

# *Golden Thoughts*

*Brief Quotations from the Theological Works of*

**EMANUEL SWEDENBORG**

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## KEY TO THE PARAGRAPH REFERENCES

A list of the works from which the selections have been made is given below, and the identity of these is indicated throughout by the letters following each paragraph. Swedenborg's works are divided into numbered paragraphs or sections, and the figures following the selections in this book refer to the paragraphs in the original works.

- A.E. *Apocalypse Explained*  
A.R. *Apocalypse Revealed*  
A.C. *Arcana Caelestia*  
B.E. *Brief Exposition of the Doctrine of the  
New Church*  
C.L. *Conjugal Love*  
D.L.W. *Divine Love and Wisdom*  
D.P. *Divine Providence*  
D.F. *Doctrine concerning Faith*  
L. *Doctrine concerning Life*  
D.L. *Doctrine concerning the Lord*  
S.S. *Doctrine concerning the Sacred Scripture*

H.H.	<i>Heaven and Hell</i>
L.J.	<i>Last Judgment</i>
H.D.	<i>New Jerusalem and its Heavenly Doctrine</i>
S.D.	<i>Spiritual Diary</i>
T.C.R.	<i>True Christian Religion</i>

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## GOD

1. All things of human reason join and, as it were, centre in this, that there is one God, the Creator of the universe. (*D.L.W.* 23.)

2. Upon a just idea of God, the whole universal heaven is founded, as well as the universal church on earth, and in general all religion; for through this there is conjunction, and through conjunction light, wisdom and eternal happiness. (*Preface to A.R.*)

3. The idea of God enters into all things of the Church, of religion, and of worship; . . . wherefore if this is false, all things which follow from this initial falsity from which they flow, are false or falsified. (*B.E.* 40.)

4. Who that has sound reason does not perceive, that the Divine is not divisible; also, that a plurality of Infinites, Uncreates, Omnipotents, and Gods is not possible? (*D.L.W.* 27.)

5. God is love itself and wisdom itself, and these two make His essence. (*T.C.R.* 37.)

6. There are two things which make the essence of God—love and wisdom. And there are three things which make the essence of His love—to love others outside of Himself, to desire to be one with them, and to make them happy from Himself. The same three also make the essence of His wisdom, for love and wisdom in God make one. Love wills these things, whilst wisdom accomplishes them. (T.C.R. 43.)

7. God is good itself and truth itself, because good is of love, and truth is of wisdom. (T.C.R. 38.)

8. God, because He is love itself and wisdom itself, is life itself, which is life in itself. (T.C.R. 39.)

9. God is infinite, since He is and exists in Himself, and all things in the universe are and exist from Him. (T.C.R. 28.)

10. Those things which are Divine, or are infinite, cannot be apprehended other than from finite things, of which man can have an idea. Without an idea from finite things and especially without an idea from those things which are of space and time, man can comprehend nothing of Divine things, and still less of the Infinite. (A.C. 3938.)

11. No one can be conjoined with the Divine by faith and love unless the Divine is in a form which he comprehends with some idea. (A.C. 6700.)

12. What is faith, without an object toward which it is directed? Is it not like a gaze into the universe, which falls, as it were into a void, and comes to nothing? (T.C.R. 339.)

13. It is written in the Word that Jehovah God dwells in light inaccessible. *Psalm civ*, 2. Who then can approach Him unless He had dwelt in light accessible, that is, unless He had descended and assumed the Human, and in this made Himself Light of the world? *John i*, 9; *xii*, 46. Who cannot see that to approach Jehovah the Father in His own light is as impossible as to take the wings of the morning and, with them, to fly to the sun, or to feed from the sun's rays instead of from material food? (T.C.R. 176.)

14. Jehovah God descended and assumed the Human, in order to redeem and save mankind. It is believed at this day in the Christian Churches, that God the Creator of the universe begat a Son from eternity, and that this Son descended and assumed the Human in order to redeem and save mankind; but this is an error, and falls to the ground of itself when it is considered that God is one, and that it is worse than fanciful in the sight of reason to say, that the one God begat a Son from eternity; and that God the Father, together with the Son and the Holy Spirit, each of whom is separately God, is one God. This fanciful notion is wholly dissipated like a falling star in the air, when it is demonstrated from the

Word that Jehovah God Himself descended and became Man and also the Redeemer. (T.C.R. 82.)

15. Men must believe, that is have faith, in God the Saviour, Jesus Christ, because that is a faith in a visible God, in whom is the invisible, and faith in a visible God, who is both man and God, enters into man. For faith is spiritual in its essence, but natural in its form; wherefore with man it becomes spiritual-natural, for everything spiritual is received in the natural, in order that it may be something with man. (T.C.R. 339.)

16. That the Divine of the Lord is in His Human, and that together they are one person, is taught in the doctrine which is received throughout the whole Christian world. This teaches: 'Although Christ is God and man, yet they are not two, but one Christ; He is one, but not by a change of the Divine into the Human, but by the Divine taking the Human to Itself. He is altogether one, not from a commingling of two natures, but from the unity of person; for as the soul and body make one man, so God and man are one Christ' (from the Athanasian Creed). (A.E. 10.)

17. Those who have an idea concerning the Divinity of three persons, cannot have an idea of one God; if, with the mouth, they say one, still they think of three. But those who, concerning the Divinity, have the idea of three in one Person, can have the idea of one God,

and can say one God as well as think of one God. The idea of three in one person is had when it is thought that the Father is in the Lord and that the Holy Spirit proceeds from Him. The trinity is then in the Lord, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit. (H.D. 289-290.)

## CREATION

18. Since God is substance and form itself, and the only, and thus the first, substance and form, the essence of which is love and wisdom, and since from Him all things were made that are made, it follows that He created the universe, with all and everything of it, from love by means of wisdom. (T.C.R. 37.)

19. Those who say that nature is from itself think sensually, that is, from the bodily senses and their blindness in spiritual things. They think from the eye and cannot think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye. (D.L.W. 46.)

20. Everyone who thinks from clear reason sees that the universe was not created from nothing, for he sees that there is not anything that can be made from nothing. . . . He also sees that all things were created of a substance which is substance in itself, for this is Being

(*Esse*) itself, from which all things that are can exist. As God alone is substance in itself, and hence very Being (*Esse*), it is evident that the existence of things is from no other source. (*D.L.W.* 283.)

21. The created universe is not God-Man, but is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself, indeed neither is man a man in himself, but all is from God, who is man, wisdom and love, also form and substance, in itself. That which is in itself, this is uncreate and infinite; that, however, which is from Itself,\* this, because it contains in it nothing which is in itself, is created and finite, and this exhibits an image of Him, from whom it is and exists. (*D.L.W.* 52.)

22. Every created thing is in itself inanimate and dead, but it is animated and given life by this, that the Divine is in it and that it is in the Divine. (*D.L.W.* 53.)

23. Those who think from interior reason can see that all things are connected by intermediates with the First† and whatever is not so connected disappears. (*H.H.* 303.)

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\* i.e., the Divine Being (*Esse*) which is from itself and does not depend upon anything prior to itself.

† i.e., the First of creation, or the Divine Itself.

24. Although the Divine is in each and all things of the created universe there is in their being (*esse*) nothing of the Divine in itself; for the created universe is not God, but is from God; and since it is from God, there is in it an image of Him like the image of a man in a mirror, wherein indeed the man appears, but still there is nothing of the man in it. (*D.L.W.* 59.)

25. The Divine is not variable and changeable, as is everything which belongs to space and time, or everything which belongs to nature, but is constant and immutable; consequently everywhere and always the same. (*D.L.W.* 77.)

26. The love of God goes out and extends itself, not only to good persons and good things, but also to evil persons and evil things; consequently, not only to those persons and things that are in heaven, but also to those that are in hell . . . for God is everywhere, and from eternity to eternity the same. (*T.C.R.* 43.)

27. That great system, which is called the universe, is a coherent work, a unity from firsts to lasts, because God in creating it had but one end in view—an angelic heaven from the human race. (*T.C.R.* 13.)

28. The Lord did not create the universe for His own sake, but for the sake of those with whom He is to be in heaven; for spiritual love is such that it wishes to



give its own to another; and so far as it can do this, it is in its being (*esse*), in its peace, and in its blessedness. Spiritual love derives this from the Divine love of the Lord, which is such infinitely. (*D.P.* 27.)

29. The universal end, that is, the end of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there are subjects wherein His Divine can be as in Itself, thus in which it can dwell and abide. In order that these subjects may be His dwelling-places and habitations, they must be recipients of His love and wisdom as of themselves, such, therefore, as will elevate themselves to the Creator as of themselves, and conjoin themselves with Him. Without this ability to reciprocate no conjunction is possible. (*D.L.W.* 170.)

## MAN

### THE LIFE AND SPIRIT OF MAN

30. There is only one fountain of life, and the life of man is a stream therefrom, which if it did not unceasingly continue from its fountain would immediately disappear. (*H.H.* 9.)

31. The soul is a human form from which the least thing cannot be taken away, and to which the least thing cannot be added, and it is the inmost form of all

the forms of the whole body. . . . In a word, the soul is the man himself, because it is the inmost man; wherefore its form is fully and perfectly the human form. Nevertheless it is not life, but it is the nearest receptacle of life from God, and thus is the dwelling-place of God. (*C.L.* 315.)

32. I have been taught by much experience that there is only one life, that of the Lord, which inflows and causes man to live; indeed, it causes both the good and the evil to live. Forms which are substances correspond to this life and, by continual Divine influx, they are so vivified that they appear to themselves to live from themselves. This correspondence is that of the organs with life, but such as the recipient organs are, so do they live. Those men who are in love and charity are in correspondence, for the life itself is received by them conformably, but they who are in what is contrary to love and charity are not in correspondence, because the life itself is not received conformably; hence such a life exists as is their quality. This may be illustrated by natural forms into which the light of the sun flows; such as are the recipient forms, such are the modifications of light in them. (*A.C.* 3484.)

33. The life of God in all its fullness is not only with men good and pious, but is also with the wicked and impious; with the angels of heaven, and the spirits of hell. The difference is that the wicked obstruct the way

and close the door, lest God should enter the lower regions of their minds, whereas the good prepare the way and open the door, and also invite God to enter into the lower regions of their minds, even as He dwells in its highest regions. Thus the good form the state of the will for the influx of love and charity, and the state of the understanding for the influx of wisdom and faith, consequently for the reception of God. (*T.C.R.* 366.)

34. Whoever duly considers the matter may know that the body does not think, for it is material, but rather is it the soul which does so, because it is spiritual. The soul of man is his spirit, for this is in every respect immortal. . . . All rational life that appears in the body is of the soul and nothing of the body; for the body is material, and the material which is proper to the body is added to and almost as it were joined to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, of which all things are material and in themselves devoid of life. (*H.H.* 432.)

35. As everything in the body that has life, and acts and feels from that life, is solely of the spirit and not at all of the body, it follows that the spirit is the man himself; or, what is the same thing, a man viewed in himself is a spirit and in the same form. For whatever lives and feels in man is of his spirit, and everything in man from his head to the sole of his foot lives and feels. Hence it is that when the body is separated from its

spirit, which is called dying, the man remains a man and lives. (*H.H.* 433.)

#### THE WILL AND THE UNDERSTANDING

36. Man has two faculties which make his life; one is called the Will and the other the Understanding. These are distinct from each other, but are so created that they may be one; and when they are one they are called the Mind. These therefore comprise the human mind, and the whole life of man is there. (*H.D.* 28.)

37. Stupid people suppose that man is man from his outward form . . . [or] because he can speak . . . [or] because he can think. But man is not man from these things, but from the fact that he is able to think the truth and will what is good and that then, when he thinks truth and wills good, he can look up to the Divine and perceptibly receive it. In this is man distinguished from the brute animals. (*A.C.* 5302.)

38. Such as the will and thought are which produce a deed of work, such also is the deed of work itself. If the thought and will be good, the deeds and works are good; but if the thought and will be evil, the deeds and works are evil, although outwardly they may appear the same. A thousand men may act alike, that is, may do a similar deed, so similar that as to external form they can scarcely be distinguished and yet each viewed in itself is different, because from a different will. (*H.H.* 472.)

39. It is the will that makes the man, and thought does so only so far as it proceeds from the will, deeds or works proceeding from both. What is the same thing, love makes the man, and faith only so far as it proceeds from love, deeds or works proceeding from both. Hence it follows that will or love is the man himself. . . . From this it may be seen what faith is separated from love, namely that it is no faith but only knowledge, which has no spiritual life in it. Similarly it may be seen what a deed of work is without love, namely that it is not a deed or work of life, but of death, possessing an appearance of life from a love of evil and a faith in falsity. This appearance of life is what is called spiritual death. (H.H. 474.)

40. The evil which enters into the thought does a man no harm, for evil is continually infused by spirits from hell, and continually repelled by angels. But when evil enters into the will, then it does do harm, for then it also goes forth into act whenever external bonds do not restrain it. Evil enters into the will by being kept in the thought, and by consent, but especially by act and the consequent delight. (A.C. 6204.)

41. Man may know, think, and understand much, but when he is left to himself alone, and meditates, he rejects from himself those things which do not agree with his love; and therefore he also rejects them after the life of the body when he is in the spirit, for that only

remains in the spirit of man which has entered into his love. (H.D. 113.)

42. Truth without good cannot be said to be within a man, it being merely in his memory as a scientific,\* which does not enter the man and form him until it becomes of the life; and it becomes of the life when he loves it, and from love lives according to it. When this is the case, then the Lord dwells with him. (A.C. 10153.)

43. In order that man can be reformed it is provided that he shall be able to think from the understanding and not at the same time from the will; for man is reformed by truths which are of the understanding. As to his will, man is born into every evil, and therefore of himself wills good to no one but himself only. . . . That this will may be corrected and reformed, man is enabled to understand truths, and by means of these to subdue the affections of evil which spring from his will. (H.H. 424.)

#### GOOD AND TRUTH

44. All things in the universe, which are according to Divine order, have relation to good and truth. There is nothing in heaven and nothing in the world that does

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\* Swedenborg uses the Latin word 'scientificum' (here translated 'scientific') to describe a knowledge of truths which only resides in man's memory, not forming any part of his philosophy of life, and not necessarily agreeing with his love which is the man himself.

not relate to these two. The reason is that both good and truth proceed from the Divine, from Whom all things are. (*H.D.* 11.)

45. As all things in the universe, which are according to Divine order, have relation to good and truth, so all things with man have relation to the will and the understanding. For the good with man belongs to his will and the truth with him to his understanding; for these two faculties, or these two lives of man, are their receptacles and subjects. The will is the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. (*H.D.* 29.)

46. There is nothing more necessary to man than that he should know what good is and what truth is, how the one regards the other and how the one is conjoined to the other. Above all is this necessary to the man of the Church, for as all things of heaven have relation to good and truth, so also do all things of the Church; because the good and truth of heaven are also the good and truth of the Church. (*H.D.* 12.)

47. It is according to Divine order that good and truth should be conjoined, and not separated; thus, that they should be one, and not two; for they proceed conjoined from the Divine, and are conjoined in heaven, and therefore they should be conjoined in the Church. (*H.D.* 13.)

48. The conjunction of good and truth is an image of marriage . . . good loves truth, and truth, on the other hand, loves good, and the one desires to be conjoined with the other. The man of the Church, who has not such love and such desire, is not in the heavenly marriage; consequently the Church as yet is not in him, for the conjunction of good and truth makes the Church. (*H.D.* 15.)

49. As it is with good and truth, so it is in the opposite with evil and falsity; namely as all things in the universe, which are according to Divine order, have relation to good and truth, so all things which are contrary to Divine order have relation to evil and falsity. Again, as good loves to be conjoined to truth, and truth to good, so evil loves to be conjoined to falsity, and falsity to evil. And again, as all intelligence and wisdom are born from the conjunction of good and truth, so all insanity and folly are born from the conjunction of evil and falsity. The conjunction of evil and falsity is called the infernal marriage. (*H.D.* 17.)

#### GOOD AND TRUTH WITH MAN

50. He who knows concerning the formation of good from truths [in man], knows the veriest secrets of heaven, for he knows the secrets of the formation of man anew, that is, of the formation of heaven or the Lord's kingdom in him. (*A.C.* 8772.)

51. Every good which man has from the Lord is given him by means of truth. For man is born into absolute ignorance, and when he advances in age he is, from himself, in utter darkness concerning spiritual things, for he knows nothing about God, the Lord, heaven and hell, or about the life after death. What he knows from himself relates to the world and to himself; he calls that good which is to his advantage in the world, and calls that truth which confirms this. In order therefore that he may have heavenly good, which he will love more than himself and the world, it is necessary for him to learn truths from the Word, or from the doctrine of the Church which is from the Word. Until he knows these truths he cannot love them, for an affection for what is unknown is impossible. Hence it is that truth is that by means of which man has good. The truth with a man becomes good when he loves it; for everything that is loved is good. To love is to will and to do, for what a man loves, this he wills and does. In this way truth becomes good. (A.C. 10661.)

52. To teach truth is the same as to teach good, for all truth looks to good. (A.C. 2372.)

53. True intelligence and wisdom is to see and perceive what is true and good, and thence what is false and evil, and to distinguish rightly between them. . . . False intelligence and wisdom is that which is without any acknowledgment of the Divine; for those who do

not acknowledge the Divine, but, instead of the Divine, acknowledge nature, all think from the bodily senses, and are merely sensual, however erudite and learned they are believed to be in the world. (H. H. 351 and 353.)

54. Truths perish with those who do not desire good. (A.C. 9207.)

55. No one who is in evil, and thence in falsity, from confirmation and life, can know what good and truth are, for he believes his own evil to be good, and thence he believes his falsity to be truth; but every one who is in good and thence in truth from confirmation and life may know what evil and falsity are. (H. D. 19.)

56. He who believes that they who are in evil of life can also be in enlightenment in respect of the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they can confirm the doctrinals of their Church, and this sometimes with skill and ingenuity; but they cannot see whether what they confirm is true or not. (A.C. 7950.)

57. Although such as are in evil be instructed in a thousand ways, indeed even if they become the best instructed, nevertheless the truths of faith enter no further with them than into the memory, and do not penetrate to the affection which is of the heart. (A.C. 2590.)

## FAITH

58. It is one thing to know truths, another to acknowledge them, and yet another to have faith in them. To know is the first thing of regeneration, to acknowledge is the second, to have faith is the third. What difference there is between knowing, acknowledging, and having faith is evident from the fact that the worst men may know, and yet not acknowledge . . . but none can have faith except the faithful. (*A.C.* 896.)

59. Only to believe is not faith, but to will and to do what is believed, this is faith. (*L.J.* 36.)

60. By faith, at the present day, nothing else is understood than the idea that a thing is so because it is taught by the Church and because it is not clear to the understanding. For it is said 'Believe and do not doubt,' and if the answer is given, 'I do not comprehend this,' then it is said that it must be believed for this very reason. So that the faith of the present day is a faith in the unknown, and may be called a blind faith. . . . Genuine faith is nothing else than an acknowledgment that a thing is so, because it is true. (*D.F.* 1 and 2.)

61. Faith does not remain with man unless it is from heavenly love. . . . Those who are in corporeal and worldly love, apart from heavenly or spiritual love, have no faith at all, and are incapable of having it. They have only a knowledge or persuasion that a thing is true,

because it serves their love. . . . Simply to believe what is true and to believe the Word is not faith, but faith is to love the truth from heavenly love and to will it and do it from an interior affection. (*H.H.* 482.)

62. An idea of the good which is charity and the truth which is faith may be formed from the light and heat of the sun. When the light, which proceeds from the sun, is conjoined to heat, as in spring and summer, then all things of the earth germinate and blossom; but when there is no heat in the light, as in winter, then all things of the earth become torpid and die. Spiritual light is the truth of faith and spiritual heat is love. (*H.D.* 114.)

63. The presence of the Lord with a man is in the good in him, because good makes his life; but not truth, except in so far as it is from good. (*A.C.* 9297.)

64. If anyone thinks to himself, or says to another, 'Who can have that internal acknowledgment of truth, which is faith? I cannot;' I will tell him how he may: 'Shun evils as sins, and go to the Lord, and you will have as much as you desire.' (*D.F.* 12.)

## CHARITY

65. Charity is an internal affection from which a man wills to do good apart from any reward. It is the delight of his life so to do. (*H.D.* 104.)

66. Charity itself is to act justly and faithfully in the office, business and employment in which anyone is engaged, and with whomsoever he has any dealings . . . because everything which a man thus does is of use to society; and use is good. (T.C.R. 422.)

67. Charity may be defined as doing good to the neighbour daily and continually, and not only to the neighbour individually, but also collectively. . . . The man who thus practises charity becomes more and more a charity in form, for justice and fidelity form his mind, and the practice of them forms his body; so that, in the process of time, from his own form, he wills and thinks nothing except that which is of charity. Such at length become like those of whom it is said in the Word that they have the law inscribed on their hearts. (T.C.R. 423.)

68. The man who loves good because it is good, and truth because it is truth, loves the neighbour pre-eminently; for he loves the Lord, who is good itself and truth itself. The love of good, and thence of truth, and so of the neighbour, is from no other source; thus love towards the neighbour is formed from a heavenly origin. (T.C.R. 419.)

69. Charity towards the neighbour is nothing else than a life according to the commandments of the Lord. (A.C. 3249.)

70. All those are in the good of charity who have conscience, and who, from conscience, think well of the neighbour and wish him well, even if he should be an enemy, and this without any recompense. Those have conscience who are unwilling to depart in any degree from what is just and fair, and good and true, for the very sake of justice and equity, and good and truth, for this is from conscience. (A.C. 2380.)

71. Saving faith, which is an internal acknowledgment of truth, cannot exist with any but those who are in charity. (D.F. 24.)

## REGENERATION

### THE NEED FOR REGENERATION

72. He who does not receive spiritual life, that is, who is not begotten anew by the Lord, cannot enter heaven. This the Lord teaches in John: Verily, verily, I say unto thee, Except a man be begotten again, he cannot see the kingdom of God. *John iii, 3.* (H.D. 173.)

73. A man is not born of his parents into spiritual life, but into natural life. Spiritual life consists in loving God above all things, and in loving the neighbour as oneself, according to the precepts of faith which the Lord has taught in the Word. But natural life consists in loving oneself and the world more than the neighbour, indeed more than God Himself. (H.D. 174.)

74. Man continually inclines to, and lapses into, what he derives from heredity; hence he confirms that evil in himself, and also adds more from himself. Such evils are altogether contrary to, and destructive of, the spiritual life. Wherefore unless man receives from the Lord a new life which is the spiritual life, thus he is conceived anew, is born anew, is educated anew, that is, is created anew, then he is damned; for he wills nothing else, and thence thinks nothing else, but what is of self and the world, as they do in hell. (*H. D.* 176.)

#### LOVE IS THE LIFE OF MAN

75. The very life of man is his love, and such as the love is such is the life, indeed such is the whole man. But it is the ruling or reigning love which makes the man. That love has many loves subordinate to it, which are derivations. These appear under another form, but still these singulars are in the ruling love and with it make one kingdom. . . . That which is of the ruling love is what is loved above all things. (*H. D.* 54.)

76. That which a man loves above all things is continually present in his thought and also in his will, and makes his very life. As for example, he who loves riches above everything, whether money or possessions, is continually revolving in his mind how he may obtain them. He inmost joyfully rejoices when he acquires them and grieves inmost when he loses them, for his heart is in them. (*H. D.* 55.)

77. Man has for an end that which he loves above all else; he regards this in each and all things. It is in his will like the hidden current of a river, which draws and bears him along, even when he is doing something else; for it is this which animates him. (*H. D.* 56.)

78. There are two loves, from which, as from their very fountains, all goods and truths exist; and there are two loves, from which all evils and falsities exist. The two loves, from which are all goods and truths, are love to the Lord and love towards the neighbour . . . and these make heaven with man, and therefore reign in heaven. . . . The two loves from which are all evils and falsities, are the love of self and the love of the world . . . and these make hell with man, and therefore reign in hell. (*H. D.* 59 and 60.)

#### FREEWILL

79. Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind which, nevertheless, must be removed in order that he may be saved. But they cannot be removed unless he sees them in himself, acknowledges them, and afterwards ceases to will them, and finally holds them in aversion. (*H. H.* 598.)

80. If a man could have been reformed by compulsion, there would not be any man in the universe who



would not be saved; for nothing would be easier for the Lord than to compel man to fear Him, to worship Him, and even, as it were, to love Him; the means are innumerable. But as that which is done under compulsion is not conjoined, and thus is not appropriated, therefore the Lord is very far from compelling anyone. (*A.C.* 2881.)

81. In order that he may be reformed, a man has freedom to think evil and falsity, and also to act accordingly so far as the laws do not restrain him; for goods and truths must be rooted in his love and will, so that they may become of his life. This cannot be done unless he has the freedom of thinking evil and falsity as well as good and truth. (*H.D.* 143.)

82. What is implanted in freedom [in man's love and will] endures, but what is implanted compulsorily does not endure, because what is compelled is not from the will of the man, but is from the will of him who compels. (*H.D.* 143.)

83. The Lord never compels anyone, for he who is compelled to think what is true and to do what is good is not reformed. (*A.C.* 1947.)

84. It is a law of the Divine Providence that man should not be compelled by external means to think and will, and thus to believe and love, the things of religion,

but that he should guide himself, and sometimes compel himself. (*D.P.* 129.)

85. All freedom is of love, for what man loves, this he does freely, hence also all freedom is of the will, for what man loves, this he also wills; and because love and the will make the life of man, so also does freedom. (*H.D.* 141.)

86. That alone from which man is man, and by which he is conjoined with the Lord, is that he can do good and believe truth as if from himself, that is, as if from his own will according to his own judgment. If this single thing were taken away from him, all conjunction of man with the Lord, and of the Lord with man, would also be taken away at the same time. For this is the reciprocal of love, which the Lord gives to every one who is born a man, and which He also preserves in him even to the end of his life, and afterwards to eternity. (*A.R.* 541.)

87. Man's freewill lies in the fact that he feels the life in himself to be his own, and that God leaves him so to feel in order that conjunction may be effected, which is not possible unless it be reciprocal, and it becomes reciprocal when man acts from freedom altogether as from himself. If God had not left this to man he would not be man, neither would he have eternal life; reciprocal conjunction with God causes man to be man and not a

beast, and also causes him to live after death to eternity. Freewill in spiritual things effects this. (T.C.R. 504.)

88. It is a law of order that so far as a man approaches and draws near to God, doing so entirely as of himself, so far does God approach and draw near to the man, and conjoin Himself to him in his inmost. (T.C.R. 89.)

89. There is hellish freedom and heavenly freedom. To think and will evil and, so far as civil and moral laws do not restrain, to speak and do it, is from hellish freedom. But to think and will good, and, so far as one has the ability, to speak and do it, is from heavenly freedom. Whatever a man thinks, wills, speaks and does from freedom, he perceives as his own; for all freedom with everyone is from his love. Therefore they who are in the love of evil perceive only that hellish freedom is freedom itself, and they who are in the love of good perceive that heavenly freedom is freedom itself. (D.P. 43.)

90. So long as a man is in combats, or is one of the Church militant, it appears as if the Lord compels him, and thus that he has no freedom, for he is then continually combating against the love of self and of the world, thus against the freedom into which he was born and in which he has grown up; thus it is that it so appears. But in the combats in which he overcomes, the freedom is stronger than when out of combats—

freedom not from himself, but from the Lord, and still appearing as if his. (A.C. 2881.)

#### REPENTANCE AND REMISSION OF SINS

91. A man ought to cleanse himself from evils and not wait for the Lord to do so immediately, for otherwise he would be like a servant with his own face and clothes all bedaubed with soot or filth, who should go to his master and say, 'Master, wash me.' Would not his master say to him, 'You foolish servant, what are you saying? Seel there are water, soap and a towel. Have you not hands of your own and strength in them? Go and wash yourself.' Thus, too, will the Lord God say, 'The means of purification are given by Me, also your will and power; use, then, these My gifts and portions as your own, and you will be cleansed.' (T.C.R. 436.)

92. Man must examine himself, must see and acknowledge his evils, not only those of his works but those of his thought and intention, and he must afterwards abstain from them and shun them and lead a new life, which must be a life of good. (A.E. 250.)

93. Every one can see from reason alone that the Lord, who is Good itself and Truth itself, cannot enter into man unless evils and falsities are removed from him; for evil is opposed to good and falsity to truth, and

two opposites can in no wise be commingled. When one draws near to the other a combat takes place, which continues until one yields place to the other, and the one that yields departs, and the other succeeds it. In such opposition are heaven and hell, or the Lord and the devil. Can anyone think from reason that the Lord can enter where the devil reigns, or that heaven can be where hell is? (*D.P.* 100.)

94. No one is able by his own power and strength to cleanse himself from evils; but yet it cannot be effected without the power and strength of man which is as if it were his own. If his power and strength were not as if his own, no one could fight against the flesh and its lusts, which nevertheless, is required of all. (*T.C.R.* 438.)

95. Until a man has been regenerated, he cannot possibly know, so far as to be able to say that he knows, acknowledges and believes, that nothing of good and truth is from himself, but that all good and truth are from the Lord, or that he cannot resist any evil and falsity from his own power. . . . But after regeneration then, by degrees, the knowledge is insinuated into him that all good and truth are solely from the Lord. . . . It is given him to know this in the other life, if not in the life of the body. (*A.C.* 1661 and 2946.)

96. He who leads a life of faith does repentance daily; for he reflects upon the evils that are in him,

acknowledges them, guards himself against them, and supplicates the Lord for aid. For from himself man is continually falling, but is continually being raised up by the Lord. He falls from himself when he inclines to will evil; and he is raised up by the Lord when he resists evil, and consequently does not do it. (*A.C.* 8391.)

97. Actual repentance consists in man's examining himself, recognizing and acknowledging his sins, supplicating the Lord, and beginning a new life. (*T.C.R.* 528.)

98. Repentance which is done in a state of freedom avails, but that which is done in a state of compulsion does not avail. A state of compulsion is a state of sickness, a state of dejection of mind from misfortune, a state of imminent death, in a word, every state of fear which takes away the use of sound reason. When an evil man who in a state of compulsion promises repentance and also does what is good, comes into a state of freedom, he returns into his former life of evil. The case is otherwise with a good man, such states being to him states of temptation in which he conquers. (*A.C.* 8392.)

99. So far as a man repents, his sins are removed, and so far as they are removed, they are remitted. (*T.C.R.* 510.)

100. The signs that sins have been forgiven are the following: delight is felt in worshipping God for the sake of God, in serving the neighbour for the sake of the neighbour, thus in doing good for the sake of good, and in believing truth for the sake of truth. There is an unwillingness to merit by anything that belongs to charity and faith. Evils, such as enmities, hatreds, revenges, cruelties and adulteries, in a word, all things that are against God and against the neighbour, are shunned and are held in aversion. (A.C. 9449.)

101. The signs that sins have not been forgiven are the following: God is not worshipped for the sake of God, and the neighbour is not served for the sake of the neighbour; thus good is not done and truth is not spoken for the sake of good and truth, but for the sake of self and the world. There is a desire to merit by our deeds; others are despised in comparison with ourselves; delight is felt in evils, such as enmities, hatred, revenge, cruelty and adulteries, and the holy things of the Church are held in contempt, and are at heart denied. (A.C. 9450.)

102. Regeneration, or the implantation of heavenly life, in man, begins in his infancy and continues even to the end of his life in the world, and afterwards is perfected to eternity. (A.C. 9334.)

#### TEMPTATION

103. No one is regenerated without temptations, and many temptations follow on, one after the other. The reason is that regeneration has for its end that the life of the old man may die, and the new or heavenly life be insinuated. Thence it is evident that there will certainly be a fight, for the life of the old man resists, not willing to be extinguished, and the life of the new man cannot enter except where the life of the old man has been extinguished. Thus it is clear that there is a fight on both sides, and this a fiery one, because it is for life. (A.C. 8403.)

104. He who thinks from enlightened reason can see and perceive from this that no man can be regenerated without a fight, that is, without spiritual temptation; and also that he is not regenerated by one temptation, but by many. For very many kinds of evil have made the delight of his former life, that is, have made his old life; and it is impossible for all these evils to be suddenly and simultaneously mastered, because they cling to the man very firmly, having been rooted in parents from many ages past, and consequently are innate in him, besides having been confirmed in him from his infancy through his own actual evils. All these evils are diametrically opposite to the heavenly good that is to be insinuated, and that is to make the new life. (A.C. 8403.)

105. The very delight of man's life is to love himself and the world above all things. This delight cannot be removed in a moment, but only gradually. (*D.P.* 233.)

106. Temptations remove those things which are of the love of self and of contempt of others in comparison with self, consequently those things which are of self-glory, and also of hatred and revenge on this account. When therefore the [recipient] vessels [of man's mind] are somewhat tempered and subdued by temptation, they begin to become yielding to and compliant with, the life of the Lord's love which continually flows into man. (*A.C.* 3318.)

107. He who is in the combats of temptations, and conquers, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not tempt him. As often as he obtains a victory so often the Lord reduces to order the goods and truths from which he fought, and so often purifies them; and in proportion as they are purified the celestial things of love are insinuated into the exterior man, and it becomes correspondent. (*A.C.* 1717.)

108. No one can shun evils as sins, so as to become inwardly averse to them, except by combats against them. (*L.* 92.)

109. This combat is not grievous, except for those who have relaxed all restraints upon their evil desires, and have intentionally indulged them, and also for those who have obstinately rejected the holy things of the Word and the Church. (*L.* 97.)

110. The hardest struggle of all is with the love of rule from the love of self. He who subdues this, easily subdues the other evil loves, for this is their head. (*D.P.* 146.)

111. A wicked man may shun evils as hurtful; none but a Christian can shun them as sins. (*L.* 111.)

112. It is called spiritual temptation when the truths of faith which a man believes in his heart, and according to which he loves to live, are assaulted within him, especially when the good of love, in which he places his spiritual life, is assaulted. Those assaults take place in various ways; as by an influx, into the thought and will, of stumbling blocks in the way of truths and goods; also by a continual drawing forth, and recalling to mind, of the evils which one has committed, and of the falsities which one has thought, thus by an inundation of such things; and at the same time by an apparent shutting up of the interiors of the mind, and, consequently, of communication with heaven, by which the ability of thinking from his own faith, and of willing from his own love, are intercepted. These things are effected by

the evil spirits who are present with man; and when they take place, they appear under the form of interior anxieties and pains of conscience; for such things affect and torment man's spiritual life, because he supposes that they proceed, not from evil spirits, but from his own interiors. Man does not know that such assaults are from evil spirits, because he does not know that spirits are present with him, evil spirits in his evils, and good spirits in his goods; and that they are in his thoughts and affections. (*H.D.* 196.)

113. No one can be tempted—that is, undergo any spiritual temptation—unless he has a conscience; for spiritual temptation is nothing but torment of conscience. (*A.C.* 4299.)

114. He who is tempted is brought into anxieties, which induce a state of despair as to what the end is to be. The very combat of temptation is nothing else than this. (*A.C.* 1787.)

115. In all temptation there is a doubt concerning the presence and mercy of the Lord, and concerning salvation and like things. For those who are in temptation are in interior anxiety, even to despair; in which they are for the most part kept, so that they may at length be confirmed in this: that all things are of the Lord's mercy, that they are saved by Him alone, and that with themselves there is nothing but evil; in respect of which they

are confirmed by means of combats in which they overcome. (*A.C.* 2334.)

116. In temptation a man is, to all appearance, left entirely to himself, although such is not the case; for God is then most present with him in his inmost, and sustains him. Therefore when anyone overcomes in temptation he is inmosty conjoined with God. (*T.C.R.* 126.)

#### CONSCIENCE

117. Conscience is formed with man from the religious principle in which he is, according to its reception inwardly in himself. (*H.D.* 130.)

118. Conscience, with the man of the Church is formed by the truths of faith from the Word, or from doctrine out of the Word, according to their reception in the heart; for when man knows the truths of faith, and comprehends them in his own manner, and then wills them and does them, he then acquires conscience. Reception in the heart is reception in the will, for the will of man is what is called the heart. Hence it is that they who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do. They have also an undivided mind, for they act according to that which they understand and believe to be true and good. (*H.D.* 131.)

119. They have conscience . . . who no longer reason whether a thing is true, but do it because it is true. (*A.C.* 4243.)

120. They who have not received conscience in the world cannot receive it in the other life; thus they cannot be saved. The reason is, because they have no plane into which heaven, that is, the Lord through heaven, may flow in, and by which He may operate, and lead them to Himself. For conscience is the plane and receptacle of the influx of heaven. (*H.D.* 138.)

121. Conscience is a new will and a new understanding from the Lord, thus it is the presence of the Lord with man. This presence is nearer the more the man is in the affection of good or of truth. (*A.C.* 4299.)

122. In a true conscience is man's spiritual life itself, for there his faith is conjoined to charity. (*H.D.* 133.)

123. With the regenerate man there is a conscience of what is good and true, and from conscience he does good and thinks truth. . . . The unregenerate man has no conscience, or if any it is not a conscience of doing good from charity and thinking truth from faith, but from some love regarding himself or the world. It is therefore a spurious or false conscience. (*A.C.* 977.)

124. That it is not so difficult to live the life of heaven as is believed, can be seen from this that when anything presents itself to a man which he knows to be insincere and unjust and to which his mind is inclined, it is only necessary for him to think that it must not be done because it is contrary to the Divine precepts. If he accustoms himself so to think, and from this acquires a habit, then he is gradually conjoined to heaven, and so far as he is conjoined to heaven, the higher regions of his mind are opened. So far as these are opened, he sees what is insincere and unjust, and so far as these are seen, so far can they be dissipated, for no evil can be dissipated until it is seen. (*H.H.* 533.)

125. The Lord's yoke is easy and His burden light because a man is led by the Lord and not by self to the extent that he resists the evils that flow forth from the love of self and of the world; also because the Lord then resists those evils in the man and removes them. (*H.H.* 359.)

126. There are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have heard that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually. They understand this to mean that they must

discard worldly things which consist chiefly in riches and honours; that they must walk continually in pious meditation concerning God, salvation and eternal life; and must spend their life in prayers and in reading the Word and pious books. Such is their idea of renouncing the world, and living in the spirit and not in the flesh. It has been given me to know by much experience and from conversation with angels that this is not at all true. I have learned, in fact, that those who renounce the world and live in the spirit in this manner acquire a sorrowful life that is not receptive of heavenly joy; for everyone's life remains with him. But to receive the life of heaven a man must wholly live in the world and engage in its business and employments, and then, by means of a moral and civil life there, receive the spiritual life. In no other way can the spiritual life be formed in man, or his spirit be prepared for heaven. (*H.H.* 528.)

127. Renouncing the world means loving God and the neighbour. God is loved when a man lives according to His precepts, and the neighbour is loved when a man performs uses. (*H.D.* 126.)

## LIFE AFTER DEATH

### THE SPIRIT AND THE BODY OF MAN

128. All men, as to the interiors which belong to their minds, are spirits, clothed in the world with a

material body, which is subject to the command of the spirit's thought and the decision of its affection. For the mind which is spirit, acts, and the body, which is matter, is acted upon. Every spirit, too, after the rejection of the material body is a man similar in form as a man in the world. (*A.E.* 1142.)

129. Man is so created that as to his internal he cannot die; for he can believe in and also love God, and thus be conjoined to God by faith and love; and to be conjoined to God is to live to eternity. This internal is with every man who is born; his external is that by which he brings into effect the things which are of his faith and love. The internal is called the spirit, and the external is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies. But the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. This internal is then a good spirit and an angel, if the man had been good in the world, but an evil spirit if the man had been evil in the world. (*H.D.* 223, 224.)

130. Man has been so created as to be in the spiritual world and in the natural world at the same time. The spiritual world is where the angels are, and the natural world where men are. As man has been so created, there has been given to him an internal and an external, an internal by which he is in the spiritual world, and an



external by which he is in the natural world. This internal and external are the internal and external of the spirit of man; his body is only an additional external, within which they exist. (*H.D.* 36 and 46.)

131. The body does nothing of itself, but is put into action entirely in compliance with the bidding of the understanding and will; so that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he does with the body and its limbs, so that it is the understanding and will that act, and not the body of itself. Hence it is evident that the understanding and the will make the man, and that they are in a like form because they act into the minutest parts of the body, as what is internal into what is external; and therefore, from them, man is called an internal and spiritual man. (*H.H.* 60.)

132. The angels never attend to what a man does with the body but to the will from which the body acts; for they call the will the man himself, and the understanding also, so far as it acts as one with the will. (*H.H.* 61.)

#### DEATH AND RESURRECTION

133. When the body is no longer able to discharge its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This occurs

when the breathing of the lungs and the beating of the heart cease. Yet the man does not then die, but is only separated from the bodily part, which he had for use in the world; for the man himself lives. It is said that the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for the spirit thinks in man, and thought with affection makes the man. Hence it is evident that when man dies, he only passes from one world into another. (*H.H.* 445.)

134. When a man dies he departs entirely out of the world of nature, and leaves everything belonging to it, entering a world in which there is nothing of nature. In that world he lives so separated from nature, that he has no communication with it by continuity, that is, as between what is purer and grosser, but only like that between what is prior and posterior. Between such there is no communication except by correspondences. (*D.L.W.* 90.)

135. He who is in evil in the world is in evil after his departure from the world; wherefore if evil is not removed in the world, it cannot be removed afterwards. Where the tree falls, there it lies. So, too, does a man's life, when he dies, remain such as it has been. (*D.P.* 277a.)

136. Hell and heaven are near to man, indeed, in man; hell in an evil man, and heaven in a good man.

Moreover every one comes after death into that hell or into that heaven in which he has been whilst in the world. But the state is then changed; the hell which was not perceived in the world becomes perceptible, and the heaven which was not perceived in the world becomes perceptible; the heaven full of all happiness, and the hell of all unhappiness. (*A.C.* 8918.)

137. All who have acquired intelligence and wisdom in the world, are received in heaven, and become angels, everyone according to the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world, remains and he takes it with him after death. Also it is increased and filled, but within and never beyond the degree of his affection and desire for truth and its good. . . . The degree of affection and desire is as the measure, which is filled to the full; more therefore to him who has a large measure, and less to him who has a small measure. (*H.H.* 349.)

138. Every Christian knows from the Word that every one's life remains with him after death; for it is there said in many places that man will be judged and rewarded according to his deeds and works. . . . But by deeds and works, are not meant deeds and works as they appear in outward form only, but also as they are in internal form; for every one knows that every deed and work proceeds from man's will and thought, for if

they did not thus proceed, it would be merely motion like that of automata and images. (*H.H.* 470 and 472.)

139. By the book of man's life, spoken of in the Word, is meant that all things that he has done and all things that he has thought are inscribed on the whole man, and when they are called forth from the memory appear as if read in a book, and when the spirit is seen in the light of heaven they appear as in an image. (*H.H.* 463.)

140. Every one is judged according to his deeds; not that they are recounted, but because he returns to them, and acts in like manner, for death is a continuation of life, with the difference that men cannot then be reformed. (*D.P.* 277a.)

141. Every one, on leaving this world enters the other in the same state of life, an infant in the state of an infant, a child in the state of a child, and a youth, a man, or an old man, in the state of youth, manhood, or of old age; but the state of every one is changed afterwards. (*H.H.* 330.)

142. Children who die, are still children in the other life. They have the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in the rudiments of the capacity of

becoming angels; for children are not angels, but become angels. (*H.H.* 330.)

143. Intelligence and wisdom make an angel, and so long as children do not yet have these, they are indeed with angels, and yet are not angels; but when they are intelligent and wise, they then first become angels. . . . Then they do not appear as little children, but as adults, for they are no longer of a child-like genius, but of a more mature angelic genius; intelligence and wisdom produce this. . . . Children in heaven do not advance beyond early manhood, but remain in that state to eternity. (*H.H.* 340.)

144. As soon as children are raised from the dead, which takes place immediately after death, they are taken up into heaven and committed to the care of angels of the female sex, who, in the life of the body, have loved children tenderly, and at the same time have loved God. (*H.H.* 332.)

145. In external appearance, the spiritual world is quite similar to the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs, that is, all things of the mineral kingdom, appear there as in the natural world. There appear there also, paradises, gardens, groves and woods, in which are trees and shrubs of every kind with fruits and seeds; also plants, flowers, herbs and grasses; thus all those things which

are of the vegetable kingdom. Animals, birds, and fish of every kind appear also; and thus all things that belong to the animal kingdom. Man is there, an angel and a spirit. This is premised that it may be known that the universe of the spiritual world is entirely similar to the universe of the natural world, with the only difference that the things which are there are not fixed and stationary, as in the natural world. There is not anything natural there, but all is spiritual. (*D.L.W.* 321.)

146. In the spiritual world, or in the world where spirits and angels are, similar things appear as in the natural world or where men are, so similar that as to their external appearance, there is no difference. . . . And yet all these things are from a spiritual origin, and are therefore visible to the eyes of spirits and angels, and not to the eyes of men, because men are in the natural world. Spiritual beings see things which are from a spiritual origin, and natural beings those which are from a natural origin. . . . For the eyes of man are adapted to receive the light of the natural world, and the eyes of angels and spirits are adapted to receive the light of the spiritual world, and yet the eyes of both are exactly alike in appearance. (*H.H.* 582.)

#### THE WORLD OF SPIRITS

147. The world of spirits is not heaven nor is it hell, but it is the intermediate place or state between the two. It is the place that man first enters after death, and then

after the required time and according to his life in the world, he is either raised into heaven, or cast into hell. (H.H. 421.)

148. Almost every man at this day is in such a state that he knows truths, and thinks of them from knowledge as well as from understanding. He either does many of them, or few, or none; or else he acts contrary to them from a love of evil and thence from a belief in falsity. In order, therefore, that he may have in him either heaven or hell, after death, he is first brought into the world of spirits. There a conjunction of good and truth is effected with those who are to be raised into heaven, and a conjunction of evil and falsity with those who are to be cast into hell. For no one, either in heaven or in hell, is allowed to have a divided mind, that is, to understand one thing and to will another; but he must understand what he wills and will what he understands. In heaven, therefore, he who wills good will understand truth, and in hell, he who wills evil will understand falsity. For this reason, in the world of spirits, falsities are removed from the good, and truths are given which agree and harmonize with their good; and there also are truths removed from the evil, and falsities are given which agree and harmonize with their evil. (H.H. 425.)

149. The first state of man after death is like his state in the world, because he is similarly in externals. He has

therefore a similar face, similar speech, and a similar disposition, thus a similar moral and civil life. Consequently he knows only that he is still in the world, unless he pays attention to what he encounters, and to the things said to him by the angels when he was raised up—that he is now a spirit. Thus one life is continued into the other, and death is only the passing over. (H.H. 493.)

150. When the first state is passed through, which is the state of the exteriors, the man spirit is let into the state of his interiors, or into the state of the interior will and thought thence, in which he had been in the world when left to himself to think freely and without restraint. He falls into this state without being aware of it, just as in the world, when he withdraws the thought which is nearest to speech, or from which he speaks, towards his interior thought, and abides in that. When therefore the man spirit is in this state, he is in himself, and in his very life; for to think freely from his own affection is the very life of man, and is himself. (H.H. 502.)

151. As evil spirits, when they are in this second state, rush into evils of every kind, they are frequently and grievously punished. . . . Every evil bears its own punishment; the two are conjoined, and therefore he who is in evil is also in the punishment of evil. But still no one there suffers punishment for evils which he had

done in the world, but on account of the evils which he then does. Yet it amounts to the same, and is the same thing . . . for everyone returns into his own life after death, and thus into similar evils, for the quality of the man remains the same as it had been in the life of the body. The evil spirits are punished because in this state the fear of punishment is the only means by which their evils can be subdued. Neither is exhortation of any more avail, nor instruction, nor fear of the law, nor of the loss of reputation, because the spirit now acts from his nature, which cannot be restrained or broken except by punishments. (*H.H.* 509.)

152. The third state of man or of man's spirit after death is a state of instruction. This state is for those who come into heaven and become angels; but not for those who come into hell, because they cannot be instructed, and their second state therefore is also their third, and it ends in their being altogether turned to their own love, and thus to the society of hell which is in similar love. . . . But the good are brought from the second state into the third, which is a state of their preparation for heaven by instruction. For no one can be prepared for heaven except by the knowledges of good and truth, that is, except by instruction; since no one can know what spiritual good and truth are, nor the nature of evil and falsity, which are their opposites, unless he is instructed. (*H.H.* 512.)

## HEAVEN

153. The Divine of the Lord makes heaven, and heaven is with everyone according to his reception of love and faith from the Lord. With all who receive love and faith from the Lord there is heaven, both with angels and with men; wherefore they who have heaven in themselves, whilst they live in the world, come into heaven after death. (*A.C.* 10716-7.)

154. The Lord is not only in heaven, but is heaven itself, for love and wisdom make the angel and these two are of the Lord with the angels. Hence it follows that the Lord is heaven. The angels are not angels from their proprium; for their proprium is just like the proprium of man, which is evil. The angels' proprium is such because all angels have been men, and this proprium is inherent in them from birth. It is only removed, and in proportion as it is removed, the angels receive love and wisdom, that is the Lord, in themselves. (*D.L.W.* 114.)

155. Angels are in the utmost wisdom and intelligence, but all their wisdom and intelligence is from the Divine of the Lord. They have nothing of either from themselves or from their proprium; thus, in so far as they are in truths and goods from the Divine of the Lord, so far they are wise and intelligent. . . . All their proprium is evil and false, both from heredity and from

actual life in the world when they were men. Evil and falsity is not separated or wiped away from them, and thus they themselves justified, but it all remains with them. Yet they are withheld by the Lord from evil and falsity, and are kept in good and truth. (*A.C.* 4295.)

156. No one can be withheld from evil, and be kept in good, unless he has received that power by the practice of charity in the world; this is effected by a life of good or by a life according to the truths of faith, consequently by the affection or love of good. (*A.C.* 8206.)

157. It is heaven to the angels to be withheld from their proprium. (*H.H.* 160.)

158. The Divine in heaven, which makes heaven, is love, because love is spiritual conjunction. Love conjoins the angels with the Lord, and conjoins them with each other. It so conjoins them that they are all as one in the sight of the Lord. (*H.H.* 14.)

159. In the heavens there is a communion of all goods. The peace, intelligence, wisdom, and happiness of all are communicated to everyone there, and those of everyone are communicated to all, nevertheless to each according to the reception of love and of faith from the Lord. (*A.C.* 10723.)

160. It is delightful to all in heaven to communicate their delights and blessings to others, and since all in heaven are such, it is plain how immeasurable is the delight of heaven. . . . Such communication flows from the two loves of heaven, which are love to the Lord and love toward the neighbour. These loves are communicative of their delights. Love to the Lord is such because the Lord's love is the love of communicating all that He has to all, for He wills the happiness of all. Similar love is in every one of those who love Him, because the Lord is in him; hence there is a mutual communication of delights of the angels with one another. (*H.H.* 399.)

161. In heaven, he is greatest who is least, for he is called least who has no power and wisdom, and desires to have no power and wisdom from himself but from the Lord. He who is thus least has the greatest happiness, and since he has the greatest happiness, he is the greatest, for he has all power from the Lord and has wisdom above all others. What is to be the greatest, except to be most happy? To be most happy is what the powerful seek by power, and what the rich seek by riches. Heaven does not consist in desiring to be the least with a view to being the greatest, for that would be to aspire and to long to be the greatest, but it consists in willing from the heart better to others than to oneself, and in serving others for the sake of their

happiness, not with reward as an end, but from love. (H.H. 408.)

162. The happiness of eternal life cannot be perceived by the man who is in the affection of good and truth, while he lives in the world, but instead thereof he can perceive a certain delight. . . . To be content in God is such a delight. When, however, a man puts off the body, and at the same time worldly things, then the happiness which had lain concealed in obscurity in his interior man, comes forth and reveals itself. (A.C. 3938.)

163. Angels are being continually perfected in wisdom; but still they cannot be so far perfected to eternity so that there would be any ratio between their wisdom and the Divine wisdom of the Lord. The Divine wisdom of the Lord is infinite, and the wisdom of angels is finite, and there is no ratio between the Infinite and the finite. (H.H. 273.)

164. Angels are not constantly in the same state as to love, and so they are not in the same state as to wisdom, for all their wisdom is from love and according to love. Sometimes they are in a state of intense love, and sometimes in a state of love not intense. The state decreases by degrees from its greatest to its least intensity. When they are in the greatest degree of love, they are in the light and heat of their life, or in their brightness and

delight. But when they are in the least degree, they are in shade and cold, or in their obscurity and undelight, from which they return again to the first, and so on. These changes succeed one another with variety. (H.H. 155.)

165. There are many reasons why there are such changes of state with the angels. The first is that the delight of life and of heaven which they have from love and wisdom which are from the Lord, would gradually lose its value, if they were always in it; as is the case with those who are in enjoyments and pleasures without variety. Another reason is, that angels have a proprium as well as men; and this consists in loving themselves. All who are in heaven are withheld from their proprium, and are in love and wisdom so far as they are withheld from it by the Lord. In proportion as they are not withheld, they are in the love of self, and, since everyone loves his proprium, and is attracted by it, therefore they have changes of state of successive alternations. A third reason is, that in this way they are perfected, for they thus become accustomed to being held in love to the Lord and to being withheld from the love of self. Also by such changes of delight and undelight their perception and sensation of good is made more exquisite. (H.H. 158.)

166. The human form of every man after death is the more beautiful, the more interiorly he had loved

Divine truths and lived according to them. The interiors of everyone are opened and formed according to his love and life; and therefore the more interior the affection, the more it is conformable to heaven, and the more beautiful is the face. (*H.H.* 459.)

167. Those who are in heaven are continually advancing to the spring of life . . . with increase according to the growth and degree of their love, charity and faith. . . . It is goodness and charity that forms and presents in them its own likeness, causing the joy and beauty of charity to shine forth from every least particular of the face, and causing them to be forms of charity itself. . . . In a word to grow old in heaven is to grow young. (*H.H.* 414.)

168. In the Lord's kingdom there are innumerable varieties of good and truth, but from them is constituted one heaven. The varieties are so numerous that no society is ever exactly like another, that is, in the same good and truth. Oneness there is constituted of many various things so arranged by the Lord, that they are concordant, which concordance or harmony of many things is given by the Lord in consequence of them all having relation to Him. (*A.C.* 3241.)

169. Heaven is where the Lord is acknowledged, believed in and loved. Variety in the worship of the

Lord arising from a variety of good in different societies, is not a cause of harm, but of gain; for the perfection of heaven springs from it. . . . Heaven is a one from various parts ordered in the most perfect form; for the form of heaven is the most perfect of all forms. (*H.H.* 56.)

170. Those who are not instructed about heaven and the way to heaven, and about the life of heaven with man, suppose that being received into heaven is solely from mercy granted to those who are in faith, and for whom the Lord intercedes; thus that it is only admission by favour, and that all men without exception might be saved by the Lord's good pleasure. Indeed some believe that this may be the case with all in hell. But these know nothing concerning man, as that he is altogether such as is his life, and that his life is such as is his love. This is so, not only as to the interiors which are of his will and understanding, but also as to the exteriors which are of his body. The bodily form is only an external in which the interiors present themselves in effect. Thus the whole man is his own love. (*H.H.* 521.)

171. Heaven is not denied to anyone by the Lord. All can be admitted and also may stay there, if they so desire. Those [not of a heavenly nature] who so desired were admitted, but when they were at the first threshold they were seized with such anguish of heart from the influx of heavenly heat, which is the love in which are



the angels, and from the influx of heavenly light, which is the Divine truth, that they perceived in themselves infernal torment instead of heavenly joy, and in consequence of the shock threw themselves thence headlong. (H.H. 525.)

172. Divine mercy is pure mercy toward the whole human race to save it. It is continually present with every man, and never recedes from him, so that everyone is saved who can be saved. But no one can be saved except by Divine means, which are revealed by the Lord in the Word. Divine means are called Divine truths; these teach man how to live in order to be saved. The Lord leads man to heaven by these truths, and, by them, implants the life of heaven within him. This the Lord does with all, but the life of heaven cannot be implanted with anyone unless he abstains from evil; for evil stands in the way. . . . The Lord's mercy is pure mercy, but not apart from means; that is, it does not save all from good pleasure, however they may have lived. (H.H. 522.)

173. The Lord never does anything contrary to order, for He Himself is order. The Divine truth proceeding from the Lord makes order, and Divine truths are the laws of order, according to which the Lord leads man. Consequently to save man by mercy, apart from means, would be contrary to Divine order, and what is contrary to Divine order is contrary to the Divine.

Divine order is heaven with man, but this order man has perverted in himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy, by means of the laws of order; and so far as he is brought back, so far he receives heaven in himself; and he who receives heaven in himself comes into heaven. (H.H. 523.)

174. Heavenly love consists in loving what is good, sincere and just, because it is good, sincere and just, and in doing it from that love. Those that have this love have a life of goodness, sincerity and justice, which is the heavenly life. Those who love these things for their own sake, and do them, or live them, also love the Lord above all things, because these are from Him. They also love the neighbour because these things are the neighbour who is to be loved. (H.H. 481.)

175. The Lord's kingdom is a kingdom of ends and uses. (A.C. 696.)

176. Love and wisdom without use are not anything; they are only ideal entities; nor do they become real until they are in use. Love, wisdom and use are three things which cannot be separated; for if they are separated, neither one is anything. Love is not anything without wisdom, but *in wisdom it is formed for something*. This something is use; wherefore when love by wisdom is in use, then it is something, indeed, it then

first exists. They are thus precisely like end, cause and effect. (*A.R.* 875.)

177. To perform use is to will the welfare of others for the sake of the common good. To will the welfare of others, not for the sake of the common good, but for the sake of self, is not to perform use. (*H.H.* 64.)

178. The impious or evil can perform uses equally with the pious or good; indeed with greater ardour, for in the uses they look to themselves, and regard the honours as being the uses. (*D.P.* 250.)

179. All delights flow forth from love, for what a man loves, he feels to be delightful. No one has any delight from any other source. From this it follows that such as the love is, such is the delight. (*H.H.* 396.)

180. The very delight which lies in the love of doing good without reward as an end, is itself the reward which remains to eternity; for heaven and eternal happiness are instilled into that good by the Lord. (*H.D.* 156.)

181. All the delights of heaven are conjoined with uses and are in them, because uses are the goods of love and charity, in which the angels are. Therefore everyone has delights according to his uses, and also in such a degree as is his affection of use. (*H.H.* 402.)

## HELL

182. Hell is removed from heaven because it cannot endure heaven; that is, the Lord's presence which is in heaven. (*A.C.* 4299.)

183. Evil in man is hell with him; for whether we say evil, or hell, it is the same thing. Now since man is the cause of his own evil, therefore he also is led into hell by himself and not by the Lord. The Lord is so far from leading man into hell, that he delivers him from hell, in so far as man does not will and love to be in his own evil. All the will and love of man remain with him after death. He who wills and loves evil in the world, wills and loves the same evil in the other life, and then he no longer suffers himself to be withdrawn from it. Thence it is that a man who is in evil is bound to hell, and is actually there as to his spirit; and, after death, desires nothing more than to be there where his evil is. Consequently, after death, man casts himself into hell, and not the Lord. (*H.H.* 547.)

184. The Lord permits torments in the hells, because evils can be restrained and subdued in no other way. The only means of restraining and subduing evils, and of keeping the infernal crew in bonds, is the fear of punishment. There is no other means; for without the fear of punishment and torment, evil would burst forth into madness, and the whole would be dispersed, like a

kingdom on earth where there is no law and no punishment. (*H.H.* 581.)

185. The torments of hell are not, as some suppose, the stings of conscience; for those who are in hell, have had no conscience, and therefore cannot be tormented as to conscience. Those who have had conscience are among the blessed. (*A.C.* 965.)

186. No one in the other life suffers punishment on account of hereditary evil, because it is not his own, and thus it is not his fault that he is such. But he is punished on account of the actual evil which is his own, and thus so far as he has appropriated to himself hereditary evil by actual life. (*H.H.* 342.)

187. All evils exist from the loves of self and the world; and since all evils exist thence, so do all falsities. On the other hand, all goods exist from love to the Lord and love towards the neighbour, and because all goods are thence, so all truths exist from them also. Such being the case, it is evident that in proportion as a man is in the loves of self and of the world, so far he is not in love towards the neighbour, and still less in love to the Lord; for they are opposites. (*A.C.* 7488, 7489.)

188. The love of self withdraws and takes away all delight from others, and draws it into itself, for it wishes well to itself alone; and the love of the world

wishes that what is its neighbour's may be its own. These loves, therefore, are destructive of the delights of others. (*H.H.* 399.)

189. The evils belonging to those who are in the love of self, are, in general, contempt of others, envy, enmity against all who do not favour them, hostility therefrom, hatred of various kinds, revenge, cunning, deceit, unmercifulness and cruelty. As for religious things, there is not only contempt of the Divine and of Divine things, which are the truths and goods of the Church, but also anger against them. (*H.H.* 562.)

## THE WORD OF GOD

190. Without a revelation from the Divine a man cannot know anything concerning eternal life or even concerning God; still less concerning love and faith in Him. (*H.D.* 249.)

191. No man can be regenerated unless he knows such things as are of the new life, that is, of spiritual life . . . which are the truths which are to be believed and the goods which are to be done. . . . These he must learn from revelation. (*H.D.* 177.)

192. That man does not receive anything of which he cannot have some idea from his rational, is evident

from the ideas which he cherishes respecting Divine arcana. Some idea from worldly things or from things analogous to these always adheres to them, by which they are retained in the memory, and by which they are reproduced in the thought; for without an idea from worldly things man can think nothing at all. If therefore truths from a Divine origin were set forth naked, they would never be received, but would completely transcend man's comprehension, and therefore his belief. (A.C. 2520.)

193. The truths of the sense of the letter of the Word, are, in part, not naked truths, but appearances of truth, and as it were similitudes and comparisons taken from such things as are in nature; thus, they are accommodated and adapted to the capacity of the simple, and also of children. But because they are correspondences, they are the receptacles and abodes of genuine truth. (S.S. 40.)

194. The doctrine of genuine truth can also be fully drawn from the literal sense of the Word; for the Word in that sense is like a man clothed, whose face is naked, and whose hands also are naked. All things which concern man's life, consequently his salvation, are bare there; but the rest are clothed; and in many places where they are clothed they show through as the face shows through a thin veil of silk. (S.S. 55.)

195. As every expression in the Word is from the Lord, and thus has what is Divine within it, it is evident that there is no word, nor even an iota, that does not signify and involve something. (A.C. 771.)

196. Every man who does not know that there is a certain spiritual sense in the Word, as the soul within the body, cannot judge concerning it, other than from the sense of the letter; when nevertheless this is like a casket containing precious things, which are its spiritual sense. . . . Lest, therefore, man should remain in doubt as to whether the Word is Divine and most holy, its internal sense, which in its essence is spiritual, and which resides in the external sense, which is natural, as the soul is in the body, has been revealed to me by the Lord. This sense is the spirit which gives life to the letter; it can, therefore, testify to the divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced. (T.C.R. 192.)

197. The Word in its bosom is spiritual because it descended from the Lord Jehovah, and passed through the angelic heavens; and the very Divine, which in Itself is ineffable and incomprehensible, in its descent became adapted to the perception of angels, and at last to the perception of men. Hence is the spiritual sense which is within the natural, just like the soul in man, the thought of the understanding in speech, and the affection of the will in action. (T.C.R. 193.)