10105.

That they who dwell in the literal sense of the Word without doctrine, can arrive at no understanding of Divine Truths, n. 9409, 9410, 10582.

And that they are led into many errors, n. 40431.

The difference between those who teach and learn from the doctrine of the Church derived from the Word, and those who teach and learn only from the sense of the letter of the Word, n. 9025.

the day of judgment? Has it not been expected for ages in vain? Besides other questions which imply complete denial. Lest, therefore, they who think thus (as many are wont, who, from the worldly matters in which they are wise, are reputed skilful and learned), should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other subjects which hang upon these, the interiors of my spirit have been opened by the Lord, and thus it has been granted me to speak with all those, after their decease, whom I had ever known in the life of the body, with some for days, with some for months, and with some for a year, and also with so many others, that I should underestimate the number if I put it at a hundred thousand, of whom many were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and told them that funeral preparations were then being made for their interment; to which they said, that they do well to reject that which had served them for a body and its functions in the world: and they desired me to declare that they are not dead, but that they live as men equally as before, and that they have only passed out of one world into another, and that they do not know that they have lost anything, since they are in a body and possessed of senses as before, and also understanding and will as before, and have like thoughts and affections, like sensations, and also like pleasures and like desires, as when they lived in the world.

- 4 Most of those newly deceased, when they saw that they were living men as before, and in a similar state (for after death the state of every one's life is at first similar to what it had been in the world, but is successively changed with him either into heaven or into hell), were affected with new joy at being alive, and said that they had believed nothing of this; but greatly wondered that they could have been in such ignorance and blindness concerning the state of their own lives after death; and more especially, that the man of the Church should be so, who yet, of all men in the world, is able to be in light respecting such things (*e*).

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FROM THE ARCANAE CELESTIA.

(*e*) That at this day few in Christendom believe, that a man rises again immediately after death, Preface to Genesis xvi., and n. 4622, 10758.

But that he will rise at the time of the Last Judgment when the visible world is to perish, n. 10594.

The cause of such belief, n. 10594, 10758.

That nevertheless a man does rise again immediately after death, and that then he is a man as to each and all things, n. 4527, 5006, 7078, 8939, 8991, 10594, 10758.

That the soul, which lives after death, is the man's spirit, which is the man himself in the man, and which also in the other life is in a perfect human

Then for the first time they saw the cause of this blindness and ignorance, which is, that external things, which are worldly and corporeal, had occupied and filled their minds to such an extent, that they could not be elevated into the light of heaven, and behold the things of the Church beyond doctrinals: for mere darkness flows in from corporeal and worldly things (if they are so much loved as they are at the present day), whenever man wishes to think of the things of heaven, beyond the dictum of the doctrine of faith which belongs to his Church.

16. Very many of the learned from the Christian world, are bewildered when they find themselves after death in a body, in garments, and in houses as in the world; and when they recall to memory, what they had thought concerning the life after death, concerning the soul, spirits, also concerning heaven and hell, they are affected with shame, and declare that they have thought foolishly, and that the simple in faith are much wiser than they. The learned were examined, who had confirmed themselves in such errors, and who had attributed all things to nature, and it was found, that the interiors of their minds were closed, and the exteriors opened, so that they had not looked to heaven, but to the world, consequently also to hell; for in so far as the interiors of the mind are opened, so far a man looks to heaven, but in so far as the interiors are closed, and the exteriors opened, in so far he looks to hell; for the interiors of a man are formed for the reception of all things of heaven, and his exteriors for the reception of all things of the world, and they who receive the world, and not at the same time heaven, receive hell (*f*).

17. That a man's spirit, after its release from the body, is a man, and in a like form, has been attested to me by the daily experience of many years; for I have seen, heard, and conversed with them a thousand times; even on this very subject, that men in the world do not believe them to be such, and that they

form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594. From experience, n. 4527, 5006, 8939.

From the Word, n. 10597.

What is understood by the dead being seen in the holy city, Matt. xxvii. 53, explained, n. 9229.

How man is raised from the dead; from experience, n. 168 to 189.

Of his state after resuscitation, n. 317, 318, 319, 2119, 5070, 10596.

False opinions concerning the soul, and the resurrection, n. 444, 445, 4527, 4622, 4658.

(*f*) That in a man the spiritual and the natural worlds are conjoined, n. 6057.

That a man's internal is formed in the image of heaven, but his external in the image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

who do believe it, are accounted simpletons by the learned. The spirits were grieved in heart, that such ignorance should still prevail in the world, and most of all within the Church : but this belief, they said, proceeded principally from the learned, who have thought from the sensual-corporeal concerning the soul : wherefore they have conceived no other idea of it, than such as they hold of mere thought ; which, when it is regarded without any subject in which it may be, and from which it may proceed (*in quo et ex quo*), is like some volatile form of pure ether, which is necessarily dispersed when the body dies ; but since the Church believes in the immortality of the soul from the Word, they were obliged to ascribe to it some vitality, such as they assign to thought, though not the sensitivity which man enjoys, till it is again united to the body. On this opinion is founded the doctrine of a resurrection, and a belief that there will be a conjunction [of the soul and the body] at the time of the Last Judgment ; for when this hypothesis about the soul, is coupled with the belief of the Church respecting man's eternal life, no other conclusion can be come to : hence it is, that when any one thinks of the soul, from the doctrine and hypothesis together, he altogether fails to perceive that it is a spirit, and that this spirit is in a human form. Add to this, that scarcely any one at this day knows what the Spiritual is, and still less that they who are spiritual, as all spirits and angels are, have anything of the human form. Hence it is, that almost all who come from the world are in the greatest amazement that they are alive, and that they are equally men as before, and that there is no difference whatever ; but when they cease to be amazed at themselves, they then wonder that the Church should know nothing of this state of men after death, when yet all who have ever lived in the world, are in the other life, and live as men ; and because they have also wondered why this was not disclosed to man by visions, it was told them from heaven, that this could be done, for nothing is easier when the Lord pleases, but that still they who had confirmed themselves in falsities against it, would not believe, even though themselves were to see it ; moreover, that it is dangerous to disclose anything from heaven to those who are in things worldly and corporeal, for in this case they would first believe and afterwards deny, and thus would profane the very truth itself ; for to believe and afterwards to deny, is to profane ; and they who profane, are thrust down into the lowest and most grievous of all the hells. It is this peril which is meant by the Lord's words : *He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart, and turn themselves, and I should heal them* (John xii. 40) ; and that they who are in worldly and corporeal loves, still would not believe, by these words : *Abraham said to the rich man in hell, They have Moses*

and the prophets, let them hear them; but he said, *Nay, father Abraham, but if one from the dead come to them, they will be converted; but Abraham said to him, If they hear not Moses and the prophets, neither will they believe even though one rose from the dead* (Luke xvi. 29–31).

18. That heaven is from mankind, may appear also from this, that angelic minds and human minds are alike; both enjoying the faculty of understanding, perceiving, and willing; both being formed for receiving heaven; for the human mind possesses wisdom as well as the angelic; but it is not so wise while in the world, because it is in an earthly body, in which its spiritual mind thinks naturally, for its spiritual thought, which it has in common with the angel, then flows down into natural ideas correspondent with spiritual, and is thus perceived in them. But it is otherwise when the mind of man is freed from its connection with the body; then it no longer thinks naturally but spiritually, and when spiritually, it has thoughts incomprehensible and ineffable to the natural man, as an angel has. Hence it may appear, that a man's internal, which is called his spirit, is in its own essence an angel (*g*). That an angel is in a perfect human form, may be seen in the work on *Heaven and Hell* (n. 73–77). But when a man's internal is not opened above, but only below, then it is still, after its dissolution from the body, in a human form, but a fearful and diabolical one, for it cannot look upwards to heaven, but only downwards to hell.

19. That heaven and hell are from mankind, the Church moreover might have known from the Word, and made part of its own doctrine, if it would have admitted enlightenment from heaven, and attended to the Lord's words to the thief: *That to-day he should be with Him in paradise* (Luke xxiii. 43); and to those which the Lord spake concerning Dives and Lazarus: *That the former went to hell, and thence spoke with Abraham, and that the latter went to heaven* (Luke xvi. 19–31); likewise, to what the Lord told the Sadducees respecting the resurrection; *That God is not the God of the dead, but of the living* (Matt. xxii. 32): also, further, from the common faith of all who live well, especially from their faith about the time of death, when they

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FROM THE ARCANA CÆLESTIA.

(*g*) That there are as many degrees of life in a man, as there are heavens; and that they are opened after death according to his life, n. 3747, 9594.

That heaven is in man, n. 3884.

That the men, who are living a life of love and charity, have angelic wisdom in them, but that it is then latent, and that they come into it after death, n. 2494.

That in the Word, the man who receives the good of love and of faith from the Lord, is called an angel, n. 10528.

are no longer in worldly and corporeal states, in that they believe they shall go to heaven, as soon as the life of their body ceases: this faith prevails with all, so long as they do not think, from the doctrine of the Church, of a resurrection at the time of the Last Judgment. Inquire whether this is the case and you will be confirmed.

20. He who has been instructed on Divine order, may also understand, that a man was created to become an angel, because in him is the ultimate of order (as may be seen above, n. 9), in which, whatever belongs to heavenly and angelic wisdom may be formed, and also renewed and multiplied. Divine order never subsists in the mediate, so as to form anything there without an ultimate, for it is not in its own fulness and perfection there; but it proceeds to an ultimate: and when it is in its own ultimate, it then forms, and also by mediates there collated, renews and produces itself further, which is effected by procreations: wherefore here is the seminary of heaven. This also is the meaning of the things related of man, and of his creation, in the first chapter of Genesis (vers. 26–28): *God said, We will make man into our image, according to our likeness; and God created man into the image of Himself, into the image of God He created him; male and female He created them; and God blessed them, and God said unto them, Be ye fruitful and multiply.* To create into the image of God, and into the likeness of God, is to confer upon man all things of Divine order from first to last, and thus to make him, as to the interiors of his mind, an angel.

21. That the Lord rose again not only as to the Spirit, but also as to the Body, is because the Lord, when He was in the world, glorified His whole Human, that is, made it Divine: for the Soul, which He had from the Father, of Itself was the very Divine, and the body was made a likeness of the Soul, that is of the Father, and therefore also Divine: hence it is that He Himself, different also from any man, rose again as to both (*h*); this He also disclosed to His disciples, who believed they saw a spirit when they beheld Him, by saying: *Behold My hands and My feet, that it is I Myself: touch Me and see; for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 36–38); in which words He pointed out that He was not only a Man as to the Spirit, but also as to the Body.

FROM THE ARCANA CÆLESTIA.

(*h*) That a man will rise again as to the spirit only, n. 10593, 10594.

That the Lord alone rose again as to the body also, n. 1729, 2083, 5078, 10825.

22. Further, that heaven and hell are from mankind, has been shewn in many articles in the work on *Heaven and Hell*; as in these following: Of the nations and people in heaven who are outside the Church, n. 318–328; Of children in heaven, n. 329–345; Of the wise and the simple in heaven, n. 346–356; Of the rich and the poor in heaven, n. 357–365; That every man is a spirit, as to his interiors, n. 432–444; That a man after death is in a perfect human form, n. 453–460. That a man after death possesses all the senses, memory, thought, and affection, which he had in the world, and leaves nothing but his earthly body, n. 461–469; Of the first state of a man after death, n. 491–498; Of the second state of a man after death, n. 499–511; Of his third state, n. 512–517; and further the things concerning the hells, n. 536–588. From all these articles it particularly may appear, that heaven does not consist of any angels created in the beginning, nor hell of any Devil and his crew, but solely of those who have been born men.

ALL WHO HAVE EVER BEEN BORN MEN FROM THE  
BEGINNING OF CREATION, AND ARE DECEASED,  
ARE EITHER IN HEAVEN OR IN HELL.

23. *This follows, in the FIRST place, from the things which were declared and shown in the preceding article, namely, that heaven and hell are from mankind.*

*SECONDLY, from this, that every man after a life in the world, lives to eternity.*

*THIRDLY, That thus all who have ever been born men from the creation of the world, and are deceased, are either in heaven or in hell.*

*FOURTHLY, That, because all who will be born hereafter must also go into the spiritual world, that world is so vast, and of such a nature, that the natural world, the abode of men on earth, cannot be compared with it.*

But in order that all these things may be perceived more distinctly, and be open more plainly, I wish to expound and describe them one by one.

24. That it is a consequence of what was declared and shown in the preceding article, namely, that heaven and hell are from mankind, that *all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell*, is evident without explanation. It has been the common belief hitherto, that men are not to go to heaven or to hell before the day of the Last Judgment, when souls will return into their own bodies, and will thus enjoy such conditions, as are believed to be the properties of the body: the simple have been led into this belief by men professing wisdom, who have made the interior state of man the subject of their enquiry. These men, having never entertained any thought of the spiritual world, but only of the natural world, nor therefore of the spiritual man, consequently knew not that the spiritual man whom every man has in his natural man, is in the human form, as well as the natural man: and hence it never entered their minds that the natural man draws his own human form from his spiritual man; although they might have seen that the spiritual man acts at will in the whole and every part of the natural man, and that the natural man of himself does absolutely nothing.



It is the spiritual man who thinks and wills, for this the natural man of himself cannot do, and thought and will are the all in all of the natural man, for as the spiritual man wills, the natural man is put in action, and as he thinks he also speaks, and that so entirely, that action is nothing else but will, and speech is nothing else but thought, for if thought and will are taken away, both speech and action cease in a moment. From these considerations it is evident that the spiritual man is indeed a man, and that he is in all and every part of the natural man, so that his form is alike, for no part or particle of the natural man lives, in which the spiritual does not act. But the spiritual man cannot appear to the eyes of the natural man, for the Natural cannot see the Spiritual, but the Spiritual can see the Natural, the latter being according to order, but the former contrary to it. For an influx is granted, and therefore also a sight, of the Spiritual into the Natural—for sight too is influx—but not the reverse. It is the spiritual man that is called the spirit of man, and that appears in the spiritual world in a perfect human form, and lives after death.

Because the intelligent have known nothing of the spiritual world, hence nothing of the spirit of man, as was said above, they have conceived a notion, that man cannot live as a man before his soul returns into the body, and again puts on the senses. Hence have arisen such groundless ideas about man's resurrection, to wit, that corpses, though eaten up by worms and fish, or quite gone to dust, are to be re-collected by Divine Omnipotence, and re-united to their souls; and that this is not to happen till the end of the world, when the visible universe is to perish; with many more such notions, which are every one of them inconceivable, and at the first glance of the mind, strike it as impossibilities, and contrary to Divine order, and hence also weaken the faith of many; for those who think wisely, cannot believe what they do not in some measure comprehend; no belief in impossibilities can exist, that is, no belief in such things as a man thinks to be impossible: hence also those who disbelieve in a life after death derive an argument in support of their denial. But that a man rises again immediately after death, and that then he is in a perfect human form, may be seen in the work on *Heaven and Hell*, in many of its articles. These things have been said, that it may be still further confirmed that heaven and hell are from mankind, from which it follows, that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell.

25. *That every man after the life in the world lives to eternity*, appears from this, that man is then spiritual, and no longer natural, and that the spiritual man, separated from the natural, maintains his quality to eternity, for man's state cannot be

changed after death. Moreover, the spiritual part of every man is in conjunction with the Divine, inasmuch as it has the power of thinking of the Divine, and also of loving the Divine, and of being affected by all things which are from the Divine, such as those which the Church teaches, consequently of being conjoined to the Divine by thought and will, which are the two faculties of the spiritual man, and constitute his life: and that which can thus be conjoined with the Divine, can never die, for the Divine is with it, and conjoins it to Himself.

- 2 Furthermore, as regards his mind, man has been created to the form of heaven, and the form of heaven is from the Divine Himself, as may be seen in the work on *Heaven and Hell*, where it has been shown, That the Divine of the Lord makes and forms heaven (n. 7-12, and n. 78-86). That man was created to be a heaven in its least image (n. 57). That heaven, in the whole complex, has reference to one man (n. 59-66). That hence an angel is in a perfect human form (n. 73-77): an angel is a man as to his spiritual part.
- 3 On this subject, moreover, I have often conversed with angels, who very much wondered, that of those who are called intelligent in the Christian world, and who are even believed to be intelligent by others, there are very many who utterly reject a belief in their own immortality, believing that the soul of a man is dissipated at death, just as the soul of a beast is; not perceiving the distinction between the life of a man and the life of a beast; that a man has the power of thinking above himself, of God, of heaven, of love, of faith, of spiritual and moral good, of truths, and the like, and that thus he may be elevated to the Divine Himself, and be conjoined by all those things to Him; but that beasts cannot be elevated above their own Natural, to think of such things, consequently that their Spiritual, at death, cannot be separated from their Natural (*i*), so as to live by itself as the spiritual part of a man can. This also is the reason that the life of a beast is dissipated together with its natural life.
- 4 The reason why many of the so-called intelligent in the Christian world have no faith in their own immortality, the angels said, was because in heart they deny the Divine, and acknowledge nature instead of the Divine, and they who think from such principles are not able to think of any eternity by conjunction with the Divine, nor consequently, of the state of man as

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FROM THE ARCANAE COELESTIA.

(*i*) That there is also an influx from the spiritual world into the lives of beasts, but that it is common, and not special as with man, n. 1633, 3646.

That the distinction between men and beasts is, that men may be elevated above themselves to the Lord, may think of the Divine, may love Him, thus be conjoined with the Lord, whence they have eternal life; but it is otherwise with beasts, which cannot be elevated to such things, n. 4525, 6323, 9231.

dissimilar from that of beasts, for in rejecting the Divine from thought, they also reject eternity.

The angels further said that with every man there is an 5  
 inmost or highest degree of life, or an inmost or highest somewhat (*quoddam*) into which the Divine of the Lord first or proximately flows, and from which He disposes the rest of the interiors which belong to the spiritual and natural man, and which are successive in both according to the gradations of order: this inmost or highest they called the Lord's entrance into man, and His veriest dwelling-place with him, and they said, that by this inmost or highest, a man is a man, and is distinguished from the brute animals, which have it not; and that hence it is, that men, as regards the interiors which belong to their rational and natural minds (*mentis et animi*), unlike animals, may be elevated by the Lord to Himself, may have faith in Him, may be affected by love to Him, may receive intelligence and wisdom, and speak from reason.

On being asked concerning those who deny the Divine, and 6  
 the Divine Truths by which there is a conjunction of man's life with the Divine Himself, that still they live to eternity, they replied, that these also have the faculty of thinking and willing, consequently of believing and loving the things which are from the Divine, as well as those who acknowledge the Divine, and that it is by virtue of this faculty that they too live to eternity. They added, that they possess this faculty from that inmost or highest which is in every man, and of which mention was made above. That even those who are in hell possess this faculty, and consequently have the power of reasoning and speaking against Divine Truths, has been shown in many places. Hence it is, that every man lives to eternity, be he what he may.

Because every man after death lives to eternity, therefore 7  
 neither angel nor spirit ever thinks of death; nay, they are utterly ignorant of what it is to die; wherefore, when death is mentioned in the Word, the angels understand by it either damnation, which is death in the spiritual sense, or, a continuation of life and resurrection (*k*). These things have been said in confirmation that all the men who have ever been born from the

FROM THE ARCANA CÆLESTIA.

(*k*) That when death is mentioned in the Word, and spoken of the wicked, in heaven damnation, which is spiritual death, is understood; and also hell, n. 5407, 6119, 9008.

That they who are in goods and truths are called living, but they who are in evils and falsities, dead, n. 81, 290, 7494.

That by death, when spoken of the good who die, the resurrection and a continuation of life are understood in heaven, for then man rises again, continues his own life, and advances in it to eternity, n. 3498, 3505, 4618, 4621, 6036, 6222.

beginning of creation, and are deceased, are alive, some in heaven, and some in hell.

26. In order that I might know *that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell*, it has been granted me to speak with some who lived before the deluge; and also with some who lived after the deluge; so also with certain of the Jewish nation, who are made known to us by the Word of the Old Testament; with some who lived in the Lord's time; with many who lived in the ages succeeding, even down to the present day; and moreover with all after their death, whom I had been acquainted with during their life in the body; and besides this with children, and many of the Gentiles. From this experience I have been fully convinced, that there is not one, who was ever born a man, from the first creation of this earth, who is not either in heaven or in hell.

27. *That, because all who will be born hereafter must also go into the spiritual world, that world is so vast, and of such a nature, that the natural world, the abode of men on earth, cannot be compared with it*, appears, from the immense multitude of men, who have passed into the spiritual world since the first creation, and who are together there; as well as from the continual increase from mankind hereafter, for from mankind it will receive accessions, and that without end, in conformity with what was shewn above, in its proper article (n. 6-13), namely, that the procreations of the human race upon the earth will never cease.

2 When my eyes have been opened, it has sometimes been granted me to see, how immense, even now, is the multitude of men who are there; it is so great that it can scarcely be numbered; there were some myriads, and that only in one place towards one quarter; what then must the numbers be in the other quarters? For all are there collected into societies, and the societies exist in vast numbers, and each society, in its own place, forms three heavens, and under them three hells: wherefore there are those there who are on high, those who are in the middle, those who are below them, and underneath them, there are those who are in the lowest regions or the hells; and those who are above, dwell among themselves as men dwell in cities, in which hundreds of thousands are together. Hence it is evident, that the natural world, in which men on earth are, cannot be compared with that world, as regards the multitude of the human race; so that when a man passes from the natural world into the spiritual, it is like going from a village into a mighty city.

3 That neither can the natural world be compared with the spiritual world in kind, may also appear from this, that not only

do all the things which are in the natural world exist there, but innumerable others besides, which never were seen in this world, nor can be presented to the sight, for spiritual things are there effigied to every one its own form in natural-seeming appearances, and each with an infinite variety; for the Spiritual so far exceeds the Natural in excellence, that the things are few which can be produced to natural sense; for natural sense does not receive one for thousands which the spiritual mind receives; and all things which belong to the spiritual mind, are presented also in forms before their sight. Hence it is, that the nature of the spiritual world cannot be described as regards its magnificent and stupendous things. These moreover increase in proportion to the multiplication of the human race in the heavens, for all things are there presented in forms which correspond to the state of each one as to love and faith, and thence as to intelligence and wisdom; thus with a variety which increases continually, as the multitude increases; whence it has been said by those who have been elevated into heaven, that they saw and heard things there, which no eye has ever seen, and no ear has ever heard.

From these observations it may appear, that the spiritual<sup>4</sup> world is such, that the natural world cannot be compared with it. Moreover, what it is, may be seen in the work on *Heaven and Hell*, where it treats, of the two kingdoms of heaven (n. 20–28); of the societies of heaven (n. 41–50); of representatives and appearances in heaven (n. 170–176); and of the wisdom of the angels of heaven (n. 265–275). The things there described however are very few.

THE LAST JUDGMENT MUST BE WHERE ALL ARE  
TOGETHER, THUS IN THE SPIRITUAL WORLD,  
AND NOT UPON EARTH.

28. CONCERNING the Last Judgment, it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and awaken from their sepulchres all who have ever lived since the beginning of creation, clothing their souls with bodies; and when they are thus summoned together, that He will judge those who have done well to eternal life or heaven, and those who have done ill to eternal death or hell.

2 The Churches derive this belief from the sense of the letter of the Word, nor could it be removed, so long as men did not know that there is a spiritual sense within everything which is related in the Word, and that that sense is the Word itself, to which the sense of the letter serves for a foundation or basis, and that without such a sense the letter could not possibly be the Divine Word, or serve both in heaven and in the world, for the doctrine of life and faith, and for conjunction. He therefore who is acquainted with the spiritual things, to which the natural expressions of the Word correspond, has the power of knowing that by the Lord's Coming in the clouds of heaven, is not meant His appearance in such a manner, but His appearance in the Word; for the Lord is the Word, because He is the Divine Truth; the clouds of heaven in which He is to come, are the sense of the letter of the Word, and the Glory is its spiritual sense; the angels are the heaven, from which He will appear, and moreover they are the Lord as to Divine Truths (*l*). Hence

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FROM THE ARCANA CÆLESTIA.

(*l*) That the Lord is the Word, because He is the Divine Truth in heaven, n. 2533, 2818, 2859, 2894, 3393, 3712.

That the Lord is the Word, also because it is from Him, and treats of Him, n. 2859; and in the inmost sense of the Word, of the Lord alone, especially of the Glorification of His Human, so the Lord Himself is in it, n. 1873, 9357.

That the Lord's Coming is His Presence in the Word, and revelation, n. 3900, 4060.

That clouds in the Word signify the Word in the letter, or the sense of its letter, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574.

That Glory in the Word signifies the Divine Truth, such as it is in heaven, and such as it is in the spiritual sense, n. 4809, 5292, 8267, 8427, 9429, 10574.

the meaning of these words is evident, namely, that when the end of the Church is, the Lord will uncover the spiritual sense of the Word, and thus the Divine Truth, such as it is in itself; therefore that this is the sign that the Last Judgment is at hand.

That in everything which is mentioned in the Word, and in every expression, there is a spiritual sense, and what it is, may be seen in the *Arcana Coelestia*, in which all and each of the contents of Genesis and Exodus are explained according to that sense; and from which collected passages, on the Word and its spiritual sense, may be seen in the little work, on *The White Horse*, mentioned in the *Apocalypse*.

29. That the Last Judgment must take place in the spiritual world, and not in the natural world or on the earth, appears from the two preceding articles, and will be seen further in what is to follow. In the two previous articles it has been shown, that heaven and hell are from mankind, and that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, thus that all are together there: but in the articles which follow it comes to be shown that the Last Judgment has already been accomplished.

30. And moreover, no one is judged from the natural man, thus, not whilst he lives in the natural world, for man is then in a natural body: but he is judged in the spiritual man, thus when he comes into the spiritual world, for man is then in a spiritual body. It is the Spiritual in man which is judged, but not the Natural, for this is not chargeable with any fault or crime, since it does not live of itself, but is only the servant and instrument by which the spiritual man acts (as may be seen, n. 24). Hence also it is, that judgment is effected upon men when they have put off their natural, and put on their spiritual bodies. In the latter body a man too appears such as he is with respect to love and faith, for every one in the spiritual world is the image of his own love, not only as to the face and body but also as to the speech and actions (as may be seen in the work on *Heaven and Hell*, n. 481). Hence it is, that the qualities of all are known, and they are instantly separated, whenever the Lord pleases. From these observations it is also evident, that judgment is effected in the spiritual world, and not in the natural world or on the earth.

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That angels in the Word signify Divine Truths from the Lord, since angels are receptions of them, and do not speak them from themselves, but from the Lord, n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301.

That trumpets or cornets, which the angels then have, signify the Divine Truths in heaven, and revealed from heaven, n. 8815, 8823, 8915.

31. That the natural life in a man has no efficiency, but his spiritual life in the natural, since what is natural, of itself is void of life; and that the life which appears in it, is from the life of the spiritual man, so that this is what is judged; and moreover, that a man's Spiritual is meant by his being judged according to his deeds, may be seen in the work on *Heaven and Hell*, in the article headed, That man after death is such as his life in the world has been (n. 470–484).

32. To these statements I desire to add a certain heavenly arcanum, which is indeed mentioned in the work on *Heaven and Hell*, but has never yet been described. Every one after death is bound to some society, even when first he comes into the spiritual world (as may be seen in that work, n. 427 and 497); but a spirit in his first state is ignorant of it, for he is then in externals and not yet in internals. When he is in such a state, he then wanders hither and thither, wherever the desires of his natural mind (*animus*) carry him, but still actually, he is where his love is, that is, in a society where those are who are in a like love.

2 When a spirit is in such a state he then appears in many other places, in all of them also present as it were in the body, but this is only an appearance; wherefore as soon as he is led by the Lord into his own ruling love, he immediately vanishes from the eyes of others, and is among his own, in the society to which he was bound. This peculiarity exists in the spiritual world, and is a wonder to those who are ignorant of its cause. Hence it is then, that as soon as spirits are brought together, and separated, they are also judged, and every one is presently in his own place, the good in heaven, and in a society there among their own, and the evil in hell, and in a society there among their own.

3 From these considerations it may also appear that the Last Judgment can exist nowhere but in the spiritual world, both because every one there is in the likeness of his own life, and because he is with those who are in a similar life, thus every one among his own. It is otherwise in the natural world, where the good and the evil may dwell together, the one ignorant of the quality of the other, and without any separation from each other according to their life's love. Indeed it is impossible for any one in the natural body, to be either in heaven or in hell; wherefore in order that a man may go to one of them, it is necessary for him to put off his natural body, and after he has put it off, to be judged in the spiritual body. Hence it is that, as was said above, the spiritual man is judged, and not the natural.



THE LAST JUDGMENT TAKES PLACE WHEN THERE IS AN END OF THE CHURCH : AND THE END OF THE CHURCH IS, WHEN THERE IS NO FAITH, BECAUSE THERE IS NO CHARITY.

33. THERE are many reasons why the Last Judgment takes place, when there is an end of the Church; the principal is, that then the equilibrium between heaven and hell, and with equilibrium a man's very liberty, begin to perish; and when a man's liberty perishes, he can then no longer be saved, for he cannot then be led to heaven in freedom, but is borne to hell apart from freedom; for no man can be reformed without freewill, and all a man's freewill results from the equilibrium between heaven and hell. That it is so, may appear from two articles in the work on *Heaven and Hell*, where it treats of the equilibrium between heaven and hell (n. 589–596): and that a man is in freedom by means of that equilibrium (n. 597–603); and also in the same chapter, that no man can be reformed except in freedom.

34. That the equilibrium between heaven and hell begins to perish at the end of the Church, may appear from this, that heaven and hell are from mankind (which may be seen above in a special article); and that when many go to hell, and few to heaven, evil on the one part increases over good on the other; for evil increases in proportion as hell increases, and all evil comes to man from hell, and all good to him from heaven. Since evil increases over good at the end of the Church, therefore all are then judged by the Lord, the evil are separated from the good, all things are reduced into order, and a new heaven is established, with a new Church upon earth, and thus equilibrium is restored. It is this then which is called the Last Judgment, of which more will be said in the following articles.

35. It is known from the Word, that the end of the Church is, when faith no longer exists within the Church, but it is not yet known, that there is not any faith, if there is no charity; therefore something shall now be said upon this subject. It is foreshown by the Lord that there is no faith at the end of the Church: *When the Son of Man cometh shall He find faith on the earth?* (Luke xviii. 8); and also that there is no charity then:

*In the consummation of the age iniquity will be multiplied, the charity of many will grow cold; and this gospel will be preached in all the world; and then shall the end come* (Matt. xxiv. 12, 14). The consummation of the age denotes the last time of the Church: the state of the Church successively decreasing as to love and faith, is described by the Lord in this chapter, but it is described therein by pure correspondences; and therefore the things therein predicted by the Lord cannot be understood, unless the spiritual sense corresponding to the particulars of it is known; on which account it has been granted me by the Lord to explain the whole of that chapter and a part of the next, treating of the consummation of the age, of His advent, of the successive vastation of the Church, and of the Last Judgment, in the *Arcana Cœlestia* (as may be seen there, n. 3353-3356, 3486-3489, 3650-3655, 3751-3759, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635-4638, 4661-4664, 4807-4810, 4954-4959, 5063-5071).

36. Something shall now be said on this point, that there is no faith, if there is no charity. It is asserted that faith exists, so long as the doctrinals of the Church are believed, thus, that it exists with those who believe. But only to believe is not faith, but to will and to do what is believed, is faith. When the doctrinals of the Church are merely believed, they are not in a man's life, but only in his memory, and thence in the thought of his outer man; nor do they enter into his life, before they enter into his will, and consequently into his actions: then for the first time does faith exist in a man's spirit; for a man's spirit, the life of which is a man's very life, is formed from his will, and from so much of his thought as proceeds from his will: a man's memory and the thought from it being only an antechamber, by which introduction is effected.

2 Whether you say the will or the love, it is the same thing, since every one wills what he loves, and loves what he wills; and the will is the receptacle of love, and the understanding, whose province it is to think, is the receptacle of faith. A man may know, think, and understand many things, but those which do not accord with his will or love, he rejects from him when, being left alone to himself, he meditates from his own will or love, and therefore he also rejects them after the life of the body, when he lives in the spirit; for that alone remains in a man's spirit which has entered into his will or love, as was said just above; other things after death being viewed as foreign, which, because they do not harmonize with his love, he thrusts out of doors, and turns away from.

3 It is another thing when a man not only believes the doctrinals of the Church which are from the Word, but also wills them and does them; then faith is produced; for faith is the affection of

truth from willing truth because it is truth; to will truth because it is truth being a man's spiritual part itself, for it is abstracted from the natural, which consists in willing truth, not for the sake of truth, but for the sake of self-glory, fame, and gain. For truth regarded apart from such things is spiritual, because in its own essence it is Divine; wherefore, to will truth because it is truth, is also to acknowledge and to love the Divine. These two are completely conjoined, and moreover are regarded as one in heaven, for the Divine which proceeds from the Lord in heaven is Divine Truth, as may be seen in the work on *Heaven and Hell* (n. 128-132): and they who receive it, and make it constituent of their lives, are angels in the heavens. These things are said, in order that it may be known, that faith does not consist only in believing, but in willing and doing, consequently that there is no faith if there is no charity; charity or love being to will and to do.

37. That within the Church at this day, faith is so rare that it can scarcely be said to exist at all, was made evident, from many both of the learned and of the simple, who were examined as spirits after death, as to what their faith had been in the world, and it was found that every one of them affirmed faith to consist in believing only, and in persuading themselves that a thing was so; and the more learned, that it consists in believing only with trust or confidence, that they are saved by the Lord's passion, and His intercession; and that hardly one knew that there is no faith unless there is charity or love; nay, that they did not know what charity to the neighbour is, nor what the difference is between thinking and willing. For the most part they turned their backs upon charity, saying that charity does nothing, but faith alone. When they were told, that charity and faith are one, as are the will and the understanding, and that charity resides in the will, and faith in the understanding, and that to separate the one from the other, is, as it were, to separate the will and the understanding, this they did not understand: hence it was made evident that scarcely any faith exists at the present day. This also was shewn them to the life: they who were in the persuasion that they had faith, were led to an angelic society, where genuine faith existed, and communication having then been granted, they perceived clearly that they had no faith, which afterwards, moreover, they confessed in the presence of many. The same thing was also shown by other means to those who had made a profession of faith, and had thought they believed, without having lived the life of faith, which is charity; and they all confessed that they had no faith, because they had nothing of it in the life of their spirits, but only in some thought extrinsic to it, whilst they lived in the natural world.

38. Such is the state of the Church at this day, namely, that there is no faith in it, because there is no charity; and where there is no charity, there is no spiritual good, for that good exists entirely from charity. It was declared from heaven that there is still good with some, but that it cannot be called spiritual good, but natural good, because essential Divine Truths are in obscurity, and Divine Truths introduce to charity, for they teach it, and regard it as their end; whence no other charity can exist, but such as accords with the truths from which it exists. The Divine Truths from which the doctrines of the Churches are derived, regard faith alone—on which account they are called the doctrines of faith—and do not regard life; but truths which only regard faith and do not regard life, cannot make man spiritual; for so long as they are external to the life they are only natural, being merely known and thought of as indifferent things. Hence it is that spiritual good is not given at the present day, but only natural good with some.

2 Moreover every Church in the commencement is spiritual, for it begins from charity; but in the course of time it turns aside from charity to faith, and then from being an internal Church it becomes an external one; and when it becomes external then is its end, since it then places everything in knowledge, and little if anything in life. So far also as man from being internal becomes external, in so far spiritual light is darkened within him, until he no longer sees the Divine Truth from the Truth itself, that is, from the light of heaven, for Divine Truth is the light of heaven, but only from natural light, which is of such a nature, that when it is alone, and not lighted up by spiritual light, it sees Divine Truth as it were in night, and recognizes it as truth for no other reason, but that it is so called by the priest, and is received by the general body. Hence it is, that their intellectual part cannot be enlightened by the Lord; for in as far as natural light shines in the intellectual part, in so far is spiritual light obscured. Natural light shines in the intellectual part, when worldly, corporeal, and earthly things are loved before things spiritual, celestial, and Divine; in so far also a man is external.

39. But since it is not known in the Christian world that there is no faith if there is no charity, nor the nature of charity towards the neighbour, nor even that the will constitutes the real man, and his thought only in so far as it proceeds from the will, therefore, in order that these subjects may come into the light of the understanding, I am desirous of adjoining a collection of passages concerning them from the *Arcana Cœlestia*, which may serve for illustration.

## FROM THE ARCANA CŒLESTIA.

## FAITH.

That they who know not that all things in the universe have reference to TRUTH and GOOD, and to the conjunction of both, in order that anything may be produced, know not that all things of the Church have reference to FAITH and LOVE, and to the conjunction of both, n. 7752-7762, 9186, 9224.

That all things in the universe have reference to truth and good, and to the conjunction of both, n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555.

That truths belong to faith, and that goods belong to love, n. 4352, 4997, 7178, 10367.

That they who know not that the whole and all the parts in man, <sup>2</sup> have relation to the UNDERSTANDING and the WILL, and to the conjunction of both, in order that man may be man, also know not that all things of the Church have relation to FAITH and LOVE, and to their conjunction, in order that the Church may be in man, n. 2231, 7752, 7753, 7754, 9224, 9995, 10122.

That a man has two faculties, one of which is called the understanding, and the other the will, n. 641, 803, 3623, 3539.

That the understanding is dedicated to the reception of truths, thus of those things which belong to faith; and the will to the reception of goods, thus of those things which belong to love, n. 9300, 9930, 10064.

That hence it follows, that love or charity makes the Church, and not faith alone, or faith separated from these, n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

That faith separated from charity is no faith, n. 654, 724, 1162, <sup>3</sup> 1176, 2049, 2116, 2343, 2349, 2417, 3419, 3849, 3868, 6348, 7039, 7342, 9783.

That such faith perishes in the other life, n. 2228, 5820.

That doctrinals concerning faith alone, destroy charity, n. 6353, 8094.

That they who separate faith from charity are represented in the Word by Cain, by Ham, by Reuben, by the first-born of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093.

That in as far as charity departs, in so far there prevails a religion respecting faith alone, n. 2231.

That the Church in process of time turns aside from charity to faith, and at length to faith alone, n. 4683, 8094.

That in the last time of the Church there is no faith, because there is no charity, n. 1843, 3488, 4689.

That they who make faith alone saving, excuse a life of evil; and that they who are in a life of evil, have no faith, because no charity, n. 3865, 7766, 7778, 7790, 7950, 8094.

That they are inwardly in the falsities of their own evil, although they are not aware of it, n. 7790, 7950.

That therefore good cannot be conjoined to them, n. 8981, 8983.

That they are also in the other life opposed to good, and opposed to those who are in good, n. 7097, 7127, 7317, 7502, 7545, 8096, 8313.

That the simple in heart know better than the learned what the good of life is, thus what charity is, but not what separated faith is, n. 4741, 4754.

- 4 That good is the *esse*, and truth the *existere* from it, and that thus the truth of faith has its own *esse* of life from the good of charity, n. 3049, 3180, 4574, 5002, 9154.

Hence, that the truth of faith lives from the good of charity, thus that the life of faith is charity, n. 1589, 1947, 1997, 2571, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729.

That faith is not alive in man, when he only knows and thinks the things of faith, but when he wills them, and from the act of willing, does them, n. 9224.

That the conjunction of the Lord with man is not by faith, but by the life of faith, which is charity, n. 9380, 10143, 10153, 10578, 10645, 10648.

That worship from the good of charity is true worship, but worship from the truth of faith, without the good of charity, is merely an external act, n. 7724.

- 5 That faith alone, or faith separated from charity, is as the light of winter, in which all earthly things are inactive, and nothing is produced; but that faith together with charity is as the light of spring and of summer, in which they all bloom and are made productive, n. 2231, 3146, 3412, 3413.

That the wintry light, which is that of separated faith, in another life is turned into dense darkness, when light from heaven flows in; and that they who are in that faith, are then overtaken by blindness and stupidity, n. 3412, 3413.

That they who separate faith from charity, are in darkness, thus in ignorance of truth, and consequently in falsities, for these are darkness, n. 9186.

That they cast themselves into falsities, and the evils thence, n. 3325, 8094.

The errors and falsities into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224.

That the Word is shut against them, n. 3773, 4783, 8780.

That they do not see and give heed to all the things which the Lord so often spake concerning love and charity, concerning which see, n. 1017, 3416.

That they neither know what good is, what heavenly love is, nor what charity is, n. 2517, 3603, 4136, 9995.

- 6 That charity makes the Church, and not faith separated from charity, n. 809, 916, 1798, 1799, 1834, 1844.

How much good would exist in the Church, if charity was looked to in the first place, n. 6269, 6272.

That the Church would be one, and not divided into many, if charity was its essential; and that then it would be unimportant if men did

differ on the doctrinals of faith and of external worship, n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452.

That all in heaven are regarded from charity, and none from faith without it, n. 1258, 1394, 2364, 4802.

That the Lord's twelve disciples represented the Church, as to all things of faith and charity, in one complex, as in like manner did the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397.

That Peter, James, and John, represented faith, charity, and the goods of charity, in their order, n. 3750.

That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580.

And John the goods of charity; Preface to Genesis xviii. and xxii.

That in the last times there would be no faith in the Lord, because no charity, was represented by Peter's denying the Lord thrice, before the cock crew the third time; for Peter there in a representative sense denotes faith, n. 6000, 6073.

That cock-crowing, as well as twilight, signifies in the Word the last time of the Church, n. 10134.

And that three or thrice signifies completion to the end, n. 2788, 4495, 5159, 9198, 10127.

The like is signified by what the Lord said to Peter, when he saw John following the Lord: *What is it to thee, Peter? Do thou, John, follow Me*; for Peter said of John: *What is he?* (John xxi. 21, 22), n. 10087.

That John lay on the Lord's breast because he represented the goods of charity, n. 3934, 10081.

That all the names of persons and places in the Word signify things abstracted from them, n. 768, 1888, 4310, 4442, 10329.

## CHARITY.

That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom; the love in the celestial kingdom is love to the Lord, and is called celestial love; and the love in the spiritual kingdom is charity towards the neighbour, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9835, 9961.

That heaven is distinguished into those two kingdoms, may be seen in the work on *Heaven and Hell*, n. 20-28. And that the Divine of the Lord in the heavens is love to Him, and charity towards the neighbour, n. 13-19, in the same work.

That it is not known what good and truth are, unless it be known what love to the Lord and charity to the neighbour are, because all good is of love and charity, and all truth is of good, n. 7255, 7366.

That to know truths, to will truths, and to be affected by truths for the sake of the truths, that is, because they are truths, is charity, n. 3876, 3877.

That charity consists in an internal affection for doing truth, and not in an external affection without that internal affection, n. 2429, 2442, 3776, 4899, 4956, 8033.

That therefore charity consists in performing uses for the sake of uses, and that its quality is according to the uses, n. 7038, 8253.

That charity is a man's spiritual life, n. 7081.

That the whole Word is the doctrine of love and charity, n. 6632, 7262.

That at this day it is not known what charity is, n. 2417, 3398, 4776, 6632.

That still a man, from the light of reason, may know that love and charity constitute a man, n. 3957, 6273.

Also that good and truth accord, and that the one belongs to the other ; so also charity and faith, n. 7627.

- <sup>10</sup> That in the highest sense the Lord is the Neighbour, because He is to be loved above all things ; hence that everything from Him, in which He is, is the neighbour ; therefore that good and truth are, n. 2425, 3419, 6706, 6819, 6823, 8124.

That the distinction of the neighbour is according to the kind of good ; thus according to the Lord's presence, n. 6707, 6708, 6709, 6710.

That every man, and every society, also our country, and the Church, and in a universal sense the Lord's kingdom, are the neighbour ; and that to do well by them, from the good of love, according to their several states, is to love the neighbour ; thus the neighbour is their good, which ought to be consulted, n. 6818-6824, 8123.

That civil good, which is justice, and moral good, which is the good of life in society, are also the neighbour, n. 2915, 4730, 8120-8122.

That to love the neighbour is not to love the person, but that in him which makes him the neighbour, that is, good and truth, n. 5028, 10336.

That they who love the person, and not that which makes the neighbour in him, love evil as well as good, n. 3820.

And that they do good actions to the wicked as well as to the good, when yet to do good to the wicked is to injure the good, which is not to love the neighbour, n. 3820, 6703, 8120.

That the judge who punishes the wicked to amend them, and lest they should corrupt the good, loves the neighbour, n. 3820, 8120, 8121.

- <sup>11</sup> That to love the neighbour is to do what is good, just, and upright in every work, and in every function, n. 8120, 8121, 8122.

Hence, that charity towards the neighbour extends itself, to each and all things that a man thinks, wills, and does, n. 8124.

That to do good and truth for the sake of good and truth, is to love the neighbour, n. 10310, 10336.

That they who do this, love the Lord, who in the highest sense, is the Neighbour, n. 9210.

That a life of charity is a life according to the Lord's precepts ; so that to live according to Divine Truths, is to love the Lord, n. 10143, 10153, 10310, 10578, 10645.

- <sup>12</sup> That genuine charity is not meritorious, n. 2027, 2343, 2400, 3887, 6388-6393 ; because it is from an internal affection, thus from the joy of doing good, n. 2373, 2400, 3887, 6388 [to] 6393.

That they who separate faith from charity, in the other life make a merit of faith, and of the good works they did as matters of external form, n. 2373.

- <sup>13</sup> That the doctrine of the Ancient Church was the doctrine of life,



which is the doctrine of charity, n. 2385, 2417, 3419, 3420, 4844, 6628.

That the ancients, who belonged to the Church, arranged the goods of charity in order, and distinguished them into classes, giving names to each, and that they had their wisdom therefrom, n. 2417, 6629, 7259-7262.

That wisdom and intelligence increase immensely in the other life, with those who have lived a life of charity in the world, n. 1941, 5859.

That the Lord with the Divine Truth flows into charity, because into the very life of man, n. 2363.

That a man is as a garden, when charity and faith are conjoined in him, but as a desert when they are not conjoined, n. 7626.

That a man recedes from wisdom, in proportion as he recedes from charity, n. 6630.

That they who are not in charity, are in ignorance of Divine Truths, however wise they may think themselves, n. 2417, 2435.

That the angelic life consists in performing the goods of charity, which are uses, n. 454.

That the spiritual angels are forms of charity, n. 553, 3804, 4735.

## THE WILL AND THE UNDERSTANDING.

That man has two faculties, one of which is called the understand-<sup>14</sup> ing, and the other the will, n. 35, 641, 3539, 5969, 10122.

That those two faculties make the man himself, n. 10076, 10109, 10110, 10264, 10284.

That the man is such, as those two faculties are in him, n. 7342, 8885, 9282, 10264, 10284.

That by them also man is distinguished from the beasts, because man's understanding may be elevated by the Lord, and see Divine Truths, and his will may be elevated equally, and perceive Divine Goods; and thus man may be conjoined to the Lord, by his two faculties, which constitute him; not so however the beasts, n. 4525, 5302, 5114, 6323, 9232.

And because a man by that faculty is above the beasts, he cannot die as to his interiors, which belong to his spirit, but lives for ever, n. 5302.

That all things in the universe have reference to good and truth; <sup>15</sup> thus in man to the will and the understanding, n. 803, 10122.

For the understanding is the recipient of truth; and the will, of good, n. 3332, 3623, 5835, 6065, 6125, 7503, 9300, 9300.

It amounts to the same whether you say truth, or whether you say faith, for faith is of truth, and truth is of faith; and it amounts to the same whether you say good, or whether you say love, for love is of good, and good is of love; for what a man believes, he calls truth; and what he loves, he calls good, n. 4353, 4997, 7178, 10122, 10367.

Hence it follows, that the understanding is the recipient of faith, and that the will is the recipient of love, n. 7179, 10122, 10367.

And since a man's understanding may be receptive of faith in God,

and his will of love to God, a man may be conjoined to God by faith and love, and whoso can be conjoined to God by faith and love, can never die, n. 4525, 6323, 9231.

- 16 That a man's will is the very *esse* of his life, since it is the receptacle of love or good, and that the understanding is the *existere* of his life from it, since it is the receptacle of faith or truth, n. 3619, 5602, 9282.

Thus that the life of the will is the principal life of the man, and that the life of the understanding proceeds from it, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110; just as light proceeds from fire or flame, n. 6032, 6314.

That the things which enter the understanding and the will at the same time, are appropriated to the man, but not those which enter the understanding alone, n. 9009, 9069, 9071, 9133, 9182, 9386, 9393, 10076, 10109, 10110.

That those things become the properties of a man's life, which are received by the will, n. 3161, 9386, 9393.

Hence it follows, that a man is a man from the will, and from the understanding thence, n. 8911, 9069, 9071, 10076, 10109, 10110.

Every man also is loved and esteemed by others, according to the good of his will and of the understanding therefrom; for he who wills well, and understands well, is loved and esteemed, but he who understands well and does not will well, is rejected and despised, n. 8911, 10076.

That a man also after death remains as his will and the understanding thence, are, n. 9069, 9071, 9386, 10153.

And that those things which belong to the understanding, and not at the same time to the will, then vanish away, because they are not in the man, n. 9282.

Or, what amounts to the same, that a man remains after death as are his love and the faith therefrom, or as are his good and the truth therefrom; and that the things which belong to faith, and not at the same time to love, or the things which belong to truth, and not at the same time to good, then vanish away, because they are not in the man, thus not of the man, n. 553, 2363, 10153.

That a man may receive in the understanding what he does not do from the will, or that he may understand what he may not will, because it is against his love, n. 3539.

That a man scarcely knows the distinction between thinking and willing: the reason, n. 9995.

- 17 How perverted is the state of those, whose understanding and will do not act in unity, n. 9075.

That such is the state of hypocrites, deceivers, flatterers, and dissemblers, n. 2426, 3573, 4799, 8250.

- 18 That all the will of good and the understanding of truth thence, are from the Lord; not so the understanding of truth separated from the will of good, n. 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153.

That it is the understanding which is enlightened by the Lord, n. 6222, 6608, 10659.

That the understanding is enlightened in as far as a man receives truth in the will, that is, in as far as he wills to do according to it, n. 3619.

That the understanding has light from heaven, as the sight has light from the world, n. 1524, 5114, 6608, 9128.

That the understanding is such as are the truths from good, of which it is formed, n. 10064.

That that is the understanding which is from truths from good, but not that which is from falsities from evil, n. 10675.

That the understanding is the seeing, from matters of experience and knowledge, truths, the causes of things, connections, and consequences, in series, n. 6125.

That the understanding is the seeing and perceiving whether a thing be true, before it is confirmed, but not the ability to confirm everything, n. 4741, 7012, 7680, 7950, 8521, 8780.

That the seeing and perceiving whether a thing be true before it is confirmed, is only given to those who are affected with truth for the sake of truth, thus who are in spiritual light, n. 8521.

That the light of confirmation is natural light, communicable even to the wicked, n. 8780.

That all dogmas, even false ones, may be confirmed, until they appear like truths, n. 2243, 4647, 2385, 4741, 5033, 6865, 7950.

ALL THE THINGS WHICH ARE FORETOLD IN THE  
APOCALYPSE, ARE AT THIS DAY FULFILLED.

40. No one can know what all the things which are contained in the Apocalypse signify and involve, unless he know the internal or spiritual sense of the Word; for everything there is written in a style similar to that of the prophecies of the Old Testament, in which each word signifies something spiritual, which is not apparent in the sense of the letter. Besides, the things contained in the Apocalypse cannot be explained as to their spiritual sense, except by him, who knows how it went with the Church even down to its end, which can only be known in heaven, and that is what is contained in the Apocalypse: for the spiritual sense of the Word treats everywhere of the spiritual world, that is, of the state of the Church both in the heavens and on the earth; hence the Word is spiritual and Divine. It is this state which is there expounded in its own order. Hence it may appear, that the things contained in the Apocalypse can never be explained by any one but him, to whom a revelation has been made concerning the successive states of the Church in the heavens: for there is a Church in the heavens as well as on the earth, of which something shall be said in the following articles.

41. The quality of the Lord's Church in the world cannot be seen by any man, so long as he lives in the world,—still less how the Church in process of time has turned aside from good to evil. The reason is, that a man whilst he lives in the world, is in externals, and only sees those things which lie open before his natural man; what, however, the quality of the Church is as to spiritual things which are its internals, does not appear in the world, but it does appear in heaven as in clear day, for the angels are in spiritual thought, and also in spiritual sight, and hence see nothing but spiritual things. Furthermore, all the men who have been born in the world from the beginning of creation are together there (as was shown above), and all too are there distinguished into societies according to the goods of love and faith (as may be seen in the work on *Heaven and Hell*, n. 41–50), whence it is that the state of the Church, and also its progressions, in heaven lie open before the angels.

<sup>2</sup> Now since the state of the Church as to love and faith is

described in the Apocalypse, in its spiritual sense, therefore no one can know what all the things in its series involve, but he to whom it has been revealed from heaven, and to whom at the same time has been imparted a knowledge of the internal or spiritual sense of the Word. This I can asseverate, that each thing there, nay, that every word, contains within it a spiritual sense, and that all the things of the Church, as to its spiritual state from the beginning to the end, is fully described in that sense; and because every word there signifies something spiritual, therefore not a word can be wanting without the series of things in the internal sense thereby suffering a change; on which account, at the end of that Book, it is said: *If any one shall take away from the words of the book of this prophecy, God will take away his part out of the Book of Life, and out of that holy city, and from those things which are written in that Book* (xxii. 19).

It is the same with the books of the Word of the Old Testament; in them also everything and every word contains an internal or spiritual sense, wherefore neither can any word therein be taken away. Hence it is that, of the Lord's Divine Providence, those books have been preserved entire to an iota since the time in which they were written, by the care of many who numbered the minutest particulars therein; this was provided by the Lord on account of the sanctity which is within each iota, letter, word, and thing they contain.

42. Since there is in like manner an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the Church in the heavens, and on the earth; and since those arcana can be revealed to no one, but to him who knows that sense, and to whom at the same time it has been granted to have fellowship with the angels, and to speak spiritually with them, therefore, lest the things which are therein written should be hidden from men, and should in the time coming be disregarded, because not understood, the things therein contained have been disclosed to me; but they are too numerous to be described in this little work; on which account I am desirous of explaining the whole book from beginning to end, and of unveiling the arcana which are within it. This Explanation shall be published within two years, and together with it certain things in Daniel, which have hitherto lain hidden, because their spiritual sense was unknown.

43. He who knows not the internal or spiritual sense, never can divine what is meant in the Apocalypse by the dragon, and by the battle of Michael and his angels with it; what by the tail with which the dragon drew down the third part of the stars from heaven; what by the woman who brought forth the man-child that was caught up to God, and whom the dragon

persecuted; what by the beast ascending from the sea, and the beast ascending from the earth, which had so many horns; what by the whore, with whom the kings of the earth committed whoredom; what by the first and the second resurrection, and by the thousand years; what by the lake of sulphur and of fire, into which the dragon, the beast, and the false prophet were cast; what by the white horse; also what by the former heaven and the former earth which passed away; and what by the new heaven and the new earth, in the place of the former; and by the sea, which was no more; furthermore, what by the city New Jerusalem descending out of heaven, and by its measures, wall, gates, and foundation of precious stones; what by the various numbers; besides other things, which are the veriest mysteries (*arcanissima*) to those who know nothing of the spiritual sense of the Word. But each of these things shall be seen unfolded in the promised Explanation of that book.

44. It has been remarked before, that all the things which are contained in that book, in the heavenly sense, are now fulfilled: in this little work I will deliver some general account of the Last Judgment, the Babylon destroyed, the first heaven and the first earth which passed away; of the new heaven, the new earth, and the New Jerusalem; in order that it may be known, that all things are now accomplished. But the details can only be delivered, where each thing is explained according to the description of them in the Book of Revelation.

## THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

45. IT was shown above, in a special article, that the Last Judgment does not take place on the earth, but in the spiritual world, where all who have lived from the beginning of creation are together; and since this is so, it is impossible for any man to know when the Last Judgment is accomplished, for every one expects it on the earth, accompanied by a change of all things in the visible heaven and on the earth and with the human race therein. Lest therefore the man of the Church from ignorance should live in such a belief, and lest they who think of a last judgment should expect it for ever, whence at length the belief in those things which are said of it in the sense of the letter of the Word must perish, and lest haply therefore many should recede from a faith in the Word, it has been granted me to see with my own eyes that the Last Judgment is now accomplished; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, and consequently the spiritual equilibrium, which is between good and evil, or between heaven and hell, is restored. How the Last Judgment was accomplished it was granted me to see from beginning to end; likewise also how the Babylon was destroyed, as also how those who are understood by the dragon were cast into the abyss; likewise also how the new heaven was formed, and a new Church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This Last Judgment was commenced in the beginning of the preceding year 1757, and was fully accomplished at the end of that year.

46. But it ought to be known that the Last Judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before. For a last judgment had twice before taken place on this earth, one of these being described in the Word by the flood, the other having been effected by the Lord Himself when He was in the world, which too is meant by the Lord's words: *Now is the judgment of this world, now is the prince of this world cast out* (John xii. 31); and

elsewhere : *These things I have spoken unto you that in Me ye may have peace ; be of good cheer, I have overcome the world* (John xvi. 33) ; and also by these words in Isaiah : *Who is this that cometh from Edom, walking in the multitude of His strength ; great to save ? I have trodden the wine-press alone, therefore I have trodden them in My anger ; whence their victory is sprinkled upon My garments, for the day of vengeance is in My heart, and the year of My redeemed has come ; therefore He became a Saviour* (lxiii. 1-8) : and in many other places.

2 A last judgment has twice before taken place on this earth, because every judgment takes place at the end of a Church (as was shewn above in a special article) ; and there have been two Churches on this earth, one before the flood, and one after it. The Church before the flood is described in the first chapters of Genesis by the new creation of the heaven and the earth, and by paradise ; and its end by the eating of the tree of knowledge, and the subsequent particulars ; and its last judgment by the flood ; the whole by pure correspondences, according to the style of the Word ; in the internal or spiritual sense of which, by the creation of the heaven and the earth is meant the institution of a new Church (as may be seen above in the first article) ; by the paradise in Eden, the celestial wisdom of that Church ; by the tree of knowledge, and likewise by the serpent, the Scientific which destroyed that Church ; and by the flood is meant the last judgment upon those of whom that Church consisted.

3 But the other Church, which was after the flood, is also described in certain passages in the Word (as in Dent. xxxii. 7-14, and elsewhere). This Church extended through much of the Asiatic world, and was continued among the posterity of Jacob. Its end was, when the Lord came into the world. A last judgment was then effected by Him upon all who belonged to that Church from its first institution ; and, at the same time, upon the residue of the first Church. The Lord came into the world for that end, to reduce all things in the heavens into order, and by means of the heavens all things on the earth, and at the same time to make His Human Divine ; unless this had been done, no man could have been saved. That there were two Churches on this earth before the Lord's advent, is shewn in various passages in the *Arcana Cœlestia*, a collection of which may be seen below (*n*) ; and that the Lord came into the

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FROM THE ARCANÆ CŒLESTIA.

(*m*) That the first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and that it was a celestial Church, the chief of all the Churches, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545.

What is the quality in heaven of those who were of that Church, n. 1114-1125.



world to reduce all things in the heavens into order, and by means of them all things on the earth, and to make His Human Divine (*n*). The third Church on this earth is the Christian. It was upon this Church, and, at the same time, upon all those who had been in the first heaven since the Lord's time, that the Last Judgment, of which I now treat, was effected.

47. The manner in which this Last Judgment was effected cannot be described in all its details in this little work, for they

That they are in the greatest light there, n. 1117.

That there were various Churches after the flood, which are called, in one word, the Ancient Church, n. 1125, 1126, 1127, 1327, 10355.

Through what kingdoms of Asia the Ancient Church extended, n. 1238, 2385.

What manner of men they of the Ancient Church were, n. 609, 895.

That the Ancient Church was a representative Church, n. 519, 521, 2896.

What the Ancient Church was, when it began to decline, n. 1128.

The distinction between the Most Ancient and the Ancient Church, n. 597, 607, 640, 641, 765, 784, 895, 4493.

Of the Church that commenced from Eber, which was called the Hebrew Church, n. 1238, 1241, 1343, 4516, 4517.

The distinction between the Ancient and the Hebrew Church, n. 1343, 4874.

Of the Church instituted among the posterity of Jacob, or the sons of Israel, n. 4281, 4288, 4310, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10531, 10698.

That the statutes, judgments, and laws, which were commanded among the sons of Israel, were in part like those which existed in the Ancient Church, n. 4449.

In what manner the representative rites of the Church which was instituted among the children of Israel, differed from the representative rites of the Ancient Church, n. 4288, 10149.

That in the Most Ancient Church there was immediate revelation from heaven; in the Ancient Church, by correspondences; in the Church among the sons of Israel, by the living voice; and in the Christian Church, by the Word, n. 10355.

That the Lord was the God of the Most Ancient Church, and also of the Ancient Church, and was called Jehovah, n. 1343, 6846.

(*n*) That the Lord, when He was in the world, reduced all things in the heavens and in the hells into order, n. 4075, 4286, 9937.

That the Lord then freed the spiritual world from the Antediluvians, n. 1266.

What manner of men they were, n. 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265-1272.

That the Lord by temptations and victories subjugated the hells, and reduced all things into order, and at the same time glorified His Human, n. 4287, 9937.

That the Lord accomplished this of Himself, or by His own Power, n. 1692, 9937.

That the Lord alone fought, n. 8273.

That consequently the Lord alone became Righteousness and Merit, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019.

That thus the Lord united His Human with the Divine, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286.

That the passion of the cross was the last temptation, and plenary victory,

are many; but they shall be described in the Explanation of the Apocalypse. For the judgment was performed not only upon all the men of the Christian Church, but also upon all who are called Mahometans, and further, upon all the Gentiles throughout the world; and it was effected in this order:—first upon those of the Papal religion; then upon the Mahometans; afterwards upon the Gentiles; and lastly upon the Reformed. The judgment upon those of the Papal religion may be seen in the following article on the Babylon destroyed: the judgment upon the Reformed in the article on the former Heaven which passed away; but something shall be said in this article, on the judgment upon the Mahometans and Gentiles.

48. The following was seen to be the arrangement in the spiritual world of all the nations and people to be judged. In the middle there appeared collected those who are called the Reformed, where they were also distinguished according to their countries; the Germans there towards the north; the Swedes there towards the west; the Danes in the west; the Dutch towards the east and south; the English in the centre. Around the whole of this centre where all the Reformed were, appeared collected those of the Papal religion, the greater part of them in the western, but some part in the southern, quarter. Beyond them were the Mahometans, also distinguished according to their countries, who all appeared in the south-west. Beyond these the Gentiles were congregated in vast numbers, who thus constituted the very circumference. On their outer side appeared, as it were a sea, which was the boundary. That the nations were thus arranged according to the quarters, was according to the general faculty of each for receiving Divine Truths; for in the spiritual world every one is known from the quarter, and the part of it, in which he dwells; and, moreover, in a society with others he is known from his dwelling respectively towards certain quarters (concerning which, see the work on *Heaven and Hell*, n. 148, 149). It happens in like fashion when they go from place to place; all advance towards the quarters is then effected according to the successive states of the thoughts from the affections which belong to their proper life;

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by which He glorified Himself, that is, made His Human Divine, and subjugated the hells, n. 2776, 10655, 10659, 10828.

That the Lord as to the Divine itself could not be tempted, n. 2795, 2803, 2813, 2814.

That therefore He assumed a human from the mother, into which He admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315.

That He expelled whatever was hereditary from the mother, and put off the human from her, even until He was her son no longer, and that He put on the Human what was Divine, n. 2159, 2574, 2649, 3036, 10830.

That the Lord saved mankind by the subjugation of the hells, and the glorification of His Human, n. 4180, 10019, 10152, 10655, 10659, 10828.

in accordance with these they were led to their own places—of them more will be said in what follows. In a word, the ways in which every one walks in the spiritual world are actual determinations of the thoughts of the mind; hence it is, that ways, walkings, and the like, in the spiritual sense of the Word, signify the determinations and progressions of the spiritual life.

49. In the Word, the four quarters are called the four winds, and a gathering of them is called a gathering from the four winds; as in Matthew, where the Last Judgment is treated of: *He shall send His angels, and they shall gather together the elect from the four winds, from the end of the heavens to the end of them* (xxiv. 31); and elsewhere: *All nations shall be gathered together before the Son of man, and He shall separate them one from another, as a shepherd separates the sheep from the goats; and He shall set the sheep on the right and the goats on the left* (xxv. 32, 33). This signifies that the Lord will separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word, the right signifies good, and the left truth; and the sheep and goats the same. Judgment was effected upon these alone; the evil who were in no truths being in the hells already; for all the wicked who in heart deny the Divine, and reject the truths of the Church as incredible, are cast thither when they die, and therefore before the judgment. The former heaven which passed away, consisted of those who were in truths, and not in good; and the new heaven was formed of those who were in truths, and at the same time in good.

50. As regards the judgment upon the Mahometans and Gentiles, which is treated of in this article, it was effected as follows: The Mahometans were led forth from their places, where they were gathered together in the south-west, by a way round the Christians, from the west, through the north, to the east, as far as its southern confine; and in the way the evil were separated from the good, the evil being cast into marshes and pools, many too being scattered about in a certain desert, which was beyond. But the good were led through the east to a land of great extent near the south, and habitations were there given them. They who were led thither were those who had in the world acknowledged the Lord as the greatest Prophet, and as the Son of God, and had believed that He was sent by the Father to instruct mankind, and at the same time had lived a moral-spiritual life, in accordance with their religion.

Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be one with the Father. There is also granted to them communication with the Christian heaven, by influx from the Lord; but they are not mixed together with its

occupants, for their religion separates them. All of that religion, as soon as they come in the other life among their own, first seek Mahomet, yet he does not appear, but instead of him two others, who call themselves Mahomets. These have obtained seats in the middle, under the Christian heaven, towards the left thereof. These two are in the place of Mahomet, because all after death, whatever be their religion, are first led to those they had worshipped in the world, for every one's religion adheres to him; but on perceiving that these can render them no assistance they leave them. For no one can otherwise be withdrawn from his religion except by being at first let into it. Where Mahomet himself is, and what he is, and whence come those two who fill his place, shall be told in the book in which the Apocalypse is explained.

51. The judgment was effected upon the Gentiles in nearly the same manner as upon the Mahometans; but they were not led forth like them in a circuit, but only a short way in the west, where the evil were separated from the good. The evil were there cast into two great gulfs, which stretched obliquely into the deep: but the good were conducted above the middle where the Christians were, towards a land in the eastern quarter, where the Mahometans were, and dwellings were given them behind the Mahometans, and beyond them, to a great extent in the southern quarter. But those of the Gentiles who in the world had worshipped God under the human form, and had led lives of charity according to their own religion, were conjoined with Christians in heaven, for they acknowledge and adore the Lord especially; the most intelligent of these come from Africa. The multitude of the Gentiles and Mahometans who were seen, was so great, that it could be numbered only by myriads. The judgment on this vast multitude was effected in a few days, for every one after being let into his own love and into his own faith, is immediately marked out and carried to his like.

52. From these considerations the truth of the Lord's prediction concerning the Last Judgment appears, that *Then they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God* (Luke xiii. 29).

## THE BABYLON, AND ITS DESTRUCTION.

53. THAT all the things which are predicted in the Apocalypse are at this day fulfilled, may be seen above (n. 40—44); likewise that the Last Judgment has already been accomplished, may be seen in the preceding article; where it is also shewn how the judgment was effected upon the Mahometans and Gentiles. Now follows an account of the manner in which it was effected upon the Papists, who are understood by the Babylon which is treated of in many parts of the Apocalypse, and whose destruction is particularly treated of in chapter xviii., where it is thus described: *An angel cried vehemently with a great voice, Babylon hath fallen, hath fallen, and is become the habitation of devils, and the shelter of every foul spirit, and the shelter of every unclean [and] hateful bird* (ver. 2). But before it is told how that destruction was effected, the following shall be premised:

I. *What is meant by the Babylon, and the nature of it.*

II. *The quality of those who in the other life are of the Babylon.*

III. *Where their habitations have been hitherto.*

IV. *Why they were tolerated there until the day of the Last Judgment.*

V. *The mode in which they were destroyed, and their habitations made a desert.*

VI. *That those among them who were in the affection of truth from good were preserved.*

VII. *Of the state hereafter of those who come thence from earth.*

54. *What is meant by the Babylon, and the nature of it.* By the Babylon are meant all who desire to rule by religion. To rule by religion, is to rule over men's souls, thus over their spiritual life itself, and to use as means thereto the Divine things, which are in religion. All those who have dominion for an end, and religion for the means, in general, are the Babylon. They are called the Babylon, because such dominion began in ancient times; but it was destroyed in its beginning. Its commencement is described by the city and the tower whose head was to be in heaven; and its destruction, by the confusion of lips; whence came its name of Babel (Gen. xi. 1—9). What is meant by the particulars of it in the internal or spiritual sense of

the Word, may be seen explained in the *Arcana Celestia* (n. 1283-1328).

- 2 That such a dominion began and was established in Babel, appears in Daniel, where it is said of Nebuchadnezzar, that he set up an image, which all were to adore (chap. iii.). And it is also meant by Belshazzar and his peers drinking out of the golden and silver vessels, which Nebuchadnezzar had carried away from the Temple of Jerusalem, at the same time that they worshipped gods of gold, silver, copper, and iron; wherefore it was written on the wall, *He hath numbered, he hath weighed, he hath divided*; and the same night the king himself was slain (chap. v.). The vessels of gold and silver belonging to the Temple of Jerusalem, signify the goods and truths of the Church; drinking out of them, and at the same worshipping gods of gold, silver, copper, and iron, signify profanation; and the writing upon the wall, and the death of the king signify the visitation and destruction, denounced against those who use the Divine Goods and Truths as means.
- 3 The nature of those who are called the Babylon, is also described in the Prophets everywhere; as in Isaiah: *Thou mayest take up this parable concerning the king of BABYLON; Jehovah hath broken the staff of the wicked, the sceptre of the rulers: thou hast fallen from heaven, O Lucifer! thou art cut down even to the earth; thou hast said in thy mind (animus), I will ascend unto the heavens; I will exalt my throne over the stars of God, and I will sit on the mountain of the congregation, in the sides of the north; I will become like the Most High. Nevertheless thou shalt be cast down into hell, to the sides of the pit; I will cut off the name and residue of BABYLON, and will cause her to become an hereditary possession of the bittern* (xiv. 4, 12-15, 23). And elsewhere in the same book: *The lion said, Babylon is fallen, is fallen, and all the graven images of her god are cast down* (xxi. 9); see moreover the whole of chap. xlvii. and chap. xlviii. 14-20; and Jeremiah i. 1-3. From these passages it is now evident what the Babylon means.
- 4 It ought to be known that the Church becomes a Babylon when charity and faith cease, and in their stead self-love begins to rule; for this love, in proportion as it is unchecked, rushes on, aiming to dominate not merely over all whom it can subject to itself on earth, but even over heaven; nor does it rest there, it climbs even to the throne of God, and transfers to itself His Divine Power. That it did this, even before the Lord's Coming, appears from the passages of the Word adduced above. But that Babylon was destroyed by the Lord, when He was in the world, both in consequence of their having become mere idolaters, and through a last judgment then upon them in the spiritual world; this is meant by the prophetic sayings, that "Lucifer," who there denotes Babylon, "was cast into hell," and that "Babylon is fallen;" and also by the writing on the wall, and the death of

Belshazzar; and also by the stone hewn from the rock, which destroyed the statue of which Nebuchadnezzar dreamed.

55. But the Babylon treated of in the Apocalypse, is the Babylon of this day, which arose after the Lord's Coming, and is known to be among the Papists. This Babylon is more pernicious, and more abominable than that which existed before the Lord's Coming, because it profanes the interior goods and truths of the Church, which the Lord revealed to the world, when He revealed Himself. How pernicious, how inwardly abominable it is, may appear from the following summary.

They [who belong to it] acknowledge and adore the Lord<sup>2</sup> apart from all power of saving; they entirely separate His Divine from His Human, and transfer to themselves His Divine Power, which belonged to His Human (*o*); for they remit sins; they send to heaven; they cast into hell; they save whom they will; they sell salvation; thus arrogating to themselves the things which belong to Divine Power alone: and since they exercise this power, it follows that they make gods of themselves, each one in his own station, by transference from their highest, whom they call Christ's vicar, down to the lowest; thus they regard themselves as the Lord, and adore Him, not for His sake, but for their own.

They not only adulterate and falsify the Word, but even<sup>3</sup> take it away from the people, lest they should enter into any light of truth; and not satisfied with this, they also annihilate it, acknowledging a divinity in the decrees of Rome, superior to the Divine in the Word; so that they exclude all from the way to heaven; for the acknowledgment of the Lord, and faith in and love to Him, are the way to heaven; and it is the Word which teaches the way: Hence it is, that without the Lord, by means of the Word, there is no salvation.

They strive with all diligence to extinguish the light of heaven, which is from Divine Truth, in order that ignorance may exist instead, and the denser the ignorance, the more acceptable it is to them. They extinguish the light of heaven by prohibiting the reading of the Word, and of books which contain doctrines from the Word; instituting worship by masses destitute of Divine Truth, in a language not understood by the common people. And besides, they fill their world with falsities—that essential darkness, which removes and dissipates the light. They persuade the vulgar also, that they have life

FROM THE ARCANAE CÆLESTIA.

(*o*) That the attribution by the Church, of two natures to the Lord, and the consequent separation of His Divine from His Human, was effected in a Council, on the Pope's account, that the Pope might be acknowledged as the Lord's vicar, disclosed from heaven in the *Arcana Cælestia*, n. 4738.

in the faith of their priests, consequently not in their own faith, but in that of others.

- 4 They also place all worship in a devout external apart from the internal, causing the internal to be empty, because without the knowledges of good and truth; and yet Divine worship is external in proportion as it is internal, the former proceeding from the latter. Besides this, they also bring in idolatries of many kinds. They make and multiply saints, whose adoration they see and tolerate; and even the prayers put up to them, almost as to gods; they expose their idols in all sorts of places; praise the abundant miracles performed by them; set them over cities, temples, and monasteries: make sacred their bones—their veriest cast-away bones—which have been taken out of the sepulchres; thus turning the minds of all from the worship of God to the worship of men.
- 5 Moreover, they use much artful precaution lest any one should come out of that darkness into the light, and from idolatrous to Divine worship; for they multiply monasteries, from which they send out spies and guards in all directions; they extort the confessions of the heart, which are also confessions of the thoughts and intentions, and if any will not confess, they threaten their minds with infernal fire, and with torments in purgatory; and those who dare to speak against the Papal throne, and their dominion, they shut up in a horrible prison, which is called the prison of the Inquisition.
- 6 All this they do for the sole end, that they may possess the world and its treasures, and live according to their inclinations, and be the greatest of men, while the rest are their slaves. But such mastery is not that of heaven over hell, but of hell over heaven; for as far as the love of ruling prevails with man, especially with the man of the Church, so far hell reigns. That this love reigns in hell and makes hell, may be seen in the work on *Heaven and Hell* (n. 551–565). From these considerations it may appear that they have no Church but a Babylon among them; for the Church is where the Lord Himself is worshipped, and where the Word is read.

56. *What manner of men they of Babylon are in the other life*, can be apparent only to one, whom the Lord has granted to be together with those who are in the spiritual world. Since this has been permitted to me, I am able to speak from experience, for I have seen them, I have heard them, and I have spoken with them. Every man after death is in a life similar to his life in the world; this cannot be changed, save only as regards the delights of the love, which are turned into things correspondent, as may appear from two articles in the work on *Heaven and Hell* (n. 470–484; 485–490). The same holds of the life of those now treated of, which is altogether such as it



was in the world, with this difference, that the hidden things of their hearts are then uncovered, for they are in the spirit, in which reside the interior things of the thoughts and intentions, which they had concealed in the world, and had covered over with a devout external.

And, since these hidden things were now laid open, it was perceived that more than half of those, who had usurped the power of opening and shutting heaven, were downright atheists; but because dominion is rooted in their minds as in the world, and is based on the principle, that all power was given to the Lord by the Father Himself, and that it was transferred to Peter, and by order of succession to the principals of the Church, therefore an oral confession of the Lord remains adjoined to their atheism; but even this remains no longer than while they enjoy some dominion by means of it. But the rest of them, who are not atheists, are so empty, as to be entirely ignorant of man's spiritual life, of the means of salvation, of the Divine Truths which lead to heaven; and they know nothing at all of heavenly love and faith, believing that heaven may be granted, of the Pope's grace, to any one, whatever his quality.

Now since every one is in a life in the spiritual world similar to what it was in the natural world, without any difference, so long as he is neither in heaven nor in hell, as is shown and may be seen in the work on *Heaven and Hell* (n. 453-480), and since the spiritual world, as regards its external appearance, is completely like the natural world (n. 170-176), therefore they also live a similar moral and civil life, but especially have a similar worship, for this is inrooted and inheres in man's inmost parts, nor can any after death be withdrawn from it, except he be in good from truths, and in truths from good. But it is more difficult to withdraw the nation now treated of from its own worship than other nations, because it is not in good from truths, and still less in truths from good; for its truths are not from the Word, except a few, which it has falsified by applying them to dominion; consequently it has no good but what is spurious, for such as the truths are such does the good become. These things are said that it may be known, that the worship of this nation, in the spiritual world, is altogether similar to its worship in the natural world.

Premising these, I will now relate some particulars of the worship and life of the Papists in the spiritual world. They have a certain council-chamber—in place of the council-chamber or consistory at Rome—and there their leaders meet, and consult on various matters touching their religion, especially on the means of holding the common people in blind obedience, and of enlarging their own dominion. This council-chamber is situated in the southern quarter, near the east, but none who have been Popes or Cardinals in the world dare enter it, because

the semblance of Divine authority possesses their minds, from their having in the world arrogated the Lord's power to themselves; wherefore, as soon as ever they present themselves there, they are carried out, and cast to their like in a desert. But those among them, who have been of well-disposed mind, and have not, from a belief confirmed, usurped such power, are in a certain obscure chamber behind this council-chamber.

5 There is another assembly in the western quarter near the north; the business there, is the entrance of the credulous common people into heaven. They there dispose around them a number of societies which live in various external delights; in some of these societies they play, in some they dance, in some they compose the face into various expressions of hilarity and mirthfulness; in some they converse in a friendly manner; in some they discuss civil, in others religious matters; in other societies again, they speak of wanton subjects, and so on. They admit their dependents into that one of these societies which each may desire, and call it heaven: but all of them after being there a few hours, are wearied and depart, because those joys are external, and not internal: in this way also many are withdrawn from a belief in their doctrinal concerning entrance into heaven.

6 As regards their worship in particular, it is almost like their worship in the world; as in the world, it consists in masses, not performed in the general language of spirits, but in one composed of lofty-sounding words, which induce an external devoutness and awe, and are utterly unintelligible. In like manner they adore saints; and also expose idols; but their saints are nowhere to be seen, for all those who have sought to be worshipped as gods, are in hell; the rest who did not seek to be so worshipped are among common spirits. This their prelates know, for they seek and find them, and therefore despise them; but they conceal this from the people, that the saints may still be worshipped as protecting gods, and that the primates themselves, who rule over the people, may be worshipped as the lords of heaven.

7 In like manner, also; as in the world, they multiply churches and monasteries; scrape together riches, and accumulate costly things, which they put away in their store-rooms; for there are costly things in the spiritual, just as in the natural world, and far more abundantly. In the same way they there send forth monks, to allure the Gentiles to their religion, and so subject them to their rule. They generally have towers of observation erected in the middle of their assemblies, from which they are enabled to enjoy an extended view into all the neighbourhood around: and moreover, by various means and arts they establish for themselves communications with persons far and near,

joining in league with them, and drawing them over to their own party.

Such is their state in general; but as to particulars, many<sup>8</sup> prelates of that religion take away all power from the Lord, and claim it for themselves, and doing this they acknowledge nothing Divine. They still counterfeit in externals a devoutness which yet is in itself profane, because in their internals there is no acknowledgment of the Divine. Hence it is that they communicate with certain societies of the ultimate heaven by a devout external, and with the hells by a profane internal, so that they are at once in both; on which account, moreover, they allure simple good spirits, and appoint them habitations near themselves, and also collect together wicked spirits, whom they dispose around the assembly, thus by means of the simple good conjoining themselves with heaven, and by the wicked with hell. Hence they are enabled to accomplish abominations, which they perpetrate from hell. For the simple good who are in the ultimates of heaven, look only to their devout external, and their most devout adoration of the Lord in outward things, but they see not their wickedness, and therefore they favour them; consequently this is their greatest protection; but still in process of time they all recede from their devout external, and then, being separated from heaven, they are cast into hell.

From this it may to some extent be known, what manner of men they of Babylon are in the other life. But I am aware that they who are in the world, and have no idea of man's state after death, and of heaven, and hell, but an inane and empty one, will wonder at the existence of such things there. But that a man is equally a man after death, that he lives in fellowships as he did in the world, that he inhabits houses, hears preaching in churches, discharges duties, and sees things in that world, similar to those in the former world he has left, may appear from what has been said and shown of the things I have heard and seen, in the work on *Heaven and Hell*.

57. I have spoken with certain of that nation, concerning the keys given to Peter; whether they believed that the Lord's power over heaven and earth was transferred to him? and because this was a fundamental of their religion, they vehemently insisted upon it, saying, there was no doubt about it, because it was plainly said so. But to the question, whether they knew that in each particular of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first, that they did not know it, but afterwards they said that they would inquire; and on inquiring, they were instructed that there is a spiritual sense within each particular of the Word, which differs from the sense of the letter, as spiritual differs from natural;

and they were besides instructed that no person named in the Word is named in heaven, but that in place of him something spiritual is there understood: finally they were informed, that instead of Peter in the Word is understood the truth of the faith of the Church, from the good of charity; in like manner by a rock, which is there named with Peter; for it is said: *Thou art Peter, and upon this rock will I build My Church* (Matt. xvi. 18); by which is not meant that any power was given to Peter, but that it belongs to truth from good, for in the heavens, all power is in truth from good, or in good through truth, and since all good and truth are from the Lord, and nothing from man, that all power belongs to the Lord.

When they heard this they replied indignantly, that they wished to be certain whether or not that spiritual sense is contained in the words, whereupon the Word which is in heaven was given them, in which Word there is not the natural, but the spiritual sense, because it is for the angels who are spiritual; that there is such a Word in heaven, may be seen in the work on *Heaven and Hell* (n. 259–261); and when they read it, they saw manifestly that Peter is not named there, but the truth from good, which is from the Lord, instead of him (*p*). Seeing this, they rejected it with anger, and would almost have torn it in pieces with their teeth, had it not instantly been taken away from them. Hence they were convinced, although unwilling to be convinced, that that power belongs to the Lord alone, and cannot belong to any man because it is a Divine power.

58. *Where their habitations in the spiritual world have hitherto*

FROM THE ARCANA CELESTIA.

(*p*) That the Lord's twelve disciples represented the Church as to all things of truth and good, or of faith and love, as in like manner did the twelve tribes of Israel, n. 2179, 3354, 3488, 3858, 6397.

That Peter, James, and John, represented faith, charity, and the goods of charity, n. 3750.

That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580.

That the keys of the kingdom of the heavens being given to Peter, signifies that all power belongs to truth from good, or to faith from charity, from the Lord; thus that all power belongs to the Lord, n. 6344.

That a key denotes the power of opening and shutting, n. 9410.

That all power is in good through truths, or in truths from good, which is from the Lord, n. 3091, 3563, 6344, 6414, 6948, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182.

That a rock in the Word signifies the Lord as to Divine Truth, n. 8581, 10580.

That all names of persons and places in the Word signify things and states, n. 768, 1888, 4310, 4442, 10329.

That the names of these do not enter heaven, but are turned into the things they signify, and that their names cannot be pronounced in heaven, n. 1878, 5225, 6516, 10216, 10282.

How choice the internal sense of the Word is, where mere names occur, illustrated by examples, n. 1224, 1264, 1888.

been. It was said above (n. 48), that all the nations and people in the spiritual world were seen to be arranged as follows: collected in the middle appeared those who are called the Reformed; around this middle those of the Papal religion; the Mahometans beyond them; and the various Gentiles outmost. Hence it may appear that the Papists form the nearest circumference around the Reformed, who are in the centre. The reason of this was, that they who are in the light of truth from the Word are in the centre, and they who are in the light of truth from the Word are also in the light of heaven, for the light of heaven is from Divine Truth, and the Word is what contains it. That the light of heaven is from Divine Truth, may be seen in the work on *Heaven and Hell* (n. 126-140), and that it is Divine Truth (n. 303-310). Light also proceeds from the centre towards the circumferences, and illuminates. Hence it is that the Papists are next around the centre, for they have the Word, and it is also read by the rulers of their Church, though not by the people. This is the reason why the Papal nation in the spiritual world have habitations around those who are in the light of truth from the Word.

Their manner of dwelling, before their habitations were <sup>2</sup> utterly destroyed, and became a desert, shall now be told. The greatest part of them dwelt in the south and in the west; only a small part in the north and in the east. In the SOUTH dwelt those who possessed greater abilities than their fellows in the world, and had confirmed themselves more than others in their own religion. Great numbers of the noble and the rich also dwelt there, in habitations which were not above the earth's surface, but which, from dread of robbers, were subterranean, and were guarded at the entrances. In that quarter, also, there was a great city, extending nearly from east to west, and somewhat into the west, situated very near the centre where the Reformed were. Myriads of men or spirits tarried in that city. It was full of churches and monasteries. The ecclesiastics also carried into it all the treasures which they were enabled by their various artifices to scrape together; they hid them in its cells and subterranean crypts, which were so curiously formed, that no one besides themselves could enter them, for they were disposed around in the form of a labyrinth. On the treasures there amassed, in the full confidence that they could never be destroyed, they had set their hearts. When I saw those crypts I was amazed at the art displayed in constructing them, and increasing them without end. Most of those who call themselves members of the Society of Jesus were there, and cultivated amicable relations with the rich who dwelt round about. Towards the east in that quarter was the council chamber where they consulted on the enlargement of their dominion, and on the means of keeping the people in blind obedience (see above

n. 56). Thus much for the habitations of those in the southern quarter.

3 In the NORTH, dwelt those who had possessed less powerful abilities, and had confirmed themselves less in their own religion, because they were in an obscure faculty of discerning, and thence in blind faith: here there was not so great a multitude as in the south. Most of them dwelt in a great city, extending lengthwise from the angle of the east to the west, and also a little into the west. It also was full of churches and monasteries. On its outmost side which was near the east, dwelt many of various religions, and also some of the Reformed. A few places, moreover, beyond the city in that quarter, were occupied by the Papists.

4 In the EAST dwelt those of that nation, who had been in the greatest delight of ruling in the world, and also in some natural light (*lumen*); they appeared there upon mountains, but only in the quarter which faces the north; there were none in the other part which faces the south. In the angle towards the north, there was a mountain, on whose summit they had placed a certain person of unsound mind, whom, by communications of the thoughts, which are known in the spiritual, but unknown in the natural world, they were enabled to inspire to command anything they chose; and they gave out that he was the very god of heaven, appearing under a human form, and thus paid him Divine worship. They did this, because the people were desirous of seceding from their idolatrous worship; wherefore, they devised it as a means of keeping them in obedience.

5 That mountain is understood in Isaiah (xiv. 13), by *the mountain of the congregation in the sides of the north*; and those on the mountains are there understood by *Lucifer* (ver. 12); for such of the Babylonish crew as dwelt in the east, were in greater light (*lumine*) than others, which light also, they had prepared for themselves by artifice. They once appeared to be building a tower, whose head should reach to the very heaven where the angels are, but this was only representative of their machinations; for machinations are presented in the spiritual world, before the eyes of those who stand a long way off, by many [representatives], which yet do not exist actually to those who are busied in the machinations: this is a common thing there. By this appearance it was given me to know what is signified by *the tower whose head should be in heaven, whence the place was called Babel* (Gen. xi. 1-10). Thus much for their habitations in the east.

6 In the WEST, in front, dwelt those of that religion who had lived in the dark ages, for the most part underground, one progeny beneath another. The whole tract in front, which looked to the north, was as it were, excavated, and filled with monasteries; the entrances to them lay through caverns, closed at the top,

through which they went out and came in. But they rarely spoke with those who lived in the following ages, being of a different disposition, and not so wicked, for in their times, there was no contention with the Reformed, consequently there was less of the craft and malice of hatred and revenge. In the western quarter beyond that tract, were many mountains, upon which dwelt the most wicked of that nation, who denied the Divine in heart, and yet orally professed their belief in Him, and in posture adored Him more devoutly than others. They who were there, devised nefarious artifices to keep the common people under the yoke of their sway, and also to force others to submit to that yoke: these artifices I may not describe, they are so unspeakably wicked. In general they were such as are mentioned in the work on *Heaven and Hell* (n. 580).

The mountains upon which they dwelt, are understood in the 7 Apocalypse by the seven mountains, and the dwellers themselves are described by the woman sitting upon the scarlet beast, in these words: *I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads, and ten horns: she had on the forehead a name written, Mystery, Babylon the great, mother of the whores and abominations of the earth: the seven heads are seven mountains, on which the woman sitteth* (xvii. 3, 5, 9). By a woman in the internal sense, is meant the Church; here in the opposite sense, a profane religion; by the scarlet beast, the profanation of celestial love; and by the seven mountains, the profane love of ruling. Thus much respecting the habitations of those in the west.

They dwell distinct according to quarters, because all in the 8 spiritual world are carried into that quarter, and into that part of it, which corresponds to their affections and loves, and no one to any other place; concerning which see the work on *Heaven and Hell*, where the four quarters of heaven are treated of (n. 141–153).

In general, all the consultations of the Babylonish race tend 9 to this, that they may dominate, not only over heaven, but also over the whole earth, thus that they may possess both heaven and earth, each by means of the other. In order to obtain this, they continually devise and hatch new laws, and new doctrinals. They make the same endeavour also in the other life as they made in the world, for every one after death is such as he was in the world, most especially as regards his religion. It was granted me to hear certain of the primates consulting about a doctrine, which was to be a law to the people: it consisted of many articles, but they all tended to one thing: fraudulent dominion over the heavens and the earth, and the ascription of all power to themselves, and of none to the Lord. These doctrinals were afterwards read before the bystanders, and thereupon, a voice was heard from heaven, declaring that they were

dictated from the deepest hell, though the hearers knew it not; which was further confirmed by this; a crowd of devils from that hell, of the blackest and most direful appearance, ascended, and tore those doctrinals from them, not with their hands but with their teeth, and carried them down to their own hell; to the amazement of those who saw it.

59. *Why they were tolerated there until the day of the Last Judgment*, was because it is of Divine order that all who can possibly be preserved, shall be preserved, even until they can no longer remain among the good. All those, therefore, who can imitate spiritual life in externals, and present it, to appearance, in a moral life, as if it were really within, whatever they may be as regards love and faith in internals, are preserved; as are those also, who have outward, though they have not inward, sanctity. Such were many of that nation, for they could discourse piously with the people, and adore the Lord devotionally with them, could implant religion in their minds, and lead them to think of heaven and hell, and could uphold them in doing good acts by preaching works. Consequently they were enabled to lead numbers to a life of good, thus into the way to heaven; on which account also, many of that religion were saved, although few of their leaders; for these are such as the Lord means by *false prophets, who come in sheep's clothing, but inwardly are ravening wolves* (Matt. vii. 15).

2 By prophets in the internal sense of the Word, are meant those who teach truth, and thereby lead to good; and by false prophets, those who teach falsity, and thereby seduce. They are also like the Scribes and Pharisees, who are described by the Lord in these words: *They sit in Moses' seat; all things that they bid you observe, observe and do, but do not according to their works; for they say and do not. All their works they do to be seen of men; they shut up the kingdom of the heavens against men, but go not in themselves; they eat widows' houses, for a pretence pouring forth long prayers. Woe unto you, hypocrites, ye make clean the outside of the cup and platter, but within they are full of rapine and iniquity; cleanse first the inside of the cup and platter, that the outside may be clean also. Ye are like whited sepulchres, which appear outwardly beautiful, but within are full of the bones of the dead: thus ye outwardly appear just before men, but within ye are full of hypocrisy and iniquity* (Matt. xxii. 1-34).

3 Another reason also why they were tolerated was, because every man after death retains the religion he has made his own in the world; into which, therefore, he is let when first he comes into the other life. Now with this nation, religion was implanted by those who gave a preference to oral sanctity, and feigned holy gestures, and, moreover, impressed a belief in their



having the power of saving; on which ground also they were not removed from them, but were preserved among their own.

The chief reason is, that all are preserved from one judgment<sup>4</sup> to another, who live the semblance of a spiritual life in externals, and imitate, as it were, internal piety and sanctity; all by whom the simple may be instructed and guided: for the simple in faith and heart look no farther than to what is external, and apparent before the eyes. Hence all such were tolerated from the commencement of the Christian Church, until the day of judgment. That a last judgment has existed twice before, and now exists for the third time, was shown above. Of the whole of these the former heaven consisted, and they are meant in the Apocalypse (xx. 5, 6), by those who are not of the first resurrection; but since they were such as they are above described, therefore that heaven was destroyed, and they of the second resurrection were cast out.

But it ought to be known that such only were preserved as<sup>5</sup> suffered themselves to be kept bound by laws both civil and spiritual, they being capable of living together in a society; those, however, who could not be restrained by such laws were not preserved, but were cast into hell long before the day of the Last Judgment: for societies are continually purified from, and defended against such. Hence, those who led a wicked life, who enticed the common people into the commission of evils, and entered into abominable arts, such as exist with those who are in the hells (see the work on *Heaven and Hell*, n. 580), were cast out of the societies, and this in their turns.

In like manner also the inwardly good are removed from<sup>6</sup> societies, lest they should be contaminated by the inwardly evil; for the good perceive the interiors, and therefore pay no regard to the exteriors, except just so far as they agree with the interiors; they are sent in their turns to places of instruction (concerning which see the work on *Heaven and Hell*, n. 512-520), and are carried thence into heaven; for the new heaven is formed of them, and they are meant by those who are of the first resurrection. Thus much is here declared, in order that it may be known why so many of the Papal religion were tolerated and preserved until the day of the Last Judgment; but more will be said on the same subject in the following article, where the former heaven which passed away is to be treated of.

60. *The mode in which they were destroyed, and their habitations made a desert.* This I will here describe in few words; but more fully in the Explanation of the Apocalypse. That the Babylon there treated of has been destroyed, no man but one who saw it can know, and it was granted me to see how the Last Judgment was brought about and thoroughly accomplished upon all, and especially upon those of Babylon. I, therefore,

will describe it. This was granted me, principally in order to reveal to the world that all the things predicted in the Apocalypse are Divinely inspired, and that it is a prophetic book of the Word; for if this, and at the same time the internal sense which is in each expression there, as in each expression of the Prophets of the Old Testament, were not revealed to the world, that book might possibly be rejected, from not being understood; which would further make men totally incredulous of its contents, nay, of any such thing as the Last Judgment to come: in which disbelief those of the Babylon would confirm themselves more than others. Lest this should be, it pleased the Lord to make me an eye-witness. But the whole of what I saw of the Last Judgment upon those of the Babylon, in other words, of the destruction of the Babylon, being in itself sufficient to fill a volume, cannot be here adduced: in this place I shall merely relate certain general aspects of it, reserving the particulars for the Explanation of the Apocalypse. Inasmuch as the Babylonish nation was settled in, and extended over, many tracts in the spiritual world, and had formed to itself societies in every quarter of it (as was shown above, no. 58), I will describe one by one how it was destroyed in each several quarter.

61. Destruction was effected after visitation; for visitation always precedes. The act of examining what the men are, and also the separation of the good from the evil, is visitation; and the good are then removed, and the evil are left behind. This having been done, there were great earthquakes, from which they perceived that the Last Judgment was at hand, and trembling then seized upon all. Then those who dwelt in the SOUTHERN QUARTER, and especially in the great city there (see n. 58), were seen running to and fro, some with the intention of betaking themselves to flight, some of hiding themselves in the crypts, others in the cellars and caves beside their treasures, others again were carrying out thence anything they could lay their hands on. But after the earthquakes there burst up an ebullition from below, which overturned everything in the city and in the surrounding region. After this ebullition came a violent wind from the east, which laid bare, shook, and overthrew everything to its foundations, upon which all who were there were led forth, from every part, and from all their hiding-places, and cast into a sea of black water: those who were cast into it amounted to many myriads.

2 Afterwards, from that whole region, a smoke ascended, as after a conflagration, and finally a thick dust, which was borne by the east wind to the sea, and strewn over it; for their treasures were turned into dust, with all those things which they had called holy because they possessed them. This dust was strewn over the sea, because such dust signifies damnation.

In the last place, there was seen, as it were a blackness flying 3 over that whole region, which, when looked at, appeared like a dragon; a sign that the whole of that vast city and region was become a desert. This was seen, because dragons signify the falsities of such a religion, and their abode signifies the desert state which remains after their overthrow (as in Jer. ix. 11; x. 22; xlix. 33; Mal. i. 3).

Certain persons were also seen to have, as it were a mill-stone 4 around the left arm, which was a representative of their having confirmed their abominable dogmas from the Word, a mill-stone signifying such things. Hence it was evident what these words in the Apocalypse signify: *The angel took up a stone, like a great mill-stone, and hurled it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall no more be found* (xviii. 21).

But they who were in the council chamber, also in that 5 quarter, but nearer to the east, in which they were consulting on the modes of enlarging their dominion, and of keeping the people in ignorance, and thence in blind obedience (respecting which council chamber see above, n. 58), were not cast into that black sea, but into a gulf which opened itself in length and depth beneath and around them. Such was the accomplishment of the Last Judgment upon the Babylonians in the southern quarter.

But the Last Judgment upon those in front in the WESTERN 6 QUARTER, and upon those in the NORTHERN QUARTER, where the other great city stood, was thus effected. After great earthquakes, which rent everything in those quarters to the very foundations—these are the earthquakes which are meant in the Word (Matt. xxiv. 7; Luke xxi. 11; likewise Apoc. vi. 12; viii. 5; xi. 13; xvi. 18: and in the prophetic parts of the Old Testament), and not earthquakes in this world—an east wind went forth by the south, through the west, into the north, despoiling that whole region, first that part of it in front in the western quarter, where the people who lived in the dark ages dwelt underground, and afterwards the great city, which extended from that quarter, quite through the north, to the east, and laid it bare so utterly, that all things were exposed to view. But because there were not such riches there, no ebullition and sulphurous treasure-consuming fire were seen, but mere overthrow and destruction, and at length the exhalation of all things into smoke; for the east wind held on, blowing to and fro; overthrowing, destroying, and also carrying away.

The monks and common people were led forth to the amount 7 of many myriads; some were cast into the black sea, on that side which faces the west; some into the great southern gulf (mentioned above); some into a western gulf, and some into the hells of the Gentiles; for a part of those who lived in the dark ages were

idolaters, like the Gentiles. A smoke also was seen to ascend thence, and to proceed as far as the sea; over which it hovered, depositing a black crust; for that part of the sea into which they were cast, was encrusted over with the dust and smoke, into which their dwellings and their riches had been reduced; wherefore that sea has no longer a visible existence, but in its stead, as it were a black soil, under which their hell is.

8 The Last Judgment upon those who dwelt upon the mountains in the EASTERN QUARTER (respecting whom, also see above, n. 58), was accomplished thus. Their mountains were seen to subside into the deep, and all those who were upon them to be swallowed up; and he whom they had placed upon one of the mountains, and whom they proclaimed to be god, was seen to become black, then fiery, and along with them to be cast headlong into hell. For the monks of the various orders who dwelt upon those mountains, declared that he was god and that they were Christ, and wherever they went, they took with them the abominable persuasion that themselves were Christ.

9 Finally, judgment was accomplished upon those who dwelt farther away in the WESTERN QUARTER, upon the mountains there, and who are meant by the woman sitting upon the scarlet beast, who had seven heads which are seven mountains (of whom also something is related above at n. 58). Their mountains too were seen, of which some were open in the centre, and the huge aperture wound around into a spire, into which those on the mountains were cast. Other mountains were torn up by their foundations, and turned upside down, so that what had been the summit became the base; those who were thence in the plains were inundated as with a deluge, and covered over; but those who were among them from other quarters were cast into gulfs. The things now related, however, are only a small part of those I saw; more will be given in the Explanation of the Apocalypse. They were brought about and thoroughly accomplished in the beginning of the year 1757.

10 As regards the gulfs into which all [the Babylonians] were cast, except those who were cast into the black sea, they are many in number. Four of them were discovered to me; one great gulf in the southern quarter, to the east there; another in the western quarter, to the south; a third in the western quarter, to the north there; a fourth still further in the angle between the west and the north: the gulfs and the sea are their hells. These were seen, but in addition to these there are many more, which were not seen; for the hells of the Babylonish people are distinct according to the various profanations of spiritual things pertaining to the good and the truth of the Church.

62. Thus was the spiritual world now freed from such spirits, and the angels rejoiced on account of its liberation from them,

because those who were of Babylon infested and seduced whomsoever they could, and here more than in the world, their cunning being more mischievous here, because then they are spirits, and in the spirit of each all his wickedness is hidden; for it is the spirit of a man which thinks, wills, intends, and devises. Many of them were examined, and it was found that they had no belief whatever, and that the abominable lust of seducing, the rich for the sake of their riches, and the poor for the sake of dominion, was rooted in their minds; and that they kept all men in the densest ignorance for that end; and so blocked up the way to light, thus to heaven: for the way to light and to heaven is obstructed, when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, weakened, and taken away.

63. *That those of them who were preserved were in the affection of truth from good.* Those of the Papal nation who lived piously, and were in good, although not in truths, and still from affection desired to know truths, were taken out and carried into a certain region, in front in the western quarter, near the north, and dwellings were given to them there, and societies of them instituted, and afterwards priests from the Reformed were sent to them, who instructed them from the Word, and as they are instructed, they are received into heaven.

64. *Of the state of those hereafter who come hence from the earth.* Since the Last Judgment is now accomplished, and all things are by means of it reduced into order by the Lord, and since all who were inwardly good have been taken into heaven, and all who are inwardly evil cast into hell, it is no longer permitted them, as heretofore, to form societies below heaven and above hell, or to have anything in common with other spirits, but as soon as they come thither, which takes place at the death of each, they are completely separated, and after passing a certain time in the world of spirits, they are carried to their own places. They therefore who profane holy things, that is, who claim for themselves the power of opening and shutting heaven, and of remitting sins—which are powers belonging to the Lord alone—and who place Papal bulls on an equality with the Word, and have dominion for an end, are henceforth carried away into that black sea, or into those gulfs, where the hells of profaners are. But it was declared to me from heaven, that those of that religion who are of such a nature, have no regard for the life after death, because they deny it in heart, but solely for the life in the world; and that hence they care not a straw for this lot of theirs after death, which yet is to endure to eternity, but laugh at it, as a thing of nought.

## THE FORMER HEAVEN, AND ITS ABOLITION.

65. It is said in the Apoccalypse: *I saw a great throne, and One sitting upon it, from whose face the earth and the heaven fled away, and their place was not found* (xx. 11). And afterwards: *I saw a new heaven and a new earth; the first heaven and the first earth had passed away* (xx. 1). That by the new heaven and the new earth, and by the passing away of the former heaven and the former earth, are not meant the visible heaven or the earth we inhabit, but an angelic heaven and the Church, was shown above in the first article, and also in those which follow it. For the Word in itself is spiritual, and therefore treats of spiritual things; spiritual things being those which pertain to heaven and the Church; these are expounded by natural things in the sense of the letter, because natural things serve as a basis for spiritual things, and the Word without such a basis would not be a Divine work, because it would not be complete. The natural, which is the ultimate in Divine order, completes, and makes the interiors, which are spiritual and celestial, to subsist upon it, as a house upon its foundation.

<sup>2</sup> Now whereas man has thought of the contents of the Word from a natural and not from a spiritual [idea], therefore, by the heaven and the earth, in these passages and also in others, they have understood none other than the sky and earth which exist in the world of nature; hence it is that everyone expects the passing away and destruction of these, and then too a creation of new ones. But lest these should be expected everlastingly, and from age to age in vain, the spiritual sense of the Word has been opened, that thus it may be known what is meant by much in the Word, which, when thought of naturally, does not enter the understanding, and, at the same time, what is understood by the heaven and the earth which will pass away.

66. But before showing what is meant by the first heaven and the first earth, it ought to be known, that by the first heaven is not meant the heaven formed of those who have become angels from the first creation of the world to the present time, as that heaven is abiding, and endures to eternity; for all who enter heaven are under the Lord's protection, and him who has once been received by the Lord, none can pluck away.

But by the first heaven is meant one which was composed of others besides those who have become angels, and for the most part of those who could not become angels. Who they were, and what, shall be told in the following pages. This is the heaven, of which it is said, that it passed away. It is called heaven, because they who were in it, lived on high, in societies upon rocks and mountains, and in delights like natural delights, but never in any that were spiritual; for many who depart from the earth into the spiritual world, believe themselves to be in heaven, when they are on high, and in heavenly joy, when they are in delights of the nature of those in which they were in the world. Hence it was called heaven, but “the first heaven which passed away.”

67. It is further to be borne in mind, that this heaven which is called the first, did not consist of any who had lived before the Lord's Coming into the world, but that all who composed it lived after His Coming, for (as was shown above, n. 33–38) a last judgment is effected at the end of every church, the former heaven being then abolished, and a new heaven created or formed; for all who led an outwardly moral life, and lived in piety and sanctity that was external, although not internal, were tolerated from the beginning to the end of the Church, and this so long as the internals which belong to the thoughts and intentions could be held in bonds by the laws of society, civil and moral; but at the end of the Church their internals are unveiled, and judgment is then effected upon them. Hence it is, that a last judgment was effected upon the inhabitants of this planet twice before, and now is, for the third time (see above, n. 46); thus also twice before a heaven and earth passed away, and a new heaven and a new earth were created; for the heaven and the earth denote the Church in both (as was shown above, nos. 1–5). Hence it is evident, that the new heaven and the new earth mentioned in the prophets of the Old Testament, are not that new heaven and new earth mentioned in the Apocalypse, but that the former existed from the Lord when He was in the world, and that the latter exists from Him now. Concerning the former, it is thus written in the prophets of the Old Testament: *Behold I am about to create a new heaven and a new earth; neither shall the former be remembered* (Isa. lxxv. 17). And in another place: *I am about to make a new heaven and a new earth* (Isa. lxxvi. 22); besides what is said in Daniel.

68. Since the first heaven which passed away is the subject now treated of, and since no one knows anything concerning it, I will describe it in order:—

I. *Of whom the first heaven consisted.*

II. *What was the nature of it.*

III. *How it passed away.*

69. *Of whom the first heaven consisted.* The first heaven was composed of all upon whom the Last Judgment was effected, for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits (concerning which world see the work on *Heaven and Hell*, n. 421–520), nor upon any who were still living [on earth], but solely upon those who had made to themselves the likeness of a heaven, the greater part of whom were on mountains and rocks; these also were they whom the Lord meant by the goats, which He placed on the left (Matt. xxv. 32, 33, and following verses). Hence it may appear, that the first heaven existed, not merely from Christians, but also from Mahometans and Gentiles, who had all formed to themselves such heavens in their own places.

2 What manner of men they were shall be told in few words. They were those who had lived in the world in outward sanctity, but yet in no internal sanctity; who had been just and sincere for the sake of civil and moral laws, but not for the sake of Divine laws, thus who had been external or natural, but not internal or spiritual men; who also had been in the doctrinals of the Church, and able to teach them, although their lives had not been according to them; who also had filled various offices, and performed uses, but not for the sake of uses. These, and all throughout the whole world who were like them, and who had lived after the Lord's Coming, constituted the first heaven. This heaven therefore was such as is the world and the Church upon earth from those who do good, not because it is good, but because they fear the laws, and the loss of fame, honour, and gain; they who do good from no other origin, do not fear God, but men, and are destitute of conscience.

3 In the first heaven of the Reformed, there was a large proportion of spirits, who believed that man is saved by faith alone, and had not lived the life of faith, which is charity; and who had loved much to be seen of men. In all these spirits, so long as they were associated together, the interiors were closed, that they might not appear, but when the Last Judgment was at hand, they were opened; and it was then found that inwardly they were taken possession of by evils and falsities of every kind, and that they were against the Divine, and were actually in hell: for every one after death is immediately bound to his like, the good to their like in heaven, but the evil to their like in hell, yet they do not go to them before the interiors are unveiled; in the meantime they can consociate with those who resemble them in externals.

4 But it is to be noted, that all who were inwardly good or spiritual, had been separated from them, and elevated into



heaven, and that all who were outwardly, as well as inwardly, evil, had also been separated from them, and cast into hell; and this from the time immediately succeeding the Lord's Advent, down to the last time, when the judgment was; and that those only were left, to form societies among themselves, who constituted the first heaven, and who were of the kind above described.

70. There were many reasons why such societies, or such heavens, were tolerated. The principal reason was, that by external sanctity, by external sincerity and justice, they were conjoined with the simple good, who were either in the ultimate heaven, or still in the world of spirits and not yet introduced into heaven. For in the spiritual world, there is a communication, and thence a conjunction, of all with their like; and the simple good, who are in the ultimate of heaven, and in the world of spirits, look principally to externals, yet are not inwardly evil; wherefore if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates: and yet it is the ultimate, upon which the higher heaven subsists, as upon its own basis.

That these spirits were tolerated until the last time on this<sup>2</sup> account, the Lord teaches in the following words: *The servants of the householder came and said unto him, Didst thou not sow good seed in thy field, whence then are the tares? and they said, Wilt thou then that we go and gather them up? but he said, Nay, lest, in gathering the tares, ye root up also the wheat with them; let both therefore grow together until the harvest, and at the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into barns. He that sowed the good seed, is the Son of Man; the field is the world; the good seed are the sons of the kingdom, the tares are the sons of evil; the harvest is the consummation of the age: as therefore the tares are gathered together, and burnt with fire, so shall it be in the consummation of this age* (Matt. xiii. 27-30, 37-40). The consummation of this age, denotes the last time of the Church; the tares denote those who are inwardly evil; the wheat, those who are inwardly good; the gathering the former together, and the binding them in bundles to burn, denote the Last Judgment (*q*).

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FROM THE ARCANA CÆLESTIA.

(*q*) That bundles in the Word signify the arrangement of the truths and falsities with man, into series, thus also of the men in whom truths and falsities are, n. 4686, 4687, 5339, 5530, 7408, 10303.

That the Son of Man denotes the Lord as to Divine Truth, n. 1729, 1733, 2159, 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9087.

That sons denote the affections of truth from good, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807; therefore, the sons of the kingdom denote those

3 The like is understood in the same chapter by the Lord's parable of the fishes of every kind, which were gathered together, and the good placed in vessels, but the bad cast away; of which it is also said: *So shall it be in the consummation of the age; the angels shall go forth, and separate the evil from the midst of the righteous* (vers. 47-49). They are compared to fishes, because fishes, in the spiritual sense of the Word, signify natural and external men, both good and evil; what the just signify may be seen below (*r*).

71. *What was the nature of the first heaven*, may be concluded from the things already said of it; as also from this, that they who are not spiritual by an acknowledgment of the Divine, by a life of good, and by an affection for truth, and still appear as spiritual by external sanctity, by conversations concerning Divine things, and by uprightness for the sake of themselves and the world, rush into the abominations which accord with their lusts, when they are left to their own internals; for nothing withholds them, neither fear of God, nor faith, nor conscience. Hence it was, that as soon as they who were in the first heaven were let into their own interiors, they were seen conjoined with the hells.

72. *How the first heaven passed away* was described before, in treating of the Last Judgment upon the Mahometans and Gentiles (n. 50, 51); and upon the Papists (n. 61-63), since they also in their own places were constituents of the first heaven. Something remains to be said of the Last Judgment upon the Reformed, who are also called Protestants and Gospellers, or of the manner in which the first heaven composed of them passed away; for, as was said above, judgment was effected only

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who are in the affections of truth from good; and the sons of evil, those who are in the affections of falsity from evil; whence the latter are called tares, and the former good seed; for tares signify falsity from evil, and good seed, truth from good; that the seed of the field denotes truth from good, in man, from the Lord, n. 1940, 3038, 3310, 3373, 10248, 10249.

That seed in the opposite sense denotes falsity from evil, n. 10248.

That the seed of the field also denotes the nourishment of the mind by Divine Truth from the Word, and that sowing denotes instruction, n. 6158, 9272.

That the consummation of the age denotes the last time of the Church, n. 4535, 10622.

(*r*) That fishes, in the spiritual sense of the Word, signify scientifics, which belong to the natural or external man, and hence also natural or external men, both evil and good, n. 40, 991.

That animals of every kind correspond to such things as are in man, n. 45, 46, 246, 714, 916, 719, 2179, 2180, 3519, 9280, 10609.

That, in the Word, those to whom the Lord's righteousness and merit are attributed, are called just; but those, unjust to whom self-righteousness and self-merit are attributed, n. 3648, 5069, 9263.

upon those of whom the first heaven consisted. After being visited, and let into their own interiors, they were separated and divided into classes according to evils and the falsities therefrom, and according to falsities and their derivative evils, and were cast into hells corresponding with their loves. Their hells surrounded the middle region on all sides, for the Reformed were in the middle, the Papists around them, the Mahometans around the Papists, and the Gentiles in the outmost circuit (see n. 48). Those who were not cast into hells, were cast out into deserts; but there were some who were sent down to the plains in the southern and northern quarters, to form societies there, and be instructed and prepared for heaven; these are they who were preserved. But how all these things were accomplished, cannot be minutely described in this place, for the judgment upon the Reformed lasted a very long time, and was effected by successive changes. Now since many things worthy of mention were then heard and seen, I will set them forth in their own order in the Explanation of the Apocalypse.

## THE STATE OF THE WORLD AND OF THE CHURCH HEREAFTER.

73. THE state of the world hereafter will be precisely similar to what it has been hitherto ; for this great change which has been effected in the spiritual world, does not induce any change in the natural world as to the outward form ; so that hereafter there will be affairs of states, there will be peace, treaties, and wars, and other things that belong to societies, in general and particular, equally as before. The Lord's saying, that *in the last times there will be wars, and that nation will then rise against nation, and kingdom against kingdom, and that there will be famines, pestilences, and earthquakes in divers places* (Matt. xxiv. 6, 7), does not signify such things in the natural world, but things corresponding to them in the spiritual world ; for the Word in its prophecies does not treat of the kingdoms on earth, or of the nations there, consequently not of their wars, nor of famine, pestilence, and earthquakes there, but of such things as correspond to them in the spiritual world. What these things are, has been explained in the *Arcana Coelestia*, from which a collection of passages on the subject may be seen below (s).

<sup>2</sup> But as for the state of the Church, this it is which will be dissimilar hereafter ; it will be similar indeed as to outward appearance, but dissimilar as to internal. To outward appearance there will be divided Churches as before, their doctrines will be taught as heretofore, and there will in like manner be religions

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### FROM THE ARCANAE COELESTIA.

(s) That wars in the Word signify spiritual combats, n. 1659, 1664, 8295, 10455.

That hence all the arms of war, as the bow, the sword, the shield, signify something of spiritual combat, n. 1788, 2686.

That kingdoms signify Churches as to truths and as to falsities, n. 1672, 2547.

That nations signify those in the Church, who are in goods, and those who are in evils, n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 7830, 8054, 8317, 9320, 9327.

That famine signifies a lack of the knowledges of good and truth, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893 ; that it also signifies the desolation of the Church, n. 5279, 5415, 5576, 6110, 6144, 7102.

That pestilence signifies the vastation and consummation of good and truth, n. 7102, 7505, 7507, 7511.

That earthquakes signify changes of the state of the Church, n. 3355.

among the Gentiles. But the man of the Church will hereafter be in a freer state of thought respecting matters of faith, thus respecting the spiritual things relating to heaven, because spiritual liberty has been restored. For all things in the heavens and in the hells are now reduced to order, and all thought which entertains or opposes Divine things flows in from them,—from the heavens, all that is in harmony with Divine things; and from the hells, all that is opposed to them. But a man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing about spiritual liberty or influx: nevertheless it is perceived in heaven, and also by man himself after his death. Because spiritual liberty has been restored to man, the spiritual sense of the Word is now unfolded, and by means of it interior Divine Truths are revealed; for in his former state man would not have understood them, and he who would have understood them, would have profaned them. That man possesses liberty by means of the equilibrium between heaven and hell, and that man cannot be reformed except in freedom, may be seen in the work on *Heaven and Hell* (n. 597 at the end).

74. I have spoken various times with the angels, concerning the state of the Church hereafter. They said, that things to come they know not, for the knowledge of things to come belongs to the Lord alone; but that they do know that the slavery and captivity in which the man of the Church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it; but that still they have slender hope of the men of the Christian Church, but much of some nation far-distant from the Christian world, and therefore removed from infesters, which nation is such, that it is capable of receiving spiritual light, and of becoming a celestial-spiritual man; and they said, that at this day interior Divine Truths are revealed in that nation, and are also received in spiritual faith, that is, in life and heart, and that it worships the Lord.



CONTINUATION CONCERNING  
THE LAST JUDGMENT





## THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

1. IN the former small work on *The Last Judgment*, the following subjects were treated of: That the destruction of the world is not meant by the day of the Last Judgment, n. 1-5. That the procreations of the human race will not cease, n. 6-13. That heaven and hell are from mankind, n. 14-22. That all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, n. 23-27. That the Last Judgment must be where all are together, thus in the spiritual world, and not upon earth, n. 28-32. That the Last Judgment takes place when there is the end of the Church; and that the end of the Church is, when there is no faith, because there is no charity, n. 33-39. That all the things which are foretold in the Apocalypse, are at this day fulfilled, n. 40-44. That the Last Judgment has been accomplished, n. 45-52. The Babylon and its destruction, n. 53-64. The former heaven and its abolition, n. 65-72. The state of the world and of the Church hereafter, n. 73-74.

2. The subject of the Last Judgment is continued, chiefly that it may be known what the state of the world and the Church was before the Last Judgment, and what the state of the world and the Church has become since; and also, how the Last Judgment was accomplished upon the Reformed.

3. It is a common opinion in the Christian world, that the whole heaven which is seen with the eyes, and the whole earth which is inhabited by men, will perish at the day of the Last Judgment, and that a new heaven and a new earth will stand forth in their stead; and that then the souls of men will regain their bodies, and that thus a man will be a man as before. This opinion has become a matter of faith, because the Word has not been understood otherwise than according to the sense of its letter; nor could it be understood otherwise, until its spiritual sense was uncovered: and also, because there is a widespread belief, that the soul is only a breath exhaled by man, and that spirits, and likewise angels, are of the substance of the wind. Whilst there was no greater amount of understanding concerning souls, and concerning spirits and angels, the Last Judgment could not be thought of in any other manner. But when it comes to

be understood, that a man is a man after death, just as he was a man in the world, with the sole difference, that then he is clothed with a spiritual, and not as before with a natural body; and that the spiritual body appears exactly the same before those who are spiritual, as the natural body appears before those who are natural,—it may then also come to be understood, that the Last Judgment will not be in the natural world, but in the spiritual world; for in this world all the men are together who were ever born and have died.

4. When this is understood, then may the paradoxes be dissipated, which man would otherwise entertain respecting the state of souls after death, respecting their reunion with putrid corpses, and the destruction of the created universe, thus concerning the Last Judgment. The paradoxes he would entertain respecting the state of souls after death, are these: That man was then like an exhalation, or like wind, or like ether, or floating in the air, or permanent in no place, but somewhere (*in Ubi*) that they call *Pu*: and that he saw nothing, because he had no eyes; heard nothing, because he had no ears: spoke nothing, because he had no mouth; thus that he was blind, deaf, and dumb; and that he was continually longing, which cannot be otherwise than sorrowful, to regain those functions of the soul, from which every delight of his life proceeds, at the day of the Last Judgment: also, that the souls of all who have lived since the first creation, were in the same wretched state, and that the men who lived fifty or sixty ages ago, likewise still floated in the air, or remained in some unknown place (*Pu*), and awaited the Judgment; with other lamentable things.

5. I pass over paradoxes similar to, and equally numerous with, these, which the man, who knows not that he is a man after death as before it, must entertain concerning the destruction of the universe. But he who does know, that a man, after death, is not an exhalation or a wind, but a spirit, and, if he has lived well, an angel in heaven, and that spirits and angels are men in a perfect form, then he may think understandingly respecting the state of men after death, and respecting the Last Judgment; and not from a faith separate from the understanding, from which mere traditions issue: and may also from his understanding with certainty conclude, that the Last Judgment, which is predicted in the Word, will not come to pass in the natural world, but in the spiritual world, where all are together; and then, that the Last Judgment, when it does take place, must be revealed, for the sake of the belief in the Word.

6. Put away from you the idea of the soul as being an exhalation, and then think of your own state, or of the state of

your friends, or of the state of your children after death. Will you not think that you will be a living man, and they likewise? And because without the senses, there is no life given which is life, you cannot think otherwise than that they also see, hear, and speak; which also accords with the inscriptions of those who erect monuments over deceased relations, and who place them in heaven among the angels, in white garments, and in paradises. But if afterwards you relapse into the idea, that the soul is an exhalation, and has no sensitive life until after the Last Judgment, can you help being distracted when you think, What shall I be, and where in the meantime? Shall I float in the air, or remain in some unknown place (*Pu*)? Yet the preacher has taught, that after death I shall come among the blessed, if I have believed well, and lived well. You may believe then—as is the truth—that you are a man after death as before it, with the difference only, that exists between the Natural and the Spiritual. Thus also do all those think who are believers in eternal life, and know nothing of this hypothetic tradition respecting the soul.

7. From what has been said already, it may appear, that the Last Judgment cannot take place in the natural world, but in the spiritual world. That it also has taken place there, may be seen from the things related of it from sight, in the former small work concerning *The Last Judgment* (n. 45-72), and, still further, from the following particulars, about to be related from sight, respecting the Judgment upon the Reformed. He who attends, may also see it, from the new things which are now revealed concerning heaven, the Word, and the Church. What man can draw such things from himself?

## THE STATE OF THE WORLD AND OF THE CHURCH BEFORE THE LAST JUDGMENT, AND AFTER IT.

8. THAT the Last Judgment has been accomplished in the spiritual world, may appear from what has now been said above: but yet that anything may be known concerning the state of the world and the Church before and after it, the following points require to be thoroughly known.

I. *What is meant by the former heaven and the former earth which passed away (Apoc. xxi. 1).*

II. *Who, and what manner of men, those in the former heaven, and in the former earth, were.*

III. *That before the Last Judgment was effected upon them, much of the communication between heaven and the world, therefore also between the Lord and the Church, was intercepted.*

IV. *That after the Last Judgment the communication was restored.*

V. *That hence it is, that after the Last Judgment, and not sooner, revelations were made for the New Church.*

VI. *That the state of the world and of the Church before the Last Judgment was as evening and night; but after it, as morning and day.*

9. I. *What is meant by the former heaven and the former earth which passed away, mentioned in the Apocalypse (xxi. 1).* By the former heaven, and by the former earth, in this passage, is not meant the heaven visible to the eyes of men in the world, and the earth inhabited by men; nor is there meant the former heaven, in which dwell all those who, since the first creation, have lived well. But congregations of spirits are meant, who have made for themselves seeming heavens between heaven and hell: and inasmuch as all spirits and angels inhabit lands, as well as men, therefore these are understood by the former heaven and the former earth. The passing away of that heaven and that earth was seen, and from the things seen it was described in the small work on *The Last Judgment* (n. 45-72).

10. II. *Who, and what manner of men, those in the former heaven, and in the former earth, were,* was described in the small work on *The Last Judgment*; but inasmuch as on a knowledge of who and what they were, depends the understanding of what follows, something shall also be told here

concerning them. All those who gathered themselves together underneath heaven, and in various places formed for themselves seeming heavens, which they also called heavens, were conjoined with the angels of the ultimate heaven, but only as to externals, and not as to internals. For the most part they were the goats and those akin to them, who are referred to in Matthew (xxv. 41–46); who, indeed, in the world had not done evils, for, morally, they had lived well; but they had not done goods from a good origin, for they had separated faith from charity, and hence had not regarded evils as sins. These, because they had in externals lived as Christians, were conjoined with the angels of the ultimate heaven, who were like them in externals, but unlike them in internals; they being the sheep, and in faith, but in the faith of charity. On account of this conjunction they were necessarily tolerated; for their separation before the Last Judgment, would have brought injury upon those who were in the ultimate heaven, who would have been drawn into destruction with them. This is what the Lord foretold in Matthew: *Jesus spake a parable: The kingdom of the heavens is like unto a man who sowed good seed in his field: but while men slept, his enemy came, and sowed tares, and went away: when the blade was sprung up, and brought forth fruit, then appeared the tares also: so the servants of the householder coming, said unto him, Master, didst not thou sow good seed in thy field? Whence then are the tares? Wilt thou then that we go and gather them up? But he said, Nay, lest in gathering the tares, ye root up also the wheat with them: let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into the barn. He who sowed the good seed, is the Son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of evil; the harvest is the consummation of the age: as therefore the tares are gathered together, and burned, so shall it be in the consummation of the age (xiii. 24–30, 37–40).* The consummation of the age denotes the last time of the Church; the tares denote those who are inwardly evil; the wheat denotes those who are inwardly good; the gathering of the former into bundles to burn, denotes the Last Judgment upon them; [the care] lest a separation before the Last Judgment should bring ruin upon the good, is meant by, lest in gathering the tares you at the same time root up the wheat with them: let both grow until the harvest.

11. III. *That before the Last Judgment was effected upon them, much of the communication between heaven and the world, thus between the Lord and the Church, was intercepted.* All enlightenment comes to man from the Lord through heaven, and enters by an internal way. So long as there were congregations of

such spirits between heaven and the world, or between the Lord and the Church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed, and its light arrested, by the moon coming between. If, therefore, anything had been revealed then by the Lord, it would either not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now since all these interposing congregations were dissipated by the Last Judgment, it is evident, IV. *That the communication between heaven and the world, or between the Lord and the Church, has been restored.*

12. V. *Hence it is, that after the Last Judgment was accomplished, and not sooner, revelations were made for the New Church.* For since communication has been restored by the Last Judgment, man is able to be enlightened and reformed: that is, to understand the Divine Truth of the Word, to receive it when understood, and to retain it when received, for the interposing obstacles are removed; and therefore John, after the former heaven and the former earth had passed away, says that he: *Saw a new heaven and a new earth, and then, the holy city Jerusalem, descending from God out of heaven, prepared as a bride in the presence of her husband; and heard One sitting upon the throne, say, Behold I make all things new* (Apoc. xxi. 1, 2, 5). That the Church is meant by Jerusalem, may be seen in the *Doctrine concerning the Lord* (n. 62-64); and concerning the new things thereof (n. 65 of the same work).

13. VI. *That the state of the world and the Church before the Last Judgment was as evening and night, but after it, as morning and day.* When the light of truth does not appear, and the truth is not received, the state of the Church in the world is like evening and night (that there was such a state before the Last Judgment, may appear from what is said above, n. 11): but when the light of truth appears, and the truth is received, the state of the Church in the world is like morning and day. Hence it is, that these two states of the Church are called in the Word, evening and morning, and night and day, as in these passages: *The Holy One said unto me, Until the evening and the morning be two thousand three hundred; then the holy thing shall be justified* (Dan. viii. 14). *The vision of the evening and the morning is truth* (Dan. viii. 26). *There shall be one day, which is known to Jehorah, neither day nor night, for about the time of evening there shall be light* (Zech. xiv. 7). *One crying unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night* (Isa. xxi. 11, 12). Concerning the last time of the Church, Jesus said: *Watch, for*

*ye know not when the Lord of the house will come, whether at evening, at midnight, at cock-crowing, or in the morning* (Mark xiii. 35). *Jesus said, I must work while it is day; the night cometh, when no one can work* (John ix. 4; and elsewhere, as Isa. xvii. 14; Jer. vi. 4, 5; Ps. xxx. 6; Ps. lxxv. 9; Ps. xc. 6). Since such things are understood by evening and morning, therefore the Lord, in order to fulfil the Word, was also buried in the evening and after that rose again in the morning.

## THE LAST JUDGMENT UPON THE REFORMED.

14. THE former small work on *The Last Judgment* treated of the judgment upon those who are meant by Babylon; also somewhat of the judgment upon the Mahometans, and upon the Gentiles; but not of the judgment upon the Reformed. It was said only, that the Reformed were in the middle, arranged there according to countries; and that the Papists were around them; the Mahometans around these, and again around these the Gentiles and peoples of various religions. The Reformed constituted the middle or centre, because they read the Word, and worshipped the Lord, and hence had the greatest light among them: and spiritual light, proceeding from the Lord as a sun, which [sun] in its essence is Divine Love, extends itself in every direction, and enlightens even those who are in the circumferences around, opening the faculty of understanding truths, in as far as [those there] from their religion can receive. For spiritual light in its essence is Divine Wisdom, and with man it enters into his understanding, as far as, from knowledges received, he has the faculty of perceiving it; and it does not pass through spaces, like the light of the world, but through the affections and perceptions of truth, thus, in an instant, to the last limits of the heavens. From these [affections and perceptions] arise the appearances of spaces in that world (concerning these much may be seen in *The Doctrine concerning the Sacred Scripture*, n. 104–113).

15. But the Last Judgment upon the Reformed shall be described in this order:

I. *Those of the Reformed upon whom the Last Judgment was effected.*

II. *The signs and visitations preceding the Last Judgment.*

III. *How the universal Judgment was effected.*

IV. *The salvation of the Sheep.*

16. I. *Those of the Reformed upon whom the Last Judgment was effected.* The Last Judgment was effected upon those only of the Reformed, who professed in the world a belief in God, read the Word, heard sermons, attended the sacrament of the Supper, and did not neglect the solemnities of Church worship; and yet thought that adulteries, various kinds of theft, lying, revenge, hatred, and the like, were allowable. These, although they pro-



fessed a belief in God, yet account as nothing sins against Him ; they read the Word, and yet made no account of the precepts of life therein ; they heard sermons, and yet they paid no attention to them ; they attended the sacrament of the Supper, and yet did not desist from the evils of their former lives ; they also did not neglect the solemnities of worship, and yet they amended their lives in nothing. Thus they lived as if from religion in their externals, and yet in their internals they had no religion.

These are they who are understood by the dragon in the *Apocalypse* (chap. xii.) ; for it is there said of the dragon, that it was seen in heaven, that it fought with Michael in heaven, and that it drew down the third part of the stars from heaven ; which things are said, because such spirits, by the profession of a belief in God, by reading the Word, and by outward worship, communicated with heaven. The same also are understood by the goats in *Matthew* (chap. xxv.) ; to whom it is not said that they did evils, but that they omitted to do goods ; and all such omit to do goods which are goods, because they do not shun evils as sins, and, although they do not commit them, yet think them allowable, and so commit them in spirit, and also in body when they can.

17. Upon all those of the Reformed the Last Judgment was effected, but not upon those who did not believe in God, who contemned the Word, and rejected from the heart the holy things of the Church, for all these as soon as they went from the natural world into the spiritual world, were cast into hell.

18. All who lived like Christians in externals, and made no account of a Christian life, were outwardly united with the heavens, but inwardly with the hells, and since they could not be torn away instantly from their conjunction with heaven, they were detained in the world of spirits, which is in the middle between heaven and hell, and it was there permitted them to form societies, and to live together as in the world ; and by arts unknown in the world, to cause splendid appearances, and thereby to persuade themselves and others, that they were in heaven ; from the outward appearance, therefore, they called their societies heavens. Those heavens and those earths on which they dwelt, are meant by the former heaven and the former earth, which passed away (*Apoc.* xxi. 1).

19. In the meantime, whilst they remained there, the interiors of their minds were shut, and the exteriors opened ; by which means, their evils, which united them with the hells, were not apparent. But when the Last Judgment was near, their interiors were disclosed, and they then appeared before all, such as they really were ; and since they then acted in unity with

the hells, they were no longer able to simulate a Christian life, but rushed with delight into evils and crimes of every description, and were turned into devils, and further, were seen as such, some black, some fiery, and some livid like corpses: those who were in the pride of self-intelligence, appearing black; those who were in the furious love of ruling over all, appearing fiery; and those who were in the neglect and contempt of truth, appearing livid like corpses. Thus were the scenes of those theatres changed.

20. The Reformed in the [world of spirits which is in the middle between heaven and hell, constitute the inmost of it, or make the centre, and are there arranged according to countries. In this centre the English are in the middle; towards the south and the east are the Dutch; towards the north, the Germans; towards the west and the north, the Swedes; and towards the west, the Danes. But in that centre there are those only, who have lived the life of charity and its faith; there are many societies of such there. Surrounding them are those of the Reformed, who have not led lives of faith and charity: these are they who made seeming heavens to themselves. But there is a different arrangement of all in heaven, and also in hell. The reason why the Reformed there constitute the centre is, because the Word is read, and the Lord also worshipped, among them, in consequence of which, the light is greatest where they are; and thence, as from a centre, this light is propagated to, and enlightens, all the circumferences. For the light in which spirits and angels are, proceeds from the Lord as a Sun, and this Sun, in its essence, is Divine Love, and the light proceeding from it, in its essence, is Divine Wisdom: whence comes everything spiritual belonging to that world. Concerning the Lord as the Sun of the spiritual world, and concerning the light and heat therefrom, see the work on *Heaven and Hell* (n. 116–140).

21. Every arrangement of the societies in that world, is an arrangement according to the differences of the love. The reason is, that love is the life of man, and the Lord, who is Divine Love Itself, arranges them according to its reception; and the differences of the loves are innumerable, and known to no one, but the Lord alone. He so conjoins the societies, that they all lead, as it were, a man's one life; the societies of the heavens, one life of celestial and spiritual love; the societies of the hells, one life of diabolical and infernal love; the heavens and the hells He conjoins by oppositions. On account of this arrangement, every man after death, goes into the society of his own love, and cannot go to any other, for his love opposes it. Hence it is, that they who are in spiritual love are in heaven, but that they

who are only in natural love are in hell. Spiritual love is imparted by a life of charity alone, and natural love remains natural, if a life of charity is omitted; and natural love, if it is not subjected to spiritual love, is opposed to it.

22. From these particulars it may appear, upon whom of the Reformed, the judgment was effected;—that it was not upon those who were in the centre, but upon those who were around it; who from external morality, as was said above, appeared outwardly as Christians, while inwardly they were not Christians, because they were destitute of spiritual life.

23. *The Signs and Visitations preceeding the Last Judgment.* There was seen, as it were, a stormy cloud upon those who had formed to themselves seeming heavens, which appearance resulted from the Lord's presence in the angelic heavens above them, especially from His presence in the ultimate heaven, lest any of the angels of that heaven, in consequence of conjunction with these spirits, should be carried away and perish with them. The higher heavens moreover were brought down nearer to them, by means of which, the interiors of those upon whom the judgment was about to come, were disclosed; on which disclosure, they appeared no longer like moral Christians, as before, but like demons; in tumults, and in mutual strife, about God, the Lord, the Word, faith, and the Church; and because their concupiscences for evils were also then let loose, they rejected all these subjects with contempt and ridicule, and rushed into every kind of enormity. Thus the state of those heavenly inhabitants was changed. Then, at the same time, all their splendid appearances, which they had made to themselves by arts unknown in the world, vanished away; their palaces were turned into vile huts; their gardens into stagnant pools; their temples into heaps of rubbish; and the very hills upon which they dwelt into mounds of gravel, and into other like things, which corresponded to their depraved dispositions and lusts. For all the visible things of the spiritual world are the correspondences of the affections of spirits and angels. These were the signs of the coming judgment.

24. As the unclosing of the interiors increased, so the order among the inhabitants was changed and inverted. Those who were most potent in reasonings against the holy things of the Church, rushed into the middle, and seized the dominion; and the rest, who were less potent in reasonings, receded to the circumferences, and acknowledged those who were in the middle, as their protecting angels. Thus they banded themselves into the form of hell.

25. These changes of their state were accompanied by various

concussions of their dwellings and lands; which were followed by earthquakes, mighty according to their perversities. Here and there, too, gaps were made towards the hells which were under them, and a communication was thus opened with them: there were then seen exhalations arising, as of smoke mingled with sparks of fire. These also were signs which preceded, and are understood by the Lord's words concerning the consummation of the age, and the Last Judgment then, in the Evangelists: "*Nation shall be stirred up against nation: there shall be great earthquakes in divers places; signs also from heaven, terrible and great. And there shall be distress of nations, the sea and the salt water roaring.*"

26. Visitations also were made by angels; for before any ill-constituted (*male sarta*) society perishes, visitation always precedes. The angels exhorted them to desist; and if they did not, denounced destruction upon them. At the same time they sought out, and separated, any good spirits who were intermingled with them. But the multitude, excited by their leaders, reviled the angels, and rushed in to drag them into some public place, and to treat them in an abominable manner; just indeed as was done in Sodom. Most of these spirits were [professors] of faith separated from charity; and there were even some among them, who professed charity, and yet led wicked lives.

27. III. *How the Universal Judgment was effected.* Since the visitations and signs announcing the coming judgment could not turn away their minds from abominable practices, and from seditious plottings against those who acknowledged the Lord as the God of heaven and earth, held the Word sacred, and led a life of charity, therefore the Last Judgment came upon them. It was thus effected.

28. The Lord was seen in a bright cloud with angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering together of the good from every quarter. For the Lord does not bring destruction upon any one, but only protects His own, and draws them away from communication with the wicked: this accomplished, the wicked come into their own concupiscences, by which they are impelled into every kind of abomination. Then all who were about to perish, were seen together as a great dragon, with its tail extended in a curve, and elevated towards heaven, bending itself about on high in various directions, as though it would destroy heaven, and draw it down; but the attempt was vain, for the tail was cast down, and the dragon, which also appeared elevated, sank beneath. It was granted me to see this representation, that I

might know and make known who are understood by the dragon in the Apocalypse; namely, that the dragon means all who read the Word, hear sermons, and perform the rites of the Church, but who make no account of the concupiscences of evil which beset them, and inwardly meditate thefts and frauds, adulteries, and obscenities, hatred and revenge, lies and blasphemies; and who thus live like devils in spirit, and like angels in body. These constituted the dragon itself, but the tail was composed of those who, in the world, had lived in faith separated from charity, and were like the former in regard to their thoughts and intentions.

29. Then I saw some of the rocks they inhabited subsiding to the lowest depths (*ima*); some transported to a great distance; some cleft in the middle, and those who were on them cast down through the openings; others inundated as with a deluge; and many collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into whirlpools, marshes, stagnant waters, and deserts, which were so many hells. The rest who were not upon rocks, but scattered here and there, and who yet were in similar evils, fled affrighted to the Papists, Mahometans, and Gentiles, and professed their religions, which they could do without any disturbance of mind, inasmuch as they had no religion at all; but still, lest they should seduce these spirits also, they were driven away, and thrust down to their own companions in the hells. This is a general description of their destruction; the particulars, which I saw, are too numerous to be here described.

30. *The salvation of the Sheep.* After the Last Judgment was accomplished, there was then joy in heaven, and also light in the world of spirits, such as there was not before. The kind of joy there was in heaven, after the dragon was cast down, is described in the Apocalypse (xii. 10-12); and there was light in the world of spirits, because the infernal societies had been interposed, like clouds which darken the earth. A similar light also then arose in men in the world, from which they had new enlightenment.

31. I then saw angelic spirits, in great numbers, rising from below (*ex inferis*), and elevated into heaven. They were the sheep, there reserved and guarded by the Lord for ages back, lest they should come into the malignant sphere flowing forth from the dragonists, and their charity be suffocated. These are they, who are understood in the Word by those who went forth from the sepulchres; also, by the souls of those slain for the testimony of Jesus, who were watching; and by those who are of the first resurrection.



CONTINUATION CONCERNING  
THE SPIRITUAL WORLD





## THE SPIRITUAL WORLD.

32. THE spiritual world has been treated of in a separate work on *Heaven and Hell*, in which many particulars of that world are described; and since every man enters that world after death, his state then is also described there. It has been commonly known, that a man will live after death, because he is born a man, and created in the image of God, and because the Lord, in His Word, teaches it; but the nature of his future life has hitherto been unknown. It has been believed that he was then a soul, of which the only idea conceived was, that it resembled air or ether, in which something cogitative resided, without such sight as belongs to the eye, without such hearing as belongs to the ear, and without such speech as belongs to the mouth. And yet a man is equally a man after death; and so much a man, that he knows no other than that he is still in the former world; he sees, hears, and speaks, as in the former world; he walks, runs, and sits, as in the former world; he eats and drinks as in the former world; he sleeps and awakens as in the former world; he enjoys the conjugal delight as in the former world; in a word, he is a man, as to each and all things; from which it is evident, that death is but a continuation of life, and a mere passage.

33. There are many causes of man's ignorance of this his state after death; one of which is, that he could not be enlightened, so little faith had he in the immortality of the soul; as may appear from many, even of the learned, who believe themselves to be similar to the beasts, and only more perfect than they, in having the faculty of speech; thus denying the life after death in their hearts, although they admit it with their mouths. This way of thinking of theirs has made them so sensual, that they cannot believe that a man is a man after death, because they do not see him with their eyes, for they say, How can a soul be a man? It is otherwise with those who believe they will live after death; their interior thought is, that they shall go to heaven, enjoy delights with the angels, see heavenly paradises, and stand before the Lord in white garments, besides other things. This is their interior thought; their exterior thought may possibly wander from it, when they think of the soul, from the hypothesis of the learned.

34. That a man is equally a man after death, although he is not apparent to the eyes, may appear from the angels seen by Abraham, Gideon, Daniel, and other prophets; from the angels seen in the Lord's sepulchre, and afterwards, many times, by John in the Apocalypse; especially from the Lord Himself, who showed His disciples that He was a man, by touch, and by eating, and yet became invisible before their eyes. The reason why they saw Him was, because the eyes of their spirits were then opened; and when these eyes are opened, the things in the spiritual world appear as clearly as the things in the natural world.

35. Since it has pleased the Lord to open for me the eyes of my spirit, and to keep them open now for nineteen years, it has been granted me to see the things which are in the spiritual world, and also to describe them. I can asseverate, that they are not visions, but were SEEN in all wakefulness.

36. The difference between a man in the natural world, and a man in the spiritual world, is, that the one man is clothed in a spiritual body, but the other in a natural body; and the spiritual man sees the spiritual man, as clearly as the natural man sees the natural man; but the natural man cannot see the spiritual man, nor the spiritual man see the natural man, on account of the difference between the Natural and the Spiritual; what the nature of the difference is, may be described, but not in a few words.

37. From the things seen during so many years, I am able to relate the following:—That there are lands in the spiritual world, just as in the natural world; and that there are hills and mountains, and plains and valleys, also fountains and rivers, lakes and seas; that there are paradises and gardens, and groves and woods; also that there are palaces and houses, and writings and books; and that there are professions and trades, and precious stones, gold and silver; in short, that there are each and all things whatsoever, which exist in the natural world, and that those in the heavens are infinitely more perfect.

38. But the difference in general is this; that all things in the spiritual world, are from a spiritual origin, and consequently, as to their essence, spiritual, for they are from the sun there, which is pure love; and that all things in the natural world, are from a natural origin, and consequently, as to their essence, natural, for they are from the sun there, which is pure fire. Hence, it is, that the spiritual man must be nourished with food from a spiritual origin, as the natural man is with food from a natural origin. More may be seen in the work on *Heaven and Hell*.

## THE ENGLISH IN THE SPIRITUAL WORLD.

39. THERE are two states of thought in a man, an external and an internal state; a man is in the external state in the natural world, and in the internal state in the spiritual world: these states make a one with the good, but they do not make a one with the wicked. What a man's quality is, as to his internal state, is rarely evident in the natural world, because, from his infancy, he has chosen to be moral, and has learned to feign. But his quality clearly appears in the spiritual world; spiritual light reveals it, and besides, a man is then a spirit, and the spirit is the internal man. Now, since it has been granted me to be in that light, and from it to see what the internal is, in the men of various kingdoms, by an intercourse of many years with angels and spirits, it behoves me, from the importance of the subject, to declare what I have seen. I shall here confine myself to saying something of the noble English nation.

40. The more excellent of the English nation, are in the centre of all Christians (see above, n. 20), and they are in the centre, because they have more internal intellectual light. This is not apparent to any one in the natural world, but it is conspicuously so in the spiritual world. This light, they derive from the liberty they enjoy of thinking, and thence of speaking and writing. Among other peoples who have not such liberty, intellectual light is buried, because it has no outlet. This light, however, of itself, is not active, but is rendered active by others, especially by men of reputation and authority among them. As soon as anything is said by these men, or as soon as anything they approve, is read, that light shines forth; and seldom sooner. On this account they have governors placed over them in the spiritual world, and priests of great name for learning and powerful ability given them, whose commands and monitions, from this their natural disposition, they cheerfully obey.

41. They rarely go out of their own society, because they love it, even as, in the world, they loved their native country. Moreover, there is a similarity of disposition among them, in consequence of which, they contract intimacy with friends who are from their own country, and seldom with others; and they mutually minister to each others wants, and love sincerity.

42. There are two great cities similar to London, into which most of the English enter after death: these cities, it was granted me to see, and also to walk through. The middle of the one city answers to that part of the English London, where there is a meeting of merchants, called the Exchange; there dwell the governors. Above that middle is the east; below it is the west: on the right side of it is the south; and on the left side of it is the north.

2 Those who pre-eminently have led a life of charity, dwell in the eastern quarter, where there are magnificent palaces. The wise, among whom there is much splendour, dwell in the southern quarter. Those who foremostly love the liberty of speaking and of writing, dwell in the northern quarter. Those who make profession of faith, dwell in the western quarter; to the right in this quarter, there is an entrance into, and an exit from this city; they who live wickedly are there sent out of it. The priests, who are in the west, and profess faith (as was said above), dare not enter the city through the broad ways, but only through the narrow streets, because no other inhabitants are tolerated in that city, except those who are in the faith of charity.

3 I have heard persons complaining, that the preachers in the west prepare their discourses with such mingled art and eloquence, interweaving unknown in them the doctrine of justification by faith, so that they leave it doubtful whether good should be done or not; they preach intrinsic good, and separate it from extrinsic good, which they sometimes say is meritorious, and therefore not acceptable to God; yet still they call it good, because it is useful. But when those who dwell in the eastern and southern quarters of the city, hear such mystical discourses, they walk out of the temples, and the preachers are afterwards deprived of the priestly office.

43. The other great city similar to London, is not in the Christian centre (see n. 20), but lies beyond it in the north. Those who are inwardly wicked, enter it after death. In the middle of it there is an open communication with hell, by which the inhabitants are absorbed in their turns.

44. I once heard certain of the English clergy conversing together concerning faith alone, and I saw them form a certain image, which represented faith alone. It appeared in obscure light (*lumen*) like a great giant, and in their eyes like a handsome man; but when light from heaven was let in, the upper part of it appeared like a monster, and the lower like a serpent, not unlike the description of Dagon, the idol of the Philistines. When they saw this they abandoned it, and the bystanders cast it into a swamp.

45. It was perceived, from the English who are in the spiritual world, that they have, as it were, a two-fold theology, one from the doctrine of faith, and the other from the doctrine of life; those have the one from the doctrine of faith, who are initiated into the priesthood: and those, the other from the doctrine of life, who are not initiated into the priesthood, and are commonly called the laity. The latter doctrine is avowed in the exhortation which is read in the churches on every Sabbath-day, to those who come to the sacrament of the Supper; and it is there openly declared, that if they do not shun evils as sins, they cast themselves into eternal damnation, and that if they then attend the holy Communion, the devil will enter into them, as he entered into Judas. I have sometimes told the clergy, that this doctrine of life did not agree with their doctrine of faith: they made no reply, but entertained thoughts they dared not utter. You may see this exhortation in *The Doctrine of Life for the New Jerusalem* (n. 5-7).

46. I have often seen a certain Englishman, who became celebrated by a book he published some years ago, in which he attempted to establish a conjunction of faith and charity, by the influx and interior operation of the Holy Spirit. He gave out, that this influx affected man in an inexpressible manner, and without his being conscious of it, but that it did not touch, much less manifestly move his will, or excite his thought, to do anything as of himself, except permissively; the reason being, lest anything of man should at the same time enter into the Divine Providence; also, that thus evils might not appear in the sight of God. He therefore excluded the external exercises of charity from having any concern in salvation, but countenanced them for the sake of the public good. Since his arguments were ingenious, and the snake in the grass was not seen, his book was received as most orthodox.

This author continued to hold the same dogma after his<sup>2</sup> departure from the world, nor could he abandon it, because it was confirmed in him. The angels conversed with him, and told him, that his dogma was not truth, but mere ingenuity, aided by eloquence; and that the truth is, that a man ought to shun evil and do good as of himself, yet with an acknowledgment, that it is from the Lord, and that there is no faith before this is done,—still less is the mere thought, faith, which is called so. And since this was opposed to his dogma, it was permitted him, of his own sagacity, to enquire further, whether any such unknown influx, and internal operation, apart from the external operation of man, is possible. He was then seen to strain his mind, and to wander about (*percurari vias*) in thought, always in the persuasion, that man was no otherwise renewed and saved; but as often as he came to the end of his journey, his

eyes were opened, and he saw that he was wandering, and even confessed it to those who were present.

- 3 I saw him wandering thus for two years, and at the end of his journeyings, he confessed that no such influx is given, unless evil in the external man be removed, which is effected by shunning evils as sins, as if of one's self: and I heard him at length declaring, that all who confirm themselves in that heresy, will be insane from the pride of self-intelligence.

47. I have conversed with Melancthon, and questioned him concerning his state; but he was unwilling to make any reply. I was therefore informed by others respecting his lot, which is, that he is alternately in a fretted stone chamber, and in hell; and that, in his chamber, he appears clad in a bear's skin on account of the cold, and that such is the filth there, that he does not admit those strangers from the world, who from the repute of his name desire to approach him. He still speaks of faith alone, which, in the world, he was foremost in establishing.

## THE DUTCH IN THE SPIRITUAL WORLD.

48. It was said above (n. 20), that Christians, among whom the Word is read, and the Lord worshipped, are in the middle of the whole spiritual circle of nations and peoples, because spiritual light is greatest among them, and thence, as from a centre, is propagated to, and enlightens, all, even the remotest circumferences, in accordance with what has been said in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 104–113). In this middle, the Reformed Christians have places allotted, according to their reception of spiritual light from the Lord; and since among the English that light is stored in the intellectual part, they, therefore, are in the very centre of the middle region; and since the Dutch keep that light more nearly conjoined to natural light (*lumen*), and hence no such brightness of light is apparent among them, but instead a certain opacity, which is receptive of rationality from spiritual light and at the same time from spiritual heat, they, therefore, in the Christian middle region have obtained dwellings in the east and the south; in the east, from the faculty of receiving spiritual heat, which in them is charity; and in the south, from the faculty of receiving spiritual light, which in them is faith.

That the quarters in the spiritual world are not like the<sup>2</sup> quarters in the natural world, and that dwellings according to quarters, are dwellings according to the reception of faith and love, and that they who excel in love and charity, are in the east, and they who excel in intelligence and faith, are in the south, may be seen in the work on *Heaven and Hell* (n. 141–153).

Another reason why the Dutch are in these quarters of the<sup>3</sup> Christian middle region is, that trade is their love as an end, and money is a mediate subservient love, and such love is spiritual; but where money is the love as an end, and trade the mediate subservient love, the love is natural, and originates in avarice. The Dutch excel other nations in the spiritual love before-mentioned, which, regarded in itself, is the general good, in which and from which is the good of one's country.

49. The Dutch adhere more firmly than others to the principles of their religion, and do not give them up, and if they are convinced that one or other of them is erroneous, still they do not confess it, but relapse into their former opinion, and

remain where they were : thus they remove themselves from an interior intuition of truth, by confining their rational part under obedience on spiritual subjects. Since they are of such a nature, when they enter the spiritual world after death, they are prepared for receiving the Spiritual of heaven, which is Divine Truth, quite differently from other nations. They are not taught, because they are not receptive ; but what heaven is, is described to them, and afterwards it is granted them to ascend there, and to see it, and then, whatever agrees with their genius is infused into them, which being done, they are sent down, and return to their companions, with a strong desire for heaven.

2 If then they do not receive this truth, That God is One in Person and in Essence, and that the Lord is that God, and that the Trinity is in Him ; and also this truth, That faith and charity as matters of knowledge and discourse, are of no avail, apart from the life of faith and charity, and that these are given to them by the Lord, when they shun evils as sins ;—if when they are taught these truths, they turn themselves away, and still think of God, as existing in three persons ; and of religion, merely that there is such a thing, they are reduced to misery, and their trade is taken away, until they are reduced to extremities. They are then led to those who have abundance of everything, and a flourishing trade, and when there, it is insinuated into them from heaven, to think of the reason of their own condition, and at the same time to reflect on the faith of these persons concerning the Lord, and upon their life,—in that they shun evils as sins. In a little time also they make enquiries, and perceive an agreement [of what they hear] with their own thought and reflection : this is done repeatedly. At length, they think of themselves, that in order to be relieved from their miseries, they must believe the same, and do the same. Then, as they receive that faith, and live that life of charity, riches and pleasure in life are conferred upon them. In this manner, those of them, who led anything of a life of charity in the world, are amended by themselves, and not by others, and also are prepared for heaven.

3 They afterwards become more constant than others, so that they may be fitly called constancies ; and they do not allow themselves to be led away by any reasoning, or fallacy, or obscurity brought on by sophistries, or by any preposterous view deduced from mere confirmatory appearances.

50. The Dutch are easily distinguished from others in the spiritual world, because they appear in the same kind of garments as in the natural world, excepting that the dress is neater among those who have received faith and spiritual life. They appear in similar garments, because they remain steadfast in the principles of their religion ; and all in the spiritual world, are clothed ac-



ording to their religious principles; whence it is, that they who are in Divine Truths, have garments of white and of fine linen.

51. The cities which the Dutch inhabit, are guarded in a peculiar manner, all their streets being covered in, and provided with gates, in order that they may not be overlooked from the surrounding rocks and hills. This the inhabitants do, from their inherent prudence in concealing their designs, and not divulging their intentions; for these things in the spiritual world are disclosed by means of examination. If any one enters a city with an inclination to explore their state, when he is about departing, he is led to the closed gates of the streets, backwards and forwards from one to another, and this, to the most wearisome extent, and he is then let out; all this being done, to prevent him from returning.

Wives who affect authority over their husbands, dwell on one <sup>2</sup> side of the city, and only meet them by invitation, given formally; and the husbands then lead them to houses, where married pairs are living, without there being any dominion of the one over the other, and show them how ornamental and how neat their houses are, and how joyous their life is, and that these are the results of mutual and conjugal love. Those wives who attend to these things, and are affected by them, cease to domineer, and live with their husbands; and they then obtain a dwelling nearer to the middle, and are called angels. The reason is, that conjugal love is a heavenly love, which is free from imperiousness.

53. In the days of the Last Judgment, I saw many thousands of that nation, cast out of the cities in the spiritual world, and out of the villages there, and the surrounding country. They were those, who had, in the world, done nothing of good from any religion or conscience, but merely for the sake of reputation, that they might appear sincere for the sake of gain; for such persons, when they lose the prospect of fame and gain—as is the case in the spiritual world—then rush into every abomination; and when they are in the fields, and outside the cities, they rob every one they encounter. I saw them cast into a fiery gulf stretching under the eastern region, and into a dark cavern stretching under the southern region. This casting forth I saw on the 9th day of January, in the year 1757. Those were left, among whom there was religion, and a conscience from religion.

54. I have spoken, but only once, with Calvin; he was in a society of heaven, which appears in front, above the head; and he said, that he did not agree with Luther and Melancthon about faith alone, because works are so often named in the Word, and the doing of them commanded, and that, therefore,

faith and works ought to be conjoined. I was told by one of the governors of that society, that Calvin was accepted in his society, because he was well disposed, and made no disturbance.

55. What Luther's lot is shall be told elsewhere, for I have often seen and heard him. This only shall I say, that he has often wished to withdraw from his faith alone, but in vain; and that therefore, he is still in the world of spirits, which is intermediate between heaven and hell; where he sometimes undergoes great sufferings.

## THE PAPISTS IN THE SPIRITUAL WORLD.

56. THE Papists, and the Last Judgment upon them, were treated of in the small work on *The Last Judgment* (n. 53-64). The Papists in the spiritual world appear encircling the Reformed, and are separated from them by a space, which they are not permitted to pass. Nevertheless, those, who are of the order of Jesuits, contrive, by clandestine arts, to communicate with them, and send out emissaries, too, by unknown paths, for the purpose of seducing them. But they are discovered, and after being punished, they are either sent back to their companions, or cast into hell.

57. After the Last Judgment, their state was so changed, that they were not allowed as formerly to gather together in companies; but ways were appointed to every love, both good and evil, which those who come from the world, immediately enter, and go to a society correspondent to their love. Thus the wicked are borne away to a society in conjunction with the hells, and the good to a society in conjunction with the heavens; and, in this manner, the future formation of artificial heavens, is provided against. Such societies in the world of spirits, which is mediate between heaven and hell, are innumerable; being as many as there are genera and species of good and evil affections: and in the meantime, before spirits are either elevated into heaven, or cast down into hell, they are in spiritual conjunction with men in the world, because they, too, are in the midst between heaven and hell.

58. All those of the Papists, who have not been complete idolaters, and who, according to their religion, have performed good works out of a sincere heart, and have also looked to the Lord, are led to societies which are instituted in the confines nearest to the Reformed, and are instructed there, the Word being read to them, and the Lord preached; and they who receive truths, and apply them to life, are raised into heaven, and become angels. There are many such societies of them in every quarter, and they are guarded on all sides from the treacheries and cunning devices of the monks, and from the Babylonish leaven. Moreover, all their children are in heaven, because, being educated by the angels under the guidance of the

Lord, they know nothing of the falsities of the religion of their parents.

59. All who go from the earth into the spiritual world, are at first kept in the confession of the faith, and in the religion, of their country; and so also are the Papists. On this account, they always have some representative Pontiff set over them, whom they also adore with the same ceremony as in the world. Seldom does any Pope in the world, act the Pontiff there; yet he who was Pope of Rome twenty years ago, was appointed over them, because he cherished the idea, that the Word was more sacred than is believed, and that the Lord ought to be worshipped. But, after discharging the Pontifical function for some years, he abdicated it of his own accord, and betook himself to the Reformed Christians, among whom he still is, and enjoys a blessed life. It was granted me to speak with him, and he said, that he adores the Lord alone, because He is God, who has power over heaven and earth, and that the invocations of saints, and their masses, too, are nonsense; and that in the world, he intended to renew that Church, but that for reasons, which he also mentioned, he was unable. When the great northern city in which the Papists were, was destroyed, in the day of the Last Judgment, I saw him carried out of it on a couch, and taken to a place of safety. A totally different lot befell his successor.

60. Here I am allowed to add a certain memorable relation. It was granted me to speak with Louis XIV., grandfather of the reigning King of France, who, whilst he lived in the world, worshipped the Lord, read the Word, and acknowledged the Pope only as the head of the Church; in consequence of which, he has great dignity in the spiritual world, and governs the best society of the French nation. Once I saw him as it were descending by ladders, and after he descended, I heard him saying, that he seemed to himself to be at Versailles, and then there was silence for about half-an-hour; at the end of that time, he said, that he had spoken with the King of France, his grandson, concerning the Bull Unigenitus, advising him to desist from his former design, and not to accept it, because it was detrimental to the French nation; he said, that he insinuated this into his thought profoundly. This happened in the year 1759, on the 13th day of December, about eight o'clock in the evening.

## THE POPISH SAINTS IN THE SPIRITUAL WORLD.

61. It is known that man possesses implanted or hereditary evil from his parents, but in what it consists is known to few. It consists in the love of ruling, which is of such a nature, that so far as reins are given it, it bursts forth, until it even burns with the lust of ruling over all, and at length of wishing to be invoked and worshipped as God. This love is the serpent, which deceived Eve and Adam, for it said to the woman: *God knows, that in the day ye eat of the fruit of the tree, your eyes shall be opened, and THEN YE SHALL BE AS GOD* (Gen. iii. 4, 5). In the same proportion therefore as man rushes with loosened reins into this love, in the same proportion he turns away from God, and turns towards himself, and becomes an atheist; and then the Divine Truths of the Word, may possibly serve as means, but inasmuch as dominion is the end, the means are dear no longer than they are subservient. This is the reason, why those who are in the mediate and those who are in the ultimate degree of the love of ruling, are all in hell, for that love is the devil there; and in hell there are some of such a nature, that they cannot bear to hear any one speak of God.

62. This love possesses those of the Papal nation, who have been dominant from the stimulus of its delight, and have despised the Word, and preferred before it the dictates of the Pope. They are utterly devastated as regards externals, until they no longer know anything of the Church, and then they are cast down into hell and become devils. There is a certain hell set apart for those who wish to be invoked as gods, where such is their fantasy, that they do not see what exists, but what does not exist. Their delirium is of the kind which affects persons in a malignant fever, who see things floating in the air, and in the chamber, and on the covering of their bed,—things which are not. This most dreadful evil, is understood by *The head of the serpent, which is bruised by the Seed of the woman, and which wounded His heel* (Gen. iii. 15). The heel of the Lord, who is the Seed of the woman, is the Divine proceeding in ultimates, which is the Word in the sense of the letter.

63. Because man's hereditary nature consists in the desire of ruling, and of ruling—as the reins are loosened—successively over

more and more, and at length over all, and the inmost of his love is the wish to be invoked and worshipped as God; therefore all who have been canonized by the Papal Bulls, are removed from the sight of others and hidden, and are deprived of all intercourse with their worshippers. This is done, lest that worst root of evils should be excited in them, and they should be hurried into such fantastic deliriums, as prevail in the above-mentioned hell. In such deliriums are those, who, during their lives in the world, have studiously sought to be made saints after death, for the purpose of being invoked.

64. Many of the Papal nation, especially the monks, when they enter the spiritual world, seek the saints, each the saint of his own order; yet do not find them, and marvel that they do not; but they are afterwards instructed by others, that their saints are either intermingled with those who are in the heavens, or with those who are in the hells, every one according to his life in the world; and that wherever they be, they know nothing of the worship and invocation which is paid them, and that they who do know it and wish to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that the bare hearing of it causes horror, because, so far as worship is paid to any man, it is withheld from the Lord, for in this case He alone cannot be worshipped; and if the Lord alone is not worshipped, a discrimination is made, which destroys communion, and the happiness of life which flows from it.

65. That I might know, for the sake of informing others, what manner of men the Popish saints are, as many as a hundred of them, who were aware of their canonization, were brought up from the lower earth. They arose up from behind,—only a few in front,—and I spoke with one of them, who they said was Xavier. During our conversation he was quite idiotic, yet he was able to tell me, that in his place, where he remains confined, he is not so; but that he becomes idiotic as often as he thinks himself a saint. I heard the same thing murmured by those who were behind.

66. It is otherwise with the so-called saints who are in heaven: they are utterly ignorant of what is doing upon earth, nor have I conversed with them, lest any idea of the matter should enter their minds. On one occasion only, Mary, the mother of the Lord, passed by, and appeared over-head in white raiment, and then, stopping a little, she said, that she had been the mother of the Lord, and that He was indeed born of her, but that He became God, and put off everything human from her, and that therefore she now adores Him as her God, and is unwilling that

any one should acknowledge Him as her son, because in Him all is Divine.

67. I shall here add this memorable relation. A certain woman with glittering raiment and saint-like countenance, occasionally appears in a middle altitude, to the Parisians who are associated in the spiritual world, and tells them she is Genevieve. But as soon as any of them begin to adore her, then instantly her countenance is changed, and her raiment too, and she becomes like an ordinary woman, and reproves them for wishing to adore a female, who, among her companions, is in no more repute than a servant-maid; and expresses her wonder that men in the world are caught by such nonsense. The angels said, that she appears there, for the purpose of separating those who worship man, from those who worship the Lord.

## THE MAHOMETANS IN THE SPIRITUAL WORLD AND MAHOMET.

68. THE Mahometans in the spiritual world appear behind the Papists in the west, and form as it were a circle around them. They appear in this situation especially, because they acknowledge the Lord as the greatest Prophet, as the Son of God, and the Wisest of all, who was sent into the world to instruct mankind. Every one, in that world, dwells at a distance from the Christian centre, where the Reformed are, according to his confession of the Lord and of one God; for that confession conjoins minds with heaven, and determines distance from the east, above which the Lord is. They who, from evil lives, are not in heart in that confession, are in the hells beneath them.

69. Since religion constitutes man's inmost, and all else proceeds from the inmost, and since Mahomet is inwoven in the minds of Mahometans closely with religion, therefore some Mahomet is always placed in their sight; and in order that they may turn their faces to the east, above which the Lord is, he is placed beneath in the Christian centre. It is not the Mahomet who wrote the Alcoran, but another who fills his office; nor is it always the same, but the person is changed. At one time there was one from Saxony, who had been taken by the Algerines, and became a Mahometan; and who, having been also a Christian, was actuated to speak to the Mahometans concerning the Lord, that He was not the Son of Joseph, as they had believed in the world, but the Son of God Himself, by which he insinuated into them an idea of the unity of the Lord's Person and Essence with the Father. To this Mahomet, others afterwards succeeded, who were led to declare the same. By this means many of them give their assent to the truly Christian faith concerning the Lord, and they who assent, are carried to a society nearer to the east, where communication is granted with heaven, into which they are afterwards elevated. In the place where that Mahomet has his seat, there appears a flame as of a small torch, to distinguish him; but that flame is invisible to all but Mahometans.

70. Mahomet himself, who wrote the Alcoran, is not to be seen at the present day. I was told, that in early times he



presided over the Mahometans, but that he desired to domineer over all things of their religion as a God, and that therefore he was cast out of the seat he held beneath the Papists, and was sent downwards to the right side near the south. Certain societies of Mahometans were once excited by evil spirits to acknowledge Mahomet as their God. To quell the sedition, Mahomet was raised up from below (*ex inferis*), and shown to them, and I, too, then saw him. He appeared like corporeal spirits, who have no interior perception, his face of a hue approaching to black; and the only words I heard him say, were, "I am your Mahomet;" and soon afterwards, he sank down, as it were, and returned to his place.

71. As regards their religion it was permitted in its present form, because of its agreement with the genius of the Orientals—on which account, too, it became the received religion of so many kingdoms—and because, at the same time, it made the precepts of the Decalogue a matter of religion, and contained somewhat also from the Word; and, especially, because it acknowledged the Lord as the Son of God, and the Wisest of all. And besides, it superseded the idolatries of many nations. The reason why a more internal religion was not opened to them by Mahomet, was their polygamy, which exhales uncleanness towards heaven; for the marriage of a husband with one wife, corresponds to the Marriage of the Lord and the Church.

72. Many of the Mahometans are capable of receiving truth, and of seeing justice in reason, as I was enabled to observe from conversations with them in the spiritual world. I conversed with them on the One God, on the Resurrection, and on Marriage. On the ONE GOD they said, that they do not comprehend the Christians when speaking of the Trinity, and saying that there are three persons, and that each person is God, and still asserting that God is one. But I replied, that the angels in the heaven which is composed of Christians, do not speak thus, but say, that God is One in Essence and in Person, and that in Him there is a Trine, and that men on earth call this Trine three persons, and that this Trine is in the Lord. In confirmation, I read to them from Matthew and Luke, all that is there said of the Lord's conception by God the Father, as well as the passages in which the Lord Himself teaches, that He and the Father are one. On hearing this, they had a perception of the truth, and said, that of consequence the Divine Essence belongs to Him.

On the RESURRECTION they said, that they do not comprehend Christians when they speak of the state of man after death, making out that the soul is like wind or air, and hence is deprived of all delight before its reunion with the body at the day of the

Last Judgment. But I replied, that only some talk thus, but that they who are not of that class, believe they are to go to heaven after death, to speak with the angels, and to enter upon the fruition of heavenly joy, which they do not conceive to be dissimilar to their joy in the world, although they do not describe it; and that at the present day many particulars of the state after death are revealed to Christians, which they did not know before.

- 3 On MARRIAGE I have had many conversations with them, and have told them, among other things, that conjugal love is a heavenly love, which can only exist between two, and that a conjunction with more wives than one, is incompatible with the heavenly quality of that love. They heard my reasons, and perceived their justice; as also this, that polygamy was permitted them because they are Orientals, who without this permission would have burned for foul adulteries more than Europeans, and would thus have perished.

## THE AFRICANS AND GENTILES IN THE SPIRITUAL WORLD.

73. THOSE Gentiles, who have any knowledge concerning the Lord, appear encircled by those who have none; so that, at length, the extreme circumferences are composed of those only, who are complete idolaters, and have been adorers of the sun and moon. But they who acknowledge one God, and make precepts, like those of the Decalogue, a part of religion and life, are seen in a higher region, and thus communicate more immediately with the Christians in the centre; the communication not being intercepted by the Mahometans and Papists. The Gentiles, moreover, are distinguished according to their genius and faculty of receiving light through the heavens from the Lord; for of these there are the more internal, and the more external; and this they derive not solely from their place of birth, but from their religion. The Africans are more internal than the rest.

74. All who acknowledge and worship one God, the Creator of the universe, entertain concerning Him the idea of a Man: they say, that concerning God no one can possibly have any other idea. When they hear, that many think of Him as of a small cloud, they enquire where they are, and on being told that they are among Christians, they deny the possibility of it. But it is replied, that they have such an idea from this circumstance, that God in the Word is called a spirit, and of a spirit they do not think otherwise than as of a piece of cloud, not knowing that every spirit and every angel is a man. Yet when they were explored, to discover whether their spiritual and natural ideas were alike, it was found that they were not alike with those, who inwardly acknowledge the Lord as the God of heaven and earth. I heard a certain Christian minister declare, that no one can have an idea of a Divine Human, and I saw him led about to various Gentiles, successively to those who were more and more internal, and from them to their heavens, and at length to the Christian heaven, and everywhere their interior perception concerning God was communicated to him, and he perceived that their idea of God was no other than the idea of a Man, which is the same as the idea of a Divine Human.

75. There are many societies of Gentiles, especially from among the Africans, who, on being instructed by the angels concerning the Lord, say, that it is impossible but that God, the Creator of the universe, should appear in the world, because He created them, and loves them; and that the appearance must be made before the very eyes in a Human Form. When they are told, that He did not appear as the angels are wont, but that He was born a Man, and thus became visible, they hesitate somewhat, and enquire whether He was born from a human father, and on hearing that He was conceived by the God of the universe, and born of a virgin, they say, that the Divine Essence consequently belongs to Him, and, that because as It is Infinite and very Life, He was not such a man as others are. They are afterwards informed by the angels, that in aspect He was like any other man, but, that when He was in the world, His Divine Essence, which in Itself is Infinite and very Life, rejected the finite nature and its life from the mother, and thus made His Human, which was conceived and born in the world, Divine. These Africans comprehended and received these truths, because they think spiritually in a more internal manner than others do.

76. Such being the character of the Africans even in the world, there is, at the present day, a revelation among them, which commencing in the centre of their continent, is communicated around, but does not reach their coasts. They acknowledge our Lord as the Lord of heaven and earth; and laugh at the monks in those parts they visit, and at the Christians, who talk of a three-fold Divinity, and of salvation by mere thinking, saying, that there is no man who worships at all, who does not live according to his religion, and that whoever does not, must become stupid and wicked, because, in such case, he receives nothing from heaven. Ingenious wickedness, too, they call stupidity, because there is not life, but death, in it. I have heard the joy of the angels over this revelation, because, by means of it, a communication is opened for them with the human rational part, hitherto closed up by the blind which has been drawn over the things of faith. It was told me from heaven, that the truths now published in the *Doctrine of the New Jerusalem concerning the Lord, concerning the Word*, and in the *Doctrine of Life for the New Jerusalem*, are orally dictated by angelic spirits to the inhabitants of this portion of the globe.

77. When I conversed with the Africans in the spiritual world, they appeared in garments of striped linen: they told me, that such garments correspond to them, and that their women wear garments of striped silk. Of their little children, they related, that they frequently ask their nurses for food, saying that they are hungry, and when food is set before them, they examine

and taste whether it be agreable, and eat but little ; whence it is evident, that spiritual hunger, which is the desire of knowing genuine truths, produces this effect ; for it is a correspondence. When the Africans wish to know, in what state they are as to the affection and perception of truth, they draw their swords ; and if these shine, they then know that they are in genuine truths, and this according to their shining : this, too, is from correspondence. Of marriage they said, that it is indeed permitted them by law to have a plurality of wives, but that still they take but one, because love truly conjugal cannot be divided ; and that if it is divided, its essence, which is heavenly, perishes ; and it becomes external and thence lascivious, and in a short time grows vile, as its potency diminishes, and at length disgusts, when the potency is lost ; but that love truly conjugal, which is internal, and quite distinct from lasciviousness, remains eternally, and increases in potency, and in the same degree in delight.

78. Strangers from Europe, they said, are not admitted, and if any such, especially monks, penetrate, they ask them what they know, and when they relate any particulars of their religion, they call them trifles, which offend their very ears, and they then send them out of the way to work, in order that they may do something useful ; and in case they refuse to work, they sell them for slaves, whom their law allows them to chastise at pleasure ; and should it be found impossible to drive them to do anything useful, they are at last sold, for a small sum, to the lowest class of the people.

## THE JEWS IN THE SPIRITUAL WORLD.

79. BEFORE the Last Judgment, the Jews appeared in a valley in the spiritual world, at the left side of the Christian centre; but after it, they were transferred to the north, and forbidden to hold intercourse with Christians, except with those who wandered outside the cities. In the northern quarter, there are two great cities, into which the Jews are led after death, and which, before the Judgment, were called Jerusalems, but since, by another name, because by Jerusalem, after the Judgment, is meant the Church in which the Lord alone is worshipped. In these cities converted Jews are appointed over them, who admonish them not to speak disrespectfully of Christ; and punish those who persist in doing so. The streets of their cities are filled with mire up to the ankles, and their houses are full of filth, and are so offensive to the smell, that none can approach them.

80. An angel occasionally appears to the Jews in a middle altitude above them, with a rod in his hand, and gives them to believe that he is Moses, and exhorts them to desist from the madness of expecting the Messiah even there, since Christ, who governs them and all men, is the Messiah: he says, that he knows it to be so, and also, that when he was in the world he had some knowledge concerning Him. On hearing this, they retire; the chief part of them forgetting, and only a few retaining it. They who do retain it, are sent to synagogues, which are composed of converted Jews, and are there instructed; and those who receive instruction, have new garments given them in place of the tattered ones in which they were before clothed, and are presented with a neatly-written copy of the Word, and with a dwelling in a not unbeautiful city. But they who are not receptive, are cast down into the hells, beneath the great tract which the Jews inhabit; many also are cast into forests and into deserts, where they live in the commission of robberies upon each other.

81. In this world, as in the former, they traffic with various articles, especially with precious stones, which, by unknown ways, they procure for themselves from heaven, where precious stones exist in abundance. The reason of their trade in precious stones is, that they read the Word in its original language, and hold sacred the sense of its letter, and precious stones correspond

to the sense of the letter of the Word. On the subject of this correspondence, see *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 42–45). They sell their precious stones to the Gentiles, who encircle them in the northern quarter. They have the art, too, of producing imitations, and of making others fancy them genuine; but they who do so, are heavily fined by their governors.

82. The Jews are less aware than any other people of their being in the spiritual world, believing that they are still in the natural world. The reason is, that they are wholly external men, and do not think at all of their religion from the inward. On this account, moreover, they speak of the Messiah, just as they did in the world, as that He will come with David, and will go before them glittering with diadems, and introduce them into the land of Canaan; and that in the way, by lifting His rod, He will dry up the rivers they pass through; and that Christians, whom among themselves they call Gentiles, will then lay hold of the skirts of their garments, humbly entreating to be allowed to accompany them, and that they will receive the rich according to their wealth, and that even the rich are to serve them. For they are unwilling to know, that the land of Canaan, in the Word, means the Church; Jerusalem, the Church as to doctrine; and hence, that the Jews mean all those who will be of the Lord's Church. That such is the meaning of the Jews in the Word, may be seen in *The Doctrine concerning the Sacred Scripture* (n. 51). When they are asked, whether they believe that they, too, are to enter the land of Canaan, they reply, that they shall then descend into it. When it is observed, that this land cannot possibly hold them all, they reply, that it will then be enlarged. When they are told, that they know neither the site of Bethlehem, nor who the stock of David is, they say, that the Messiah who is to come, knows it. When asked, how the Messiah, the Son of Jehovah, can dwell with such wicked people, they reply, that they are not wicked. When they are reminded, that Moses describes them in his song (Deuteronomy xxxii.), and calls them the worst of nations, they answer, that Moses at that time was angry, because of his approaching decease. But when they are told, that Moses wrote it by command of Jehovah, they are silent, and go away to consult about it. When it is said, that they took their origin from a Canaanite, and from the whoredom of Judah with his daughter-in-law (Genesis xxxviii.), they are enraged, and say, that it suffices them to be descended from Abraham. When they are told, that within the Word there is a spiritual sense, which treats of Christ alone, they reply, that it is not so, but that within the Word there is nothing but gold; not to mention other particulars.

## THE QUAKERS IN THE SPIRITUAL WORLD.

83. SEPARATED from all others, there are enthusiastic spirits, who are so grossly stupid, as to believe themselves to be the Holy Spirit. When Quakerism commenced, these spirits, being drawn out as it were from encircling forests where they were wandering, took possession of many, infusing into the persons thus possessed a persuasion that they were moved by the Holy Spirit; and as they had sensible perception of an influx, they became so completely filled with this as a religious persuasion, that they believed themselves to be more enlightened and holier than the rest of mankind; on which account, moreover, it was impossible to induce them to relinquish their persuasion. Those who had confirmed themselves therein, come into a similar enthusiasm after death, and are separated from the rest, and sent away to their like in forests, where, at a distance, they have the appearance of wild swine. But those who have not so confirmed themselves, are bound, separately from the others, to a place like a desert, in the extreme borders of the southern quarter, where there are caves for their places of worship.

84. When the former enthusiastic spirits were removed from them, the quaking of their bodies, which these spirits had occasioned, ceased, and they now feel a motion to the left. It was shown me, that ever since the rise of Quakerism, they have gone on successively from bad to worse, and at length, by command of their holy spirit, into abominations, which they divulge to no one. I conversed with the founder of their religious persuasion, as well as with Penn, who told me, that they had no part in such things. But they who perpetrate them, are sent down after death into a dark place, where they sit in corners, appearing like the dregs of oil.

85. Inasmuch as they have rejected the two sacraments of Baptism and the Holy Supper, and still read the Word, and preach the Lord, and speak from the obsession of enthusiastic spirits, and thus mingle the holy things of the Word with truths profaned, therefore no society is formed of them in the spiritual world, but after being separated from their companions, and roaming hither and thither, they are dispersed, and are gathered together in the before-mentioned desert.



## THE MORAVIANS IN THE SPIRITUAL WORLD.

86. I HAVE had much conversation with the Moravians, who are also called Herrnhuters. They appeared at first in a valley not far from the Jews; but after being examined and exposed, they were conveyed away to uninhabited places. When they were examined they were found to be skilful in the art of conciliation, saying, that they were the remains of the Apostolic Church, and that therefore they salute each other as brethren, and as mothers those who receive the more internal of their mysteries; also, that they teach faith better than the rest of mankind, and love the Lord, because He endured the cross, calling Him the Lamb, and the Throne of Grace; with other like expressions, by which they induce the belief, that the true Christian Church is among them. Those who, allured by their smooth harangues, assent, they examine as to whether they may safely entrust them with their mysteries; which they conceal or reveal accordingly; endeavouring in the latter case, by admonitions, and even by threats, to prevent the betrayal of their secret doctrine concerning the Lord.

87. The Moravians acted in a like manner in the spiritual world, when yet it was perceptible that their inward thoughts were contrary to their actions; therefore, in order to make this apparent, they were admitted into the ultimate heaven; but not sustaining the sphere of charity and the faith therefrom of the angels there, they fled away. Afterwards, because in the world they believed, that they alone would be alive, and would enter the third heaven, they were carried up into this heaven also, but on perceiving its sphere of love to the Lord, they were seized with anguish of heart, and began to suffer inward tortures, and to move convulsively, like persons in the agony of death, and therefore cast themselves headlong thence. In this manner it was first made apparent, that inwardly, they had cherished nothing of charity towards the neighbour, and nothing of love to the Lord. They were afterwards sent to those, whose duty it is to examine the interiors of the thoughts, and these spirits declared of them, that they slight the Lord, that their rejection of the life of charity amounts to abhorrence, and that they make out that the Word of the Old Testament is useless, and despise the Evangelists;

only of their good pleasure, they select from Paul whatever is said of faith alone: and these are their mysteries, which they conceal from the world.

88. As soon as it became apparent that they merely acknowledge the Lord as the Arians do, despise the Word of the Prophets and the Evangelists, and hold a life of charity in abhorrence, when yet these three things are, as it were, the pillars on which the universal heaven is supported; then they, who had a knowledge of, and at the same time a belief in, their mysteries, were adjudged Anti-Christ, who reject the three essentials of the Christian Church, namely, the Divinity of the Lord, the Word, and Charity, and were banished from the Christian world into a desert, which is in the confine of the southern quarter near the Quakers.

89. When Zinzendorf first entered the spiritual world after his decease, and was permitted to speak as he used to speak in the world, I heard him assert, that he knew the mysteries of heaven, and that no one enters heaven who is not of his doctrine; and also, that they who do good works for the sake of salvation, are utterly damned, and that he would rather admit atheists into his congregation than such. The Lord, he said, was adopted by God the Father as His Son, because He endured the cross, and that still He was a mere man. When it was observed to him, that the Lord was conceived by God the Father, he replied, that he thought of that matter as he chose: not daring to speak out as the Jews do. Moreover, I have perceived many causes of offence among his followers, when I have been reading the Evangelists.

90. They say, that they have a sensation, and therefrom an interior confirmation of their dogmas. But it was shown them, that the sensation proceeds from visionary spirits, who confirm a man in all his religious notions, and enter into closer conjunction with those, who, like the Moravians, are fond of their religion, and think much upon it. These spirits, moreover, conversed with them, and they mutually recognized each other.

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THE EARTHS IN OUR SOLAR SYSTEM

WHICH ARE CALLED PLANETS

AND THE

EARTHS IN THE STARRY HEAVEN

THEIR INHABITANTS, AND THE SPIRITS

AND ANGELS THERE

FROM THINGS HEARD AND SEEN

*FROM THE LATIN*

OF

EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY

(INSTITUTED 1810)

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## THE EARTHS IN THE UNIVERSE.

1. INASMUCH as, by the Divine mercy of the Lord, the interiors which are of my spirit have been opened in me, and it has thereby been given me to speak with spirits and angels, not only with those who are near our Earth, but also with those who are near other earths; and since I had an ardent desire to know whether there were other earths, and to know their character and the character of their inhabitants; it has been granted me by the Lord to speak and have intercourse with spirits and angels who are from other earths, with some for a day, with some for a week, with some for months; and to be instructed by them respecting the earths from and near which they were, and concerning the life, customs, and worship of their inhabitants, besides various other things there that are worthy of note. And since it has been given me to become acquainted with these matters in this way, it is permitted me to describe them from the things<sup>2</sup> which I have heard and seen. It is necessary that it be known that all spirits and angels are from the human race<sup>a</sup>, and that they are near their own earths<sup>b</sup>, and are acquainted with what is upon them; and that a man may be instructed by them, if his interiors are so far opened as to enable him to speak and be in company with them: for man in his essence is a spirit<sup>c</sup>, and is in company with spirits as to his interiors<sup>d</sup>; wherefore he whose interiors are opened by the Lord, is able to speak with them, as man with man<sup>e</sup>. It has now been granted me to enjoy this privilege daily for twelve years.

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*From the ARCANA CŒLESTIA: in which work these and subsequent articles, which are inserted below the line, are explained and shown.*

<sup>a</sup> There are no spirits and angels who are not from the human race, no. 1880.

<sup>b</sup> The spirits of every earth are near their own earth, because they are of its inhabitants, and of a similar genius; and they are meant to be of service to them, no. 9968.

<sup>c</sup> The soul, which lives after death, is the spirit of man, which in a man is the man himself, and also appears in the other life in a perfect human form, nos. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

<sup>d</sup> Man, even during his abode in the world, is, as to his interiors, consequently as to his spirit or soul, in the midst of spirits and angels who are of such a character as he himself is, nos. 2379, 3645, 4067, 4073, 4077.

<sup>e</sup> Man is capable of speaking with spirits and angels, and the ancients on our Earth frequently spoke with them, nos. 67, 68, 69, 784, 1634, 1636, 7802. But

2. That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for in that life, every one who from a love of the truth and consequent use desires it, is allowed to speak with the spirits of other earths, so as to be convinced that there is a plurality of worlds, and informed that the human race is not from one earth only, but from numberless earths; and so as to be informed, besides, of what genius and life they are, and of what character their Divine worship is.

3. I have sometimes spoken on this subject with the spirits of our Earth, and it was said that a man of sound understanding may conclude, from many things which he knows, that there are more earths than one, and that there are human beings upon them. For it is an inference of reason, that such huge bodies as the planets are, some of which exceed this Earth in magnitude, are not empty bodies, created only to be carried and to rotate around the sun, and to shine with their scanty light (*lumen*) for the benefit of one earth only; but that they must needs have a nobler use than this. He who believes, as every one ought to believe, that the Divine created the universe for no other end than the existence of the human race, and of a heaven from it (for the human race is the seminary of heaven), cannot but believe that wherever there is an earth, there are human beings.

2 That the planets, which are visible to our eyes, being within the boundaries of this solar system, are earths, may be clearly seen from the following considerations. They are bodies of earthy matter, because they reflect the sun's light (*lumen*), and, when seen through the telescope, appear, not as stars shining from their flame, but as earths (*terrae*) variegated with dark spots. Like our Earth, they are carried round the sun and advance progressively through the path of the zodiac, which motion causes years, and seasons of the year, which are spring, summer, autumn, and winter. They likewise rotate upon their own axis, just as our Earth does, and this rotation causes days, and times of the day, that is, morning, mid-day, evening, and night. And moreover, some of them also have moons, which are called satellites, which perform their revolutions around their globes in stated times, as the moon does around ours. The planet Saturn, because it is so very far distant from the sun, has also a great luminous ring, which supplies that earth with much, although reflected, light. How is it possible for any one who is acquainted with these facts, and thinks from reason, to assert that such bodies are uninhabited?

4. I have, moreover, spoken with spirits [to the effect] that men

at the present day it is dangerous for man to speak with them, unless he be in a true faith, and be led by the Lord, nos. 784, 9438, 10751.



may be led to believe that there are more earths in the universe than one, by considering the immensity of the starry heaven with its innumerable stars, each of which, in its own place, that is, in its own system, is a sun, and like our sun, but differs in magnitude. Any one who rightly weighs these facts must conclude, that so immense a whole cannot but be the means to an end which is the final end of creation, and that this end is a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, that is, the heaven resplendent with such an innumerable multitude of stars, which are so many suns, is merely a means for the existence of earths, and of human beings upon them, from whom a heavenly kingdom [may be formed]. From these considerations a rational man cannot but think that a means so immense to an end so great was not provided for a human race, and a heaven from them, from one earth only. What would this be to the Divine, who is infinite, and to whom thousands, yea, myriads, of earths, all filled with inhabitants, would be but a little thing and almost nothing!

5. Besides, the angelic heaven is so immense that it corresponds to each single part in man, myriads [of angels corresponding] to each member, and organ, and viscus, and to each affection of them; and it has been given me to know that this heaven, as to all its correspondences, cannot possibly exist except from the inhabitants of very many earths<sup>f</sup>.

6. There are spirits whose sole study is the acquisition of knowledges, finding in them their only delight. These spirits are therefore permitted to wander about, and even to pass beyond this solar system into others, and procure knowledges. They have stated that there are earths in immense numbers, inhabited by human beings, not only in this solar system, but in the starry heaven beyond it. These spirits are from the planet Mercury.

7. With regard, in general, to the Divine worship of the inhabitants of other earths: all there, who are not idolaters, acknowledge the Lord to be the One only God; for they adore the Divine, not as an invisible Divine, but as visible, for this reason, besides others, that when the Divine appears to them it is in the Human Form, as He formerly did to Abraham and others on

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<sup>f</sup> Heaven corresponds to the Lord, and man, as to all things in general and particular, corresponds to heaven; and hence heaven, before the Lord, is a Man in a large effigy, and may be called the Grand or Greatest Man, nos. 2996, 2998, 3624-3649, 3741-3746, 4625. Concerning the correspondence of man, and of all things pertaining to him, with the Grand Man, which is heaven, in general, from experience, nos. 3021, 3624-3649, 3741-3751, 3883-3896, 4039-4055, 4218-4228, 4318-4331, 4403-4421, 4523-4533, 4622-4633, 4652-4660, 4791-4805, 4931-4953, 5050-5061, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 10030.

this Earth<sup>g</sup>; and all who adore the Divine under the Human Form are accepted by the Lord<sup>h</sup>. They also say that no one can worship God rightly, and still less be conjoined with Him, unless he comprehends Him by some idea, and that God cannot be comprehended except in the Human Form; and that if He be not thus comprehended, the interior sight, which is that of the thought, concerning God, is dissipated, as is the sight of the eye, when looking into the universe with nothing to limit the view; and that then the thought cannot but fall into nature, and worship it instead of God.

8. When they were told that the Lord assumed the Human on our Earth, they pondered for awhile, and then said that it was done for the salvation of the human race.

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<sup>g</sup> The inhabitants of all the earths adore the Divine Being under the Human Form, consequently the Lord, nos. 8541-8547, 10159, 10736, 10737, 10738. And they rejoice when they hear that God actually became Man, no. 9361. It is impossible to think of God except in the Human Form, nos. 8705, 9359, 9972. Man is able to worship and love that of which he has some idea, but not that of which he has no idea, nos. 4733, 5110, 5663, 7211, 9167, 10067.

<sup>h</sup> The Lord receives all who are in good, and who adore the Divine under the Human Form, nos. 9359, 7173.

## THE EARTH OR PLANET MERCURY, AND ITS SPIRITS AND INHABITANTS.

9. THAT the entire heaven resembles one man, who is therefore called the Grand or Greatest Man (*Maximus Homo*), and that all things in general and particular in man, both his exteriors and interiors, correspond to that man or to heaven, is an arcanum as yet unknown in the world; but that it is so has been shown in many passages<sup>i</sup>. But to constitute that Grand Man, those who come from our Earth into heaven are insufficient, being comparatively few; they must come from many other earths: and it is provided by the Lord that as soon as there is in any part a deficiency in the quality or quantity of the correspondence, those who may supply it shall be immediately summoned from another earth, in order that the proportion may be preserved, and heaven by this means maintain its consistence.

10. It has also been disclosed to me from heaven, what the spirits from the planet Mercury have relation to in the Grand Man, namely, that they have relation to the memory, but to the memory of things abstracted from earthly and merely material things. As, however, it has been given me to speak with them, and this for many weeks, and to learn of what character they are, and to examine how the inhabitants of that earth are circumstanced, I wish to adduce the experiences themselves.

11. Some spirits came to me, and it was stated from heaven that they were from the earth nearest to the sun, which on our Earth is called the planet Mercury. Immediately on their coming they sifted out of my memory the things that I knew. This, spirits can do most skilfully, for when they come to a man they see in his memory all the particulars it contains<sup>j</sup>. While passing in review the various things, and, among others, the cities and places where I had been, I observed that they had no wish to know the temples, palaces, houses, and streets, but only the

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<sup>i</sup> See note *f*.

<sup>j</sup> Spirits enter into all things of man's memory, and do not [insinuate anything] from their own [memory] into the man's, nos. 2488, 5863, 6192, 6193, 6198, 6199, 6214. The angels enter into the affections and ends, from which and for the sake of which a man thinks, wills, and acts in such or such a manner in preference to every other, nos. 1317, 1645, 5844.

things I knew to have been done in them, also the things that related to the government there, and to the genius and manners of the inhabitants, and other similar things; for such matters are closely associated with the places in a man's memory, so that when the places are called to mind, these matters also suggest themselves. I was surprised to find them of such a character, and therefore inquired why they disregarded the magnificent objects of the places, and only inquired into the facts and transactions connected with them. They said that they had no delight in regarding material, corporeal, and terrestrial things, but only things that are real. Hence it was proved that the spirits of that earth, in the Grand Man, have relation to the memory of things abstracted from material and terrestrial things.

12. I was told that the life of the inhabitants of that earth is such, namely, that they do not concern themselves about terrestrial and corporeal things, but only about the statutes, laws, and governments of the nations there; and also about the things of heaven, which are innumerable. I was further informed, that many of the men (*homines*) of that earth converse with spirits, and that thence they have knowledges respecting spiritual things and the states of life after death, and that thence also they have a contempt for corporeal and terrestrial things; for those who know for a certainty, and believe, that there is a life after death, are concerned about heavenly things, as being eternal and blessed, but not about worldly things, except so far as the necessities of life require. Such being the character of its inhabitants, such also is that of the spirits who are from it<sup>k</sup>.

13. How eagerly they search for and imbibe the knowledges of such things as pertain to the memory raised above the sensual things of the body, was made manifest to me from the circumstance, that when they looked into the things which I knew respecting heavenly subjects, they ran over them all, and kept on stating the nature of each. For when spirits come to a man, they enter into the whole of his memory, and call forth from it what suits themselves; nay, what I have often observed, they read its contents as from a book<sup>k</sup>. These spirits did this more skillfully and quickly, because they did not linger over such matters as are heavy and sluggish, and confine and consequently impede the internal sight, as is the nature of all terrestrial and corporeal things, when regarded as ends, that is, when alone loved; but they devoted their attention to things themselves; for those matters to which terrestrial things do not cling, carry the mind (*animus*) upwards, and so introduce it into a wide

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<sup>k</sup> The spirits who are with man are in possession of all things of his memory, nos. 5853, 5857, 5859, 5860.

field [of view], whereas merely material things drag the mind (*animus*) downwards, and thus limit and imprison it. Their eagerness to acquire knowledges and enrich the memory was further evident from the following circumstances: Once, when I was writing something concerning things to come, and they were at a distance, so that they could not look into those things from my memory; because I was unwilling to read them in their presence, they were very indignant, and, contrary to their usual demeanour, they were disposed to inveigh against me, saying that I was the worst of men, and other like things; and, to show their resentment, they caused a kind of contraction, attended with pain, on the right side of my head as far as the ear; but such treatment did me no harm. As, however, they had done evil, they removed themselves to a still greater distance, yet kept stopping, being desirous of knowing what I had written. Such is their eager desire for knowledges.

14. The spirits of Mercury, more than other spirits, possess the knowledges of things, both of those which are within this solar system, and those which are beyond it in the starry heaven; and whatever things they have once acquired they retain, and recollect them as often as similar ones occur. From this also it may manifestly appear that spirits have memory, and that it is much more perfect than that of men; and further, that spirits retain what they hear, see, and apperceive, and especially such matters as they are delighted with, as these spirits are with the knowledges of things; for things that are matters of delight and love flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

15. When the spirits of Mercury come to other societies, they try to discover from them what they know, and when they have ascertained this, they depart. There is also such a communication among spirits, and especially among angels, that when they are in a society, if they are accepted and loved, they communicate or share all they know<sup>1</sup>.

16. The spirits of Mercury, on account of their knowledges, are more conceited than others; wherefore they were told that, although they know innumerable things, there is yet an infinity of things which they do not know; and that even were the knowledges with them to increase to eternity, they would still be unable to attain to so much as an acquaintance with the generals of all things. They were told that they were conceited and elated of disposition, and that this character is unbecoming;

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<sup>1</sup> In the heavens there is a communication of all goods, inasmuch as heavenly love communicates all its possessions to others; and hence the angels derive wisdom and happiness, nos. 549, 550, 1390, 1391, 1399, 10130, 10723.

but they replied, that it is not conceit, but only a glorying on account of the capacity of their memory. Thus they have the art of excusing their faults.

17. They are averse to verbal speech, because it is material; wherefore, when I conversed with them without intermediate spirits, I could only do so by a kind of active thought. Their memory, because it is a memory of things, not of purely material images, brings nearer to the thought its proper objects; for the thought, which is above the imagination, requires for its objects things abstracted from those of matter. But notwithstanding that this is the case, the spirits of Mercury excel but little in the faculty of judgment. They take no delight in the things which pertain to judgment and to conclusions from knowledges; for their delight is in the bare knowledges.

18. It was suggested to them, whether they did not wish to make any use of their knowledges; for it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be their ends; that from knowledges alone no use results to themselves, but to others with whom they are willing to share or communicate them; and that it is not at all meet for a man who wants to become wise to stand still in knowledges alone, inasmuch as these are only instrumental causes, meant to be serviceable for the investigation of matters which ought to belong to the life. But they replied that they were delighted with knowledges, and that to them knowledges were uses.

19. Some of them, also, wish to appear, not as men, like the spirits of other earths, but as crystalline globes. Their wanting to appear so, although they do not, arises from the circumstance that the knowledges of immaterial things are in the other life represented by crystals.

20. The spirits of Mercury differ entirely from those of our Earth, for the spirits of our Earth concern themselves not so much about [immaterial] things as about worldly, corporeal, and terrestrial things, which are material. For this reason the spirits of Mercury cannot be together with the spirits of our Earth, and therefore wherever they meet them they flee away, for the spiritual spheres that are exhaled from both are almost contrary. The spirits of Mercury have a common saying, that they do not want to look at the sheath, but at things stripped of their sheath, thus at interior things.

21. There appeared a flame of considerable brightness, which blazed cheerfully, and this for about an hour. That flame

signified the advent of some spirits of Mercury who, for penetration, thought, and speech, were prompter than those who preceded them. When they were come, they instantly ran over the things that were in my memory, but, owing to their promptness, I was unable to apperceive what they observed. Immediately afterwards, I heard them say that the matter was thus and thus. With regard to the things which I had seen in the heavens and in the world of spirits, they said that they knew them before. I perceived that a multitude of spirits who were consociated with them, was behind, a little to the left, in the plane of the occiput.

22. At another time I saw a multitude of such spirits, but at some little distance from me, in front a little to the right, and they spoke with me from thence, but through intermediate spirits; for their speech is as quick as thought, which does not fall into human speech, except by means of other spirits; and what surprised me, they spoke in a body, and yet as promptly and rapidly as possible. Their speech, being of many together, was apperceived as undulatory, and, what was remarkable, it glided towards my left eye, although they were to the right. The reason was, that the left eye corresponds to the knowledges of things abstracted from material things, thus to such as belong to intelligence, while the right eye corresponds to such as belong to wisdom<sup>m</sup>. With the same promptness with which they spoke, they perceived the things that they heard, and formed their judgment upon them, saying of one thing that it was so, and of another that it was not so, their judgment being as it were instantaneous.

23. There was a spirit from another earth, who was well qualified to converse with them, being a prompt and rapid speaker, but who affected elegance in his discourse. They instantly formed their judgment concerning whatever he spoke, saying of one thing that it was too elegantly, of another that it was too learnedly expressed; so that the only thing they attended to was, whether they heard from him anything which was not known to them before, rejecting thereby such things as obscured the subject, which are chiefly affectations of elegance in expression and of erudition; for these hide the things themselves, and in their place substitute expressions, which are the material forms of things; on these the speaker keeps his mind (*animus*) fixed, and wants to draw attention to his expressions

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<sup>m</sup> The eye corresponds to the understanding, because the understanding is the internal sight, and the sight of things immaterial, nos. 2701, 4410, 4526, 9051, 10569. The sight of the left eye corresponds to truths, consequently to intelligence; and the sight of the right eye corresponds to the goods of truth, consequently to wisdom, no. 4410.

rather than their meaning, by which the ears of his auditors are more affected than their minds (*mens*).

24. The spirits of the earth Mercury do not tarry in one place, or among assemblies of the spirits of one system, but wander through the universe. The reason is that they have reference to the memory of things, which requires to be continually enriched; therefore it is granted them to wander about, and everywhere acquire knowledges. If, while travelling in this manner, they meet with spirits who love material, that is, corporeal and terrestrial things, they shun them, and betake themselves to where they do not hear such things. From this it may appear that their mind (*animus*) is elevated above sensual things, and thus that they are in interior light (*lumen*). This it was also given me actually to perceive when they were near me and were speaking with me. I observed then that I was withdrawn from sensual things to such a degree, that the light (*lumen*) of my eyes began to grow dull and dim.

25. The spirits of that earth go about by companies and phalanxes, and when assembled together they form as it were a globe. They are joined together in this manner by the Lord in order that they may act as a one, and that the knowledges of each may be communicated to all, and the knowledges of all to each, as is the case in heaven<sup>l</sup>. That they wander through the universe in quest of the knowledges of things, was made manifest to me also from this fact, that once, when they appeared very remote from me, they spoke with me from thence, and said that they were then gathered together, and were going beyond the sphere of this system into the starry heaven, where they knew there were such as had no concern about terrestrial and corporeal things, but about things elevated above them, with whom they desired to be. It was stated that they themselves do not know whither they are going, but that under the Divine auspices they are conveyed to where they may be instructed concerning such things as they had previously been unacquainted with, and which are in agreement with the knowledges they already possess. It was also stated that they do not know how they meet with the companions with whom they are conjoined, and that this also is effected under the Divine auspices.

26. As they journey through the universe in this manner, and are thus enabled to know more than others about the systems and earths beyond the sphere of our solar system, I have spoken with them on this subject also. They said that in the universe there are very many earths, with human beings upon them; and that they wonder at its being supposed by some, whom they called men of little judgment, that the heaven of the Omnipotent God



consists only of the spirits and angels who come from one earth, when these are so few that, relatively to the Omnipotence of God, they are scarcely anything, and this would be the case even if there were myriads of systems with myriads of earths. They said, moreover, that they knew of the existence of earths in the universe exceeding in number some hundreds of thousands; and yet what is this to the Divine, who is Infinite!

27. The spirits of Mercury, when they were withmewhile I was writing and explaining the Word as to its internal sense, and who perceived what I was writing, said that the things which I wrote were very gross, and that almost all the expressions appeared as material. But it was given to reply, that the men of our Earth nevertheless look upon the things that have been written, as subtle and elevated, and that many things they do not understand. I added, that very many on this Earth do not know that it is the internal man that acts on the external, and causes it to live, and that from the fallacies of the senses they persuade themselves that the body has a life of its own, and that in consequence the evil and unbelieving are in doubt as to a life after death. Also, that that in man which is to live after death they do not call the spirit but the soul; and that they dispute about what the soul is and where its abode is, and believe that the material body, although dispersed to all the winds, must be again conjoined to it, in order that man may live as a man; besides many other things of the same kind. When the spirits of Mercury heard these things, they asked whether such men could become angels. To this it was given to answer that those who have lived in the good of faith and charity become angels, and that then they are no longer in external and material things, but in internal and spiritual things; and that when they come into this state, they are in a light superior to that in which the spirits from Mercury are. In order that they might know that this was so, an angel who had come into heaven from our Earth, and who had been such while he lived in the world, was allowed to speak with them; which circumstance will be detailed below [at no. 37].

28. Afterwards there was sent me by the spirits of Mercury a long paper of an irregular shape, consisting of several papers stuck together, which appeared as if printed with types such as are used on this Earth. I asked whether they had such among them; but they said they had not, but that they knew that there were such printed papers on our Earth. They were not willing to say more; but I perceived that they thought that the knowledges on our Earth were on papers, and not so much within the man himself, thus derisively insinuating that the papers, so to speak, knew more than the man. But they were instructed as

to the real state of the case. After some time they returned, and sent me another paper, which also appeared printed with types like unto the former one; not, however, like it, stuck together and untidy, but symmetrically shaped and neat: they said they had been further informed that on this Earth there were such papers, and books made of them.

29. From the facts that have now been stated, it clearly appears, that spirits retain in the memory the things that they see and hear in the other life, and that they are equally capable of being instructed as when they were men in the world, consequently, of being instructed in those things that are of faith, and thereby of being perfected. The more interior spirits and angels are, the more promptly and fully do they imbibe, and the more perfectly do they retain [what they hear], and as this [capacity remains] for ever, it is evident that wisdom is continually growing with them. With the spirits of Mercury, the science of things is continually growing, yet not therefore wisdom, because they love knowledges, which are means, but not uses, which are ends.

30. Furthermore, the character of the genius of the spirits who are from the planet Mercury may still further appear from the following facts. It must be known that all spirits and angels without exception were once men, for the human race is the seminary of heaven; and that spirits are altogether such as to their affections and inclinations as they had been when they lived as men in the world, for every one's life follows him<sup>n</sup>. This being the case, the genius of the men of every earth may be known from the genius of the spirits who are from it.

31. Since the spirits of Mercury in the Grand Man have relation to the memory of things abstracted from material things, therefore when any one speaks to them of terrestrial, corporeal, and merely worldly things, they are absolutely unwilling to hear; and if they are forced to hear of those things, they transmute them into others, and for the most part into contrary things, so as to avoid them.

32. In order that I might know for certain that such was their genius, it was allowed to represent to them meadows, fallow-lands, gardens, woods, and streams. To represent such things is to exhibit before another in imagination those things which, in the other life, appear to the life. But they instantly transmuted them; they darkened the meadows and fallow-lands,

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<sup>n</sup> Every one's life remains with him and follows him after death, nos. 4227, 7440. The externals of life are kept closed after death, and the internals of life are opened, nos. 4314, 5128, 6495. All things in general and particular of thought are then made manifest, nos. 4633, 5128.

and by representations filled them with snakes; the streams they turned black, so that the water no longer appeared limpid. When I asked why they did so, they said they did not want to think of such things, but of realities, which are the knowledges of things abstracted from terrestrial things, especially of such as exist in the heavens.

33. I afterwards represented to them birds both large and small, such as exist on our Earth; for in the other life such things can be represented to the life. On seeing those birds represented, they at first wanted to change them, but they afterwards were delighted with them, and became quiet; the reason was, that birds signify the knowledges of things, and the perception of this fact then flowed in<sup>o</sup>; they therefore abstained from transmuting them, and so from turning away the ideas of their memory. Afterwards it was permitted me to represent before them a very pleasant garden full of lamps and lights; they then paused and their attention was fixed, because lamps with lights signify truths (*veritates*) which shine from good<sup>p</sup>. From this it was evident that they could be detained in the consideration of material things, provided only that the signification of those things in the spiritual sense were insinuated at the same time; for the things which belong to the spiritual sense are not abstracted from material things to the same extent, inasmuch as they are representative of these.

34. Moreover, I spoke with them about sheep and lambs, but they were not willing to hear of such things, because they were perceived by them as terrestrial things; the reason was, that they did not understand what innocence is, which lambs signify; this was apperceived from the circumstance that, on my saying that lambs, when represented in heaven, signify innocence<sup>q</sup>, they said that they did not know what innocence was, but only knew it by name: the reason is, that they are affected with knowledges only, but not with uses, which are the ends of knowledges, consequently they are unable to know, from internal perception, what innocence is.

35. Some of the spirits of the earth Mercury came to me, being sent by others, in order that they might hear what was going on near me. These were told by one of the spirits of our Earth, to tell their [friends] not to speak anything but what was

<sup>o</sup> Birds signify rational things, intellectual things, thoughts, ideas, and knowledges, nos. 40, 745, 776, 778, 866, 988, 993, 5149, 7441. And this with variety according to the genera and species of the birds, no. 3219.

<sup>p</sup> Lamps with lights signify truths (*veritates*) which shine from good, nos. 4638, 9548, 9783.

<sup>q</sup> Lambs in heaven, and in the Word, signify innocence, nos. 3994, 7840, 10132.

true, and not, as they were wont, to present opposite things to their questioners; for that if any of the spirits of our Earth were to do so, he would be punished. But immediately the company from which those spirits had been sent forth, and which was at a distance, made answer, that if they must be punished on that account, they must all be punished, inasmuch as, from continual practice, they could not do otherwise. They said that when they speak with the men of their own earth, they also do likewise, not, however, with any intention to deceive, but to inspire the desire of knowing; for when they present opposite things, and conceal things in a certain manner, the desire of knowing is excited, and thus from the zeal of exploring those things, the memory is perfected. I also, on another occasion, spoke with them on the same subject, and, as I knew that they spoke with the men of their earth, I asked in what manner they instructed their inhabitants. They said that they do not instruct them fully as to how a matter is, but keep insinuating some apperception of it, in order that from this the desire of exploring and of acquiring knowledge may be nourished and grow; for if they were to answer all their questions, the desire would perish. They added, that they suggest opposites for this reason also, that the truth (*veritas*) may afterwards appear the better; for all truth appears from relation to its opposites.

36. It is their custom not to tell another what they know, but still they want to learn from all others what is known to them. With their own society, however, they communicate everything, insomuch that what one knows all know, and what all know each one in the society knows<sup>l</sup>.

37. Inasmuch as the spirits of Mercury abound in knowledges, they are in a certain kind of conceit; hence they imagine that they know so much that it is almost impossible to know more. But it was told them by the spirits of our Earth, that they do not know much but little, and that the things which they do not know are comparatively infinite; and that the things which they do not know, are, relatively to those they do know, as the waters of the largest ocean to those of a very small fountain; and further, that the first step towards wisdom consists in knowing, acknowledging, and perceiving that what one knows, is, compared with what one does not know, so little as hardly to be anything. In order that they might know that it is so, it was granted that a certain angelic spirit should speak with them, and tell them generally what they knew and what they did not know, and that there were infinite things which they did not know, and that eternity would not suffice for their acquiring even a general knowledge of things. He spoke by means of angelic ideas much more readily than they did, and as he dis-

closed to them what they knew and what they did not know, they were struck with amazement. Afterwards I saw another angel speaking with them, who appeared at some height towards the right; he was from our Earth. He recounted very many things which they did not know; and afterwards he spoke with them by means of changes of state, which they said they did not understand. He then told them that every change of state, and also every smallest part of such change, contains infinite things. When they heard this, as they had been conceited on account of their knowledges, they began to humble themselves. Their humiliation was represented by the sinking downwards of the compact body (*volumen*) which they formed (for that company appeared at the time as a compact body, in front towards the left, at a distance, in the plane of the region below the navel); but the compact body appeared as it were hollowed in the middle, and raised at the sides; an alternating motion was also observed therein. They were also told what that signified, that is, what they thought in their humiliation, and that those who appeared elevated at the sides were not as yet in any humiliation; and I saw that the compact body was separated, and that those who were not in humiliation were sent back towards their earth, the rest remaining.

38. There once came some spirits of Mercury to a certain spirit from our Earth, who, during his life in the world, had been most celebrated for his learning,—he was Christian Wolf—desiring to receive information from him on various subjects. But when they perceived that what he said was not elevated above the sensual things of the natural man, because in speaking he thought of honour, and wanted, as in the world (for in the other life every one is like his former self), to connect various things into series, and from these again and continually to deduce others, and so form several chains of such, which they did not see or acknowledge to be true, and which therefore they declared to be chains which neither cohered in themselves nor with the conclusions, and called them the obscurity of authority, they ceased to question him, inquiring only *what this was called and what that*. And because he answered these questions also by material ideas, and not by any that were spiritual, they departed from him. For in the other life every one speaks spiritually, or by spiritual ideas, so far as in the world he had believed in God; and materially, so far as he had not believed. As an opportunity here offers, I may relate how the case is, in the other life, with the learned who acquire intelligence by their own meditation kindled by the love of knowing truths for the sake of truths, thus for the sake of uses apart from worldly considerations; and how the case is with those who acquire intelligence from others without any meditation of their own, as

is the practice of those who desire to know truths merely for the purpose of acquiring a reputation for learning, and of thereby attaining honour or gain in the world, and consequently not for the sake of uses apart from worldly considerations. I may here relate a certain experience concerning men of this character. There was apperceived a certain sound penetrating from beneath near the left side as far as the left ear: I observed that there were spirits who were attempting to force their way there, but I could not ascertain of what character they were. When they had forced their way, however, they spoke with me, saying that they were logicians and metaphysicians, and that they had immersed their thoughts in such [sciences] without any other end than that of acquiring a reputation for learning, and thus of attaining to honours and wealth: they lamented that they now led a miserable life, because they had studied these sciences for no other end, and thus had not cultivated their Rational by means of them.

3 Their speech was slow and muffled. In the meantime there were two conversing above my head, and when I asked who they were, I was told that one of them was of the highest distinction in the learned world, and it was given me to believe that he was Aristotle. Who the other was, was not stated. He was then let into the state in which he had been when he lived in the world, for every one can easily be let into the state of life which he had had in the world, since every state of his life remains with him. I was surprised to find that he applied himself to the right ear, and he spoke there, hoarsely, indeed, but still sensibly. From the purport of what he said I apperceived that he was of quite a different genius from those Schoolmen who first arose, namely, that he hatched what he wrote from his own thought, and from the same source produced his philosophical system, so that the terms which he invented, and applied to subjects of thought, were forms of expression by which he described interior things; also that he was excited to such pursuits by a delight of the affection, and by a desire of knowing the things that belonged to the thought and the understanding; and that he followed obediently whatever his spirit had dictated. This was the reason he applied himself to the right ear, differently from his followers, who are called Schoolmen, and who do not proceed from thought to terms, but from terms to thoughts, thus by a contrary way; and many of them do not even proceed to thoughts, but stick fast entirely in terms, their application of which, when they make any, being to confirm whatever they want to, and to invest falsities with an appearance of truth, according to their eagerness to persuade. Consequently for them philosophy is rather a means of becoming foolish than a means of becoming wise;

4 and therefore they have darkness instead of light. Afterwards, I conversed with him on analytical science, saying that a little child, in half an hour, speaks more philosophically, analytically,

and logically, than he could describe in a volume, because all things of human thought and consequently of human speech are analytical, and the laws thereof are from the spiritual world; and that he who wants to think artificially from terms is not unlike a dancer who wants to learn to dance from a knowledge of the motory fibres and muscles; if he were to keep his mind (*animus*) fixed on that knowledge whilst dancing, he would hardly be able to move a foot, and yet, without that knowledge, he sets in action all the motory fibres that are scattered throughout the whole of his body, and, in due measure, the lungs, diaphragm, sides, arms, neck, and all the other parts, to describe all which volumes would not suffice; and that the case is just like this with those who want to think from terms. He approved of these observations, and said, that if one learns to think in that way one proceeds in inverted order: adding, that if any one wants to be foolish, he has only to proceed in that way; and that one should constantly think of use, and from what is interior. He next showed me what idea he had had of the Supreme Deity. 5 He had represented Him to himself as having a human face, and encompassed about the head with a radiant circle; but he now knew that the Lord is Himself that Man, and that the radiant circle is the Divine [proceeding] from Him, which flows not only into heaven but also into the universe, disposing and ruling both. He added, that He who disposes and rules heaven, disposes and rules the universe also, because the one cannot be separated from the other. He also said, that he believed in only one God, whose attributes and qualities men distinguished by names as numerous as the gods they worshipped. A 6 woman appeared to me who stretched out her hand, desiring to stroke his cheek. When I expressed my surprise at this, he said, that while he was in the world such a woman had often appeared to him, and as it were stroked his cheek, and that her hand was beautiful. The angelic spirits said that such women sometimes appeared to the ancients, and that they called them Pallas; and that the one who appeared to him was from spirits who, when they lived as men in the ancient times, were delighted with ideas and indulged in thoughts, but without philosophy; and as such spirits were with him, and were delighted with him because he thought from what is interior, they representatively exhibited such a woman to his view. 7 Lastly, he told me what idea he had had concerning the soul or spirit of man, which he called Pnuma, namely, that it was an invisible vital [principle], like something of the ether. He said that he knew his spirit would live after death, since it was his interior essence, which cannot die, because it can think; and moreover that he could not think clearly concerning it, but only obscurely, because he had not possessed any knowledge on the subject except from himself, with a little also from the

Ancients. Aristotle, it may be remarked, is among sane spirits in the other life, but many of his followers are among the foolish.

39. I once saw that some spirits of our Earth were with some spirits of Mercury, and I heard them conversing with one another; and on this occasion the spirits of our Earth asked them, among other things, in whom they believed. They replied that they believed in God. But when they inquired further concerning the God in whom they believed, they would not say, since it is their custom not to give direct answers to questions. Then the spirits from the earth Mercury, in their turn, asked the spirits from our Earth in whom they believed. They said that they believed in the Lord God. The spirits of Mercury then said they perceived that they believed in no God, and that they had contracted a habit of professing belief with the mouth when yet they do not believe. (The spirits of Mercury have an exquisite perception, in consequence of their continually exploring, by means of perception, what others know.) The spirits of our Earth were of the number of those who in the world had made profession of faith according to the doctrine of the church, but still had not lived the life of faith; and those who do not live the life of faith, in the other life have no faith, because it is not in the man<sup>r</sup>. On hearing this they were silent, because, by an apperception then given them, they acknowledged that the case was so.

40. Certain spirits knew from heaven that a promise had once been made to the spirits of the earth Mercury, that they should see the Lord; they were, therefore, asked by the spirits about me whether they recollected that promise. They said that they did recollect it; but that they did not know whether the promise had been made in such a manner as to preclude all doubt respecting it. While they were thus talking together, the Sun of heaven appeared to them. (The Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light which proceeds from it.) On seeing the Sun, they said that this was not the Lord God, because they saw no face. Meanwhile the spirits were conversing with each other, but I did not hear what they said. Suddenly, however, the Sun again appeared, and in the midst of it the Lord, encompassed with a solar circle: at this sight the spirits of Mercury humbled themselves profoundly, and bowed down. At that time also, the Lord appeared out of that

<sup>r</sup> They who make profession of faith from doctrine, and do not live the life of faith, have no faith, nos. 3865, 7766, 7778, 7790, 7950, 8094. And their interiors are contrary to the truths of faith, although in the world they do not know this, nos. 7790, 7950.



Sun to certain spirits of our Earth, who, when they were men, had seen Him in the world; and they, one after another, and thus many in succession, confessed that it was the Lord Himself; and they made this confession before the whole assembly. At the same time also the Lord appeared out of the Sun to the spirits of the planet Jupiter, who declared with a clear voice, that it was He Himself whom they had seen on their earth when the God of the universe appeared to them\*.

41. After the Lord had appeared, some were led towards the front parts to the right, and as they advanced, they said that they saw a light much clearer and purer than they had ever seen before, and that a greater light could not possibly be seen: and it was then the time of evening here. Those who said this were many †.

42. It should be known that the sun of the world does not appear at all to any spirit, nor does anything of the light from it. The light of this sun is, to spirits and angels, like thick darkness. This sun remains in the perception with spirits only from their having seen it when they were in the world, and it is exhibited to them in idea as an exceedingly dark something, and situated behind at a considerable distance, at a little height above the plane of the head. The planets which are within the system of this sun appear according to a fixed situation in respect to the sun: Mercury appears behind, a little towards the right; the planet Venus to the left, a little backwards; the planet Mars to the left in front; the planet Jupiter likewise to the left in front, but at a greater distance; the planet Saturn directly in front, at a considerable distance; the Moon to the left, at a moderate height: the satellites also appear to the left relatively to their own planets. Such is the situation of these planets in the ideas of spirits and angels. Spirits also appear near their own planet, but apart from it.

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\* The Lord is the Sun of heaven, from which proceeds all the light there, nos. 1053, 3636, 4060. And the Lord thus appears to those who are in His celestial kingdom, where love to Him reigns, nos. 1521, 1529–1531, 1837, 4696. He appears at a middle height above the plane of the right eye, nos. 4321, 7078. Therefore in the Word the sun signifies the Lord as to the Divine Love, nos. 2495, 4060, 7083. The sun of the world does not appear to spirits and angels, but in its place as it were a dark something behind, opposite to the Sun of heaven or to the Lord, no. 9755.

† In the heavens there is great light, which exceeds, by many degrees, the noon-day light on earth, nos. 1117, 1521, 1533, 1619–1632, 4527, 5400, 8644. All light in the heavens is from the Lord as the Sun there, nos. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Divine Truth proceeding from the Divine Good of the Lord's Divine Love appears in the heavens as light, and constitutes all the light there, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. The light of heaven illuminates both the sight and the understanding of the angels, nos. 2776, 3138. Heaven being said to be in light and heat, signifies in wisdom and in love, nos. 3643, 9399, 9401.

With regard to the spirits of Mercury in particular, they do not appear in any particular quarter, or at any particular distance, but they appear sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, that they are allowed to wander through the universe for the purpose of procuring knowledges.

43. Some spirits of Mercury once appeared to the left in a globe, and afterwards in a compact body (*volumen*) extending itself lengthwise. I wondered whither they were bent, whether to this or to some other earth, and I soon observed that they turned towards the right, and, rolling along, approached the earth or planet Venus towards the quarter in front. But when they reached it, they said that they would not remain there, because the inhabitants were evil; wherefore they turned round to the back part of that earth, and then said they would remain there, because the inhabitants of that part were good. While this was taking place I was sensible of a remarkable change in the brain, and of a powerful operation from it. From this it was given me to conclude that the spirits of Venus who are from that part of the planet, were in concord with the spirits of Mercury, and that they had relation to the memory of material things which is in concord with the memory of immaterial things, to which the spirits of Mercury have relation; hence a more powerful operation was felt from them when they were there.

44. I was desirous of knowing what kind of face and body the men (*homines*) on the earth Mercury have, and whether they are like the men (*homines*) on our Earth. There was then exhibited before my eyes a woman exactly resembling those who are on that earth. Her face was beautiful, but smaller than that of the women of our Earth; she was also more slender in body, but of equal height: her head was covered with some linen stuff, arranged without art but still in a becoming manner. A man (*vir*) also was exhibited. He, too, was more slender in body than the men (*viri*) of our Earth; he was clothed in a garment of dark blue fitting closely to his body, without folds or protuberances anywhere. Such, I was told, were the personal form and clothing of the men (*homines*) of that earth. Afterwards there were exhibited some kinds of their oxen and cows, which did not, indeed, differ much from those on our Earth, except that they were smaller, and approximated in some measure to the stag and hind species.

45. They were also questioned about the sun of the system, how it appears from their earth. They said that it appeared large, and larger there than from other earths; they said that

they knew this from the ideas of other spirits respecting the sun. They said further that they enjoyed a middle temperature, neither too hot nor too cold. It was then given me to tell them, that it has been so provided for them by the Lord, in order that they might not be exposed to excessive heat from the circumstance of their earth being in greater proximity to the sun than the other earths, since heat does not arise from nearness to the sun, but from the height and density of the aërial atmosphere, as is evident from the cold on high mountains even in hot climates ; also, that heat is varied according to the direct or oblique incidence of the sun's rays, as is evident from the seasons of winter and summer in every region. These are the particulars which it has been given me to know respecting the spirits and inhabitants of the earth Mercury.

## THE EARTH OR PLANET JUPITER, AND ITS SPIRITS AND INHABITANTS.

46. It has been given me to have longer intercourse with the spirits and angels of the planet Jupiter than with the spirits and angels from the other planets; and I can therefore relate more particulars respecting their state of life and respecting that of the inhabitants of that planet. That those spirits were from that planet, was evident from many circumstances, and was also declared from heaven.

47. The earth or planet Jupiter itself does not indeed appear to spirits and angels: for in the spiritual world no earth is ever visible to any one, but only the spirits and angels who are from it. Those who are from the planet Jupiter appear in front to the left, at some little distance, and this constantly (see above, no. 42): there also the planet is. The spirits of every earth are near their own earth, because they are from its inhabitants (for every man after death becomes a spirit), and because they are thus of a similar genius, and can be with the inhabitants and be of service to them.

48. They related that in the region of their earth where they had lived when in the world, the multitude of human beings was as great as the earth could support; that it was fertile, and abounded in all things; that the inhabitants desired no more than sufficed for the necessities of life, and that what was not necessary they did not regard as useful; and that therefore the multitude of human beings was so great. They said that their principal care was the education of their children, and that they loved them most tenderly.

49. They further related that on their earth they are distinguished into clans, families, and households, and that all live together with their own, separate from the others, and that therefore their habitual intercourse is confined to their kindred: also that no one ever desires another's goods; nor does it ever enter the mind (*animus*) of any one to covet any of the goods of another, much less to obtain them by any artifice, and still less to attack and plunder them; this they consider a crime contrary to human nature, and horrible. When I wanted to tell them

that on this Earth there were wars, depredations, and murders, they turned away, and refused to hear. It has been told<sup>2</sup> me by the angels that the Most Ancient inhabitants of our Earth dwelt in the same manner, that is to say, distinguished into clans, families, and households, and that all in those times were content with their own goods; and that it was an entirely unknown thing for one to enrich himself with the goods of others, or to assume dominion from the love of self; and that on this account the Ancient, and especially the Most Ancient times, were more acceptable to the Lord than those which have succeeded them; and that, as their state was such, innocence then reigned, and, together with innocence, wisdom; that every one then did what was good for the sake of good, and what was just for the sake of justice; that they did not know what it was to do what was good and just with a view to their own honour, or for the sake of gain; and that in those times they spoke nothing but what was true, and this not so much from truth as from good, that is, not from the Intellectual separate [from the Voluntary], but from the Voluntary conjoined with the Intellectual. Such were the Ancient times. Angels then could therefore have habitual intercourse with men, and carry their minds, almost separated from corporeal things, into heaven, and could even lead them about there, and show them the magnificent and goodly things there, and also communicate to them their own happinesses and delights. These times were also known to ancient writers, who called them the Golden, and likewise the Saturnian times. The<sup>3</sup> reason why these times were such was, as has been stated, that men then lived distinguished into clans, clans into families, and families into households, and every household dwelt by itself; and that it then never entered into any one's mind (*mens*) to seize upon another's inheritance, and thus acquire for himself opulence and dominion: the love of self and the love of the world were then far away; every one rejoiced in his own, and not less in another's good. But in the course of time this scene was<sup>4</sup> changed and totally reversed, when the lust of exercising dominion and of possessing many things invaded the mind (*animus*). Then the human race, for the sake of self-defence, gathered themselves into kingdoms and empires; and because the laws of charity and conscience, which had been inscribed upon the heart, ceased to operate, it became necessary, in order to restrain deeds of violence, to enact [external] laws, of which the rewards were honours and gain, and the punishments were the deprivation thereof. When the state was thus changed, heaven itself became removed from man, and this more and more even to the present ages, when the very existence of heaven and hell is unknown, yea, is even denied by some. These statements have been made in order to show clearly by the parallel, what is the state of those who are on the earth Jupiter, and whence they have their goodness of

disposition and also their wisdom, of which more will be said in the following pages.

50. By long-continued intercourse with the spirits of the earth Jupiter, it became manifest to me that they were better disposed than the spirits of many other earths. Their approach when they came to me, their stay with me, and their influx at the time, were so gentle and sweet as to be inexpressible. In the other life the quality of every spirit manifests itself by an influx, which is the communication of his affection. Goodness of disposition manifests itself by gentleness and sweetness; by gentleness, because it is afraid to hurt, and by sweetness, because it loves to do good. I could distinguish very clearly between the gentleness and sweetness of the influx proceeding from the good spirits of our Earth, and the gentleness and sweetness of the influx from the spirits of Jupiter. They said that when any slight disagreement arises among them, there appears as it were a thin dazzling white ray of light, like that of ordinary lightning, or like the little swath which encompasses glittering and wandering stars; but the disagreement among them is soon adjusted. Glittering stars, which are at the same time wandering, signify what is false; but glittering and fixed stars signify what is true; thus the former signify disagreement<sup>u</sup>.

51. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this circumstance, that their influx was for the most part into the face, which they rendered cheerful and smiling, and this continually as long as they were present. They said that they in the same way dispose the faces of the inhabitants of their earth, when they come to them, being desirous thus to inspire them with tranquillity and delightsomeness of heart. The tranquillity and delightsomeness with which they inspired me, sensibly filled my breast and heart: at the same time the longings and anxieties about the future, which cause disquiet and wretchedness, and agitate the mind with various passions, were removed. From this it could be made apparent to me what was the character of the life of the inhabitants of the earth Jupiter; for the inborn disposition of the inhabitants is known from the spirits, since every one carries his own life with him from the world, and lives it when he becomes a spirit. It was observed that they had a state of still more interior blessedness or happiness. This was observed by its being perceived that their interiors were not closed, but open to heaven; for the

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<sup>u</sup> Stars in the Word signify the knowledges of good and truth, consequently truths, nos. 2495, 2849, 4697. And in the other life truths are represented by fixed stars, but falsities by wandering stars, no. 1128.

more open to heaven the interiors are, the more capable are they of receiving Divine good, and with it blessedness and interior happiness. It is quite otherwise with those who do not live in the order of heaven; with them the interiors are closed, and the exteriors are open to the world.

52. It was also shown me what kind of faces the inhabitants of the earth Jupiter have; not that I saw the inhabitants themselves, but spirits with faces similar to those they had when they dwelt on their earth. But before this was shown me, one of their angels appeared behind a bright white cloud, and gave permission. Two faces were then shown. They were like the faces of the men of our Earth, fair and beautiful; sincerity and modesty shone forth from them. When the spirits of 2 Jupiter were with me, the faces of the men of our Earth appeared smaller than usual: this was owing to the circumstance that there inflowed from those spirits the idea they had that their own faces were larger. For when they live as men on their earth they believe that after their decease their faces will be larger, and round in form; and this idea, being impressed upon them, remains; and when they become spirits, they appear to themselves to have larger faces. The reason why they believe 3 that their faces will be larger is that they say the face is not the body, because they see, hear, speak, and manifest their thoughts by means of it, and because the mind thus shines through it; hence they have an idea of the face as the mind in form. And as they know that they will become wiser after their life in the world, they believe that the form of the mind, that is, the face, will become larger. They also believe that after 4 their decease they shall perceive a fire which will communicate warmth to their faces. This belief arises from a knowledge possessed by the wiser amongst them that fire, in the spiritual sense, signifies love, that love is the fire of life, and that from that fire the angels have life<sup>z</sup>. Such of them as have lived in heavenly love also have their wish gratified, and feel their face grow warm, and then the interiors of their minds are kindled with love. For this reason the inhabitants of that earth fre- 5 quently wash and clean their face, and also carefully protect it from the sun's heat. They have a covering made of the inner or outer bark of a tree, which is of a bluish colour, and with this they encircle the head, and thus protect the face. With respect to the faces of the men of our Earth, which they 6

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<sup>z</sup> Fire in the Word signifies love in both senses, nos. 934, 4906, 5215. Sacred and heavenly fire is Divine love and every affection which is of that love, nos. 934, 6314, 6832. Infernal fire is the love of self and of the world, and every concupiscence belonging to those loves, nos. 934, 1861, 5071, 6314, 6832, 7575, 10747. Love is the fire of life, and life itself is actually derived from that fire, nos. 4906, 5071, 6832.

saw through my eyes<sup>2</sup>, they said that they were not beautiful, and that such beauty as they had consisted in the outward skin, but not in the fibres from within. They were surprised to see that the faces of some were covered with warts and pustules, or otherwise disfigured, and said that no such faces are ever to be seen among them. Yet there were some faces that pleased them, such, namely, as were cheerful and smiling, and such as were slightly prominent about the lips.

53. The reason they were pleased with the faces that were prominent about the lips was, that their speech is effected mostly by means of the face, especially by the part about the lips, and also because they never counterfeit, that is, never speak otherwise than they think, so that they do not constrain their face, but give it free play. It is otherwise with those who from childhood have learned to counterfeit: with these the face is, in consequence, constrained from within, lest anything of the thought should shine forth from it; nor has it free play from without, but is kept in readiness to relax or constrain itself, as cunning may dictate. The truth (*veritas*) of this may appear from an examination of the fibres of the lips and surrounding parts, for the series of the fibres there are manifold, complicated, and interwoven, having been created, not only for mastication and verbal speech, but also for expressing the ideas of the mind (*animus*).

54. It was also shown me how the thoughts are expressed by means of the face. The affections which belong to the love are manifested by means of the countenance and its changes, and the thoughts therein by variations as to the forms of the interiors there: it is impossible to describe them further. The inhabitants of the earth Jupiter have also verbal speech, but not so loud as with us. The one speech aids the other, and life is insinuated into the verbal speech by the speech of the face. I have been informed by the angels that the very first speech in every earth was speech by the face, and from two origins there, the lips and the eyes. The reason this kind of speech was the first is, that the face was formed to effigy forth whatever a man thinks and wills; in consequence of which the face is also called the effigy and index of the mind (*animus*). Another reason is, that in the Most Ancient or primeval times sincerity prevailed, and no one cherished or wanted to cherish a thought which he was not willing should shine forth out of his face. In this way, also, the affections of the mind (*animus*), and the thoughts from them, could be exhibited to the life and in fulness; thus also they even appeared to the eye as very many things together in a form.

<sup>2</sup> Spirits and angels do not see the things that are in this solar world; but they saw through my eyes, no. 1881.



This speech was therefore as superior to the speech of words as sight is to hearing, that is, as the sight of a landscape surpasses hearing about it and forming an idea of it from the verbal description. They added, that such speech was in agreement with the speech of the angels, with whom men in those times also had communication; also, that when the face speaks, that is, the mind through the face, angelic speech is with the man in its ultimate natural form, which is not the case when the mouth speaks by words. Every one can also comprehend that verbal speech could not have been used by the Most Ancient people, since the words of a language are not imparted immediately, but have to be invented and applied to objects; which it requires a course of time to effect<sup>2</sup>. So long as sincerity and rectitude prevailed among men, such speech continued; but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not the neighbour, verbal speech began to increase, the face being either silent or deceitful. Hence the internal form of the face was changed, became contracted, and hardened, and began to become almost devoid of life; while the external form, inflamed by the fire of the love of self, appeared before the eyes of men as if alive; for this absence of life, which is underneath, does not appear before the eyes of men, but it appears before the eyes of the angels, since the angels see interior things. Such are the faces of those who think one thing and speak another; for simulation, hypocrisy, cunning, and deceit, which constitute modern prudence, produce such effects. But the case is different in the other life: there, no one is allowed to speak one way and think another. There, also, the variance is clearly perceived in each single expression, and when it is perceived, the spirit in whom there is such variance is expelled from society, and punished. He is afterwards by various methods brought to speak as he thinks, and to think as he wills, until his mind is one, and not divided. If he is good, he is brought to will good, and to think and speak the truth from good; and if he is evil, he is brought to will evil, and to think and speak falsity from evil. Until this is effected, a good spirit is not raised into heaven, nor an evil one cast into hell: and the object of this is, that in hell there may be nothing but evil and the falsity of evil, and in heaven nothing but good and the truth of good.

55. The spirits who were from that earth informed me about various other particulars relating to its inhabitants, as, about their gait, their food, and their dwellings. With respect to their

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<sup>2</sup> The Most Ancient people on this Earth spoke by the face and lips by means of internal respiration, nos. 607, 1118, 7361. The inhabitants of some other earths have a similar speech, nos. 4799, 7359, 8248, 10587. Concerning the perfection and excellence of that speech, nos. 7360, 10587, 10708.

gait, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep like animals, but as they advance they assist themselves with their hands, and alternately half raise themselves on their feet, and at every third step they face about sideways and behind them, and at the same time also bend the body a little, which is done quickly; for among them it is [considered] unbecoming to be looked at by others except in the face. While walking in this manner they always keep the face raised as we do, so that they may look at the heaven as well as at the earth. They do not hold it down so as to look at the earth; this they call accursed. The basest among them do so; but if they do not get accustomed to raise the face, they are expelled from their society. When, however, they sit, they appear, like the men of our Earth, erect as to the upper part of the body, but they sit with the feet crossed. They are extremely cautious, not only when they walk, but also when they sit, not to be seen behind, but in the face. They also gladly desire that their face should be seen, because their mind appears from it, for they never show a face at variance with the mind, nor have they the power to do so. Those who are present, therefore, see clearly what is their disposition towards them—which indeed they do not conceal—especially whether their apparent friendliness is sincere or forced. These facts were made known to me by their spirits, and confirmed by their angels. For the above reason also, their spirits are seen, not like others, to walk erect; but almost like swimmers, to assist their progress with their hands, and by turns to look around.

56. Those who live in their hot climates go naked, except for a covering about the loins; nor are they ashamed of their nakedness, for their minds are chaste, and they love their own consorts only, and abhor adulteries. They were greatly surprised that the spirits of our Earth, on hearing of their manner of walking and of their being naked, should deride and think lasciviously, without in the least attending to their heavenly life, but only to such details. They said that this was a sign that they cared more for bodily and earthly things than for heavenly things, and that indecent thoughts occupied their minds. They were told that nakedness is no occasion either of shame or scandal to those who live in chastity, and in a state of innocence, but that it is to those who live in lasciviousness and immodesty.

57. When the inhabitants of that earth lie in bed, they turn their faces forwards or into the chamber, but not backwards or towards the wall. This was told me by their spirits, who said that the cause was that they believe that they thus turn their face to the Lord, but that if they turn it backwards they turn

it away from Him. The like has sometimes happened to myself when in bed, but I had not previously been aware of its origin.

58. They take pleasure in prolonging their repasts, not so much from delight in feeding as from delight in conversing then. When they sit at table, they do not sit on chairs or benches, nor on raised seats of turf, nor on the grass, but on the leaves of a particular tree. They were not willing to say of what tree the leaves were; but when I guessed at several, they at last assented when I named the fig tree. They informed me besides, that they do not prepare their food to please the palate, but chiefly for the sake of use; they added that to them the food which is wholesome is savoury. A conversation took place on this subject among the spirits, and it was urged that it would be well for man to observe this rule, for thus he would ensure having a sound mind in a sound body. It is otherwise with those with whom the taste rules: the body hence becomes diseased, at least it becomes inwardly feeble, consequently so does the mind; for the mind comports itself according to the interior state of the recipient parts of the body, as sight and hearing do according to the state of the eye and ear; hence the folly of placing all the delight of life in luxury and pleasure; from this too comes dulness in such things as belong to thought and judgment, and acuteness in such as belong to the body and the world. By this man acquires the likeness of a brute animal, with which indeed such persons not inappropriately compare themselves.

59. Their dwellings were also shown me. They are lowly dwellings constructed of wood; but within they are lined with bark or cork of a pale blue colour, and the walls and ceiling are spotted as with stars, to represent the heaven; for they are fond of picturing the visible heaven with its constellations in the interiors of their houses, the reason being that they believe the constellations to be the abodes of the angels. They have tents also, which are rounded off above and extended in length, spotted likewise within with stars on a blue ground. They retire into these in the day-time, to prevent their faces suffering from the heat of the sun. They bestow much care on the fashioning of these tents of theirs, and on keeping them clean. In them they also take their repasts.

60. The horses of our Earth, when seen by the spirits of Jupiter, appeared to me smaller than usual, although they were pretty robust and tall; which appearance arose from the idea those spirits had concerning the horses on that earth. They informed me that among them there are also horses like ours, though

much larger, but that they are wild or in the woods, and that when they come in sight they strike terror into them, although they are quite harmless; they added that their fear of them is innate or natural. This gave me occasion to think of the cause of that fear. For in the spiritual sense, a horse signifies the Intellectual formed from scientifics<sup>aa</sup>; and as they are afraid of cultivating the Intellectual by worldly sciences, from this comes an influx of fear. That they do not care for scientifics, which are of human erudition, will be seen in the following pages.

61. The spirits of that earth are not inclined to associate with the spirits of our Earth, because they differ in disposition and manners. They say that the spirits of our Earth are cunning, and are quick and clever in the contrivance of evils, and that they know and think little about what is good. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our Earth; they also say of ours that they talk much and think little, and that therefore they cannot interiorly perceive many things, and that they cannot even perceive what good is. They conclude from this that the men of our Earth<sup>2</sup> are external men. It was also once permitted the evil spirits of our Earth to act by their wicked arts, and to infest the spirits of Jupiter who were with me. The latter endured them for a very long time, but at length confessed that they could do so no longer, and that they believed that there could not be worse spirits, since they so perverted their imagination, and also their thought, that they seemed to themselves as it were bound, and incapable of being extricated from this bondage, and set at liberty, except by Divine aid. While I read from the Word some passages on the subject of our Saviour's Passion, some European spirits uttered dreadful scandals, with the intention of seducing the spirits of Jupiter. Inquiry being made as to who they were, and what their profession in the world had been, it was ascertained that some of them had been preachers, and many of them were of those who call themselves Members of the Society of the Lord, or Jesuits. I remarked that these, during their life in the world, by their preachings on the subject of the Lord's Passion, had been able to move the common people to tears. I also added the cause, that in the world they had thought one way and spoken another, thus that they had entertained one sentiment in their hearts and professed another with their lips; but that now they are not allowed to speak thus deceitfully, for, on becoming spirits, they are compelled to speak exactly as they think. The spirits of Jupiter were exceedingly astonished that there could be such a variance between the interiors and

<sup>aa</sup> The horse signifies the Intellectual, nos. 2760-2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. And the "White Horse" in the Apocalypse denotes the understanding of the Word, no. 2760.

exteriors belonging to a man, that is to say, that it should be possible to speak one way and think quite another way, which would be impossible for them. They were surprised to hear<sup>2</sup> that many who are from our Earth even become angels, and that they are of quite a different heart. They had supposed that all on our Earth were like those [evil ones who were then present], but they were told that many are not of this character, and that there are also some who think from good, and not, like these, from evil, and that those who think from good become angels. In order that they might know that this was the case, there came from the heaven of angels from our Earth choirs, one after another, who glorified the Lord together with one voice, and with harmony<sup>bb</sup>. These choirs affected the spirits of Jupiter who were with me, with such intense delight, that they seemed to themselves as it were caught up into heaven. This glorification by the choirs lasted about one hour. The delights which they experienced from this were communicated to me, and I was enabled to feel them sensibly. They said they would relate this occurrence to those of them who were elsewhere.

62. The inhabitants of the earth Jupiter place wisdom in thinking well and justly on all things that occur in life. This wisdom they imbibe from their parents from childhood, and it is successively transmitted to posterity, and goes on increasing from the love they have for it as existing with their parents. Of the sciences, such as exist on our Earth, they know nothing whatever, nor have they any desire to know. They call them shades, and compare them to clouds which come between [the earth and] the sun. They were led into this idea concerning the sciences by the conduct of some who had come from our Earth, who boasted in their presence that they were wise by reason of the sciences. The spirits from our Earth, who thus<sup>2</sup> boasted, were such as placed wisdom in such things as are matters of the memory only, as in languages, especially the Hebrew, Greek, and Latin, in the noteworthy publications of the learned world, in criticism, in bare experimental facts, and in terms, especially philosophical ones, and other similar things, not using them as means for becoming wise, but making wisdom to consist in those very things. Such persons, in consequence of not having cultivated their rational faculty by the sciences as means, in the other life have little perception, for they see only in terms and from terms, and, for those who see in this way, those things are as little formless masses,

<sup>bb</sup> It is called a choir when many spirits speak at once and unanimously, concerning which see nos. 2595, 2596, 3350. In their speech there is harmony, concerning which see nos. 1648, 1649. By means of choirs in the other life an inauguration into unanimity is effected, no. 5182.

and as clouds before the intellectual sight (see above, no. 38); and those who have been conceited of their learning from this source perceive still less. But those who have used the sciences as means of invalidating and annihilating the things that belong to the church and to faith, have entirely destroyed their Intellectual, and see in the dark like owls, 3 seeing falsity for truth and evil for good. The spirits of Jupiter, from intercourse with such persons, concluded that the sciences occasion shade and blindness; it was told them, however, that on this Earth the sciences are means of opening the intellectual sight, which is in the light of heaven; but because of the dominion of such things as belong to merely natural and sensual life, the sciences, to those [who are such], are means of becoming insane, that is to say, of confirming themselves in favour of Nature against the Divine, and in 4 favour of the world against heaven. The sciences, they were further informed, are in themselves spiritual riches, and those who possess them are like those who possess worldly riches, which likewise are means of performing uses to oneself, one's neighbour, and one's country, and are also means of doing evil to them. They are, moreover, like dress, which serves for use and adornment, and also for gratifying pride, as with those who would be held in honour for that alone. The spirits of the earth Jupiter understood this perfectly; but they were surprised that, being men, they should stand still in the means, and prefer to wisdom itself such things as only lead to it; and that they did not see, that to immerse the mind in these, and not raise it above them, is to becloud and blind it.

63. A certain spirit ascending from the lower earth came to me, and said that he had heard the things that I had spoken to the other spirits, but did not understand anything of what had been said about spiritual life and its light. Being asked whether he desired to be instructed on the subject, he answered that he had not come with that intention, from which I could conclude that such subjects did not come within his comprehension. He was exceedingly stupid. It was stated by the angels that, when he lived a man in the world, he had been among the most celebrated for his learning. He was cold, as was sensibly felt from his breath; which was a sign that he had no spiritual, but merely natural light (*lumen*); consequently that by means of the sciences he had not opened but closed up for himself the way to the light (*lux*) of heaven.

64. As the inhabitants of the earth Jupiter acquire intelligence for themselves by a different way from that followed by those of our Earth, and as, besides, they are of a different natural disposition in consequence of their life, they cannot be

together long, but either shun them or remove them. There are spheres, which are to be called spiritual spheres, which continually emanate, nay, pour forth, from every spirit; they flow from the activity of the affections and the consequent thoughts, consequently from the very life<sup>cc</sup>. All consociations in the other life take place according to the spheres; things that are in agreement are conjoined according to the agreement, and things that disagree are removed according to the disagreement. The spirits and angels who are from the earth<sup>z</sup> Jupiter have relation, in the Grand Man, to the IMAGINATIVE [PART] OF THOUGHT, and thus to an active state of the interior parts; while the spirits of our Earth have relation to the various functions of the exterior parts of the body, and when these desire to have the dominion, the active or imaginative [part] of thought from the interior cannot flow in. Hence the oppositions between the spheres of the life of the two.

65. With respect to their Divine worship, its principal feature is that they acknowledge our Lord as the Supreme Being who governs heaven and earth. Him they call the One only Lord; and because they acknowledge and worship Him during their life in the body, they seek Him after death, and find Him: He is the same with our Lord. Being questioned whether they knew that the One only Lord is Man, they replied that they all know that He is Man, because in their earth He has been seen by many as a Man; and that He instructs them concerning the truth (*veritas*), preserves them, and gives eternal life to those who worship Him from good. They said further, that it is revealed to them by Him how they ought to live, and how they ought to believe; and that what is revealed is handed on by the parents to the children, and thus the doctrine spreads to all the families, and thus to the whole clan that is descended from one father. They added, that it seems to them as if they had the doctrine written on their minds; which they conclude from the circumstance, that they instantly perceive and acknowledge as of themselves, whether what others say concerning the life of heaven with man is true or not. They do not know that their One only Lord was<sup>z</sup> born a man on our Earth; they said that it does not concern them to know this, but only to know that He is Very Man, and governs the universe. When I said that on our Earth He is named the Christ Jesus, and that the Christ signifies the anointed or the king, and Jesus, the Saviour, they said

<sup>cc</sup> A spiritual sphere, which is the sphere of the life, flows forth and pours forth from every man, spirit, and angel, and encompasses them about, nos. 4464, 5179, 7454. It flows forth from the life of their affection and consequent thought, nos. 2489, 4464, 6206. In the other life consociations are effected according to the spheres, and so also are dissociations, nos. 6206, 9606, 9607, 10312.

that they do not worship Him as a king, because kingship savours of what is worldly, but that they worship Him as the Saviour. The spirits of our Earth having injected a doubt whether their One only Lord was the same with our Lord, they removed it by recollecting that they had seen Him in the sun, and had acknowledged that it was He Himself whom they had  
 3 seen on their earth (see above, no. 40). Once also there inflowed with the spirits of Jupiter who were with me, a momentary doubt whether their One only Lord was the same as our Lord; but this doubt, which inflowed in a moment, was also dispelled in a moment; (it had inflowed from some spirits from our Earth;) and then, what surprised me, they so blushed with shame for having doubted on this point, though but for a moment, that they told me not to make it public, lest on  
 4 account of it they should be charged with any ineredulity, when yet they now knew it more than others. These spirits were greatly affected and rejoiced when they heard it declared that the One only Lord is the only Man, and that all derive from Him what entitles them to be called men, and, indeed, that they are only so far men as they are images of Him, that is, so far as they love Him and the neighbour, consequently so far as they are in good; for the good of love and of faith is the Lord's image.

66. There were some spirits of the earth Jupiter with me while I was reading the seventeenth chapter of John, relating to the Lord's love and His glorification. On hearing the things that are written there, a holy influence filled them, and they acknowledged that all things therein were Divine. But then some spirits of our Earth, who were infidels, kept insinuating scandals, saying that the Lord was born an infant, lived a man, appeared like another man, and was crucified, and other like things: but the spirits of the earth Jupiter paid no attention to those things. They said that such are their devils, whom they abhor; adding, that in their minds there abides absolutely nothing that is heavenly, but only what is earthly, which they called dross. They said that they had also ascertained this to be the case from the fact, that when they heard that on that earth they go naked, obscenity instantly occupied their thoughts, and that they gave no thought at all to their heavenly life, of which they also heard at the same time.

67. In how clear a perception on spiritual subjects the spirits of Jupiter are, was made evident to me from their representation of how the Lord converts depraved affections into good ones. They represented the intellectual mind as a beautiful form, and imparted to it the activity of a form fit for the life of



affection. This they did in a manner which cannot be described in words, and so skilfully that they were highly commended by the angels. There were present at the time some of the learned from our Earth, who had immersed the Intellectual in terms belonging to scientifics, and had written and thought much about form, substance, the material and the immaterial, and the like, without applying them to any use; these could not even comprehend that representation.

68. On their earth the greatest care is taken to prevent any one falling into wrong opinions respecting the One only Lord; and if they observe that any begin to think wrongly respecting Him, they first admonish them, then deter them by threats, and at length by punishments. They said they had observed, that any family, into which any such thing had crept, is removed from amongst them, not by the punishment of death inflicted by their fellow-men, but by spirits depriving them of respiration and consequently of life, after first threatening them with death. For in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and also if they have intended to do evil; of which more will be said in subsequent pages. Therefore, if they think ill concerning the One only Lord, and do not repent, they are threatened with death. In this way the worship of the Lord, who to them is the Supreme Divine, is preserved on that earth.

69. They stated that they have no holy days, but that every morning at sunrise, and every evening at sunset, they perform holy worship to the One only Lord in their tents; and that they also, after their manner, sing sacred songs.

70. I was further informed that in that earth there are some who call themselves Saints, and who, under penalty of punishment in case of disobedience, command their servants, of whom they have great numbers, to address them as lords. They also forbid them to adore the Lord of the universe, saying that they themselves are mediatory lords, and that they will convey their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call the One only Lord, as all the others do, but the Supreme Lord, for the reason that they call themselves lords. They call the sun of the world the face of the Supreme Lord, and believe that He has His abode there; wherefore they also adore the sun. The other inhabitants hold them in aversion, and are unwilling to have intercourse with them, both because they adore the sun, and because they call themselves lords, and are worshipped by their servants as mediatory gods. Their head-dress was shown me by spirits: it was a high crowned hat of a dark

4 colour. In the other life such appear to the left at some height, where they sit like idols, and at first are worshipped by the servants who had formerly been with them; but these, too, afterwards hold them in derision. What surprised me, their faces there shine as from fire: this arises from their having believed themselves to be saints; yet, notwithstanding this fiery appearance of their faces, they are cold, and intensely desire to become warm. From this it is evident that the fire from which they shine is the fire of the love of self, and an *ignis fatuus*.

5 In order to acquire warmth they seem to themselves to cut wood, and while cutting, under the wood appears something of a man, whom at the same time they try to strike. This arises from their attributing merit and holiness to themselves: those who do this in the world, in the other life seem to themselves to cut wood, as was likewise the case with some from our Earth, who have been spoken of elsewhere. To illustrate this subject, I may here adduce my experience concerning these: \* “In the lower earth, under the soles of the feet, are also those who have placed merit in good acts and works. Many of them appear to themselves to cut wood. The place where they are is very cold, and they seem to themselves to acquire warmth by their labour. With these also I have spoken, and it was given me to ask them whether they had any desire to get out of that place: to this they replied, that they had not as yet merited it by their labour. But when this state has been accomplished they are taken out from thence. These [spirits] are natural, because wishing to merit salvation is not spiritual, for it comes from the proprium and not from the Lord; and besides, they prefer themselves to others, and some of them despise others; and if they do not receive more joy than others in the other life, they are indignant against the Lord; wherefore when they are cutting wood, it appears as if something of the Lord were under the wood. This arises from their indignation” <sup>ad</sup>.

71. It is common on that earth for spirits to speak with the inhabitants, and to instruct them, and also to chastise them if they have done evil. As many particulars on this subject have been related to me by their angels, I will recount them in their order. The reason that spirits there speak with men is, that they think much about heaven and the life after death, and are comparatively little solicitous about the life of the world; for

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\* *Arcana*, no. 4943. See also nos. 1110, 8740.—Tr.

<sup>ad</sup> Merit and righteousness belong to the Lord alone, nos. 9715, 9975, 9979, 9981, 9982. Those who place merit in works, or want to merit heaven by the good deeds which they do, in the other life want to be served, and are never contented, no. 6393. They despise their neighbour, and are angry with the Lord Himself if they do not receive reward, no. 9976. What their lot in the other life is, nos. 942, 1774, 1877, 2027. They are of those who in the lower earth appear to cut wood, nos. 1110, 4943.

they know that they shall live after their decease, and in a happy state according to the state of their internal man that has been formed in the world. Speaking with spirits and angels was common on our Earth also in ancient times, and for the same reason, namely, that they thought [much] of heaven and little of the world. But in course of time that living communication with heaven was closed, in proportion as man, from being internal, became external, or, what is the same, as he began to think much about the world and little about heaven, and especially when he ceased to believe in the existence of heaven and hell, or in the existence in himself of a spirit-man that lives after death. For at this day it is believed that the body lives from itself and not from its spirit; wherefore unless man now cherished the belief that he is to rise again with his body, he would have no belief in the resurrection.

72. With reference specially to the presence of spirits with the inhabitants of the earth Jupiter, there are spirits who chastise, spirits who instruct, and spirits who govern them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back; and when there, they draw out of the man's memory all the things that he has done or thought: this is easy for spirits to do, for when they come to a man they enter into all his memory<sup>1</sup>. If they find he has done evil, or has thought evil, they reprove him, and also chastise him with pain in the joints of his feet or hands, or with pain about the region of the belly; this, too, spirits can do skilfully when it is permitted. When such spirits come to a man, they inspire him with a horror accompanied by fear, by which the man is made aware of their coming. Fear may be excited in any person by evil spirits on their approach, especially by those who, during their life in the world, had been robbers. In order that I might know how these spirits act when they come to a man of their own earth, it was permitted that such a spirit should approach me. When he was near, horror accompanied by fear manifestly seized hold of me; yet it was not inwardly that I shuddered, but outwardly, because I knew it was a spirit of such a character. He also came in sight, and he appeared as a dark cloud, in which were wandering stars; wandering stars signify falsities, but fixed stars signify truths. He applied himself to my left side towards the back; and he also began to reprove me for deeds and thoughts which he drew out of my memory, and on which he put a wrong construction; but he was checked by the angels. When he apperceived that he was with one who was not a man of his own earth, he began to speak to me, saying, that when he comes to a man, he knows all things in general and particular that the man has done and thought, and that he severely reproves him, and also chastises him with various

3 pains. At yet another time such a chastising spirit came to me, and applied himself to my left side below the middle of the body, as the former spirit had done; he also wanted to punish me; but he, too, was restrained by the angels. He showed me, however, the kinds of punishments which they are permitted to inflict on the men of their earth, if they do evil, or harbour the intention of doing it. These were, besides the pain of the joints, a painful contraction about the middle of the belly, which is felt like compression by a tight belt; a deprivation of respiration at times even to suffocation; also a prohibition to eat anything but bread for a time; and, lastly, the threat of death, if they do not discontinue doing such things, with the deprivation, at the same time, of conjugal, parental, and social joy; grief on this account is then also insinuated.

73. The spirits who instruct also apply themselves to their left side, but more in front. They, too, reprove, but mildly, and then teach them how they ought to live. They also appear dark, yet not, like the former, as clouds, but as if clothed with sackcloth. These are called *Instructors*, but the former, *Chastisers*. When these spirits are present, angelic spirits are also present, sitting at the head, which they fill in a peculiar manner: their presence there is also perceived as a gentle breathing, for they fear lest their approach and influx should cause man to perceive the least pain or anxiety. They govern both the chastising and the instructing spirits; the chastisers, lest they treat the man more hardly than is permitted by the Lord, and the 3 instructors, that they may teach the truth. While the chastising spirit was with me, angelic spirits were also present, and kept my face continually cheerful and smiling, the region about the lips prominent, and my mouth slightly open. This the angels easily effect by means of influx, when the Lord permits. They said that they induce such a countenance on the inhabitants of their earth, when they are present with them.

74. If a man, after chastisement and instruction, again does evil, or thinks to do evil, and does not restrain himself in accordance with the precepts of truth, he is more severely punished when the chastising spirit returns; but the angelic spirits moderate the punishment according to the intention in the deeds, and the will in the thoughts. From these facts it may appear, that their angels who sit at the head have a kind of judicial power over man, since they permit, moderate, restrain, and influence. It was said, however, that it is not they who judge, but that the Lord alone is Judge, and that all things which they enjoin on the chastising and instructing spirits inflow into them from Him, and that it appears as if it were from them.

75. Spirits there speak with man, but man in his turn does not speak with the spirits, except the words, when instructed, *that he will do so no more*. Nor is he allowed to tell any one that a spirit has spoken to him; if he does so, he is punished afterwards. Those spirits of Jupiter, when they were with me, at first supposed that they were with a man of their own earth; but when I in my turn spoke with them, and also when I thought of publishing what passed between us, and so relating it to others, then, because they were not allowed to chastise or instruct me, they discovered that they were with a stranger.

76. There are two signs which appear to those spirits when they are with man (*homo*). They see an old man (*vir*) with a white face; this is a sign to speak only what is true, and to do only what is just. They also see a face in a window; this is a sign to them to depart. This old man has also appeared to me; and a face has also appeared in a window, on seeing which those spirits immediately departed from me.

77. Besides the spirits who have already been mentioned, there are spirits who urge contrary things. They consist of those who, during their life in the world, had been banished from the society of others because they were evil. When they approach there appears as it were a flying fire, which descends near the face. They place themselves beneath at the posterior parts of the man, and from thence they speak towards the higher parts. They say things that are contrary to what the instructor-spirit teaches from the angels, namely, that men should not live according to instruction, but according to their own inclination, and in licentiousness, with other similar things. They generally come after the other spirits have departed; but the people there know who and what those spirits are, and therefore pay no attention to them. Still, they learn in this way what evil is, and thereby what good is; for by means of evil one learns what good is, inasmuch as the quality of good is known from its opposite. Every perception of a thing is according to reflection relative to its differences from things that are contrary in various ways and degrees.

78. The chastising and instructing spirits do not come to those who call themselves saints and mediatory lords, and who have been treated of above (at no. 70), as they do to others on that earth, because they do not suffer themselves to be instructed, and are not amended by discipline; they are inflexible, because they act from the love of self. Spirits say they know such by their coldness, and that when they perceive the cold they depart from them.

79. Among the spirits of Jupiter there are also some whom they call chimney-sweepers, because they appear in garments like those of chimney-sweepers, and with the face smeared with soot; who and of what character they are I am also permitted to describe. One such spirit came to me, and anxiously entreated me to intercede for him, that he might come into heaven. He said he did not know that he had done evil, only that he had rebuked the inhabitants of the earth: he added that, after rebuking, he had instructed them. He applied himself to my left side under the elbow, and spoke as if with a double voice; he could also excite pity. But I could only say in reply that I could not render him any assistance, and that this was possible for the Lord alone; nor could I intercede for him, because I did not know whether it would be of any use; but that if he were worthy he might have hope. He was then sent amongst some well-disposed spirits who were from his own earth; but they said that he could not be in their company, because he was not of the same character. But as he still importuned with intense desire to be let into heaven, he was sent into a society of well-disposed spirits of this Earth; but they, too, said that he could not be with them. In the light of heaven he was also of a black colour, but he said that he was not of a black, but of a murrhine colour. I was told that of such a character at first are the spirits who afterwards are received amongst those who constitute the province of the SEMINAL VESICLES in the Grand Man or Heaven; for in those vesicles the semen is collected, and is enclosed in a covering of suitable matter fit to preserve the prolific quality of the seed from being dissipated, but which may be put off in the neck of the uterus, so that what is reserved within may be serviceable for conception, or the impregnation of the ovulum. Hence, also, that seminal matter has an endeavour, and as it were a burning desire, to put itself off, and leave the semen to perform its use. Something similar to this appeared with that spirit. He again came to me in mean raiment, and again said that he had an ardent desire to enter heaven, and that he now apperceived that he was such that he could go there. It was then given me to tell him that perhaps this was a sign that he would soon be received. The angels then told him to cast off his raiment, which, from the ardency of his desire, he did with a quickness that could scarcely be surpassed. By this was represented the character of the desires of those who are in the province to which the seminal vesicles correspond. It was said that such spirits, when prepared for heaven, are stripped of their own garments, and clothed with new shining garments, and become angels. They were likened to caterpillars, which, having passed through their vile state, are changed into chrysalides and then into butterflies, when they are given other clothing, and also wings of a blue or yellow, a silver or golden

colour. Then, too, they are given the freedom to fly in the open air as in their heaven, to celebrate their marriages, and lay their eggs, and so provide for the propagation of their kind ; then also there are given to them sweet and pleasant food which they suck from the juices and odours of the various flowers.

80. In what precedes nothing has been said as to the character of the angels who are from that earth ; for those already mentioned (no. 73), who come to the men of their earth, and sit at the head, are not angels in their interior heaven, but are angelic spirits or angels in their exterior heaven. And as it has been disclosed to me what the character of those [interior] angels is, it is permitted me to relate what it has been given me to know concerning them. A certain one of those spirits of 2 Jupiter, who inspire fear, approached my left side beneath the elbow, and spoke to me from thence. His speech was harsh, and his expressions were not very distinct and separate from each other, so that I had to consider a long time before I could gather the sense ; and while he was speaking he inspired some degree of fear, admonishing me in this way to receive the angels well when they came. But it was given me to reply that this did not depend on me, but that with me all were received according to what they themselves were. Soon after this the angels of that earth came, and it 3 was given me to perceive from their speech with me that they differed entirely from the angels of our Earth ; for their speech was not effected by means of words, but by means of ideas which diffused themselves through my interiors from all sides : and for this reason also they had an influx into the face, so that the face accorded with each particular, beginning at the lips, and proceeding towards the circumference in every direction. The ideas, which were in place of verbal expressions, were discrete from each other, but in a very small degree. Afterwards they spoke with me by means of ideas still 4 less discrete, so that hardly any interval was perceived : in my perception it was like the meaning of words with those who attend only to the sense abstractedly from the expressions. This speech was more intelligible to me than the former, and it was also fuller. Like the other, it inflowed into the face, but the influx was more continuous according to the character of the speech ; it did not, however, like the former, begin at the lips, but at the eyes. Afterwards they spoke in a manner still 5 more continuous and full ; and now the face could not accord by a suitable motion ; but it was felt that the influx was into the brain, and that this was acted upon in like manner. Lastly, they spoke in such a manner that the speech fell only into the interior understanding ; its fluency was like that of rarefied air. I was sensible of the influx itself, but not distinctly of the particulars. These

several kinds of speech were circumstanced like different fluids—the first kind was like flowing water; the second like water of less density; the third like the atmosphere respectively; and the fourth like rarefied air. The spirit already mentioned, who was on the left side, sometimes interposed, chiefly admonishing me to behave modestly towards his angels; for there were spirits present from our Earth who suggested such things as gave displeasure. He said that he did not [at first] understand what the angels were speaking about, but that he afterwards did, when he had moved to my left ear. Then also his speech was not harsh as before, but like that of other spirits.

81. I afterwards spoke with the angels respecting some of the remarkable things on our Earth, especially the art of printing, the Word, and the various doctrinals of the church from the Word; and I stated that the Word and the doctrinals [of the church] were published, and were thus learnt. They wondered exceedingly that such things could be made public by writing and printing.

82. It was given me to see how the spirits of that earth, after having been prepared, are taken up into heaven, and become angels. On such occasions there appear chariots and shining horses as of fire, by which they are carried away like Elijah. The reason why chariots and shining horses as of fire appear, is that in this way there is represented that they are instructed and prepared to enter heaven; for chariots signify the doctrinals of the church, and shining horses, an enlightened understanding<sup>cc</sup>.

83. The heaven into which they are carried away appears on the right towards their earth, consequently separated from the heaven of the angels of our Earth. The angels who are in that heaven appear clothed in resplendent blue, spotted with little stars of gold, and this because they were fond of that colour in the world, and also believed it to be the most heavenly colour, especially because they are in that variety of good of love to which this colour corresponds<sup>ff</sup>.

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<sup>cc</sup> Chariots signify the doctrinals of the Church, nos. 2760, 5321, 8215. Horses signify the Intellectual, nos. 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148, 8381. The White Horse in the Apocalypse signifies the understanding of the Word, no. 2760. By Elijah in the representative sense is meant the Word, nos. 2762, 5247. And since all the doctrine of the church and the understanding thereof are from the Word, Elijah is called “the chariots of Israel and the horsemen thereof,” no. 2762. On this account he was taken up by a chariot of fire, and horses of fire, nos. 2762, 8029.

<sup>ff</sup> Blue originating in red or flame corresponds to the good of celestial love; and blue originating in white or light (*lucidum*) corresponds to the good of spiritual love, no. 9868.



84. There appeared to me a bald head, but only the topmost part of it, which was bony. I was told that such a bald head is seen by those who are to die within a year, and that they then prepare themselves. They do not fear death there, except on account of leaving their conjugal consorts, their children, or their parents, for they know that they shall live after death, and that they do not quit life because they go to heaven; wherefore, they do not call death dying, but being heaven-made. Those on that earth who have lived in truly conjugal love, and have taken such care of their children as becomes parents, do not die of disease, but tranquilly as in sleep, and so pass from the world into heaven. The age of man there is generally thirty years,<sup>2</sup> according to the years of our Earth. It is of the Lord's Providence that they die within such a short space of time, lest the number of men should increase beyond what that earth can support. And as, when they have completed those years, they do not suffer themselves to be led by spirits and angels, like those who have not yet completed them, spirits and angels seldom attend those who have passed that age. They also come to maturity sooner than on our Earth. They also contract marriages in the first flower of early manhood, and then their delights consist in loving their conjugal partners and taking care of their children. Other delights they indeed call delights, but relatively external ones.

## THE EARTH OR PLANET MARS, AND ITS SPIRITS AND INHABITANTS.

85. OF all the spirits who come from the earths of this solar system, those of Mars are the best, being for the most part celestial men, not unlike those who were of the Most Ancient Church on this Earth<sup>gg</sup>. When they are represented as to their quality, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels are represented with the face towards the Lord and the body in heaven.

86. In the idea of spirits and angels, the planet Mars, like the planets elsewhere, appears constantly in its own place, which is to the left in front, at some distance, in the plane of the breast, and thus outside of the sphere where the spirits of our Earth are. The spirits of one earth are separated from those of another, because the spirits of each earth have relation to some particular province in the Grand Man<sup>f</sup>; and are, therefore, in other and different states; and this diversity of state causes them to appear separate from each other, either to the right or to the left, at a greater or lesser distance<sup>hh</sup>.

87. Spirits from thence came to me, and applied themselves to my left temple, where they breathed their speech upon me, but I did not understand it. As to its flow it was very soft: I had never before perceived any softer; it was like a very gentle breeze. It breathed first upon the left temple, and upon the upper part of the left ear; the breathing proceeded thence to the left eye, and by degrees to the right, and flowed down afterwards, especially from the left eye, to the lips; and when at the lips it entered through the mouth, and through a way within the mouth, and, indeed, through the Eustachian tube, into the brain. When the breathing arrived there, I understood their speech, and was

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<sup>gg</sup> The first and Most Ancient Church on this earth was a celestial church, which was the chief of all, concerning which, see nos. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. A church is called celestial wherein love to the Lord is the principal thing, but spiritual wherein the principal thing is charity towards the neighbour, and faith, nos. 3691, 6435, 9468, 9680, 9683, 9780.

<sup>hh</sup> Distances in the other life are real appearances, which are exhibited to the sight by the Lord, according to the states of the interiors of angels and spirits, nos. 5604, 9104, 9440, 10146.

enabled to speak with them. When they spoke with me, I observed that my lips were moved, and my tongue also slightly, which was owing to the correspondence of interior with exterior speech. Exterior speech is that of articulate sound which impinges upon the external membrane of the ear, and it is conveyed from thence, by means of the small organs, membranes, and fibres, which are within the ear, to the brain. From these <sup>2</sup> facts it was given me to know that the speech of the inhabitants of Mars was different from that of the inhabitants of our Earth, in that it is not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and that, being such, it was more perfect, and fuller of the ideas of thought, thus approaching nearer to the speech of spirits and angels. Among them the very affection of the speech is also represented in the face, and its thought in the eyes; for with them thought and speech, and affection and the face, act in unity. They account it infamous to think one thing and speak another, and to will one thing and show another in the face. They know not what hypocrisy is, nor fraudulent simulation and deceit. The same <sup>3</sup> kind of speech prevailed amongst the Most Ancient inhabitants of our Earth, as it has been given me to learn by conversation with some of them in the other life; and to elucidate this subject I may relate what I have heard respecting it, as follows: "It was shown me by an influx which I cannot describe, what was the character of the speech which prevailed amongst those who were of the Most Ancient Church <sup>99</sup>. It was not articulate, like the vocal speech of our time, but tacit, being effected, not by external, but by internal respiration, consequently it was a cogitative speech. It was given me also to apperceive the character of their internal respiration. It proceeded from the navel towards the heart, and so through the lips without sound when they spoke. It did not enter the ear of another by an external way, and strike upon what is called the drum of the ear, but by a certain internal way, and indeed by what at this day is called the Eustachian tube. It was shown me, that by such speech they could express the feelings of the mind (*animus*), and the ideas of thought, much more fully than can possibly be done by articulate sounds or audible expressions, which speech is likewise directed by respiration, but external; for there is not a vocal sound, yea, there is nothing in a vocal sound, which is not directed by applications of the respiration. But with them this was done much more perfectly, because by the internal respiration, which, because more interior, is also more perfect, and more applicable and conformable to the very ideas of thought; besides, [it is done] also by slight motions of the lips, and corresponding changes of the face; for, as they were celestial men, whatever they thought shone forth from their face and eyes, which were conformably varied, the face as to form according to the life of the affection,

and the eyes as to light. It was quite impossible for them to present a countenance which was not in agreement with their thoughts. As their speech was effected by internal respiration, which is that of the human spirit itself, they could have communion with angels, and speak with them." The respiration of the spirits of Mars was also communicated to me<sup>i</sup>, and it was perceived that it proceeded from the region of the chest towards the navel, and thence flowed upwards through the breast, with an imperceptible breathing (*halitus*) towards the mouth. From these facts, and also from other experiential proofs, it was made evident to me that they were of a celestial genius, consequently, that they were not unlike those who belonged to the Most Ancient Church on this earth.

88. I was informed that the spirits of Mars in the Grand Man have relation to the medium between the Intellectual and the Voluntary, consequently to THOUGHT FROM AFFECTION, and the best of them to THE AFFECTION OF THOUGHT; hence it is that their face acts in unity with their thought, and that they cannot simulate in the presence of anyone. And as this is their relation in the Grand Man, the middle province, which is between the cerebrum and the cerebellum, corresponds to them; for with those in whom the cerebrum and the cerebellum are conjoined as to spiritual operations, the face acts in unity with the thought, so that the very affection of the thought shines forth from the face, and the general [character] of the thought from the affection, and also from certain signs that show themselves in the eyes. Wherefore, while they were with me, I sensibly apperceived a drawing back of the anterior part of the head towards the hinder part, thus of the cerebrum towards the cerebellum<sup>kk</sup>.

89. On one occasion when spirits of Mars were with me, and occupied the sphere of my mind, spirits from our Earth came and desired to intrude themselves also into that sphere; but the spirits of our Earth became as if insane: this was caused by their being quite out of harmony; for the spirits of our Earth in the Grand Man have relation to the external sense, and consequently these spirits were in idea turned towards the world and towards self, while the spirits of Mars were in idea turned from self to heaven and the neighbour; hence the contrariety. But some angelic spirits of Mars then approached, and on their

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<sup>i</sup> Spirits and angels have respiration, nos. 3884, 3885, 3891, 3893.

<sup>kk</sup> Human faces on our Earth in ancient times received influx from the cerebellum, and then the face acted in unity with the interior affections of the man; but afterwards they received influx from the cerebrum when man began to simulate and counterfeit by the face affections not his own. Concerning the changes thereby occasioned to the face in course of time, see nos. 4325-4328.

coming the communication was taken away, and so the spirits of our Earth departed.

90. The angelic spirits spoke with me concerning the life of the inhabitants on their earth ; [saying] that they are not under forms of government, but are distinguished into greater and lesser societies, in which they associate themselves with such as agree in disposition, which they know at once by the face and speech, and in this they are seldom mistaken ; they are then instantly friends. They also said their consociations are delightful, and that they converse with each other on what passes in their societies, and especially in heaven, for many of them have open communication with the angels of heaven. Those in their societies 2 who begin to think wrongly, and consequently to will what is evil, are dissociated and left to themselves alone, in consequence of which they drag on a most wretched life, out of society, among rocks or other places, for the rest no longer trouble about them. Some societies try by various methods to compel such persons to repent ; but when this is to no purpose they dissociate themselves from them. Thus they take precautions lest the lust of dominion and the lust of gain should creep in, that is, lest from the lust of dominion any should subject some society to themselves, and afterwards many others ; and lest from the lust of gain any should deprive others of their goods. Every one there lives content with his own goods, and every one with his own honour, that of being reputed just and a lover of the neighbour. This delightful and tranquil state of mind (*animus*) would perish, unless those who think and will evil were cast out, and a prudent but severe check given to the first beginnings of the love of self and the love of the world. For these are the loves which first led to the establishment of empires and kingdoms, within which there are few who do not desire to acquire dominion, and to possess the goods of others, for there are few who do what is just and fair from a love of justice and fairness, still less who do good from charity itself, but most from fear of the law, the loss of life, of gain, of honour, and of reputation for the sake of these.

91. Concerning the Divine worship of those who dwell on that earth, they said that they acknowledge and adore our Lord, saying that He is the only God, and that He governs both heaven and the universe ; that all good is from Him, and that He leads them ; also that He very often appears on their earth amongst them. It was then given me to tell them that on our Earth Christians also know that the Lord governs heaven and earth, according to His own words in Matthew, "*All power is given unto Me in heaven and on earth*" (xxviii. 18), but that they do not believe it as those who belong to the earth Mars do. They 2 said also that there they believe that with themselves there is

nothing but what is filthy and infernal, and that all good is of the Lord; nay, they added that of themselves they are devils, and that the Lord draws them out of hell, and continually withholds them from it. On one occasion, when the Lord was named, I saw that those spirits humbled themselves more inwardly and profoundly than can be described: for in their humiliation there was the thought that of themselves they were in hell, and that thus they were utterly unworthy to look to the Lord, who is the Holy itself. So profoundly were they in this thought from faith, that they were, as it were, outside of themselves, and in that thought they remained on their knees till the Lord raised them, and then drew them as it were out of hell. When they thus emerge from humiliation, they are filled with good and love, and consequently with joy of heart. When they humble themselves in this manner, they do not turn their face to the Lord, for this they dare not do then, but avert it. The spirits who were about me said that never had they seen such humiliation.

92. Some spirits who were from that earth were surprised that so many spirits from hell were about me, and that they also spoke to me; but it was given me to reply that this was permitted them for the purpose of enabling me to know their characters, and why they are in hell, and that this is according to their life. It was also given me to state that there were several among them whom I had known when they lived in the world, and that some of them had then occupied stations of great dignity, and that then they had nothing at heart but the world; but that no evil spirit, even the most infernal, could possibly do me any injury, because I was continually protected by the Lord.

93. An inhabitant of that earth was exhibited before me. He was not indeed an inhabitant, but was like one. His face resembled the faces of the inhabitants of our Earth, but the lower part of the face was black, not owing to a beard, which he had not, but to blackness in its place. This blackness extended to underneath the ears on both sides. The upper part of the face was ruddy, like the faces of the inhabitants of our Earth who are not quite fair. They said further that on their earth they subsist on the fruits of trees, especially on a certain kind of round fruit which grows out of their earth; and likewise on pulse. They are clothed with garments which they make of the fibres of the inner bark of certain trees, which fibres have such a consistence that they can be woven, and also cemented together by a kind of gum they have among them. They related further that they know how to make fluid fires, from which they have light during evening and night.

94. I saw a certain flaming object, exceedingly beautiful; it

was of various colours, crimson, and also a glowing ruby hue, and from the flame the colours also glowed beautifully. I also saw a hand, to which this flaming object adhered, at first on the back of it, afterwards on the palm or hollow, and from thence it played round about the hand. This continued for some time. Afterwards this hand with the flaming object was removed to a distance, and where it rested there was a bright light (*lucidum*). In that bright light the hand disappeared: and the flaming object was then changed into a bird, whose colours were at first similar to those of the flaming object, and gleamed in the same manner: but these colours gradually changed, and with them the vigour of life in the bird. It flew about, at first about my head, then forwards into a kind of narrow chamber, which appeared like a sanctuary, and as it flew onwards its life departed, and at length it became stony: it was then at first of a pearly, afterwards of a dusky colour; but although without life, it kept on flying. While this bird was flying about my head, and still in the vigour of life, a spirit was seen rising up from below, through the region of the loins to that of the breast, and from there he wished to take that bird; but because it was so beautiful, the spirits who were about me prevented his doing so, for the eyes of all were fixed upon it. But this spirit who had risen up from below used all his power to persuade them that the Lord was with him, and consequently that he was acting from the Lord. Although the most of them did not believe this, they nevertheless no longer hindered him from taking the bird; but as at that moment heaven inflowed, he was unable to retain it, but immediately, opening his hand, set it free. When this had taken place, the spirits who were around me, and who had intently watched the bird and its successive changes, began talking with each other about it, and they continued talking for a considerable time. They perceived that such a sight could not but signify something heavenly; they knew that what is flaming signifies celestial love and its affections; that a hand, to which the flaming object adhered, signifies life and its power; that changes of the colours signify the varieties of life as to wisdom and intelligence; that a bird has the same signification, with this difference, however, that what is flaming signifies celestial love and the things that belong to celestial love, while a bird signifies spiritual love and the things that belong to that love; (celestial love is love to the Lord, and spiritual love is charity towards the neighbour, *note 99*): and that the changes of the colours and at the same time of the life in the bird, till it became stony, signify the successive changes of spiritual life as to intelligence. They also knew that the spirits who ascend from below, through the region of the loins to that of the breast, are in a strong persuasion that they are in the Lord, and consequently believe that whatever they do, even though it be evil, they do of the Lord's will. But nevertheless this did not enable them to

know who were meant by that sight. At length they were instructed from heaven, that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flaming object that adhered to the hand; and that the bird in the beginning, while it was in the beauty of its colours and the vigour of its life, signified their spiritual love: but that the bird when it had become as it were stony and devoid of life, and at length of a dusky colour, signified those inhabitants who have removed themselves from the good of love, and are in evil, and still believe, nevertheless, that they are in the Lord. The same thing was signified by the spirit who rose up and wished to take away the bird.

95. The bird of stone also represented inhabitants of that earth, who by a strange method transmute the life of their thoughts and affections into almost no life, on which subject I have learned the following particulars. There was a certain spirit above my head who spoke with me, and from the tone of his voice he was apperceived to be as it were in a state of sleep. In this state he spoke many things, and with a sagacity (*prudentia*) that he could not have surpassed when awake. It was given me to perceive that he was a subject through whom angels spoke, and that in that state he apperceived [their speech] and produced it<sup>u</sup>; for he spoke nothing but what was true; if anything inflowed from any other source, he indeed admitted it, but did not produce it. I questioned him respecting his state. He said that to him that state was a peaceful one, and was free from all solicitude respecting the future; and that at the same time he was performing uses by which he had communication with heaven. I was told that such, in the Grand Man, have relation to the *longitudinal sinus*, which lies in the brain between its two hemispheres, and is there in a tranquil state, no matter how disturbed the brain may be on either side. While I was in conversation with this spirit, some spirits introduced themselves towards the anterior part of the head where he was, and pressed upon him; wherefore he retired to one side, and gave place to them. The spirit strangers spoke with each other; but neither the spirits about me, nor I myself, understood what they said. I was informed by the angels that they were spirits from the earth Mars, who have the skill to speak with each other in such a way that the spirits present could not understand or perceive anything. I wondered that there could possibly be speech of this kind, since for all spirits there is one speech, which flows from thought, and consists of ideas which are heard as vocal expressions in the spiritual world. I

<sup>u</sup> Communications are effected by means of spirits sent forth from societies of spirits and angels to other societies, and these emissary spirits are called Subjects, nos. 4403, 5856, 5983, 5985-5989.



was told that those spirits have a certain method of forming ideas, expressed by the lips and face, unintelligible to others, and that they at the same instant skilfully withdraw their thoughts, guarding particularly lest anything of the affection should manifest itself, because if anything of the affection were perceived, the thought would appear, for the thought flows from the affection, and as it were in it. I was further informed that such speech was contrived by those inhabitants of Mars,—though not by all,—who make heavenly life to consist in knowledges alone, and not in the life of love; and that when they become spirits they retain it. These are they who were specially signified by the bird of stone; for to produce a speech by alterations of the face and motions of the lips, with a removal of the affections and a withdrawal of the thoughts from others, is to deprive speech of life and make it like an image, and by degrees to produce the same effect on themselves. But although they 4 imagine that what they speak among themselves is not understood by others, angelic spirits nevertheless perceive each and all of the things they say, the reason being that no thought can be withdrawn from them. This was also shown them by actual experience. I was thinking of the fact that the evil spirits of our Earth are not affected with shame when they infest others. This [thought] inflowed with me from some angelic spirits who perceived their speech. Those spirits of Mars then acknowledged that this was the subject they were speaking of among themselves, and they were astonished. Besides this, more things, both of their conversation and thought, were disclosed by an angelic spirit, notwithstanding all their endeavours to hide away their thoughts from him. Afterwards 5 those spirits inflowed from above into my face. The influx was felt like fine striated rain, which was a sign that they were not in the affection of truth and of good, for this is represented by what is striated. They then spoke plainly with me, saying, that the inhabitants of their earth speak in the same way among themselves. They were then told that this is evil, as by so doing they block up the internals, and recede from them to the externals, which also they deprive of their life; and especially because it is not sincere to speak in this manner. For they who are sincere do not wish to speak or even to think anything but what others, yea, what all, even the whole heaven, might know. But those who are unwilling that others should know what they say, pass judgment on others, and think ill of others and well of themselves, and at length are led by habit so far as to think and speak ill of the church, and of heaven, yea, of the Lord Himself. I have been told that those who love knowledges, 6 and not so much a life according to them, have relation, in the Grand Man, to the inner membrane of the skull; but that those who accustom themselves to speak without affection, and to draw

the thought to themselves and withdraw it from others, have relation to that membrane, when it has become ossified, because, from having some spiritual life, they come at length to have none.

96. As the bird of stone represented those also who are in knowledges alone, and in no life of love, and as these consequently have no spiritual life, therefore, by way of appendix, I may here show that those only have spiritual life who are in heavenly love, and thence in knowledges: and that a love contains in itself all the power of knowing (*cognitivum*) which belongs to that love. Take for example the animals of the earth, and also the living creatures of the heaven, that is, the birds. These have the knowledge (*scientia*) of all things that belong to their love. Their loves are, to nourish themselves, to dwell safely, to propagate their kind, to take care of their young, and, with some, to provide for the winter. They have, therefore, all the requisite knowledge, for this is inherent in those loves, and inflows into them as into its own receptacles; and this knowledge in some animals is such that man cannot but be amazed at it. Their knowledge is conate, and is called instinct; but it belongs to the natural love in which they are. If man were in his own love, which is love to God and towards the neighbour, (this love is man's peculiar love, by which he is distinguished from beasts, and it is heavenly love,) he would not only be in all requisite knowledge, but likewise in all intelligence and wisdom; for these [qualities] would inflow into those loves from heaven, that is, from the Divine through heaven. As, however, man is not born into those loves, but into their contraries, that is to say, into the loves of self and of the world, therefore he cannot but be born in complete ignorance and want of knowledge. But by Divine means he is brought to something of intelligence and wisdom, yet not actually into any, unless the loves of self and of the world are removed, and a way is thus opened for love to God and towards the neighbour. That love to God and love towards the neighbour have in them all intelligence and wisdom, may appear from those who have been in those loves in the world. These, when, after death, they come into heaven, know and are wise in things of which they previously knew nothing; yea, they there think and speak, like the rest of the angels, such things as the ear has not heard, nor the mind known, which are ineffable. The reason is, that those loves have the faculty of receiving such things into themselves.

## THE EARTH OR PLANET SATURN, AND ITS SPIRITS AND INHABITANTS.

97. THE spirits from that earth appear in front at a considerable distance, below, in the plane of the knees, where that earth itself is ; and when the eye is opened thither, a multitude of spirits come into view, who are all from that earth. They are seen on this side of that earth, and to the right of it. It has been given me to speak with them also, and thereby to know of what character they are relatively to others. They are well-disposed, and they are modest ; and as they esteem themselves little, therefore also in the other life they appear small.

98. They are extremely humble in worship, for in worship they esteem themselves as nothing. They worship our Lord, and acknowledge Him as the only God. The Lord also appears to them at times under an angelic form, and thus as a Man, and at such times the Divine shines forth from His face, and affects the mind (*animus*). The inhabitants also, when they come of age, speak with spirits, by whom they are instructed concerning the Lord, and how He ought to be worshipped, and also how they ought to live. When any desire to lead astray the spirits who are from that earth, and to draw them away from faith in the Lord, or from humiliation towards Him, and from uprightness of life, they say they wish to die. On these occasions there appear in their hands small knives, with which they seem to desire to strike their breasts. On being questioned why they do so, they say that they would rather die than be drawn away from the Lord. The spirits of our Earth sometimes mock at them on this account, and assail them with reproaches for acting so ; but their reply is, that they are well aware that they do not kill themselves, but that this is only an appearance flowing forth from the will of their mind (*animus*) rather to die than be drawn away from the worship of the Lord.

99. They said that sometimes spirits from our Earth come to them and ask them what God they worship, their answer to whom is, that they are insane, and that there can be no greater insanity than to ask what God any one worships, when yet there is but one God for all in the universe ; and that still more insane are they in not saying that the Lord is that One only God,

and that He governs the whole heaven, and consequently the whole world, since He who governs heaven must also govern the world, because the world is governed by means of heaven.

100. They said that on their earth there are some who call the nocturnal light (*lumen*), which is great, the Lord, but that these are separated from the rest, and are not tolerated by them. That nocturnal light (*lumen*) comes from the great ring which encircles that earth at a distance, and from the moons which are called the satellites of Saturn.

101. They related that another kind of spirits, who go in troops, frequently come to them, desiring to learn how things are with them, and that by various methods they elicit from them whatever they know. They said of these spirits, that they are not insane, except in this particular, that they desire to know so much for no other use than that simply of knowing. They were afterwards instructed that these spirits are from the planet Mercury, that is, from the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with the uses from them.

102. The inhabitants and spirits of the planet Saturn have relation, in the Grand Man, to the MIDDLE SENSE BETWEEN THE SPIRITUAL AND THE NATURAL MAN, but to that which recedes from the natural and accedes to the spiritual. Hence it is that those spirits appear to be carried away or caught up into heaven, and soon afterwards let down again: for whatever belongs to spiritual sense is in heaven, but whatever belongs to natural sense is beneath heaven. Inasmuch as the spirits of our Earth, in the Grand Man, have relation to natural and corporeal sense, it has been given me to know from manifest experience how the spiritual and the natural man, when the latter is not in faith and charity, fight and contend with each other. Some spirits of the earth Saturn came into view from afar, and then a living communication was opened between them and spirits of our Earth who were of this character. These latter, on thus perceiving the spirits of Saturn, became as if insane, and began to infest them, infusing unworthy ideas concerning faith, and also concerning the Lord. While uttering invective and abuse, they also cast themselves into the midst of them, and, from the insanity in which they were, endeavoured to do them injury. The spirits of Saturn, however, were not at all afraid, because they were secure and in tranquillity: but those spirits of our Earth, when in the midst of them, began to be tortured, and to breathe with difficulty, and so rushed out, one in this direction, another in that, and disappeared. Those who were present apperceived from this what is the character of the natural man separate

from the spiritual, when he comes into a spiritual sphere, namely, that he is insane; for the natural man separate from the spiritual is wise only from the world, and not at all from heaven; and he who is wise only from the world, believes nothing but what the senses apprehend, and what he believes he believes from the fallacies of the senses, which, unless they are removed by the influx from the spiritual world, produce falsities. Hence it is that spiritual things are nothing to him, insomuch that he can hardly bear to hear the word spiritual mentioned; wherefore such become insane when they are kept in a spiritual sphere. It is different while they live in the world; then they either think naturally about spiritual things, or avert their ears, that is, hear and do not attend. It was also 5 manifest from this experience, that the natural man cannot introduce himself into the spiritual, that is, ascend; but that, when man is in faith, and thus in spiritual life, the spiritual man inflows into the natural, and thinks therein; for there is spiritual influx, that is, influx from the spiritual world into the natural, but not contrariwise <sup>mm</sup>.

103. Furthermore, the spirits of that earth gave me information concerning the inhabitants, the nature of their consociations, and other particulars. They said that they live divided into families, every family apart from the others; thus, a man (*vir*) and wife with their children; and that these, when they unite in marriage, are separated from the house of the parents, and have no further care about it; wherefore the spirits from that earth appear in pairs. That they are little solicitous about food and raiment; that they live on the fruits and pulse which their earth produces; and that they are lightly clothed, being girt with a coarse skin or coat, which keeps out the cold. Further, that all on that earth know that they shall live after death; and that on this account they have no care for their body, except so far as is necessary for the sake of the life which they say is to endure and to serve the Lord; that for this reason also they do not bury the bodies of the dead, but cast them away, and cover them with branches of trees from the forest.

104. Being questioned concerning that great belt which appears from our Earth to rise above the horizon of that planet, and to vary its positions, they said, that it does not appear to them as a belt, but only as a snowy something in the sky in various directions.

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<sup>mm</sup> There is spiritual influx, and not physical or natural influx, consequently influx is from the spiritual world into the natural, and not from the natural into the spiritual, nos. 3219, 5119, 5259, 5427, 5428, 5477, 6322. It appears as if influx were from externals into man's internals, but this is a fallacy, no. 3721.

## THE EARTH OR PLANET VENUS, AND ITS SPIRITS AND INHABITANTS.

105. THE planet Venus, in the idea of spirits and angels, appears to the left a little behind, at some distance from our Earth. It is said, in the idea of spirits, because to no spirit does the sun of this system, or any planet, appear : but spirits have only an idea that they exist. In consequence of this bare idea, the sun of this system is exhibited behind as a very dark something, and the planets not moving as in the system, but remaining constantly in their places (see above, no. 42).

106. In the planet Venus there are two kinds of men, of contrary dispositions ; the first mild and humane, the second savage and almost brutal. Those who are mild and humane appear on the other side of the earth, those who are savage and almost brutal appear on the side of it looking this way. But it should be known that they appear thus according to the states of their life, for the state of life determines every appearance of space and of distance there.

107. Some of those who appear on the other side of the planet, and who are mild and humane, came to me, and were presented to my sight overhead, and I spoke with them on various subjects. Amongst other things, they said that while they were in the world they acknowledged, and now still more acknowledge, our Lord as their One only God. They added that on their earth they had seen Him, and they also represented how they had seen Him. These spirits, in the Grand Man, have relation to *the memory of material things, agreeing with the memory of immaterial things*, to which the spirits of Mercury have relation : wherefore the spirits of Mercury have the fullest agreement with these spirits of Venus ; therefore, when they were together, I was sensible from their influx of a remarkable change, and a powerful operation in my brain (see above, no. 43).

108. I did not, however, speak with those spirits who are on the side that looks this way, and who are savage and almost brutal ; but the angels informed me of their character, and the origin of their so brutal nature : it is this ; they are greatly delighted with robbery, and more especially with eating the prey. The delight

they have in thinking about eating the prey was communicated to me, and was apperceived to be exceedingly great. That there have also been inhabitants of a like brutal nature, on our Earth, appears from the histories of various nations; also from the inhabitants of the land of Canaan (1 Sam. xxx. 16); and likewise from the Jewish and Israelitish nation even in the time of David, in that they made yearly excursions, and plundered the nations, and rejoiced in feasting on the booty. I was informed, further, that the greater part of those inhabitants are giants, and that the men of our Earth reach only to their navel; also, that they are stupid, not seeking to know anything about heaven or eternal life, their only care being about their land and their cattle.

109. As they are of this character, even when they come into the other life, they are greatly infested there by evils and falsities. Their hells appear near the earth, and do not communicate with the hells of the evil of our Earth, because they are of an entirely different genius and disposition; hence also their evils and falsities are of an entirely different kind.

110. But those of them who are such that they can be saved, are in places of vastation, and are there reduced to the last degree of despair; for evils and falsities of this kind cannot otherwise be subdued and removed. When they are in the state of despair, they cry out that they are beasts, that they are abominations, that they are hatreds, and thus that they are damned. Some of them, when in such a state, even cry out against heaven; but for this they are forgiven, because it proceeds from despair. The Lord restrains them from indulging in vituperation beyond fixed limits. When they have passed through extreme suffering, the corporeal [principles] with them being then as it were dead, they are finally saved. It was also said of them that, during their life on their earth, they had believed in a certain supreme Creator without a Mediator; but when they are saved, they are also instructed that the Lord is the only God, Saviour, and Mediator. I have seen some of them, after they had passed through extreme suffering, taken up into heaven; and when they were received there, I have apperceived such a tenderness of joy from them as drew tears from my eyes.

## THE SPIRITS AND INHABITANTS OF THE MOON.

111. SOME spirits appeared overhead, and voices like thunders were heard thence: for their voices thundered forth just as thunders do from the clouds after lightnings. I supposed that there was an immense multitude of spirits, who had acquired the art of uttering their voices with such a sound. The more simple spirits who were with me laughed at them, at which I greatly marvelled. The cause of their laughter was soon disclosed, and it was, that the spirits who thundered were not many, but few, and were also small as children, and that on former occasions they had terrified them by such sounds, and  
2 yet were quite unable to do them the least harm. In order that I might know their character, some of them let themselves down from on high, where they were thundering; and, strange to say, one carried another on his back, and the two thus approached me. Their faces appeared not unhandsome, but longer than those of other spirits. In stature they were like boys of seven years old, but of more robust frame; so that they were dwarfs.  
3 I was told by the angels that they were from the Moon. The one who had been carried by the other came to me, applying himself to my left side under the elbow, and from thence he spoke, saying, that when they utter their voice they thunder in this manner; and that by so doing they strike with terror the spirits who would do them harm, and put some to flight, so that they go safely wherever they please. In order that I might know for certain that the sound they make was of this kind, he retired from me to some others, but not quite out of sight, and thundered in like manner. They showed to me, moreover, that  
4 their voice, being sent forth from the abdomen after the manner of an eructation, thus resounded like thunder. It was perceived that this arose from the circumstance, that the inhabitants of the Moon do not, like the inhabitants of other earths, speak from the lungs, but from the abdomen, and thus from some collection of air therein; the reason of which is, that the Moon is not surrounded with an atmosphere of the same kind as that of other earths. I was informed that the spirits of the Moon, in the Grand Man, have relation to the ensiform or xiphoid cartilage, to which the ribs are attached in front, and from which descends the *linea alba*, which is the point of attachment of the abdominal muscle.



112. It is known to spirits and angels, that there are inhabitants even in the Moon, and likewise in the moons or satellites which are about the earth Jupiter and the earth Saturn. Even those who have not seen spirits who are from them, and spoken with them, entertain no doubt that there are human beings upon them, for they, too, are earths, and where there is an earth, there is man ; for man is the end for the sake of which an earth exists, and nothing has been made by the Supreme Creator without an end. It may be evident to anyone who thinks from reason in any degree enlightened that the end of creation is the human race, in order that there may exist a heaven from it.

## THE REASONS WHY THE LORD WILLED TO BE BORN ON OUR EARTH, AND NOT ON ANY OTHER.

113. THERE are several reasons, about which I have received information from heaven, why it pleased the Lord to be born, and to assume the Human, on our Earth, and not on any other. THE PRINCIPAL REASON *was for the sake of the Word, that it might be written on our Earth; and when written might afterwards be published throughout the whole Earth; and that, once published, it might be preserved for all posterity; and that thus it might be made manifest, even to all in the other life, that God did become Man.*

114. *That the principal reason was for the sake of the Word,* is because the Word is the Divine Truth itself, which teaches man that there is a God, that there is a heaven and a hell, that there is a life after death; and which teaches, besides, how man ought to live and believe in order that he may come into heaven, and thus may be happy to eternity. Without revelation, and thus, on this Earth, without the Word, all these things would have been entirely unknown; and yet man has been so created, that as to his interiors he cannot die <sup>un</sup>.

115. *That the Word might be written on our Earth,* is because the art of writing has existed here from the most ancient time, first on tablets, next on parchment, afterwards on paper, and lastly publication by printing. This was provided by the Lord for the sake of the Word.

116. *That the Word might afterwards be published throughout the whole of this Earth,* is because here there is an intercourse of all nations, not only by journeys on land, but also by navigation to all parts of the entire globe: hence the Word, after it had once been written, could be conveyed from one nation to another, and be taught everywhere.

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<sup>m</sup> By natural light (*lumen*) alone, nothing can be known concerning the Lord, heaven and hell, the life of man after death, and the Divine truths, by means of which man has spiritual and eternal life, nos. 8944, 10318-10320. This may appear from the consideration that many, and amongst them the learned, do not believe these things, although they are born where the Word is, and where there is instruction by means of the Word concerning them, no. 10319. Therefore it was necessary that there should be a revelation from heaven, because man was born for heaven, no. 1775.

117. *That the Word, after it had once been written, might be preserved for all posterity, consequently for thousands and thousands of years, and that it has also been so preserved, is known.*

118. *That thus it might be made manifest that God has become man; for this is the first and most essential purpose for which the Word was given; since no one can believe in a God, and love a God, whom he cannot comprehend under some form; wherefore, they who acknowledge an invisible and thus incomprehensible [principle], sink in thought into nature, and consequently believe in no God. Wherefore, it pleased the Lord to be born on this Earth, and to make this manifest through the Word, so that it might not only be made known on this globe, but might also by this means be made manifest to spirits and angels from other earths, and likewise to the gentiles from our own<sup>oo</sup>.*

119. It should be known that the Word on our Earth, which was given by the Lord through heaven, effects the union of heaven and the world, for which end there is a correspondence of all things in the letter of the Word with the Divine things in heaven; and that the Word in its supreme and inmost sense treats of the Lord, of His kingdom in the heavens and on earth, and of love and faith from Him and towards Him, consequently of life from Him and in Him. Such things are exhibited to the angels in heaven when the Word of our Earth is read and preached<sup>pp</sup>.

120. In every other earth, Divine Truth is manifested by word of mouth through spirits and angels, as was stated in the foregoing pages, in treating of the inhabitants of the earths in this solar system. But this takes place within families; for in most earths the human race dwell distinct according to families; wherefore, Divine Truth thus revealed through spirits and angels is not conveyed far beyond the families, and unless a new revelation constantly succeeds, it is either perverted, or perishes. It is otherwise on our Earth, where the Divine Truth, which is the Word, remains in its integrity for ever.

<sup>oo</sup> The gentiles in the other life are instructed by angels, and they who have lived well according to their religionism receive the truths of faith and acknowledge the Lord, nos. 2049, 2595, 2598, 2600-2603, 2861, 2863, 3263.

<sup>pp</sup> The Word is understood by the angels in the heavens in a different manner from what it is understood by men on Earth, and the internal or spiritual sense is for the angels, but the external or natural sense for men, nos. 1769-1772, 1887, 2143, 2333, 2395, 2540, 2541, 2545, 2551. The Word is what unites heaven and earth, nos. 2310, 2495, 9212, 9216, 9357, 10375. The Word, therefore, was written by strict correspondences, nos. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687. In the inmost sense of the Word the Lord alone and His kingdom are treated of, nos. 1873, 2249, 2523, 7014, 9357.

121. It should be known that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under the Human Form, since God under the Human Form is the Lord : and as the Lord appears to the inhabitants in the earths in an angelic form, which is the Human Form, therefore, when the spirits and angels from these earths hear from the spirits and angels of our Earth that God is actually Man, they receive that Word, acknowledge it, and rejoice that it is so.

122. To the reasons that have been adduced above, may be added, that the inhabitants and spirits of our Earth, in the Grand Man, have relation to natural and external sense ; and natural and external sense is the ultimate in which the interiors of life close, and on which they rest, as on their common [basis]. The case is the same with the Divine Truth in the letter, which is called the Word, and which for this reason also was given on this Earth, and not on any other <sup>uu</sup>. And as the Lord is the Word, and the First and Last of it, therefore, in order that all things might exist according to order, He also willed to be born on this Earth, and to become the Word, according to these words 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 through It, and without It was not anything made that was made. . . . *And the Word was made flesh, and dwelt among us, and we saw Its glory, the glory as of the Only-begotten of the Father. . . .* No one hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, Himself hath manifested Him " (i. 1-3, 14, 18). The Word denotes the Lord as to the Divine Truth, consequently the Divine Truth from the Lord <sup>rr</sup>. But this is an arcanum which enters into the understanding of only a few.

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<sup>uu</sup> The Word in the sense of the letter is natural, no. 8783 ; by reason that what is natural is the ultimate, in which spiritual and celestial things close, and on which they subsist as on their foundation, and that otherwise the internal or spiritual sense of the Word without an external or natural sense would be as a house without a foundation, nos. 9430, 9433, 9824, 10044, 10436.

<sup>rr</sup> The Word is the Lord as to the Divine Truth, consequently the Divine Truth from the Lord, nos. 2859, 4692, 5075, 9987. Through the Divine Truth all things were created and made, nos. 2803, 2894, 5272, 7835.

THE EARTHS IN THE STARRY HEAVEN.



## THE EARTHS IN THE STARRY HEAVEN.

123. THOSE who are in heaven are able to speak and converse not only with those angels and spirits who are from the earths in our solar system, but also with those who are from other earths in the universe beyond this system; and not only with the spirits and angels there, but also with the inhabitants themselves, only, however, with those whose interiors have been opened, so that they are able to hear those who speak from heaven. The same thing is possible for a man to whom it has been given by the Lord to speak with spirits and angels, during his life in the world; for a man as to his interiors is a spirit, the body which he carries about in the world being serviceable to him only for performing functions in this natural or terrestrial sphere, which is the ultimate or last sphere. But to no one is it given to speak as a spirit with angels and spirits, unless he be of such a character that he can be consociated with angels as to faith and love. Neither can he be consociated with them, unless his faith and love are directed to the Lord; for man is conjoined to the Lord by means of faith in Him and love to Him, that is, by means of truths of doctrine and goods of life from Him; and when he has been conjoined [with the Lord], he is secure from the assaults of evil spirits from hell. With others the interiors cannot be opened to such an extent, since they are not in the Lord. This is the reason why there are few at this day to whom it is given to speak and converse with angels; a manifest proof of which is, that at the present day it is scarcely believed that spirits and angels exist, and still less that they are present with every man, and that through them man has connection with heaven, and, through heaven, with the Lord; and that it is still less believed that a man, when he dies as to the body, lives a spirit, and in the human form as before.

124. Since, with many in the church at the present day, there is no faith in a life after death, and scarcely any faith concerning heaven, nor concerning the Lord as being the God of heaven and earth, therefore the interiors that are of my spirit have been opened by the Lord, so that, while I am in the body, I might at the same time be with angels in heaven, and not only speak with them, but see the stupendous things there, and describe the same, lest possibly it might hereafter be said, Who

has come to us from heaven, and told us of its existence, and of the things that are there? But I know that those who hitherto have at heart denied heaven and hell, and the life after death, will still persist in confirming themselves against them, and in denying them; for it is easier to make a raven white than to make those believe who have once at heart rejected faith; the reason is, that they always think about such matters from a negative, and not from an affirmative, standpoint. Nevertheless, let those facts that have already been stated, and that yet remain to be stated, concerning angels and spirits, be for those few who are in faith. In order that others also may be led to some degree of acknowledgment, it has been granted me to relate such things as delight and allure the man who is desirous of acquiring knowledge: of this character are the things that shall now be related concerning the earths in the starry heaven.

125. He who is not acquainted with the arcana of heaven, cannot believe that a man can see earths that are so far distant, and give any account of them from sensuous experience. But let him know that the spaces and distances, and therefore the progressions, which exist in the natural world, in their origin and first cause are changes of the state of the interiors, and that with angels and spirits they appear according to these changes<sup>\*\*</sup>; and that through changes of state they may be apparently translated from one place to another, and from one earth to another, even to earths which are at the end of the universe: so likewise may man as to his spirit, his body still remaining in its own place. This has been the case with me, since, by the Lord's Divine mercy, it has been given to me to speak with spirits as a spirit, and at the same time with men as a man. That a man, as to his spirit, can be translated in this manner, is inconceivable to the sensual man, since he is in space and in time, and measures his progressions according to them.

126. That there are many systems, may appear to every one from the fact that so many stars appear in the universe; and it is known in the learned world that every star is like a sun in its own place, for it remains fixed as the sun of our Earth does in its place; and that it is the distance that makes it appear in so small a form as a star; consequently, that, like the sun of our system, each star has planets around it, which are earths; and that the reason why these do not appear before our eyes is on account of their immense distance, and because only the light from their own star reaches us, which light

<sup>\*\*</sup> Motions, progressions, and changes of place, in the other life, are changes of the state of the interiors of life, and nevertheless it really appears to spirits and angels as if they actually existed, nos. 1273-1277, 1377, 3356, 5606, 10734.



cannot be again reflected from the planets so far as to reach us. To what other purpose could so great a heaven with so many constellations be intended? For the end of the creation of the universe is man, that from man there may be an angelic heaven; but what would a human race, and from it an angelic heaven, from one single earth, be for an Infinite Creator, for whom a thousand, yea tens of thousands of earths, would not suffice? It has been calculated that, supposing there were in <sup>2</sup> the universe a million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man or spirit there were to be allotted a space of three cubic ells, the sum of that great number of men or spirits would not occupy a space equal to a thousandth part of this Earth, consequently hardly the space occupied by one of the satellites of the planet Jupiter or Saturn: which would be a space in the universe so small as to be scarcely discernible; for a satellite [of Jupiter or Saturn] is scarcely visible to the naked eye. What would this be for the Creator of the universe, for whom the whole universe, even if it were completely filled, would not be enough, for He is Infinite. In conversing with <sup>3</sup> the angels on this subject, they have told me that they have a similar idea of the fewness of the human race relatively to the infinity of the Creator; but that, nevertheless, they do not think from spaces, but from states, and that according to their idea, earths numbering as many myriads as could ever be conceived in thought would still be as absolutely nothing to the Lord. The earths in the starry heaven, however, shall now be treated of in what follows from real experience; from which it will likewise be made manifest how the translations to these earths were effected as to my spirit, whilst my body remained in its own place.

THE FIRST EARTH IN THE STARRY HEAVEN, AND  
ITS SPIRITS AND INHABITANTS: FROM THINGS  
HEARD AND SEEN.

127. I WAS led by the Lord by means of angels to a certain earth in the starry heaven, where it was given me to gaze upon the earth itself, yet not to speak with the inhabitants of it, but with spirits who had come from it. All the inhabitants or men of every earth, on the termination of their life in the world, become spirits, and remain near their own earth. From them, however, information is obtained concerning their earth and the state of its inhabitants; for men, when they quit the body, carry with them all their former life and all their  
2 memory <sup>u</sup>. Being led to earths in the universe does not mean being led and translated thither as to the body, but as to the spirit; and the spirit is led through variations of the state of the inner life, which appear to it as progressions through spaces <sup>ss</sup>. Approaches, also, are effected according to the agreements or likenesses of the states of life; for agreement or likeness of life conjoins, and disagreement and unlikeness disjoin. From this it may appear how translation as to the spirit is effected, and how  
3 it is made to approach distant regions, while the man, nevertheless, remains in his own place. But to lead a spirit outside of his own globe through variations of the state of his interiors, and to cause the variations to proceed successively until a state is reached which agrees or coincides with the state of those to whom he is being led, is in the power of the Lord alone; for there is needed a continual direction and foresight from first to last, both on the journey thither, and on the return journey, especially when this is to be effected with a man who is still as to the body in the world of nature, and thereby in space. That this has actually been effected, those who are in corporeal sensual things, and who think from them, cannot be induced to  
4 believe. The reason is that the corporeal sensual [faculties] cannot conceive of progressions apart from spaces. But, nevertheless, those who think from the Sensual of their spirit, that has in some degree been removed or withdrawn from the Sensual of the body, thus, who think interiorly in themselves, may be induced to believe and comprehend it, since in the idea of interior thought

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<sup>u</sup> Man after death has with him the memory of all his concerns in the world, nos. 2476-2486.

there is neither space nor time, but instead of them there are those things from which spaces and times proceed. Those things, therefore, that follow, concerning the earths in the starry heaven, are for the use of the latter, and not for the former, unless they are of such a character as to suffer themselves to be instructed.

128. In a state of wakefulness, I was led as to the spirit by the Lord through angels to a certain earth in the universe, accompanied by some spirits from this globe. The progression took place towards the right, and lasted for two hours. Near the boundary of our solar system, there appeared first a whitish but dense cloud, and after it a fiery smoke ascending from a great gulf: this was an immense chasm, separating our solar system on that side from certain systems of the starry heaven. The fiery smoke appeared over a considerable distance. I was conveyed across the midst of it, and then there appeared beneath in that gulf or chasm very many men, who were spirits (for all spirits appear in the human form, and are actually men). I also heard them talking with each other; but whence they were, or of what character, it was not given me to know. One of them, however, told me that they were guards to prevent spirits passing without permission from this into any other system in the universe. That this was the case, was also confirmed; for when some spirits who were in the company, and who had not received permission to pass, came to that great interstice, they began to cry out wildly that they were perishing, for they were like persons struggling in the agony of death; wherefore they stopped on this side of the chasm, and could not be conveyed any further; for the fiery smoke which exhaled from the chasm attacked them, and tortured them in this manner.

129. After I had been translated across that great chasm, I at length reached a place where I stopped; and then some spirits appeared to me above, and it was given me to speak with them. From their speech, and from their peculiar manner of apperceiving things and explaining them, I discerned clearly that they were from another earth; for they differed altogether from the spirits of our solar system. They also apperceived from my speech that I had come from a great distance.

130. After we had conversed for awhile on various subjects, I asked them what God they worshipped. They said they worshipped some angel, who appears to them as a Divine man, for he is resplendent with light; and that he instructs them and enables them to apperceive what they ought to do. They said further that they knew that the Most High God is in the sun of the angelic heaven, and that He appears to their angel and not to themselves; and that He is too great for them to dare to adore

Him. The angel whom they worshipped was an angelic society, to which it has been given by the Lord to preside over them, and to teach them the way of what is just and right ; therefore they have light from a certain flame, which appears like a little torch, somewhat fiery and yellow. The reason of this originates in their not adoring the Lord ; therefore they do not receive light from the sun of the angelic heaven, but from the angelic society ; for an angelic society, when permitted by the Lord, can exhibit such a light to spirits who are in a lower region. I also saw that angelic society, which was high above them ; and I also saw the flame there whence they had light.

131. In other respects they were modest, rather simple, but still they thought well enough. The quality of their Intellectual could be inferred from the light which prevailed among them ; for the intellect is according to the reception of the light which is in the heavens ; since it is the Divine Truth proceeding from the Lord as a sun, that shines there, and enables the angels not only to see but also to understand <sup>uu</sup>.

132. I was informed that the inhabitants and spirits of that earth, in the Grand Man, have relation to something in the SPLEEN : and in this I was confirmed by an influx into the spleen while they were speaking with me.

133. When asked about the sun of their system, which illuminates their earth, they said that it appeared flaming. When I represented the size of the sun of our Earth, they said that their sun was smaller ; for before our eyes their sun appears as a star ; and I was told by the angels that it was one of the lesser stars. They also said that the starry heaven is also seen from their earth ; and that a star larger than the rest appears to them towards the west : it was said from heaven that this is our sun.

134. My sight was afterwards opened, so that I could in some measure gaze upon that earth itself ; and there appeared many meadows and forests with trees covered with leaves ; likewise fleecy sheep. Afterwards I saw some of the inhabitants, who belonged to the lower class, clothed nearly like the country folk in Europe. I also saw a man (*vir*) with his wife (*mulier*). She ap-

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<sup>uu</sup>There is much light in the heavens, nos. 1117, 1521, 1522, 1533, 1619-1632, 4527, 5400, 8644. All light in the heavens is from the Lord as the Sun there, nos. 1053, 1521, 3195, 3341, 3636, 4415, 9548, 9684, 10809. The Divine Truth proceeding from the Lord appears in the heavens as light, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That light illuminates both the sight and the understanding of angels and spirits, nos. 2776, 3138. The light of heaven also illuminates the understanding of man, nos. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

peared of handsome stature and of graceful mien ; so did the man ; but, what surprised me, he walked about pompously, with as it were a haughty gait, while the woman's gait, on the contrary, was humble. The angels told me that such is the custom on that earth, and that notwithstanding this peculiarity, the men are loved, because they are good. I was further told that they are not allowed to have more than one wife, because it is contrary to the laws. The woman I saw had an ample garment before her breast, behind which she could conceal herself, and which was so made that she could put her arms in it, and wrap herself in it, and in this wise go away : the lower portion of it could be gathered up, and, when gathered up and folded about the body, it looked like a stomacher, such as is worn by the women of our Earth. The same garment, however, also served the man for an article of clothing. He was seen to take it from the woman and throw it over his own back, and loosening the lower part, which thus flowed down to his feet like a robe, he walked about clad in this manner. What I saw on that earth was not seen with the eyes of my body, but with the eyes of my spirit, and a spirit can see the objects that are on an earth, when it is permitted by the Lord.

135. As I know that many will doubt the possibility of a man's being able, with the eyes of his spirit, to see anything on an earth so distant, I may state how the matter is. Distances in the other life are not as distances on the Earth. In the other life distances are altogether according to the states of the interiors of each one. They who are in a similar state are together in one society and in one place. All presence there results from likeness of state, and all distance results from unlikeness of state. Hence it was that I was near to that earth when I was brought by the Lord into a state similar to that of its spirits and inhabitants, and that being then present I conversed with them. Hence it is evident that earths in the spiritual world are not distant as in the natural world, but only apparently so according to the states of life of their inhabitants and spirits. The state of life is the state of the affections as to love and faith. In regard to a spirit, or, what is the same, a man as to his spirit, being able to see the things that are on an earth, I may also explain how the case therein is. Neither spirits nor angels are able, by their own sight, to see anything that is in the world ; for to them the light of the world, that is, solar light, is as thick darkness : just as man by his bodily sight cannot see anything that is in the other life ; for to him the light of heaven is as thick darkness. But nevertheless spirits and angels, when it pleases the Lord, can see the things in the natural world through the eyes of a man ; but this is not granted by the Lord with any except those whom He permits to speak with spirits and angels, and to be together with them. It has been permitted them to

see through my eyes the things in this world, and as plainly as I myself did; and even to hear men speaking with me. It has sometimes happened that through me some have seen their friends, with whom they had been intimate in the life of the body, altogether present as before, and they have been amazed thereat. Wives also have seen in this manner their husbands and children, and have wanted me to tell them that they were present and saw them, and to inform them of their state in the other life. But it was forbidden me to say and reveal to them that they had been seen in this way, for the further reason that they would have called me insane, or have thought my information ravings of the mind (*animus*), for I was well aware that, although they affirmed with their mouth, they yet did not at heart believe in the existence of spirits, the resurrection of the dead and their living among spirits, and these being able to see and hear by means of a man. When my interior sight was first opened, and when those who are in the other life saw through my eyes the world and the things therein, they were so amazed that they called it the miracle of miracles, and were affected with new joy that there was thus granted a communication of the Earth with heaven, and of heaven with the Earth. This joy continued for months; but afterwards it became familiar, and now the wonder has ceased. I have been informed that the spirits and angels with other men do not in the least see the things in the world, but only perceive the thoughts and affections of those with whom they are. From all this it may appear, that man was so created that, while living amongst men in the world, he might at the same time live in heaven amongst angels, and contrariwise, so that heaven and the world might be together with man, and act as a one, and that men might know what passes in heaven, and angels what passes in the world; and that when men depart this life, they might pass thus from the Lord's kingdom on earth into His kingdom in the heavens, not as into another, but as into the same kingdom, in which they had been during their life in the body. But as man has become so corporeal, he has closed heaven against himself.

136. Lastly, I conversed with spirits who were from that earth concerning various things on our Earth, especially concerning the fact that sciences are cultivated here, which are not cultivated elsewhere, such as astronomy, geometry, mechanics, physies, chemistry, medicine, optics, and natural philosophy; and likewise arts, which are unknown elsewhere, as the arts of ship-building, of smelting metals, of writing on paper, and likewise of publishing by printing, and thus of communicating with others on the Earth, and thus also of preserving what is communicated for the use of posterity for thousands of years; and that this has been done also with the Word which is from the

Lord, and that on this account revelation is for ever permanent on our Earth.

137. At last I was shown the hell of those who are from that earth. Those who appeared from there inspired great terror. I dare not describe their monstrous faces. Sorceresses also appeared there, who practise nefarious arts. They appeared clad in green, and struck me with horror.

## THE SECOND EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

138. I WAS afterwards led by the Lord to an earth in the universe which was at a much greater distance from our Earth than the first one that has just been treated of. That it was at a much greater distance, was plain from this circumstance, that I was two days in being led thither as to my spirit. This earth was to the left, whereas the former was to the right. As remoteness in the spiritual world does not, as already observed, arise from distance of place, but from difference of state, the long-continuance of my progression thither, which lasted two days, enabled me to conclude that the state of the interiors which prevailed with them, which is the state of the affections and of the consequent thoughts, differed proportionately from the state of the interiors which prevails with the spirits from our Earth. As I was conveyed thither as to the spirit by means of changes of the state of the interiors, I was enabled to observe the successive changes themselves before I arrived there. This took place while I was awake.

139. When I arrived there, I did not see the earth, but only the spirits who were from that earth; for, as has already been stated, the spirits of every earth appear about their own earth, because they are of a similar genius with the inhabitants, for they are of them, and are serviceable to them. Those spirits appeared at a considerable height over my head, and from thence they saw me coming. It must be borne in mind that they who stand on high in the other life can behold those who are below them, and the higher they stand the wider is the extent of their vision; and that not only can they behold them, but also speak with them. They observed from there that I was not from their earth, but from some other at a distance; wherefore, addressing me from thence, they questioned me on various subjects, and to these questions it was also permitted me to reply. Among other things, I told them from what earth I came, and what kind of earth it was; and afterwards I told them about the earths in our solar system; and then also about the spirits of the earth or planet Mercury, that they wander about to many earths for the purpose of procuring for themselves knowledges about various things. On hearing



this, they said that they had also seen those spirits among themselves.

140. I was told by the angels from our Earth that the inhabitants and spirits of that earth, in the Grand Man, have relation to KEENNESS OF VISION, and that therefore they appear on high; and that they have a most penetrating keenness of sight. In consequence of their having this relation, and of their seeing clearly the things that were below, in the course of our conversation I compared them to eagles, which fly aloft, and enjoy a piercing and extensive view of surrounding things. At this they became indignant, supposing that I considered them like eagles as to their rapacity, and consequently that I thought them evil; but I replied, that I did not liken them to eagles as to rapacity, but as to keenness of vision.

141. Being questioned concerning the God whom they worshipped, they replied that they worshipped a God visible and invisible; a God visible under the Human Form, and an invisible God, under no form at all; and I learned from their discourse, and likewise from the ideas of their thoughts which were communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. To this it was given me to reply, that on our Earth also, an invisible and a visible God is worshipped: and that the invisible God is called the Father, and the visible, the Lord; but that both are One, as He Himself taught, saying, that no one had ever seen the form of the Father, that the Father and He are One, that whoso seeth Him seeth the Father, and that the Father is in Him and He in the Father; consequently, that both Divine [Essences] are in One Person. That these are the words of the Lord Himself, see John v. 37; x. 30; xiv. 7, 9-11.

142. Afterwards I saw other spirits from the same earth, who appeared in a place beneath the former: with these also I conversed; but they were idolaters, for they worshipped an idol of stone, like a man, but an unhandsome one. It is to be observed, that all who come into the other life, in the beginning have a worship which is like their worship in the world, but that by degrees they are removed from it. The reason why this takes place is, that all worship remains implanted in man's interior life, from which it cannot be removed and eradicated except by degrees. On seeing this, it was given me to tell them that they ought not to worship what is dead, but what is living; to which they replied, that they knew that God lives, and that a stone does not, but that they thought of the living God while looking on a stone resembling a man, and that otherwise the ideas of their thought could not be fixed upon and determined

to the invisible God. It was then given me to tell them that the ideas of thought can be fixed upon and determined to the invisible God, when they are fixed upon and determined to the Lord, who is God visible in thought under the Human Form : and thus that man can be conjoined with the invisible God in thought and affection, consequently in faith and love, when he is conjoined with the Lord, but not otherwise.

143. The spirits who were seen on high were questioned whether on their earth they live under the rule of princes or kings. To this they replied, that they do not know what governments are, and that they live under themselves, distinguished into clans, families, and households. They were questioned whether they were thus in security. They said they were secure, since one family never envies another, nor desires to deprive another of anything. They were indignant at being asked such questions, as if they had been charged with being at enmity, or with needing protection against robbers. What, said they, does anyone need but food and raiment, and thus to live content and quiet under one's own management ?

144. Being further questioned concerning their earth, they said that they have meadows, flower-gardens, orchards full of fruit-trees, and also lakes containing fish ; and that they have birds of a blue colour, with golden feathers ; and large and small animals. Amongst the smaller, they mentioned one sort which had the back raised like the camels on our Earth ; nevertheless, they do not feed on their flesh, but only on the flesh of fishes, and besides on the fruits of trees, and on the leguminous plants of the earth. They said, moreover, that they do not live in artificial houses, but in groves, amongst the leafy boughs of which they make roofs to shelter them from rain and the heat of the sun.

145. Being questioned respecting their sun, which appears as a star from our Earth, they said that it has a fiery appearance, and that it is not larger to the sight than a man's head. I was told by the angels that the star which is their sun is one of the smaller stars, not far distant from the equator.

146. There were seen some spirits who were like what they had been during their abode as men on their earth. They had faces not unlike the faces of the men of our Earth, except that their eyes and nose were small. As this appeared to me something of a deformity, they said that with them small eyes and a small nose are considered a beauty. A female was seen, clothed in a gown ornamented with roses of various colours. I asked whence they procured for themselves materials for clothing on

that earth. They answered that they gather from certain plants substances which they spin into thread; and that they then at once lay the threads in double and triple rows, moistening them with a glutinous water to give them consistence. Afterwards they colour the cloth, thus prepared, with the juices of herbaceous plants. It was also shown me how they prepare the thread. The women sit down on a seat, with their backs bent, and twist the threads with their toes; and when twisted they draw the threads towards them, and work them with their hands.

147. They said also, that on that earth a husband has only one wife, and no more; and that they beget from ten to fifteen children. They added, that there are likewise found harlots on that earth; but that these, after the life of the body, when they become spirits, are sorceresses, and are cast into hell.

## THE THIRD EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

148. THERE appeared some spirits at a distance, who were unwilling to approach. The reason was, that they could not be together with the spirits of our Earth who were then about me. From this I apperceived that they were from another earth; and I was told afterwards that they were from a certain earth in the universe; but where that earth is, was not made known to me. These spirits, unlike the spirits from our Earth, were absolutely unwilling to think about their body, or even about anything corporeal and material; hence it was that they were unwilling to approach; yet, after the removal of some of the spirits of our Earth, they drew nearer, and spoke with me. But then there was a sense of anxiety arising from the collision of the spheres; for spiritual spheres surround all spirits and societies of spirits<sup>cc</sup>: and since they emanate from the life of the affections and the consequent thoughts, therefore where the affections are contrary collision takes place, and hence arises anxiety. The spirits of our Earth related, that they dare not even approach them; since, on their approach, they are not only seized with anxiety, but also appear to themselves as if they were bound hand and foot with serpents, from which they cannot be freed till they have departed. This appearance takes its origin from correspondance; for the spirits of our Earth, in the Grand Man, have relation to external sense, consequently to the corporeal Sensual, and this Sensual is represented in the other life by serpents<sup>zz</sup>.

149. As the spirits of that earth are such, they appear in the eyes of other spirits, not in a distinct human form, as others do, but as clouds, in most cases like a dusky cloud, with the fair human colour interspersed; but they said, that within they are fair, and that when they become angels, this duskiness is changed into a beautiful blue: which was also shown me. I asked whether, during their life as men in the world, they had entertained such an idea respecting their bodies. They

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<sup>cc</sup>The external Sensual of man in the spiritual world is represented by serpents, because it is in the lowest [parts], and relatively to the more interior things in man, lies on the ground, and as it were creeps: and on this ground they were called serpents who reasoned from that Sensual, nos. 195-197, 6398, 6949.

replied that the men of their earth make no account of their bodies, but only of the spirit in the body, because they know that the spirit will live for ever, but that the body must perish. They said also, that many on their earth believe that the spirit of the body has existed from eternity, and that it was infused into the body when they were conceived; but they added, that now they know that it is not so, and that they repent of having ever been in so false an opinion.

150. When I asked them whether they would like to see any objects on our Earth, informing them that it was possible to do so through my eyes (see above, no. 135), they answered first, that they could not, and afterwards, that they would not, because the things that they would see would be only earthly and material things, from which they remove their thoughts as much as possible. But nevertheless, there were represented before them magnificent palaces, resembling those on our Earth possessed by kings and princes; for such things can be represented before spirits, and, when they are represented, they appear exactly as if they existed. But the spirits from that earth esteemed them as nothing, calling them marble images; and then they related that they have more magnificent things belonging to them, which are their sacred temples, built not of stone but of wood. When it was objected that these were still earthly objects, they replied that they were not earthly, but heavenly, because when they gaze upon them they have not an earthly but a heavenly idea; believing that after death they should also see like objects in heaven.

151. They then represented their sacred temples before the spirits of our Earth, who declared that they had not seen anything more magnificent; and as they were also seen by me, I can therefore describe them. They are constructed of trees not cut down, but growing in the place where they first took root. They said that on that earth there are trees of a wonderful size and height; these they set in rows from the first, so that they may form porticos and colonnades; and by cutting and pruning, they fit and prepare the tender shoots, so that as they grow they may interlace and join together so as to form the groundwork and floor of the temple to be constructed, and to rise at the sides to form the walls, and above to bend into arches to form the roof. In this manner they construct the temple with admirable art, raised high above the ground. They also prepare an ascent into it by successive branches of the trees, extended from the trunk and firmly connected together. Moreover, they adorn the temple without and within in various ways, by disposing the foliage into forms: thus they build entire groves. But it was not permitted me to

see the character of these temples within: I was only told that the light of their sun is let in by apertures amongst the branches, and is transmitted here and there through crystals, by which means the light falling upon the walls is varied in colours like those of the rainbow, especially blue and orange, of which they are fondest. Such are their architectural works, which they prefer to the most magnificent palaces of our Earth.

152. They said further, that the inhabitants do not dwell in high places, but on the earth in lowly cottages, for the reason that high places are for the Lord who is in heaven, and lowly places for men who are on earth. Their cottages were also shown me. They were oblong, having within along the walls a continuous couch, on which they lie one behind another. On the side opposite to the door is a rounded alcove, before which is a table, and behind the table a fire-place, by which the whole chamber is lighted. In this fire-place, there is not a burning fire, but a luminous wood, which gives out as much light as the flame of a common fire does. They said that in the evening these logs of wood appeared as if they had in them the fire of live coals.

153. They said that they do not live as societies, but as households by themselves; and that they are societies when they meet for worship; that on these occasions those who teach walk within the temple, and the rest in the porches at the sides; and that at their meetings they experience interior joys, arising from the sight of the temple, and from the worship celebrated therein.

154. In respect to Divine worship, they said that they acknowledge a God under the Human Form, consequently our Lord; for all who acknowledge the God of the universe under the Human Form are accepted and led by our Lord: the rest cannot be led, because they think apart from a form. They added, that the inhabitants of their earth are instructed about the things of heaven by a certain immediate intercourse with angels and spirits, into which they may be brought by the Lord more easily than others, because they reject corporeal things from their thought and affection. I asked what becomes of those amongst them who are evil. They told me that on their earth no wicked person is allowed to exist; but if any one thinks and does evil, he is reprimanded by a certain spirit, who threatens him with death if he persists in doing so; and if he persists, he dies by a swoon; and that by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this character was also sent to me: he spoke with me as if with those [evil ones]; he moreover inflicted something of pain in the

region of my abdomen, saying that this is what he does to those who think and do evil, and that he threatens them with death if they persist. I was also told that they who profane holy things are grievously punished; and that before the punishing spirit comes, there appears to them in vision the gaping mouth of a lion, of a livid colour, which seems as if it would swallow their head, and tear it asunder from the body, whence they are seized with horror. They call the punishing spirit the devil.

155. As they were desirous to know how the case is on our Earth in regard to revelation, I told them that it is effected by means of writing and preaching from the Word, and not by immediate intercourse with spirits and angels; and that what is written can be published by printing, and thus be read and comprehended by whole societies, and that thus the life can be amended. They were exceedingly surprised that such an art, utterly unknown elsewhere, could exist on our Earth; but they comprehended that on this Earth, where corporeal and terrestrial things are so much loved, Divine things could not otherwise inflow from heaven and be received; and that it would be dangerous for such beings to converse with angels.

156. The spirits of that earth appear above, in the plane of the head, towards the right. All spirits are distinguished by their situation relatively to the human body; and this is a consequence of the universal heaven corresponding with all things of man<sup>s</sup>. These spirits keep themselves in that plane, and at that distance, because their correspondence is not with the externals, but with the interiors, belonging to man. Their action is upon the left knee, above and a little below, with a certain vibration very sensibly felt. This is a sign that they correspond with *the conjunction of natural things and heavenly things*.

THE FOURTH EARTH IN THE STARRY HEAVEN,  
AND ITS SPIRITS AND INHABITANTS.

157. I WAS conducted to yet another earth which is in the universe beyond our solar system, which was effected by changes of the state of my mind, consequently as to the spirit; for, as has already been repeatedly observed, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors, which changes appear to him in all respects as advancements from place to place, or as journeyings. These changes lasted continuously for about ten hours before I came from the state of my life to the state of their life, thus before I arrived there as to my spirit. I was conveyed towards the east, to the left, and seemed to be gradually elevated from a horizontal plane. I was also permitted to observe clearly the progression and advance from my former place, till at length those from whom I had departed no longer appeared; and in the meantime I spoke on various subjects with the spirits who were with me. A certain spirit was also with us who, during his life in the world, had been a prelate and a preacher, as well as a very pathetic writer. From my idea concerning him, my spirit-companions supposed he was more a Christian at heart than the rest; for in the world an idea is conceived and a judgment formed from the preaching and writing, and not from the life, if this is not manifest; and if anything inconsistent appears in the life, it is nevertheless excused; for the idea or thought and perception concerning any one draws everything to its side.

158. After this I observed that I was, as to my spirit, in the starry heaven, far beyond our solar system; for this can be observed from the changes of state and the consequent apparent continued progression, which had lasted nearly ten hours. At length I heard spirits conversing near some earth, which also I afterwards saw. When I had come near them, after some conversation they said that strangers sometimes come to them from other places, who converse with them concerning God, and confuse the ideas of their thought. They also pointed out the way by which they came, from which it was perceived that they were of the spirits of our Earth. On being questioned then as to the confusion caused in their ideas, they said it arose from those spirits saying that they ought to believe in a Divine



Being distinguished into three persons, whom they nevertheless call one God; and on examining the idea of their thoughts, it is exhibited as a trine, not continuous but discrete, with some as three persons conversing with each other, and with some as two seated together, one near the other, and a third listening to them and going from them; and although they call each person God, and have a different idea concerning each, they still say there is but one God. They complained exceedingly, that they had thrown them into a confusion of ideas, by thinking of three and speaking of one, when nevertheless one ought to think as one speaks, and speak as one thinks. The spirit who in the world had been a prelate and a preacher, and who was also with me, was then examined as to the character of the idea he entertained respecting one God and three persons: [and it was found that] he represented to himself three gods, which, however, made one by continuity. He, however, exhibited this Three in One as invisible because it was Divine; and while he was exhibiting this, it was perceived that he was then thinking only of the Father, and not of the Lord, and that his idea concerning the invisible God was no other but as of nature in its first principles, from which idea it resulted that the inmost of nature was his Divine, so that he might easily be led from this to acknowledge nature as God. It is to be borne in mind, that the idea which any person entertains on any subject is, in the other life, exhibited to the life, and through it every one is examined as to the character of his thought and perception on matters of faith; and that the idea of the thought concerning God is the chief of all, for through it, if genuine, conjunction is effected with the Divine, and consequently with heaven. They were afterwards questioned concerning the nature of their idea respecting God. They replied that they did not conceive of an invisible God, but of a God visible under the Human Form; and that they knew this not only from an interior perception, but also from the fact, that He has appeared to them as a Man. They added that if, according to the idea of some strangers, they were to conceive of God as invisible, consequently without form and quality, they would not be able to think about God at all, inasmuch as such an invisible [being] does not fall into any idea of thought. On hearing this, it was given me to tell them that they do well to think of God under the Human Form, and that many on our Earth think in like manner, especially when they think of the Lord; and that the ancients thought in no other way. I then told them about Abraham, Lot, Gideon, Manoah and his wife, and what is related of them in our Word, namely, that they saw God under the Human Form, and acknowledged Him, thus seen, to be the Creator of the universe, and called Him Jehovah, and this also from an interior perception; but that at the present day that interior

perception is lost in the Christian world, and only remains with the simple who are in faith.

159. Previous to this conversation, they had believed that our company also consisted of those who want to confuse them by the idea of three in relation to God; wherefore, on hearing what was said, they were affected with joy, and said that God, whom they then called the Lord, had also sent some to teach them concerning Him; and that they are unwilling to admit strangers who disturb them, especially with the idea of three persons in the Divinity, knowing as they do that God is One, consequently that the Divine is One, and does not consist of three in unanimity, unless they are disposed to think of God as of an angel, in whom there is an Inmost of life which is invisible, and from which he thinks and is wise; an External of life, which is visible under a human form, from which he sees and acts; and a Proceeding of life, which is the sphere of love and of faith from him; for from every spirit and angel there proceeds a sphere of life by which he is known at a distance<sup>cc</sup>; and as to the Lord, that that Proceeding of life from Him is the Divine itself which fills and constitutes the heavens, because it proceeds from the very Esse of the life of love and of faith. They said that in this and in no other manner<sup>2</sup> can they perceive a trinity and unity together. On hearing this, it was given me to say that such an idea of a trinity and unity together agrees with the angelic idea concerning the Lord, and that it is from the Lord's own doctrine concerning Himself. For He teaches that the Father and Himself are One; that the Father is in Him and He in the Father; that he who seeth Him seeth the Father; and he who believeth in Him believeth in the Father and knoweth the Father; also that the Comforter, whom He calls the Spirit of Truth, and likewise the Holy Spirit, proceeds from Him, and does not speak from Himself, but from Him, by which Comforter is meant the Divine<sup>3</sup> proceeding. I was further permitted to tell them that their idea concerning a trinity and unity together agrees with the Esse and Existere of the Lord's life when He was in the world. The Esse of His life was the Divine Itself, for He was conceived of Jehovah, and the Esse of every one's life is that of which he is conceived; the Existere of life from that Esse is the Human in a form. The esse of the life of every man, which he has from his father, is called the soul, and the existere of life thence derived is called the body. Soul and body constitute one man. The likeness between them resembles the likeness between that which is in endeavour and that which is in the resulting act, for an act is endeavour acting, and thus the two are one. Endeavour in man is called the will, and endeavour acting is called action; the body is the instrumental, by means of which

the will, which is the principal, acts, and in acting the instrumental and principal are a one. Such is the case with soul and body. And such is the idea which the angels in heaven have concerning soul and body: hence they know that the Lord made His Human Divine from the Divine in Himself, which to Him was the Soul from the Father. Neither is the faith which is received throughout the Christian world in opposition to this idea, for it teaches, that "*Although Christ is God and Man, yet He is not two, but one Christ; . . . yea, He is altogether One by unity of Person; for as body and soul are one man, so also God and man are one Christ.*"<sup>19</sup>. As there was such a union or such a oneness in the Lord, therefore He rose again, not only as to the Soul, but also as to the Body, which He glorified in the world, which is not the case with any man; on which subject He also instructed His disciples, saying, "*Feel Me and see, for a spirit hath not flesh and bones, as ye see Me have*" [(Luke xxiv. 39)]<sup>22</sup>. This was clearly understood by those spirits, for such truths fall into the understanding of angelic spirits. They then added, that the Lord alone has power in the heavens, and that the heavens are His; to which it was given me to answer, that this also is known to the Church on our Earth from the mouth of the Lord Himself before He ascended into heaven; for He then said, "*All power is given unto Me in heaven and on earth*" [(Matt. xxviii. 18)].

160. I afterwards conversed with those spirits concerning their earth; for all spirits can do this when their natural or external memory is opened by the Lord; for this they carry with them from the world, but it is not opened except at the Lord's good pleasure. Respecting their earth, from which they had come, the spirits then said that when leave is given them, they appear to the inhabitants, and converse with them, as men: and that this is effected by their being let into their natural or external memory, and consequently into such a thought as they had been in when they lived in the world; and that on such occasions the inhabitants have their interior sight or the sight of their spirit opened, by which they see the spirits. They added, that the inhabitants know no otherwise than that they are men of their earth, and only apperceive they are not when they are suddenly removed from their sight. I told them that the same thing also happened on our Earth in ancient times, as, for instance, to Abraham, Sarah, Lot, the inhabitants of Sodom,

<sup>19</sup> From the Creed of Athanasius.

<sup>22</sup> Immediately after death, man rises again as to his spirit; and he is in the human form, and he is a man as to all things in general and particular, nos. 4527, 5006, 5078, 8939, 8991, 10594, 10597, 10758. Man rises again only as to the spirit, and not as to the body, nos. 10593, 10594. The Lord alone rose again as to the body also, nos. 1729, 2083, 5078, 10825.

Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets generally: and that the Lord appeared in like manner, and they who saw Him knew no otherwise than that He was a man of the earth, till He revealed Himself. But that at the present day this rarely happens; the reason is, lest men by such things should be compelled to believe; for compelled faith, such as is the faith which enters by means of miracles, does not inhere, and would also be hurtful to those with whom faith may be implanted by means of the Word in a state without compulsion.

161. The spirit, who had been a prelate and a preacher in the world, entirely disbelieved that any other earths existed besides our own, because he had thought in the world that the Lord was born on this Earth alone, and that without the Lord none could be saved; wherefore he was reduced into a state similar to that into which spirits are reduced when they appear on their own earth as men (which state has been treated of just above); and thus he was let into that earth, so that he not only saw it, but also conversed with the inhabitants there. This done, a communication was by this means granted me also, so that I likewise saw the inhabitants, and also some objects on that earth (see above, no. 135). There appeared then four kinds of men, but one after the other in succession; the first I saw were clothed; the second were naked, of a human flesh colour; the next were naked, but with flame-coloured bodies; and the last were black.

162. While the spirit who had been a prelate and a preacher was with those who were clothed, a woman with a very pretty face appeared. She was simply attired; her robe hung gracefully behind her, and was also drawn over her arms, and she wore a beautiful head-dress, in the form of a chaplet of flowers. That spirit was greatly delighted at the sight of this virgin; he spoke to her, and also took her by the hand; but, apperceiving that he was a spirit, and not of that earth, she hurried hastily away from him. Afterwards there appeared to him on the right several other women, who had the care of sheep and lambs, which they were then leading to a watering-trough, into which water was led by means of a trench from some lake. They were similarly clothed, and had shepherds' crooks in their hands, by which they led the sheep and lambs to drink; they said the sheep went whichever way they pointed with their crooks: the sheep which we saw were large, with woolly tails, broad and long. The faces of the women, when seen nearer, were full and beautiful. Some men were also seen; their faces were of a human flesh colour, like that of the men of our Earth, but with this difference, that the lower part of the face, instead of being bearded, was

black, and the nose more of a snowy-white than of a flesh colour. Afterwards the spirit who, as already mentioned, had been a preacher in the world, was led further on, but reluctantly, because he was still thinking about that woman with whom he had been delighted, as was evident from the circumstance that there still appeared something of his shadow in the former place. He then came to those who were naked. They were seen walking together by twos, husband and wife, girl with a girdle about the loins, and some sort of covering around the head. That spirit, when he was with them, was led into the state in which he had been in the world when he was disposed to preach, and then he said he would preach before them the Lord crucified; but they said they would not hear such a thing, because they did not know what it was, but that they knew that the Lord lives. He then said he would preach the Lord living; but this too they refused, saying that they apperceived in his speech something not heavenly, because it had much respect to himself, and his own fame and honour; and that they could hear from the tone of voice whether what was said came from the heart or not; and that, as he was of such a character, he was unable to teach them; wherefore he was silent. During his life in the world he had been extremely pathetic, so that he could deeply move his hearers to holiness; but this pathetic manner had been acquired by art, thus from self and the world, and not from heaven.

163. They said, moreover, that they have a perception whether the Conjugal is with those of their clan who are naked; and it was shown that they perceive this by virtue of a spiritual idea concerning marriage, which idea being communicated to me was to the effect, that a likeness of the interiors was formed by the conjunction of good and truth, consequently of love and faith, and that from that conjunction descending by influx into the body conjugal love comes into existence. For all things which belong to the mind (*animus*) are exhibited in some natural form in the body, consequently in the form of conjugal love, when the interiors of two mutually love each other, and from that love also desire to will and to think the one as the other, and thus to be together and be conjoined as to the interiors which are of the mind (*mens*). Hence the spiritual affection, which is of the minds, becomes natural affection in the body, and clothes itself with the sense of conjugal love. The spiritual affection which is of the minds is the affection of good and truth, and of their conjunction; for all things of the mind, or of the thought and will, have relation to truth and good. They also said that it is quite impossible for the Conjugal to exist between one man and several wives, since the marriage of good and truth, which pertains to the minds, can exist only between two.

164. After this, the spirit already spoken of came to those who were naked, but whose bodies were flame-coloured; and lastly, to those who were black, some of whom were naked and some clothed; but the latter and the former dwelt in a different part of the same earth; for a spirit may be led in an instant to places far asunder on an earth, since he does not proceed and advance like man through spaces, but through changes of state (see above, nos. 125, 127) <sup>ss.</sup>

165. I lastly conversed with the spirits of that earth concerning the belief of the inhabitants of our Earth on the subject of the resurrection, in that they cannot conceive that men come into the other life immediately after death, and then appear as men as to the face, the body, the arms, the feet, and all the external and internal senses: still less that they are then clothed in garments, and have mansions and dwelling-places; and that the sole reason of this is that most persons here think from the sensuous which belong to the body, and therefore believe in the existence of nothing but what they see and touch; and that few of them can be withdrawn from external sensual things to interior things, and thus be elevated into the light of heaven, in which such things are perceived. Hence it is, that they can have no idea of their soul or spirit as of a man, but as of wind, or air, or a breath without form, in which there is yet something vital. This is the reason why they do not believe they shall rise again till the end of the world, which they call the Last Judgment, when the body, though mouldered into dust, and scattered by every wind, will be brought together again and  
 2 conjoined to its soul or spirit. I added, that it is permitted them to believe this, since those who, as was said, think from external sensual things, can conceive no otherwise than that the soul or spirit cannot live as a man in a human form, unless it receive again that body which it carried about in the world; wherefore, unless it were asserted that the body will rise again, they would reject from their heart as incomprehensible the doctrine of the resurrection and of eternal life. But nevertheless this thought concerning the resurrection has this advantage with it, that it leads them to believe in a life after death, a consequence of which belief is, that when they lie on a sick bed, and do not, as theretofore, think from worldly and corporeal things, thus not from sensual things, they then believe that they  
 3 shall live immediately after their decease: they then also speak of heaven, and of the hope of a life there immediately after death, quite apart from their doctrinal concerning the Last Judgment. I related further, that sometimes it had been matter of surprise to me, that when those who are in faith speak of a life after death, and of their friends and relatives who are dying or dead, and do not at the same time think about the Last Judgment.

ment, they believe that they will live or are living as men immediately on their decease. But as soon as thought concerning the Last Judgment flows in, this idea is changed into the material idea concerning their earthly body, that it is again to be conjoined to their soul; for they do not know that every 4 man is a spirit as to his interiors, and that this it is which lives in the body and in each of its parts, and not the body which lives of itself; and that it is the spirit of every one from which his body has its human form, and which, consequently, is principally the man, and in a similar form, but invisible to the eyes of the body, yet visible to the eyes of spirits. Hence also, when the sight of a man's spirit is opened, which is effected by the removal of the bodily sight, angels appear as men: in this manner angels appeared to the ancients, as recorded in the Word. I have also sometimes spoken with spirits, with whom I had been acquainted when they lived as men in the world, and I have asked them whether they had any inclination to be clothed again with their earthly bodies, as they used to think would be the case. But they fled far away at the very idea of such a conjunction, being smitten with amazement that, while in the world, they should have thought in this manner under the influence of so blind a belief, devoid of all understanding.

166. Moreover, on that earth I saw the dwellings of the inhabitants: they were lowly houses, extended in length, with windows at the sides, according to the number of the rooms or chambers into which they were divided. The roof was arched, and there was a door on each side at the end. They told me that they were built of earth, and covered with turf; and that the windows were formed of filaments of grass woven together in such a manner that the light shone through. I also saw little children; and the inhabitants told me that their neighbours come to them, especially for the sake of the little children, that they may be in company with other children in the presence and under the direction of their parents. There also appeared fields becoming white with standing crops that were at that time nearly ripe for harvest. The seeds or grains of that corn were shown me, and they were like grains of Chinese wheat: I was also shown some bread made from it, which was in small square loaves. There also appeared plains of grass adorned with flowers; also trees laden with fruit like pomegranates: also shrubs, which were not vines, but still produced berries from which they prepare wine.

167. The sun of that earth, which is to us a star, appears there flaming, in size almost a fourth part of our sun. Their year is about two hundred days, and each day fifteen hours, relatively to the length of days on our Earth. The earth

itself is one of the least in the starry heaven, being scarcely five hundred German miles in circumference. The angels stated these particulars from a comparison made with things of the like kind on our Earth, which they saw in me, or in my memory. Their conclusions were formed by angelic ideas, whereby are instantly known the measures of spaces and times, in a just proportion relatively to spaces and times elsewhere. Angelic ideas, which are spiritual, in such calculations immensely surpass human ideas, which are natural.



## THE FIFTH EARTH IN THE STARRY HEAVEN, AND ITS SPIRITS AND INHABITANTS.

168. I WAS led to yet another earth in the universe beyond our solar system, and on this occasion also by changes of state continued for nearly twelve hours. In company with me were several spirits and angels from our Earth, with whom I conversed during this voyage or progression. I was carried at times obliquely upwards and obliquely downwards, continually towards the right, which in the other life is towards the south. In two places only did I see spirits, and in one I spoke with them. During this journey or progression I was permitted to observe how immense was the Lord's heaven, which is designed for angels and spirits; for from the parts uninhabited I was enabled to conclude that it was so immense that, supposing there were many myriads of earths, and on each earth as great a multitude of human beings as on our own, there would still be a place of abode for them to eternity, and it would never be filled. This I was enabled to conclude from a comparison made with the [inhabited] extent of the heaven which is about our Earth and designed for it, which extent was so small relatively, as not to equal one ten-thousand-thousandth part of the extent uninhabited.

169. When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we wanted. We told them that we were travelling, that we had been transported thither, and that they had nothing to fear from us. For they were afraid that we were of those who disturb them concerning God, faith, and kindred subjects, on account of whom they had betaken themselves to that quarter of their earth, shunning them as much as possible. We asked them by what they were disturbed. They replied, by the idea of Three, and by the idea of the Divine without the Human in God, when they yet know and perceive that God is one, and that He is man. It was then perceived that those who disturbed them, and whom they shunned, were from our Earth: this was manifest also from this consideration, that there are spirits from our Earth who thus wander about in the other life, in consequence of their fondness for and delight in travelling, which they have contracted in the world; for on other earths

there is no such custom of travelling as on ours. It was afterwards discovered that they were monks, who had travelled on our globe from a desire to convert the gentiles. We therefore told them that they did well to shun them, because their intention was, not to teach, but to secure gain and dominion; and that they strive by various means first to captivate men's minds (*animi*), and afterwards to subject them to themselves as slaves: moreover, that they did well in not suffering their idea concerning God to be disturbed by such spirits. They said further, that these spirits also confuse them by asserting that they ought to have faith, and to believe what they say: but that their reply to them is, that they do not know what faith or believing means, since they perceive in themselves whether a thing be so or not. They were of the Lord's celestial kingdom, where all know by interior perception the truths which with us are called the truths of faith, for they are in enlightenment from the Lord: but it is otherwise with those who are in the spiritual kingdom. That the angelic spirits of that earth were of the Lord's celestial kingdom, I could also see from the flame whence their ideas flowed; for in the celestial kingdom the light is flaming, and in the spiritual kingdom it is bright white. They who are of the celestial kingdom, when the discourse is about truths, say no more than Yea, yea, or Nay, nay, and never reason about them whether they be so or not. These are they of whom the Lord says, "*Let your discourse be Yea, yea, Nay, nay; what is beyond this is of evil*" [(Matt. v. 37)]. Hence it was that those spirits said that they did not know what it is to have faith or to believe. They consider this to be like one saying to his companion, who with his own eyes sees houses or trees, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so. Such are they who are of the Lord's celestial kingdom, and such were these angelic spirits<sup>aaa</sup>. We told them that few on our Earth have interior perception, because in their youth they learn truths, and do not practise them. For man has two faculties, which are called the understanding and the will: they who admit truths no further than into the memory, and thence in some degree into the understanding, but not into the life, that is, into the will, these, inasmuch as they cannot be in any enlightenment or

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<sup>aaa</sup> Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, nos. 3887, 4138. The angels in the celestial kingdom have vastly more knowledge and wisdom than the angels in the spiritual kingdom, no. 2718. The celestial angels do not think and speak from faith, like the spiritual angels, but from an internal perception that a thing is so, nos. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. The celestial angels say only concerning the truths of faith, Yea, yea, or Nay, nay, but the spiritual angels reason whether a thing be so or not so, nos. 202, 337, 2715, 3246, 4448, 9166.

interior sight from the Lord, say that those truths ought to be believed, or that man ought to have faith in them; and they also reason about them whether they be truths or not; nay, they are not willing that they should be perceived by any interior sight, or by any enlightenment by the understanding. They say this, because truths with them are without light from heaven, and to those who see without light from heaven, falsities may appear as truths, and truths as falsities. Hence so great blindness has fallen on many on our Earth, that although a man does not practise truths or live according to them, they say nevertheless that he may be saved by faith alone, as if a man were not man from the life and according to it, but from the knowledge of such things as belong to faith, apart from the life. We afterwards conversed with them concerning the Lord, concerning love to Him, love towards the neighbour, and regeneration; saying, that loving the Lord consists in loving the precepts which are from Him, that is, in living according to them from love<sup>bbb</sup>; that love towards the neighbour consists in willing good and thence doing good to a fellow-citizen, to one's country, to the church, to the Lord's kingdom, not for the selfish end of being seen or acquiring merit, but from the affection of good<sup>ccc</sup>. Concerning regeneration, we observed that they who are being regenerated by the Lord, and who commit truths immediately to the life, come into an interior perception concerning them; but that those who receive truths first in the memory, and afterwards will them and do them, are those who are in faith; for they act from faith, which is then called conscience. These things, they said, they perceived to be so, and therefore perceived also what faith is. I conversed with them by means of spiritual ideas, by which such subjects may be exhibited and comprehended in light.

170. The spirits with whom I had now spoken were from the northern part of their earth. I was afterwards led to others who were on the western part. These also, wishing to examine who and what I was, immediately said that there was nothing in me but evil, thinking that thus I might be deterred from approaching nearer. I apperceived that this was their manner of accosting all who come to them. But it was given me to reply that I well knew it to be so, and that in them likewise there was nothing but evil, by reason that every one is born into evil, and therefore whatever comes from man, spirit, or angel, as

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<sup>bbb</sup> Loving the Lord means living according to His commandments, nos. 10143, 10153, 10310, 10578, 10645.

<sup>ccc</sup> Loving the neighbour consists in doing what is good, just, and right, in every work and in every function, from the affection of what is good, just, and right, nos. 8120, 8121, 8123, 10310, 10336. A life of love towards the neighbour is a life according to the Lord's precepts, no. 3249.

from what is his own, or from his proprium, is nothing but evil, inasmuch as all the good that is in every one, is from the Lord. Hence they appereceived that I was in the truth, and I was admitted to converse with them. They then showed me their idea concerning evil in man, and concerning good from the Lord, how they are separated from each other. They placed one near the other, almost contiguous, but still distinct, yet as if bound in an inexpressible manner, so that the good led the evil, and restrained it, insomuch that it was not allowed to act at pleasure; and that thus the good bent the evil in whatever direction it desired, without the evil knowing anything of it. In this manner they exhibited the dominion of good over  
 2 evil, and at the same time a state of freedom. They then asked how the Lord appeared amongst the angels from our Earth. I said that He appeared in the sun as a Man, encompassed therein with a fiery solar [sphere], from which the angels in the heavens derive all light; and that the heat which proceeds thence is the Divine Good, and that the light which proceeds thence is the Divine Truth, both from the Divine Love, which is the fiery [sphere] appearing around the Lord in that sun; but that that sun only appears to the angels in heaven, and not to the spirits who are beneath, since the latter are more remote from the reception of the good of love and of the truth of faith, than the angels who are in the heavens (see above, no. 40). It was given them thus to inquire concerning the Lord, and concerning His appearance before the angels from our Earth, because it pleased the Lord then to become present among them, and to reduce into order the things which had been disturbed there by the evil spirits of whom they complained. The reason also why I was led thither, was in order that I might be an eye-witness of these things.

171. There was then seen a dark cloud towards the east descending from on high, which in its descent appeared by degrees full of light and in the human form. At length this [human form] appeared in a flaming radiance, encompassed with small stars of the same colour. Thus the Lord presented Himself before the spirits with whom I was conversing. At His presence all the spirits who were there were instantly gathered together from every side; and when they were come, they were separated, the good from the evil, the good to the right and the evil to the left, and this in an instant as of their own accord. Those on the right were arranged in order according to the quality of the good, and those on the left according to the quality of the evil, with them: they who were good remained to form among themselves a heavenly society; but  
 2 the evil were cast into the hells. Afterwards I saw that that flaming radiance descended to the lower parts of the earth there

to a considerable depth, and then it appeared at one time in a flaming [lustre] verging to luminosity, at another time in a luminosity verging into obscurity, and at another in obscurity: and I was told by the angels that that appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth, and that the flaming radiance itself was subject to no such variations. They also said, that the lower parts of that earth were inhabited both by the good and by the evil; but that they were thoroughly separated, to the end that the evil might be ruled by the Lord through the good. They added, that the good are by turns elevated thence into heaven by the Lord; and that others succeed in their place, and so on perpetually. In that descent, the good were separated from the evil in like manner, and all things were reduced to order; for the evil, by various arts and cunning contrivances, had intruded themselves into the dwellings of the good there, and had infested them; and this was the cause of the present visitation. That cloud, which in descending appeared by degrees full of light and in the human form, and afterwards as a flaming radiance, was an angelic society, in whose midst the Lord was. From this it was given me to know what is meant by the Lord's words in the Gospels, where, speaking of the Last Judgment, He says, "*That He would come with the angels in the clouds of heaven, with glory and power*" [(Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27)].

172. After this were seen some monkish spirits, those, namely, who have already been spoken of as having been travelling monks or missionaries in the world; and there was also seen a crowd of spirits who were from that earth, most of them evil, whom they had drawn over to their side, and led astray. These were seen on the eastern quarter of that earth, from whence they had driven away the good, who betook themselves to the northern side of the earth, and of whom we have spoken above. That crowd, together with their seducers, were collected together to the number of some thousands, and were separated; the evil of that crowd were cast into the hells. It was also given me to speak with one spirit who was a monk, and to ask him what he did there. He replied that he taught them concerning the Lord. I asked, what besides. He said, concerning heaven and hell. I asked, what further. He said, concerning faith in all that he should say. I asked again, if he taught anything else. He said, concerning the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew concerning the Lord, the truths of faith, the remission of sins, man's salvation, and heaven and hell; and it was discovered that he knew scarcely anything, that he was in obscurity and falsity concerning all and each of these subjects,

and that he was possessed solely by the lust of acquiring gain and dominion, which he had contracted in the world and brought with him from thence. He was therefore told that as he had, prompted by that lust, travelled thus far, and as he was such in regard to doctrine, he could not but deprive the spirits of that earth of heavenly light, and inflict on them the darkness of hell, and thus cause hell, and not the Lord, to have dominion with them. Moreover, he was cunning in seducing, but stupid as to the things relating to heaven. As he was of such a character, he was afterwards cast into hell. Thus the spirits of that earth were freed of them.

173. The spirits of that earth, amongst other things, also said that those strangers, who, as has been said, were monkish spirits, used all their endeavours to persuade them to live together in society, and not separate and solitary. For spirits and angels dwell and live together just as they had done in the world. Those who have dwelt together collectively in the world, also dwell collectively together in the other life: and those who have dwelt separated into households and families, also dwell separated there. These spirits, whilst they had lived as men on their earth, had dwelt separated, every household and family, and thus every clan, apart, and therefore knew not what it was to dwell together in society. Wherefore, when it was told them that those strangers wanted to persuade them to this, in order that they might reign and rule over them, and that they could not otherwise subject them to themselves and make them slaves, they replied that they were totally ignorant what was meant by reigning and ruling. That they flee away at the bare idea of rule and domination, was manifest to me from this circumstance, that one of them, who accompanied us on the return journey, when I showed him the city in which I dwelt, at the first sight of it fled away, and was seen no more.

174. I then conversed with the angels who were with me, concerning dominion, that there are two kinds of dominion, one, of love towards the neighbour, and the other, of the love of self; and that the dominion of love towards the neighbour exists among those who dwell separated into households, families, and clans: but the dominion of the love of self among those who dwell together in society. Among those who live separated into households, families, and clans, he who is the father of the clan bears rule, and under him the fathers of families, and under these the fathers of each household. He is called the father of the clan, from whom the families are derived, and the households of which the families are composed. But all these exercise dominion from love, like the love of a father towards his children, who teaches them how they ought to live, provides

for their good, and as far as possible gives to them of what is his own. It never enters into his mind to subject them to himself, as subjects or as servants, but he loves that they should obey him as sons obey their father. And since this love, as is known, increases in descending, therefore the father of a clan acts from a more inward love than the father himself from whom the children are immediately descended. Such also is the dominion in the heavens, because such is the Lord's dominion; for His dominion is from Divine Love towards the whole human race. But the dominion of the love of self, which <sup>2</sup> is opposite to the dominion of love towards the neighbour, began when man alienated himself from the Lord; for in proportion as a man does not love and worship the Lord, in that proportion he loves and worships himself, and in that proportion also he loves the world. Then it was that, from the necessity for self-preservation, clans consisting of families and households gathered themselves into one body, and established governments under various forms. For in proportion as that love increased, in the same proportion evils of every kind, as, enmity, envy, hatred, revenge, cruelty and deceit, increased with it, being directed against all who opposed that love: for from the proprium, in which those are who are in the love of self, nothing but evil springs, inasmuch as man's proprium is nothing but evil, and, as the proprium is evil, it is not receptive of good from heaven: therefore the love of self, when it is the reigning love, is the father of all such evils<sup>ddd</sup>: and that love is also of such a nature, that in proportion as it is left without restraint, it rushes on until at length each one who is of such a character wants to have dominion over all others in the whole globe, and wishes to possess all the goods of the others; nay, it is not even content with this, but would have dominion over the whole heaven: as may appear from the case of modern Babylon. Such then is the dominion of the love of self, from which the dominion of love towards the neighbour differs as much as heaven does from hell. But notwithstanding that the dominion of the love of self is such <sup>3</sup> in societies, or in kingdoms and empires, there nevertheless exists even in these a dominion of love towards the neighbour among those who are wise from faith in and love to God, for these love

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<sup>ddd</sup> Man's proprium, which he derives from his parents, is nothing but dense evil, nos. 210, 215, 731, 874, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Man's proprium consists in loving himself more than God, and the world more than heaven, and in holding his neighbour of no account in respect to himself, except it be for the sake of himself, consequently, [in making much of] himself; thus it consists of the love of self and of the world, nos. 694, 731, 4317, 5660. All evils flow from the love of self and of the world, when these predominate, nos. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 8318, 9335, 9348, 10038, 10742. These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit, nos. 6667, 7372-7374, 9348, 10038, 10742. And from these evils all falsity flows, nos. 1047, 10283, 10284, 10286.

the neighbour. That in the heavens also these dwell distinguished into clans, families, and households, although in societies together, but according to spiritual affinities which have relation to the good of love and the truth of faith, will, by the Lord's Divine mercy, be stated elsewhere.

175. I afterwards questioned those spirits concerning various things in the earth from which they were: and first, concerning their Divine worship, and concerning revelation. Concerning the Divine worship, they said that clans, with their families, meet together every thirtieth day, in one place, and hear preaching; and that on these occasions the preacher, from a pulpit raised a little from the ground, teaches them the Divine truths which lead to the good of life. Concerning revelation, they said that it is made early in the morning in a state midway between sleeping and wakefulness, when they are in an interior light not as yet interfered with by the bodily senses and worldly things; that on such occasions they hear the angels of heaven speaking concerning Divine truths, and a life according to them: and that when they are quite awake, an angel in a white garment appears to them by the bed, and then suddenly disappears from their sight; and that by this they know that what they have heard is from heaven. Thus a Divine vision is distinguished from a vision which is not Divine: for in a vision which is not Divine no angel appears. They added, that in such a manner revelations are made with their preachers, and sometimes also with others.

176. On questioning them concerning their houses, they said that they are lowly, built of wood, with a flat roof, having a cornice sloping downwards: and that in front dwell the husband and wife, in the next chamber the children, and the maid-servants and men-servants at the back. With regard to food, they said that they drink milk with water: and that they get the milk from cows, which are woolly like sheep. Concerning their [mode of] life, they said that they go naked, and that to them nakedness is not a matter of shame: also that their habitual association is with those who are within their own families.

177. Concerning the sun of that earth, they related that it appears to the inhabitants of a flame-colour: that the time of their year is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of our Earth perceived in me; and further, that they have a perpetual spring and summer, and consequently that the fields are ever blooming, and the trees are ever bearing fruit: the reason why the case is thus is, that their year is so short, being equal to the time of only seventy-five days of our year; and



when the years are so short, the cold does not continue long in winter nor the heat in summer, and the ground in consequence is in a continual state of verdancy.

178. Concerning betrothals and marriages on that earth, they related that a daughter, when she approaches a marriageable age, is kept at home, nor is she allowed to go out till the day she is to be married; and that she is then conducted to a certain connubial house, where several other marriageable young women are also brought: that they are there placed behind a screen, which reaches as high as the middle of the body, so that they appear naked as to the breast and face; that on such occasions the young men come there to choose for themselves a wife; and that when a young man sees a young woman suitable for him, and to whom his mind (*animus*) draws him, he takes her by the hand. If she then follows him, he leads her to a house that has been prepared, and she becomes his wife. For they see from the faces whether they agree in disposition (*animus*), since on that earth every one's face is an index of the disposition (*animus*), and disguises and counterfeits nothing. In order that everything may be done with decency and without lasciviousness, an old man is seated behind the young virgins, and an elderly woman at their side, to watch. There are many such places to which the young women are conducted; and there are also stated times for the young men to make their choice; for if they do not find a girl to suit them at one place, they go to another: and if not at one time, they return again at another. They said further, that a husband has only one wife, and never more than one, because this is contrary to Divine order.



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