

THE SHORTER WORKS
OF
1758

The New Century Edition
of the Works of Emanuel Swedenborg

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THE SHORTER WORKS OF 1758

NEW JERUSALEM
LAST JUDGMENT
WHITE HORSE
OTHER PLANETS

EMANUEL SWEDENBORG

Translated from the Latin by George F. Dole
and Jonathan S. Rose

With an Introduction by Richard Smoley

And Notes by Susanna Åkerman-Hjern, Glenn M. Cooper, Lisa Hyatt Cooper,
George F. Dole, David N. Gyllenhaal, Kristin King, Robert H. Kirven, Grant H. Odhner,
Jonathan S. Rose, Fitzhugh L. Shaw, Stuart Shotwell, Jeremy F. Simons,
Richard Smoley, and Lee S. Woofenden



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White Horse: De Equo Albo, de Quo in Apocalypsi, Cap. XIX: Et Dein de Verbo et Ejus Sensu Spirituali seu Interno, ex Arcanis Coelestibus

Other Planets: De Telluribus in Mundo Nostro Solari, Quae Vocantur Planetae, et de Telluribus in Coelo Astrifero, deque Illarum Incolis, Tum de Spiritibus et Angelis Ibi: Ex Auditis et Visis

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Translator's Preface

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Works Cited in the Translator's Preface

IN 1756 Swedenborg completed the publication of *Secrets of Heaven*, his eight-volume exegesis of Genesis and Exodus. Two years later, he published five works ranging in size from a quite substantial volume to a booklet. They were *Heaven and Its Wonders and Hell*, here referred to by the short title *Heaven and Hell*; *New Jerusalem and Its Heavenly Teachings*, here referred to as *New Jerusalem*; *The Last Judgment and Babylon Destroyed*, here referred to as *Last Judgment*; *The White Horse Described in Revelation Chapter 19*, here referred to as *White Horse*; and *The Earthlike Bodies Called Planets in Our Solar System and in Deep Space, Their Inhabitants, and the Spirits and Angels There*, here referred to as *Other Planets*.¹ The four last volumes of these five are each conspicuously shorter than *Heaven and Hell*, and thus have been printed together in this edition under the catchall title *The Shorter Works of 1758*. The nonce general title,

1. For the full Latin titles of the works by Swedenborg mentioned in this preface, with their English equivalents, see the list on pages 110–116.

though, is not intended to smooth over the wide variations in topic and treatment among them.

I. The Content of Swedenborg's Shorter Works of 1758

The four works vary as to their textual dependence on their predecessor, *Secrets of Heaven*. *Other Planets* is taken virtually verbatim from material published serially in the last three volumes (of the Latin edition) of *Secrets of Heaven*. *New Jerusalem* is drawn from the same source with more substantial editing, and with the addition (to most chapters) of topically sorted extracts from *Secrets of Heaven*. *White Horse* is essentially a topical index of passages in *Secrets of Heaven* relating to Sacred Scripture. *Heaven and Hell* borrows passages occasionally² and uses footnotes to make frequent references to *Secrets of Heaven*. *Last Judgment* is based on experiences that Swedenborg had after the publication of the last volume of *Secrets of Heaven*, so while it contains cross-references to that work, no actual borrowings from *Secrets of Heaven* have been identified in it.³

a. *New Jerusalem*

One ready means of describing the content of *New Jerusalem* is to contrast it with other works by Swedenborg that summarize his theology; another is to weigh the work on its own merits. Both perspectives clearly reveal the work's focus on how we can aspire to good through process, in particular through our actions.

1. *New Jerusalem* in Contrast with Other Summaries

Swedenborg published two extensive overviews of his new theology, of which *New Jerusalem* is the first. As has previously been mentioned, it was written shortly after the completion of *Secrets of Heaven*, the first of his explicitly theological publications, and was published in 1758. The other overview is *True Christianity*, published in 1771 and marking the close of his publishing career.

2. The table in Swedenborg [1758] 2000, 503–506, lists 63 sections in *Secrets of Heaven* that are paralleled in the 605 numbered sections of *Heaven and Hell*.

3. To be more specific, whatever minor verbal borrowings there may be, *Last Judgment* “does not repeat sections or paragraphs of the actual text of that major work” (Elliott 2007, vii). For a table showing Swedenborg's borrowings from and to the shorter works of 1758, see pages 669–684 in this volume. On the topic of explicit cross-references among the works of 1758, see the editors' preface in this volume, pages 29–33.

While the two works agree in fundamental substance, they differ markedly in several ways. *True Christianity* centers its first three chapters on the Trinity, a subject given two brief paragraphs in *New Jerusalem* (§§289–290, with references to *Secrets of Heaven* in §306). *True Christianity* has a full chapter on the theological concept of imputation;⁴ the corresponding Latin word, *imputatio*, does not so much as occur in *New Jerusalem*. *True Christianity* has an extensive chapter on the Ten Commandments. They are mentioned once, in passing, in *New Jerusalem*. On the other hand, *New Jerusalem* devotes distinct chapters to the basic terms *truth* and *good*, to will and understanding as basic to human nature, to the inner and the outer self, to love for ourselves and love for the world, to conscience, to crises of the spirit, to resurrection, to heaven and hell, to the church, to divine providence, and to ecclesiastical and civil governance. While these subjects are touched on in *True Christianity*, they are at no point singled out for special attention.⁵

Clearly, the early work highlights human nature and human process; in the late work the emphasis is heavily creedal. While the full title of the later work describes it as “a comprehensive theology,” the work itself does not “comprehend” such distinctively Swedenborgian doctrines as those concerning providence, immortality, and the nature of heaven and hell. The obvious reason is that *True Christianity* was written when Swedenborg’s doctrines were being attacked by the Lutheran church, and these were matters on which there was no mandatory Lutheran doctrine.

The same contrast in focus is particularly clear in the sequence of presentation. *True Christianity* follows the basic schema of a traditional systematic theology, dealing first with God, then with Scripture, then with issues of Christian living, and then with the sacraments. *New Jerusalem* devotes over a third of its pages to the nature and process of being (and becoming) human before turning quite briefly to the Sacraments, then to immortality and heaven and hell, and then to Scripture and providence. Only then does it get to the subject that comes first in *True Christianity*, namely, the Lord. The final chapter, on ecclesiastical and civil

4. The term *imputation*, as a concept in traditional Protestant theology, refers to God’s assignment of Christ’s righteousness to the faithful for the sake of Christ. Swedenborg rejects this principle and states simply, “The Lord imputes good to every individual, and hell imputes evil” (*True Christianity*, title of §650). See *True Christianity* 626–666.

5. The evidently deliberate omission in *True Christianity* of any sustained treatment of heaven and hell is particularly striking, since such a chapter was included in the proposed list of chapters in Swedenborg’s prospectus for the work, *Survey* 16. For a discussion and chart comparing the chapters proposed in *Survey* and the actual chapters in *True Christianity*, see Rose 2006, 17–19.

governance, appears almost as a postscript. (For further comparison of the topics of *New Jerusalem* and *True Christianity*, see figure 1 on page 5.)

We can also contrast to *New Jerusalem* a series of works informally called the Four Doctrines, written in 1763, providing not so much an overview as a précis of the theology. It consists of four slender volumes titled *The Lord*, *Sacred Scripture*, *Life*, and *Faith*.⁶ Swedenborg described the Four Doctrines as follows in *Revelation Unveiled* 668:

There are four sets of teachings that are now in print—one on the Lord, the second on Sacred Scripture, the third on living by the commandments of the Decalogue, and the fourth on faith—which may establish the following facts: that the Word has now been opened; and that it bears witness that the Lord alone is God of heaven and earth, that we are to live by his commandments, and that the faith of the present day needs to be dismissed.⁷

For purposes of comparison, we can set aside the work *Faith*, because it focuses on the erroneous nature of the contemporary concept of faith. This will leave us with what are identified in *Divine Providence* 259:3 as the three “essentials” of the church: (1) the acknowledgment of the divine nature of the Lord, as described in *The Lord*; (2) the holiness of the Word, as described in *Sacred Scripture*; and (3) a way of living based on caring, as described in *Life*. If the Four Doctrines are read in the order in which Swedenborg’s “following facts” are listed in the passage in *Revelation Unveiled*, we find *Sacred Scripture* showing that doctrine is to be drawn from the literal meaning of the Word, and *The Lord* and *Life* doing exactly that—using copious Scripture quotations to draw doctrine from the literal meaning of the Word on the subjects of the Lord and how we are to live.

To summarize, we can see *New Jerusalem* as addressed to readers reflectively seeking to understand themselves and their relationships, the Four Doctrines as addressed to the resolute biblical literalist, and *True Christianity* as addressed to the theologically informed and hostile Lutheran.

The basic rationale of the sequence followed in *New Jerusalem* is clearly suggested in the prefatory remarks to the prefixed series on charity and faith in *Secrets of Heaven* (§§6627–6633; compare *New Jerusalem* 9). This begins, “The Exodus chapters will be prefaced by doctrinal teachings—first, *teachings about neighborly love* [charity or caring], and later, teachings

6. For the full titles of these books, see the list on pages III–III2.

7. Translations from Swedenborg’s works in this preface are by George F. Dole, except in the case of translations from *Secrets of Heaven*, which are by Lisa Hyatt Cooper unless otherwise noted.

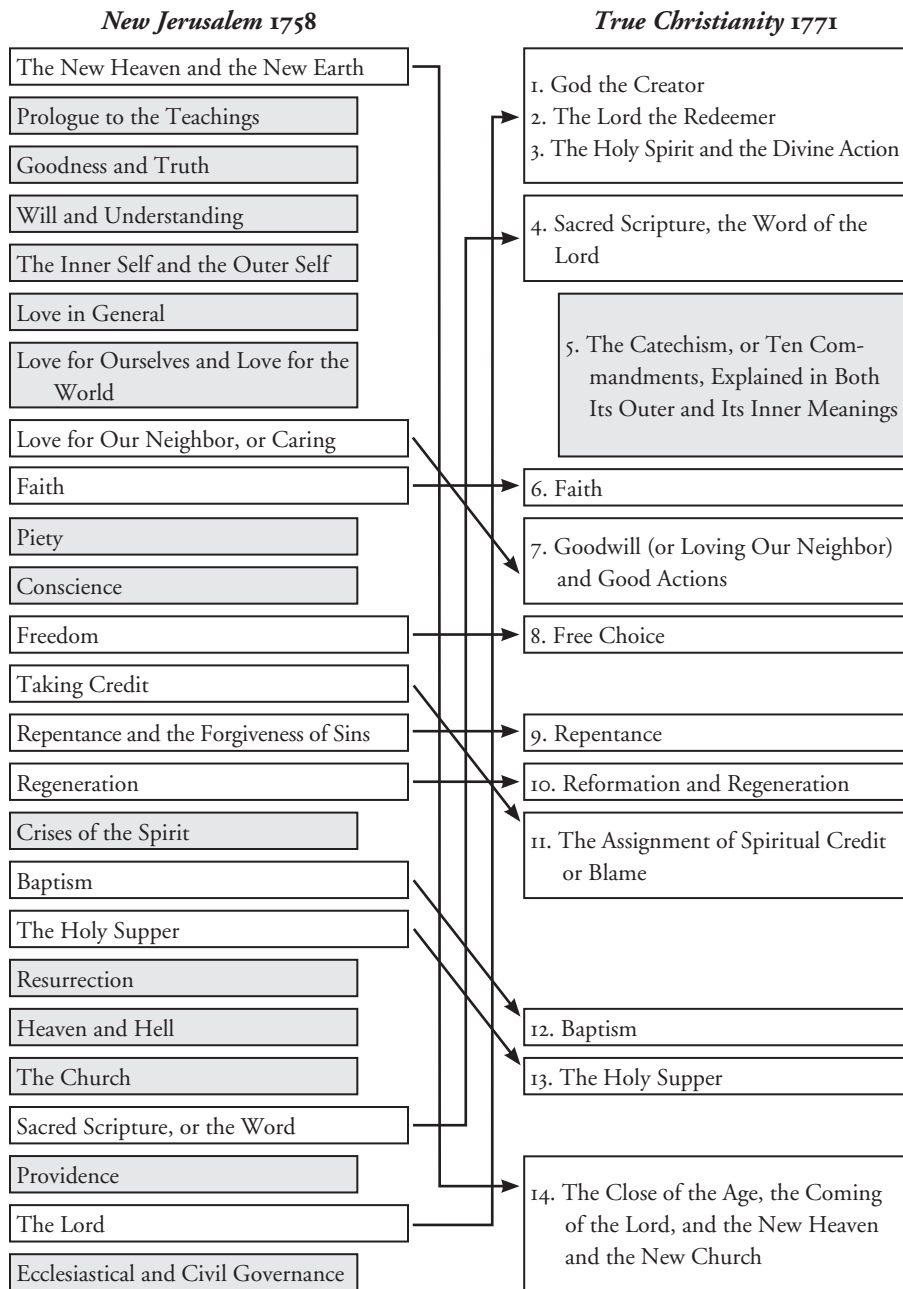


Figure 1. On the left are the chapter titles of *The New Jerusalem and Its Heavenly Teachings*. On the right are the chapter titles of *True Christianity*. Arrows show the rearrangement of topics that took place between 1758 and 1771. Shaded topics have no parallel in the opposing list.

about faith.” Swedenborg goes on to explain the reason for this emphasis and order, stating that a consistent theme in the preceding exegesis of Genesis has been “that a theology of neighborly love [caring] was the theology of the ancient churches, that this theology united all the churches, and that it therefore created one religion out of many. The people of those religions, you see, acknowledged as members of the church everyone who lived a life of neighborly kindness [caring]. They called such people kin, no matter how far they diverged otherwise on truth—the truth that people now identify with faith” (§6628).

This basic priority is reflected in the sequence of topics in the forty articles of the prefixed series in *Secrets of Heaven*. The first thirty deal with human nature and process. The thirty-first (§§10318–10325) is about “the Word,” and the remaining articles of the series treat of the sacraments, life after death, the church, providence, ecclesiastical and civil government, and finally, the Lord (§§10815–10831). Comparing this list of topics to the headings of the corresponding chapters of *New Jerusalem*, the only differences are the changed positions of two chapters, the one on Scripture (now farther toward the end) and the one on the treatment of ecclesiastical and civil governance (now in very last place).⁸

New Jerusalem itself points to Swedenborg’s immersion in Scripture as the origin of the substance of this theology. Most of its chapters, which are quite compact, are followed by many brief references to *Secrets of Heaven* (whose substance, again, is a detailed exegesis of Genesis and Exodus), filling in the generalizations of the chapters with considerable detail. The reader who looks up these references in the larger work will find time after time that the theological principle stated has been presented as implicit in the biblical text, either literally or, more often, figuratively.

Swedenborg was able to cite these references because as he drafted the 10,837 numbered sections of *Secrets of Heaven*, he took the time to keep a running index of major themes. Any image of “Swedenborg the mystic” as a man carried off into the clouds, beyond the bounds of reason, is utterly untenable in the face of the patient and persistent care given to this uninspiring task. It is evidence of a highly disciplined mind, a commitment to consistency in interpretation, a conviction that while there will inevitably be differences in nuance depending on context, the

8. With the exception of the chapter on ecclesiastical and civil government, the other topical treatments have, however, been significantly reorganized as to detail.

meaning assigned to a word or phrase in one occurrence must be relevant to all occurrences.

2. The Basic Argument of *New Jerusalem*

New Jerusalem is a remarkable book. It consists of a preface, an introduction, and twenty-three very brief chapters, each followed by extracts from *Secrets of Heaven* that expound its theme in greater detail. But even though it has an unusually reader-friendly design that allows readers to skim or delve as they choose, that doesn't mean it lacks a progression of thought—a conceptual narrative, if you will.

The order of that narrative is also unusual. Unlike many conventional books of religious “teachings,” it doesn't start with God—it saves that subject for the end. Instead it starts with what is good and what is true.

In the left column below is a brief summary of the narrative of Swedenborg's book. The reader is cordially invited to compare it to the table of contents of *New Jerusalem* shown in the right column.⁹

Chapters in *New Jerusalem*

This is a book about how to bring heaven down to earth.	The New Heaven and the New Earth, and What Is Meant by “the New Jerusalem” Prologue to the Teachings
We are constantly faced with two questions that cannot be answered without reference to one another: “Is this good?” and “Is this true?” That's why we were formed both to be able to care (which helps us do what is good) and to think (which helps us recognize what is true).	[1] Goodness and Truth [2] Will and Understanding
We do our caring and thinking both internally and externally. What we do inwardly forms our true, eternal identity, while what we do outwardly is only what we want others to see. Our inner decisions involve what we love most—the Lord, the neighbor, the world, or the self. In this order, these things we love are in harmony, and we are whole. If either of the lower loves is put first, though, it suppresses the higher ones, and we are inwardly crippled.	[3] The Inner Self and the Outer Self [4] Love in General, [5] Love for Ourselves and Love for the World, [6] Love for Our Neighbor, or Caring

9. No summary of the final chapter, “Ecclesiastical and Civil Governance,” has been included here.

Just going to church is not enough. We need to develop an inner guidance system, and we have the freedom to do so. This freedom is a gift: if we claim it as a right, we inevitably abuse it by making up our own rules.	[7] Faith, [8] Piety [9] Conscience [10] Freedom [11] Taking Credit
Self keeps trying to come first; and this gives us the opportunity to put it in its place. If we consistently resist the promptings of our self-love, we find the higher loves becoming stronger and more spontaneous. In spiritual trials, we undergo a cleansing, memorialized by baptism; and we are given nourishment to sustain us, memorialized by the Holy Supper.	[12] Repentance and the Forgiveness of Sins [13] Regeneration [14] Crises of the Spirit [15] Baptism [16] The Holy Supper
All this is a matter of supreme urgency, because we are going to go right on living after we die. We are choosing between heaven and hell right now and in every choice we make about how we live. That is what the community of the church is all about. That is what the Bible is all about. That is what the Lord's providence is all about.	[17] Resurrection [18] Heaven and Hell [19] The Church [20] Sacred Scripture, or the Word [21] Providence
That is what the Lord is all about.	[22] The Lord

b. *Last Judgment*

By contrast with *New Jerusalem*, with its textual roots in *Secrets of Heaven*, the basis of the extensive raw material of the portions of *Last Judgment* that are not cross-references to *Secrets of Heaven* may be found in a volume Swedenborg never published—the journal of his spiritual experiences.¹⁰ The journal account is far more graphic and narrative than *Last Judgment*. What he actually committed to print under that title contains only a brief description of the event, in quite general and impersonal terms, and the

10. The journal material has been most recently published in four volumes under the title *Spiritual Experiences* (= Swedenborg 1998–2013). The journal material relating specifically to the Last Judgment is collated and thus made most readily accessible in abbreviated form in John Faulkner Potts's concordance of Swedenborg's works (Potts 1888–1902), volume 4, pages 129–166 (the passages of the unpublished work Potts refers to as “D.” or “Diary,” compiled under the rubric “Last Judgment”).

bulk of the little work is primarily concerned with the rationale behind, and meaning of, the Last Judgment.¹¹

Given the fact that the present work was first published in 1758, and given the prominence of the Last Judgment in Christian thinking, Swedenborg's claim to describe a "Last Judgment" that has just taken place in the last year calls for particular attention.

I am not aware of any close study of Swedenborg's changing thoughts about the Last Judgment. At least a year after the onset of his other-world experiences in 1745, while composing the unpublished work here referred to as *The Old Testament Explained* (= Swedenborg 1847–1854), he wrote of "God Messiah himself who will come at the end of days to judge the whole world, and thus will come into his glory";¹² and similar references can be found in later pages, together with numerous statements that the time for this event is at hand.¹³ In *The Old Testament Explained* 1405,

11. On the relatively minor notice taken of the Last Judgment even in his later writing, see page 12 and also note 18. Swedenborg did publish an addendum to *Last Judgment* in 1763, giving more details of the changes consequent on the Last Judgment. The addendum is titled *Supplements* in this edition.

12. Since Alfred Acton, the translator of the only English version (Swedenborg 1927–1951), used his own system for numbering the sections of this extensive work, comparison with the Latin edition and with references in Potts 1888–1902 is exceedingly cumbersome. The Latin of this passage can be found in Swedenborg 1847–1854, volume 2 (which is bound as volume 3 of that set), §21; an English translation can be found in Swedenborg 1927–1951, §1734.

13. Passages from *The Old Testament Explained* that are actually dated by Swedenborg are excerpted among the entries under "Swedenborg" in Potts 1888–1902, volume 6, pages 114–120 (that is, among the passages of the unpublished work Potts refers to as "Ad.," for *Adversaria*, compiled under the rubric "Swedenborg"). For dated passages from *Spiritual Experiences*, see the portion of Potts cited in note 10, namely, volume 4, pages 129–166 (among the passages of the unpublished work Potts refers to as "D.," for "Diary," compiled under the rubric "Last Judgment"). The central theme of *The Old Testament Explained* is the coming kingdom of God, and references to the judgment that will accompany its arrival are frequent, and quite consistently literalist. The most detailed view is given in the exegesis of the judgment on Sodom in Genesis 18–19, which is taken as a "type" of the Last Judgment, and a nine-part sequence for that event is presented (Swedenborg 1847–1854, 1:222 = Swedenborg 1927–1951, §222). The first suggestion of a contrary view of which I am aware is found in his comment on the first chapter of Isaiah that its denunciations apply "in the proximate sense" to Jews and "in the more remote sense" to Christians. (The original Latin text of this passage on Isaiah can be found in Swedenborg 1847–1854; but unfortunately, because Swedenborg did not number sections in his treatment of Isaiah and Jeremiah, the passage in question can be identified only as part 4, page 1, located about five hundred pages deep in the volume numbered 2; in the English version, Swedenborg 1927–1951, this equates to §7567.)

1501,¹⁴ we find explicit statements that on the last day all the dead will be raised from their graves, the first of these indicating that it will happen “simultaneously and in a moment.” Such statements about the imminence and suddenness of the end would not necessarily challenge common concepts of the Last Judgment in his day.¹⁵

Not only did Swedenborg see the Last Judgment as in the future (if close at hand) in his early writings, he also gave the term a variety of meanings there. For example, in §900 of *Secrets of Heaven* (published in 1749), he wrote of multiple “last judgments”:

Every person—both collectively and individually—has a last judgment when the Lord comes. There was a last judgment when the Lord came into the world. There will be a last judgment when he enters into his glory.¹⁶ There is a last judgment when he comes individually to each person. There is also a last judgment for each person who dies.

This broader view is expanded in *Secrets of Heaven* 931:2, with a very significant qualification:

The earliest church had its judgment when it perished, as it did among its final descendants, just before the Flood. The Jewish church had its last judgment when the Lord came into the world. A last judgment has yet to come, too, when the Lord comes into his glory. Not that the earth and the world will then be destroyed but that the church will.¹⁷

The assertion that the earth and the world will not be destroyed is itself a striking one, but little is made of it.

That said, it does seem that a shift is taking place in his view of the event early in *Secrets of Heaven*, as this passage suggests:

That was why the Lord did not come into the world and disclose the inner contents of the Word until nothing good whatever remained

14. The Latin of these passages can be found in Swedenborg 1847–1854, volume 2 (which is bound as volume 3 of that set); an English translation can be found in Swedenborg 1927–1951, §§3090, 3179.

15. Similar statements have made the news quite recently; and I make that observation with the realization that it will not help the reader know in what century I am making it.

16. While the usual biblical phrasing is “with” glory (Matthew 24:30; Mark 13:26; Luke 21:27), Matthew 25:31 has “in” glory, and Luke 24:26 has the question, “Was it not necessary that the Messiah should suffer these things and then enter into his glory?” (New Revised Standard Version).

17. See also *Secrets of Heaven* 1850 and 2117–2133.

to those people, not even earthly goodness. At that point they were no longer able to accept truth to the point of acknowledging it internally (since goodness is what accepts truth), so they could not profane it. Those are the conditions meant by the fullness of time, the close of the age, and the last day, mentioned many times in the prophets.

The reason the secrets of the Word's inner meaning are now being disclosed is the same: there is hardly any faith today because there is no neighborly love, so the era has reached its close. When this happens, secrets can be revealed without danger of profanation, because they are not inwardly acknowledged. (*Secrets of Heaven* 3398:4)

Here he associates his own disclosure of the Word's inner meaning with the approach of the Last Judgment, the close of the age.

This identification was complete by the time Swedenborg wrote §1 of *Heaven and Hell* in 1758—that is, after his own experience of the judgment. In that passage, he quotes the verses from Matthew 24 that speak of the Lord coming “in the clouds of heaven with power and great glory,” interprets the clouds as symbolizing the literal meaning of Scripture and the glory as symbolizing the spiritual meaning, affirms his admission into the spiritual world, and says, “The reason this kind of direct revelation [that is, his own writings on the inner meaning of the Word] is taking place today is that this is what the Coming of the Lord means.”

The raw material that underlies *Last Judgment*, which as noted occurs in diary form, also clearly shows Swedenborg's experience of the event as having occurred before he began writing the works of 1758. The diary entries of *Spiritual Experiences* are for the most part undated, but in §5366 Swedenborg writes that the event of the Last Judgment he refers to as the destruction of Babylon began during the close of 1756 and the beginning of 1757. In §5699 he dates his account of certain events of the Last Judgment to March 20, 1757; in §5746 he cites the period March 31–April 11, 1757; and in §5762 he describes the process as having started “from the beginning of the year 1757,” with “the elevation of the good to constitute a new heaven from the end of the month of April into the month of May.”

In this real-time, live-action account in *Spiritual Experiences*, Swedenborg reports seeing various specific populations of the spiritual world moved, many cast into hell, and some released from protective concealment, with associated topographical convulsions. However, while the general theme of unmasking hidden evils is consistent throughout, each such event seems to stand on its own, having no obvious connection with what has immediately preceded it or what follows it. This connection is what

Swedenborg supplies in the edited version in *Last Judgment*—it is in fact his major focus there.

Obviously, the reader of *Last Judgment* who hopes for Dantean scenes of hellfire and damnation, or the massacres and explosions of today's apocalyptic novels and film series, will be sorely disappointed. Swedenborg offers only the broadest generalizations about the events themselves, and in fact does not do even that until he has provided an adequate theological setting and rationale. The narrative account does not start until well past the midpoint of the book. Readers do not reach even the prelude to the judgment of the Roman Catholic Church until they arrive at §53 out of the total of seventy-four numbered sections. There are very few passages that describe actual changes in the spiritual world consequent on the Last Judgment (see, for example, *Last Judgment* 47–52, 61, 72), and even these focus almost entirely on geographical upheavals, giving very little attention to the people involved. All in all, there is no apparent effort to arouse emotional reactions, and in the whole work there is less effort to convince the reader that these events actually happened than to enable the reader to understand their rationale.

This is in keeping with the quite remarkable prediction at the close of the work (§73) that this immense spiritual upheaval will have virtually no observable effects in this world. Swedenborg adds, though, that “from now on the people in the church will have greater freedom of thought concerning matters of faith.” Both predictions have turned out to be quite accurate, which is a relative rarity in the history of millenarianism.

It is also quite in keeping with the very minor role that the topic of the Last Judgment generally plays in the subsequent theological works. The Last Judgment is of course a major theme in Swedenborg's exegesis of the Book of Revelation in his 1766 publication *Revelation Unveiled* and the posthumous work *Revelation Explained*, written during 1758–1759, but there again the emphasis is on understanding the spiritual principles involved. Other than that, in *The Lord* 61 and *Divine Providence* 264 it is mentioned in passing as the necessary prerequisite for the revelation of particular truths, and it is included in the story of redemption outlined in *True Christianity* (§§95, 115, 123, 124, 772); but one can read a great many pages without the slightest suspicion that they were written from a postmillennial perspective.¹⁸

18. One passage in the other works published in 1758, *New Jerusalem* 2, makes a brief mention of the fact that the Last Judgment itself has already occurred, but it is only in the work *Last Judgment* itself that Swedenborg makes it fully clear that the event of the Last Judgment is a matter of

By strictly materialistic criteria, Swedenborg's reports must be judged hallucinatory, and as such cast serious doubts on his sanity. By all accounts, however, he seems to have been completely sane, quite able to lead a responsible and productive life.¹⁹ An emissary of Immanuel Kant (1724–1804) visited Swedenborg at his home and found him “a reasonable, polite, and open-hearted man” and also “a man of learning” (Tafel 1877, 2:627). His Stockholm neighbor Carl Robsahm (1735–1794) states that “even in his old age he was cheerful, merry, and charming in company” (Hallengren 2011, 17), and his voluminous writing is admirably consistent and coherent. I am not aware of any other instance of hallucinations on a single theme, recurring for what must have been months, meticulously recorded and lucidly summarized, and fostering freedom of religious thinking and thoughtful social living. Polonius's musing (*Hamlet* 2:2) may be appropriate: “Though this be madness, yet there is method in't.”

c. *White Horse*

Of the five works published in 1758, *White Horse* is arguably the most enigmatic. The main title, *The White Horse*, would not suggest the contents to even the most biblically literate without its addendum, “*Described in Revelation Chapter 19.*” The far more helpful subtitle, “*Followed by Material from the Word and Its Spiritual or Inner Meaning Drawn from ‘Secrets of Heaven,’*” comes last and is set in distinctly smaller print.

As previously noted, it is probably best to regard the work as a kind of index of *Secrets of Heaven*, ordered not alphabetically but by topic

past (and recent) history. Passages in the 1758 works in which the reader is referred to the book *Last Judgment* for various other details of the event can be found in *Heaven and Hell* 482, 508:3, 559, 587:2; *New Jerusalem* 1:3, 2, 4, 5, 8, 172:4, 229. These references are remarkably understated, especially given the magnitude of the event in question. There are as well contexts in *Heaven and Hell*, *White Horse*, and *Other Planets* where the subject begs for some mention of the past nature of the event, but all indication of it is apparently suppressed. See, for example, *Heaven and Hell* 1, 312, 456:2, 471; *New Jerusalem* 226, 246:5; *Other Planets* 165. Furthermore, in the works published after 1758, the year 1757 is mentioned explicitly as the date by which or in which certain events of the Last Judgment took place only in a few passages. Several of them, like the mentions of the Last Judgment in *Heaven and Hell* and *New Jerusalem*, do little more than refer the reader to the work *Last Judgment*, and sometimes also to *Supplements*, the short sequel to *Last Judgment* that Swedenborg published in 1763. For these contexts, see *Supplements* 53; *Revelation Unveiled* preface, 791:2, 865:1, 886:1; *True Christianity* 115, 124:3, 772, 796:3, 818, 841. Considering the significance of the topic, this is a very small number of passages. We may speculate that Swedenborg felt that unless such references were necessary, in which case they would need treatment at some length, they would be distractions, raising more questions than they answered.

19. For a collection of accounts of individuals who knew Swedenborg personally, see Hite 1928.

and subtopic. In fact, it raises the topical theological indexes seen in Swedenborg's other works to the point of a self-standing genre. The major effort on Swedenborg's part would have been the topical organizing, since as also previously noted he had available to him his own running index of *Secrets of Heaven* as a source for cross-references.

The main points of *White Horse* are stated as simply as possible, and with no perceptible effort to provide illustrative examples or rational arguments. The abundance of references to *Secrets of Heaven* would be of use only to the most devoted readers, requiring ready access to all eight Latin volumes (or today, fifteen English volumes) of that work and the leisure and patience to keep turning to them. A very rough survey indicates that there may be an average of sixty references per (Latin) page; they would make for very slow going indeed if consistently followed up.

"Advice to the reader," then, would be to follow the basic argument of the topics until one of them seems to call for special attention, and then be prepared to spend some time in pursuing the cross-references to it. The bare-bones outline the work provides is of value in and of itself, but it only hints at the wealth of detail that lies behind it.

d. *Other Planets*

When the little book *Other Planets* was published in 1758, it was in accord with the latest scientific information about the universe. The cutting edge of science, though, has moved a long way since the eighteenth century. We are now quite sure that, contrary to Swedenborg's testimony, our moon and the planets of our solar system other than Earth are not and never have been inhabited, and that most of them are decidedly hostile to life in any conceivable form, let alone human life. The natural tendency of the reader may be to dismiss the whole work as lacking any basis in reality.

The late Huston Smith (1919–2016) observed, though, that "to credit Swedenborg . . . we needn't believe every detail of his reports, for vision can be reliable without being 20/20. Still, the consistency in what he tells us and the way his visions seem to have empowered rather than interfered with his life suggest that the outlines, at least, of his descriptions are accurate" (Smith 1995, x).

That the solar system's other planets are not "earthlike" is detail, not outline. We may suspect that Swedenborg would have adjusted quite readily to the details of today's planetary science. He would have liked our

concept of a “Goldilocks zone,”²⁰ seeing it as persuasive evidence of the wisdom of the Creator. Thus our “details” would have fit his “outline.” While indeed “we needn’t believe every detail” of Swedenborg’s accounts, the outlines of his description—and specifically, the social and theological principles—repay evaluation conducted apart from the details.

One of the key theses Swedenborg outlined in *Other Planets* concerned the particularity of the Christian religion. By his time, the Copernican revolution had led not only to the realization that the planets were earthlike bodies but to a renewed appreciation of the fact that every star is a sun. The astounding immensity of this new vision made it virtually impossible to imagine that ours was the only planet on which there was life. For theologians who believed that there was no salvation apart from faith in Jesus Christ, though, this was most alarming news. There must be countless other human races in this vastness. If belief in our particular Jesus Christ was necessary for salvation, what was the fate of people on other planets who could never have heard of him? The explorations of science and the revealed truths of religion were directly at odds with each other.

Swedenborg does state clearly and repeatedly that the inhabitants of other planets worship the Lord. Although he does elsewhere consistently use the title “the Lord” (*Dominus*) to mean “the Savior of the world, Jesus Christ” (*Secrets of Heaven* 14), it is clear that with respect to other planets this title is intended in a universal sense. In *The Old Testament Explained* and early in *Spiritual Experiences*, he consistently uses the title “God Messiah” to refer to the Deity; but when in *Spiritual Experiences* 519 he begins to speak of the worship of the inhabitants of Jupiter, he evidently realizes that the title “Messiah/Christ,” like the name “Jesus,” was exclusively “earthbound,” and shifts to “the Lord” as more universal. The dilemma faced by more traditional theologians was the effect of their own cosmic provincialism. There is only one Deity, and the fundamental principles that make for heavenly community are everywhere the same.

Taking this as central to Swedenborg’s outline, his details are well worth attention. The focus of the reporting of *Other Planets* is consistently

20. “Goldilocks zone” is the colloquial term for the *circumstellar habitable zone*. Very simply put, it is a limited region around a star within which planetary bodies can retain the liquid surface water generally seen as necessary for life.

on the lives of the inhabitants. In sharp contrast to much contemporary science fiction, *Other Planets* does not present us with aliens of surpassing technological expertise. In fact, in *Other Planets* 136, Swedenborg speaks of “our having sciences that others do not”; and the alien cultures described seem to be technologically primitive—the inhabitants of “Saturn,” for example, seem to be pre-agricultural food gatherers (*Other Planets* 103). This is particularly striking in view of the fact that Swedenborg himself was on the technological leading edge of his times.²¹ Our common assumption that the inhabitants of other worlds must share our fascination with technology may be a sign of our own cosmic provincialism. Extraterrestrials may actually be metaterrestrial—too advanced to be distracted by matters that have so little to do with our deepest sense of well-being.²²

As for the indefensibility of Swedenborg’s planetary identifications, it should be recognized that Swedenborg was a translator. He devoted a chapter of *Heaven and Hell* to the language of angels; and two of the main points are that this language is profoundly moving (§238) and that it is “so full of wisdom that [angels] can in a single word express what we cannot say in a thousand words” (§239:1). In §4585:3–4 of *Secrets of Heaven*, he paused to comment on his terminology:

[Some readers] will say, “What is this ‘inner person’? Can you tell it from the outer? And what is this ‘natural’ and ‘rational’? Aren’t they the same thing? And what about this ‘spiritual’ and ‘heavenly’? Is this some new distinction? We’ve heard about ‘spiritual,’ but we never heard that ‘heavenly’ was something different.” . . . However, since this is the kind of thing contained in the Word’s inner meaning, and since these things

21. In 1714, at the age of twenty-six, he returned from his first European tour with a portfolio of fourteen inventions, including plans for a submarine and a flying machine (Acton 1948–1955, 57–58). In 1716 he founded Sweden’s first technological journal, *Daedalus Hyperboreus* (Sigstedt 1981, 33–39); and in 1725, when a British entrepreneur proposed the very latest in mining technology, a steam-powered water pump, Swedenborg was chosen as the member of the Board of Mines best qualified to evaluate the proposal from an engineering standpoint (Lindquist 1984, 163).

22. According to recent research, technology is not one of the “six factors . . . [that] account for most of the variation in people’s well-being.” These are “marriage, social relationships, employment, perceived health, religion, and the quality of government” (Bok 2010, 17). Furthermore, “average levels of happiness in the United States have risen very little if at all over the past 50 years” despite the increasing technologization of life (Bok 2010, 5).

cannot be presented without appropriate terms, and since we lack more appropriate terms, . . . we cannot avoid using these words.²³

When he wanted to report what spirits had said to him, he had to represent it in Latin, and this was no easy task. Given his professionalism as an empiricist, we may simply assume that by and large, he did the best he could with his sore lack of “more appropriate terms.”

All in all, the picture of the universe that emerges from *Other Planets* is quite different from that which we usually encounter on this subject. I am reminded of a quote apocryphally attributed to Albert Einstein (1879–1955) to the effect that the most important question facing us is whether the universe is a friendly place or not. *Other Planets* may be best regarded as the outline of a resoundingly affirmative answer, couched in the details proper to the thought-world of the eighteenth century.

II. Issues of Translation

A fundamental principle of the current edition is that the syntax of any language is as distinctive and important as its vocabulary. This means that the translator is obliged to give explicit attention to the syntactic devices of Swedenborg's Latin and to the quite different syntactic devices of English. The Latin of the published theological works is remarkable for its simplicity in this regard, especially so in contrast to the often flowery prose seen in some of Swedenborg's earlier works. Such simplicity does not happen by accident, and fidelity to Swedenborg's chosen style calls for English of comparable syntactic simplicity.

This presents one particular problem that is a constant source of frustration. In both Latin and English, nouns and adjectives are closely akin. In English, for example, we can talk of day schools and school days, flower gardens and garden flowers. In Latin, where the function of a word is generally indicated by its ending, the endings of nouns and adjectives are essentially the same. In both languages, adjectives can themselves be used “substantively,” that is, as nouns—compare the English expression “The land of *the free* and the home of *the brave*.” In English, these substantive

23. Translation by George F. Dole.

adjectives require the definite article and are “collective” in meaning, referring to any and all things or people who share the characteristic that they name. As adjectives, whether used attributively or substantively, they do not have a plural form: we do not say “the land of the frees and the home of the braves” any more than we would say “the frees peoples.”

In Latin, adjectives do have different forms in singular and plural. Not only that, a Latin adjective must specify a grammatical gender as well.²⁴ So the grammatically masculine form must be used to modify a grammatically masculine noun, the feminine form to modify a feminine noun, and the neuter to modify a neuter noun. When an adjective is used substantively, the same rule obtains. The neuter singular adjective *bonum* means “a/the good thing,” and the neuter plural *bona* means “some/the good things.” Neither can refer to persons who are good or true, as can the English terms “the good” and “the true.”

Thus *bonum*, used substantively, can be translated “something that is good.” *Verum*, used substantively, can mean “something that is true.” However, the two words recur time after time in the theological corpus, and to translate them consistently as “something that is good” and “something that is true” would be unbearably cumbersome—and therefore unforgivably false to the concision and simplicity of Swedenborg’s Latin. Further, in many of the passages in which Swedenborg uses it, *bonum* acquires an overtone of action or impact or effect that is sometimes difficult to convey in English. It carries this connotation over even into passages where the word might appear, if taken out of the context of Swedenborg’s works, to be used in a simpler sense. Likewise *verum*, which is often translated “truth,” has in Swedenborg’s theology more the meaning of a “commandment” or “instruction for your life” than an assertion as to what is the case. In previous translations the repetition of the terms “good” and “truth,” which can seem quite abstract in English, may therefore have inadvertently obscured how active and concrete Swedenborg’s theology is. This is no small matter: Swedenborg opens *New Jerusalem* (in §§II–12) with the statement that everything in the universe that is in accord with the divine design goes back to *bonum* and *verum* and that therefore nothing is more necessary

24. As is the case with other languages that have grammatical gender, in Latin the relationship between grammatical gender (an apparent tagging of a word by itself as masculine, feminine, or neuter) and biological gender (the actual predominance of masculine or feminine traits or their absence in the object specified) is not straightforward.

for us than to know what *bonum* is, what *verum* is, and how they relate to each other.

The problem recurs in instances of other substantive adjectives as well—notably *divinum* (“something divine”) and *humanum* (“something human”). When these two in particular occur in combination as *divinum humanum*, they present a particular challenge to translation.²⁵ Bear in mind also that in Latin an adjective may either precede or follow its noun—that in poetry, it need not even adjoin it. Its agreement in case, number, and gender will be sufficient to indicate the connection.

The reader then needs to be aware that in the following pages every rendering of these words is a compromise of one sort or another, the sacrifice of some facet of meaning in order to express the facet that seems most appropriate to the context.

III. Problematic Material

With remarkable consistency, Swedenborg's theological works are composed in gender-neutral Latin. Those few passages where usage in this respect is markedly different from our own are significant as exceptions that point up the rule rather than as evidence to the contrary.

Gender-neutral language is one thing, however, and gender-neutral thinking is another. Swedenborg's understanding of the universe is expressed in conceptual pairings—for example, understanding and will, faith and love, truth and goodness—and male and female align with these pairings in a complex manner.²⁶ To a twenty-first-century reader coming “cold” to his theology, the alignments taken by masculine and feminine principles may at first seem stereotypically patriarchal. But Swedenborg was not a patriarchalist. In fact, the foremost of his strictures on relations between the sexes is that neither party should dominate the other (for example, *Heaven and Hell*

25. For my reservations about the translation of *Filius Hominis* as “Son of Humanity,” see note 124 at *New Jerusalem* 222.

26. Contrast, for example, *Marriage Love* 33, 91, 160, 187, 218:2, 296:1, where women are said to align with volition and love, while men are said to align with intellect and wisdom, with *True Christianity* 37:3, 41:3, where these alignments are reversed. In yet another passage these alignments are said to be different in one part of heaven than in another (*Secrets of Heaven* 8994:4). See also, and especially, *Marriage Love* 155b, in which some wives in heaven make it very clear to Swedenborg that they know a great deal that he is incapable of appreciating.

380:1–2; *Marriage Love* 248). To the new reader, then, one can only make a plea that Swedenborg's distinctions between the sexes stem from something better considered and more complex than an unthinking adherence to classic gender roles (though Swedenborg himself on rare occasions appears to make exactly such classic statements). Patience in tracing the pattern of his thought on these matters will reward the reader with a stimulating perspective unlike that of either the eighteenth century or the reader's own times.

Further, Swedenborg's era did not concern itself with political correctness in speech or writing. Instead, it highly valued polemics. It did not shrink from what we would find blunt and even offensive statements of opinion about particular groups, especially—as in Swedenborg's case—when there was a point to be made about something those groups symbolized to the writer. In the course of his exposition of theology in the shorter works of 1758, Swedenborg finds cause to denigrate in their various turns Jews, Muslims, and Christians, including both Protestants and Roman Catholics; not to mention the nonreligious. Thus one will find him insisting that the worship practiced by Jews is “solely external” (for example, in *New Jerusalem* 248) and that the Babylon condemned in the Book of Revelation represents certain Roman Catholics (for example, in *Last Judgment* 53–64). But these groups are important to Swedenborg's argument only insofar as they symbolize, to his way of thinking, certain religious attitudes; they are not objects of personal hatred. Never, for example, does he call for violence against any group or individual. He repeatedly states that any effort to coerce others into adopting particular religious beliefs is doomed to failure.

These flights of symbolic exposition have to be seen in the larger context of Swedenborg's works, where he does address salvation at the personal level. He there declares in strong terms, and without exception, that

- Every human being is the neighbor who is to be loved, and we are not to despise anyone (*True Christianity* 406–411).
- All people are created and predestined for heaven, and none for hell (*Divine Providence* 329–330).
- A multiplicity of religions is absolutely necessary (*Divine Providence* 326:10).
- All the world's religions include rules for life that when followed have the power to bring salvation to their adherents (*Divine Providence* 253–254).

These points, it should be noted, were striking departures from the general Christian perspective of Swedenborg's time. On this matter, then,

not one but three pleas need to be made to the reader: "Context, context, context."

IV. Acknowledgments

As mentioned above, Swedenborg was well aware of the inadequacies of his language. His comment in *Secrets of Heaven* 4585:4, "Since we lack more appropriate terms, we cannot avoid using these words," has all the makings of an excellent epigraph for most translations, certainly including this one. It has therefore been a particular blessing to have had the first draft of this translation read by Chara Cooper Daum, who combines a meticulous attention to detail with an evident sympathy for the plight of the translator. Time after time I have had reason to say, "Thanks, Chara, I needed that."

I am grateful also for the supportive companionship of fellow translators Lisa Hyatt Cooper and Jonathan S. Rose, who have never failed to respond to requests for help; and the labors of all of us rest solidly on the patience, high competence, and good humor of our Master of Infrastructure (and, incidentally, excellent Latinist), Stuart Shotwell.

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Bath, Maine
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A Note on Editions and Translations

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THE present edition is based on the first printed Latin editions of the four works included.¹ Each was issued separately in an edition of one thousand by John Lewis of 1 Paternoster Row, London, in 1758. In 1962, the Swedenborg Institut of Basel, Switzerland, published a facsimile of the first edition of *New Jerusalem*.²

The second Latin edition of *New Jerusalem*, edited by Samuel H. Worcester, was published by the American Swedenborg Printing and Publishing Society, New York, 1885, and republished jointly with the Swedenborg Society, London, in the volume *Opera Minora*, 1889; a third Latin edition by John Elliott was published in 2004, also by the Swedenborg Society. The second Latin edition of *Last Judgment*, also edited by Samuel H. Worcester, was published jointly by the American Swedenborg Printing

1. A bibliography is not the place to sketch the influence of Swedenborg on subsequent times, but it does seem appropriate here to take notice of a curious episode in the later history of the Latin edition of *White Horse*. Among the works in this volume, that little book has the distinction of having been read and commented on in marginalia by the English poet and critic Samuel Taylor Coleridge (1772–1834). Like most comments of this sort, Coleridge’s notes reveal more about the commenter than the commented upon. The first of them is a remark on *White Horse* 7, which in literal form reads: “Without ideas of the understanding and consequently of thought, there is no perceiving anything.” At this Coleridge enthuses: “EXCELLENT! This single line fairly outweighs the whole of Locke’s essay on the Hum[an] Underst[anding]” (Edmisten 1954, 231). (Coleridge refers to *Essay Concerning Human Understanding* [1689] by John Locke [1632–1704]; see Locke [1689] 1952.) Though his other four comments will probably seem quibbles or puzzles to any but his biographers, it is clear that Coleridge engaged deeply with the book, finding points of agreement and disagreement with it, and that in some indefinite way it contributed to his ongoing education. (On Coleridge’s marginalia in works by Swedenborg, see Edmisten 1954. On Swedenborg’s impact in general, see the relevant articles in Larsen and others 1988; Brock and others 1988; Rose and others 2005.)

2. The information in this discussion of editions and translations is drawn from Hyde 1906, Wainscot 1967, and Ryder 2015; additional research was conducted in the Swedenborg Library, Bryn Athyn, Pennsylvania, with the invaluable assistance of its director, Carol Traveny.

and Publishing Society in New York and the Swedenborg Society, London, 1889; the Swedenborg Society published a third Latin edition by John Elliott in 2007. The second Latin edition of *White Horse*, edited by Frank Bailey, was published by the Swedenborg Society, London, 1934; a third Latin edition by John Elliott was published in 2004, also by the Society. The second Latin edition of *Other Planets*, edited by Frank Bailey, was published by the Society in London in 1934; the third Latin edition, edited by Lisa Hyatt, was issued by the Academy of the New Church Press in Bryn Athyn, Pennsylvania, 1980 (reprinted with an errata list by Bryn Athyn College Press, 2011);³ and the fourth, edited by John Elliott, was published by the Society in London, 2007.

New Jerusalem was probably first issued in English by Peter Provo, edited by Robert Hindmarsh, in London in 1780, in an edition without the indexlike listings of cross-references to *Secrets of Heaven*, and subsequently in a second edition, both with and without those references, again in London, in 1785.⁴ This version went through around a hundred and eight iterations over the next century and more, some of which were mere reprintings, some of which were revised, and some of which were reprintings of revised versions. It is worth noting that during the eighteenth and nineteenth centuries and into the first half of the twentieth century, publishers of Swedenborg's works often referred to what we would now call a "reprint" as a new "edition," and what we might now call a light "revision" as a fresh "translation." In fact, with few exceptions it seems to have been the widely accepted practice to base one's text on some earlier published version, presumably for expedience and to avoid introducing new errors.⁵ One of these many iterations, known as "the fourth London edition,"

3. The third edition by Hyatt (Lisa Hyatt Cooper) is particularly useful because it contains the parallel passages in Swedenborg's *Spiritual Experiences* (= Swedenborg 1998–2013) and *Secrets of Heaven* printed in facing columns.

4. *New Jerusalem* is unique among the theological works that Swedenborg himself saw through the press for having been subsequently issued consistently and frequently in an abridged form—specifically, without the indexlike listings of cross-references to *Secrets of Heaven*, which constitute some 69 percent of the work. From 1780 to the present, in English alone there have been ten major abridgments of *New Jerusalem*, and altogether these have been reprinted some sixty-five times so far; around two-thirds of all English versions of *New Jerusalem* have lacked the indexlike material.

5. For instance, although the title page of the 1913 edition of *Miscellaneous Theological Works*, which includes all of the shorter works of 1758, presents the volume as "A New Translation by the Rev. John Whitehead," the work leans quite heavily on previous versions, making revisions here

formed the basis of the first American edition, which was printed in 1794. After Provo's, the few strikingly new and original translations into English include that of George Harrison, London, 1860; John Chadwick, London, 1990 (abridged); and Lee S. Woofenden, West Chester, Pennsylvania, 1993 (abridged, under the title *The Heavenly City: A Spiritual Guidebook*). It has also been translated into Bengali, Bulgarian, Burmese, Chinese, Czech, Danish, Dutch, Finnish, French, Georgian, German, Gujarati, Icelandic, Italian, Japanese, Korean, Latvian, Malayalam, Norwegian, Polish, Portuguese, Russian, Serbo-Croatian, Sotho, Spanish, Swedish, Tamil, Tswana, Urdu, Welsh, Yoruba, and Zulu. An English version and a Dutch version have also been set in Braille. Extracts of the work have been published in Danish, Dutch, English, French, Nupe, Swedish, and Tswana.

Robert Hindmarsh, previously mentioned, first translated *Last Judgment* into English and published it at his expense in 1788. His translation seems to have been printed some forty-five times in four versions by four editors: a version by James John Garth Wilkinson first printed in 1839, a version by Jonathan Bayley first printed in 1875, a version by James Speirs first printed in 1892, and a version by John Worcester first printed in 1899. The first American edition was published in 1828. More extensive and recent English revisions and new translations include that of John

and there, apparently to reflect the Latin more literally. A passage from *Other Planets* 13 may serve as an example. The last version of *Miscellaneous Theological Works* before Whitehead's, published in 1909, reads as follows, with added italics to indicate material that Whitehead found it necessary to reword or delete:

With what eagerness they inquire into and imbibe the knowledge of things, such as appertain to the memory elevated above the *sensualities* of the body, was made manifest to me from this *circumstance*, that when they looked into those things which I knew respecting heavenly *subjects*, they passed hastily through them all, *declaring every instant the nature and quality of each*.

The following is Whitehead's version, with boldface to indicate the wording he inserted:

With what eagerness they inquire into and imbibe the knowledge of things, such as appertain to the memory elevated above the **sensual things** of the body, was made manifest to me from this, that when they looked into those things which I knew respecting heavenly **things**, they passed hastily through them all, **and continually saying that this and that were so and so**.

Since there are many ways to render each word of the underlying Latin, the close parallelism between the new version and the previous in wording, clause sequence, and even punctuation suggests that it owes more to its predecessors than something labeled "a new translation" could justifiably do today.

Whitehead, New York, 1913; P. H. Johnson, London, 1951; Doris H. Harley, London, 1961; John Chadwick, London, 1992; and George F. Dole, West Chester, Pennsylvania, 1996 (a partial version under the title *The Last Judgment in Retrospect*). It has also been translated into Czech, Danish, Dutch, French, German, Italian, Japanese, Korean, Latvian, Portuguese, Russian, Spanish, Swedish, and Zulu. An extract of the work has been published in Dutch.

The first published translation of *White Horse* into English was again that of Robert Hindmarsh, issued at his own expense in London in 1788. It was printed over forty-five times in three versions by three editors: a version by Tilly B. Hayward first printed as the first American edition in Boston in 1838, a version by Samuel M. Warren first printed in London in 1860, and a version by Thomas M. Gorman first printed in London in 1871. Newer English versions include the significant revisions by John Whitehead, New York, 1913, and B. S. Willmott, London, 1955, and the new translation by K. C. Ryder, London, 2007. It has also been translated into Czech, Danish, Dutch, French, German, Japanese, Korean, Latvian, Russian, Spanish, and Swedish. Extracts of the work have been published in Dutch and French.

Other Planets is one of the few works by Swedenborg published in translation in the author's own lifetime. It was issued in a German version in 1770 by that notable and curious figure, Friedrich Christoph Oetinger (1702–1782). Swedenborg's German friend, the merchant-poet Johann Christian Cuno (1708–1796), reports that the news of the translation "gave [Swedenborg] singular pleasure, and his eyes, always smiling, became twice as bright" (Sigstedt 1981, 415).

The first published translation of *Other Planets* into English was that of John Clowes, issued in London in 1787 under the title *Concerning the Earths in Our Solar System*. It was printed almost fifty times in four versions: a version by W. Bruce first printed in 1860, a version by J. Bayley first printed in 1875, a version by A. H. Searle first printed in 1894, and a version by E. H. Sears and J. Worcester first printed in 1896. The first American edition was published in Boston in 1828. Newer English versions include the revision by John Whitehead, New York, 1913, and the fresh translation by John Chadwick, London, 1997. The Chadwick translation was reissued by the Swedenborg Foundation with a foreword by Raymond Moody in 2006. In addition to the translation into German, there are also translations of *Other Planets* into Czech, Danish, Dutch,

French, Italian, Japanese, Korean, Portuguese, Russian, Spanish, and Swedish. Extracts of the work have been published in Danish, Finnish, and Swedish.

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Editors' Preface

JONATHAN S. ROSE
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Outline

- I. The Order of the Works of 1758
 - II. Further Speculations on the Composition of the Works of 1758
 - a. Indexlike Text and Its Construction
 - b. The Title of *New Jerusalem*
 - III. Insights from a Reading in Composition Order
- Works Cited in the Editors' Preface

AS this volume was being edited for the press, certain observations were made about the structure of the works that seem to shed light on the facts of their composition. Though these comments should not be thrown into the path of the reader eager to proceed to Swedenborg's text, they seemed worth presenting here for those who will find such detailed analysis of interest.

I. The Order of the Works of 1758

In the opening lines of his preface to his 1763 work *The Lord*,¹ Swedenborg lists and numbers the five theological works he published in 1758, the most

1. For the full Latin titles of the works by Swedenborg mentioned in this preface, with their English equivalents, see the list on pages 110–116. Swedenborgian scholars typically use section numbers, rather than page numbers, in citing Swedenborg's texts. They are generally based on Swedenborg's own section numbering, and thus are uniform in most editions. A subsection in a lengthy section is indicated by a second number following a colon.

recent year in which he issued any theological volumes. They appear there in the following order: *Heaven and Hell*, *New Jerusalem*, *Last Judgment*, *White Horse*, and *Other Planets*. Similarly, in *Revelation Unveiled* 716:1, published in 1766, and on the last page of a book published in 1768, *Marriage Love*, Swedenborg again lists these five works of 1758 in this order; and they appear in the same way in a list that accompanies a personal letter he sent to the Landgrave of Hesse-Darmstadt on July 3, 1771 (Acton 1948–1955, 744–745). Since this order is the one chosen by Swedenborg himself, it has generally been respected and followed when the works are listed sequentially, and it is adhered to in this volume. In the following discussion, it will be referred to as the “presentation order.”

However, the presentation order is not necessarily the order in which the individual works were written or even published. The great Swedenborgian bibliographer James Hyde (1861–1910) makes a case that the order in which the works were composed is *Other Planets*, *Heaven and Hell*, *Last Judgment*, *New Jerusalem*, and *White Horse*; and his logic, based on cross-references or lack of cross-references among the works, is compelling. The justification for this “composition order” will be laid out here more fully than in Hyde’s compact bibliographic entry (Hyde 1906, 211 [= entry 956]).

The immediate reason that it would appear that *Other Planets* was written first is that it does not refer to any of the other works of 1758, even in passages where one might expect such a reference; for instance, in *Other Planets* 165 and 171, where there is discussion of the Last Judgment that might readily call for the insertion of a reference to the work on that topic. *Other Planets* is, however, not only referred to in *Heaven and Hell* 309, 321, and 419 but extensively quoted there in §417; thus *Other Planets* seems likely to have been composed before *Heaven and Hell*.²

Heaven and Hell, in turn, is referred to and cited by section number and sometimes by chapter title in *Last Judgment*, *New Jerusalem*, and *White Horse*. So it would seem to have been composed second, before those three works.

Last Judgment, in its turn, is cited in *New Jerusalem* by specific section numbers, but does not itself refer to *New Jerusalem*, even in passages where

2. This is to say nothing of the fact that most of the text of *Other Planets* had been published years before *Heaven and Hell* in the pages of *Secrets of Heaven* (1749–1756). On that basis alone, the book can be said to have been essentially already written before *Heaven and Hell* was begun.

such a reference might have been expected if *New Jerusalem* had existed when *Last Judgment* was composed; for example, *Last Judgment* 44, which mentions “the new heaven, the new earth, and the New Jerusalem,”³ all symbols examined at length in *New Jerusalem* 1–7.

New Jerusalem is not cited by actual title or section number in any of the other books but *White Horse*. And in passages in which it would logically cite *White Horse* if that work had existed at the time of writing (for example, in the passages on Sacred Scripture, the subject of *White Horse*), it does not do so. Thus it would seem to have been composed fourth.

Finally, *White Horse* 6:1 cites *New Jerusalem* by title and section number, so it would seem to have been composed fifth.

This all looks very neat so far, but there are three exceptions still to be dispatched before this order can be considered to be firmly established:

1. The fifth work, *White Horse*, is actually referred to in the second, *Heaven and Hell* (in §§1, 73 note e, 114 note j, 259, 305), and in the third, *Last Judgment* (in §§5, 28:3); yet as Hyde says (Hyde 1906, 211 [= entry 956]): “None of the references are specific or definite, as they might have been had the book been accessible to the reader, but they are only such as the author might use with respect to an unfinished [manuscript] in his own hands”—or with respect to a manuscript he intended to write but had not yet composed. They do not include specific section numbers, for instance, as is typical of Swedenborg’s cross-references.

2. The fourth book, *New Jerusalem*, is referred to in the second, *Heaven and Hell*. However, the references are not only vague—lacking section numbers again—but it is clear that at the time *Heaven and Hell* was written, the final title of *New Jerusalem* had not been decided upon, and we are merely told (see *Heaven and Hell* 73 note e, 305) that we should consult “the appendix to the heavenly teachings,” apparently a reference to some part of what was still to be given the full and final title *The New Jerusalem and Its Heavenly Teachings: Drawn from Things Heard from Heaven: Preceded by a Discussion of the New Heaven and the New Earth*.⁴ One reference to *New Jerusalem* in *Heaven and Hell* 78 manages

3. All translations from *New Jerusalem*, *Last Judgment*, *White Horse*, and *Other Planets* in this essay are by George F. Dole. Unless otherwise specified, all other translations are by the editors.

4. By contrast, in §6:1 of *White Horse* (written, according to Hyde’s calculations, after *New Jerusalem* was completed), the title used in the cross-reference matches the final form of the title in the book referred to, *The New Jerusalem and Its Heavenly Teachings*.

to include a mention of Jerusalem in the title—it cites *The Teachings of the Holy Jerusalem*—but even here it seems clear that Swedenborg has not decided on the final version. This reference, too, is vague, lacking section numbers and citing “the end” of the book “where the topic is the Lord.”⁵

3. The third book, *Last Judgment*, is also referred to in the second, *Heaven and Hell*, in four passages (*Heaven and Hell* 482, 508:3, 559, 587:2), but as Hyde puts it, “only in a prospective way” (Hyde 1906, 211 [= entry 956]). That is, the references lack section numbers, and two of them (§§508:3, 587:2) actually use the future tense in speaking of the work: “[the topic] will be discussed in the little work on the Last Judgment and Babylon destroyed.”⁶

These exceptions are not exhaustively dealt with by Hyde, but his proposed order of composition seems to survive the challenges they present.⁷

It is possible that the books in question were actually *published*, not just composed, in the order Hyde proposes, because the vague title references and omitted section numbers were not updated with specific titles and section numbers before publication. Swedenborg was such a prodigious cross-referrer that it seems highly likely that he would have updated the vague references with specific titles and sections if he had been able to do so.⁸ But it is also possible that the pressure of other activities prevented

5. Though the treatment of the Lord does occur *toward* the end of *New Jerusalem*, the very last chapter actually concerns ecclesiastical and political governance.

6. It should be observed as well that these references to *Last Judgment* occur only late in *Heaven and Hell*—after the long first part. It may be that Swedenborg did not even conceive of *Last Judgment* until he had completed *Other Planets* and had written most of *Heaven and Hell*. For example, *Heaven and Hell* 312 would have been a natural place to refer to *Last Judgment* if Swedenborg had anticipated writing the later work when he was composing the passage.

7. This juncture seems as good a place as any to observe that not only are there cross-references among these works of 1758, there is also a substantial quantity of material that is repeated without notice throughout them. In the following examples, the first section number refers to a passage in *Last Judgment* and the second gives its equivalent in *New Jerusalem*: 14 note b = 257:1; 36:3 = 112; 39:1–2 = 120:1–2; 39:3 = 121:2; 39:5 = 121:1; 39:6 = 121:3; 39:7 = 122; 39:8–13 = 106:1–6; 39:14–17 = 35:1–4; 39:18 = 35:6–7; 46:3 note a = 247–248:1; 57 note b = 122. Sometimes the shared material shows intriguing differences from book to book. Sometimes passages are repeated almost word for word within books; for example, *Last Judgment* 39:7 is repeated in *Last Judgment* 57 note b.

8. To give one example of the care he took with such matters, there are over fifty *forward* cross-references in his massive work *Secrets of Heaven*. Though these forward references point about 14 sections ahead on average, one in *Secrets of Heaven* 2356:1 looks forward to §2576, a jump of 220 sections. One of these forward references, in §9494:3, was obviously added between the

him. These activities very likely included his work on his next projected publication, *Revelation Explained* (= Swedenborg 1994–1997), further discussed below.⁹

II. Further Speculations on the Composition of the Works of 1758

The works of 1758 share an unusual feature: they incorporate abundant references back to Swedenborg's previously published *Secrets of Heaven* (1749–1756). This work appeared in eight thick quarto volumes totaling 4563 pages of densely printed Latin text, and Swedenborg clearly felt that his readers had to be given a strong encouragement to consult it; the works of 1758 serve to promote the larger work by capturing the readers' attention with summarized teachings and then sending them back to *Secrets of Heaven* by means of the cross-references. This was a technique that Swedenborg had used *within Secrets of Heaven* itself: there he inserts frequent cross-references to other passages where a given subject is treated.

In the works of 1758, these cross-references to *Secrets of Heaven* (and occasionally to other works published in that year, as previously noted) appear in three forms: (a) as footnotes containing a brief indication of the topic and strings of relevant section numbers; (b) as distinct blocks of text composed of the same sort of cross-references, but interrupting the flow of the theological explanation; and (c) as blocks of references with

completion of the rough draft, where it does not appear, and the time the final copy was handed over to the printer. (We are indebted to Lisa Hyatt Cooper for information on the forward cross-references in *Secrets of Heaven*.) *Revelation Unveiled* is also replete with forward cross-references, some of which point ahead over even larger gaps. For example, *Revelation Unveiled* 9 refers to §947 of that work.

9. Whatever the order of publication of the other four books, we can surmise that *White Horse* was the last to be printed. The chain of reasoning is as follows: It is known that Swedenborg arrived in London from Sweden sometime in the spring or summer of 1758 with the specific purpose of publishing the five titles of that year (Acton 1948–1955, 523). At some point he proofread all five of the printed works and sent lists of errata to his printer, John Lewis, instructing him to print errata sheets and insert them in the appropriate volumes. In the case of *White Horse*, however, the errata list arrived in time to be included on the last page of the printed work. (Printing in those times proceeded at only a few pages per day, so Swedenborg had time to proofread *White Horse* while it was being printed and hand over the errata sheet to be printed with the rest of the material.) For discussion of these errata sheets, see Acton 1948–1955, 523–526. Some of the original printed sheets are still extant, as is the letter from Swedenborg to Lewis.

annotations so augmented and woven together that they form explanatory passages in themselves. Hereafter these three forms of cross-reference will be referred to as “indexlike” text or material.¹⁰

a. Indexlike Text and Its Construction

It is possible to speculate how the indexlike text that is featured so prominently in the works of 1758 developed over time.¹¹ It arose out of the handwritten indexes of *Secrets of Heaven* that Swedenborg began to compile while writing that work. Two of these indexes have come down to us (see Swedenborg 2004); one is in quite complete form. It is formed of entries containing a brief summary text followed by a cross-reference to *Secrets of Heaven*. Apparently each time Swedenborg wrote a section of *Secrets of Heaven*, he would either start a new entry for it, giving it a headword and a brief summary; or, if an appropriate headword and summary already existed, he would simply add the section number to that entry.¹² This type of simple index entry could be called “first-order” indexlike material. For example, take this entry from the *Secrets of Heaven* index:

Ignorance We are kept in a state of unknowing so that we will not profane holy things: 301–303. Holiness dwells within unknowingness, even in the case of the angels, but not in the case of the Lord: 1557. How the

10. The traditional term for this material in Swedenborgian scholarship is “extracts.” This term, apparently unexamined for over two centuries, may be based on an assumption made by early readers that the topic sentences before the cross-references are lifted verbatim from the referenced source. But in fact, as will be seen in the further discussion here, the expression of an idea in the indexlike material can be quite different from that in the volume referred to; it often constitutes a “fresh take on,” or rethinking of, the concept, and can form an illuminating contrast with the earlier version.

11. Swedenborg’s determination to cross-reference his other works is so powerful that occasional references are encountered within text of the works of 1758 that is not otherwise indexlike; these sporadic references are not further discussed here. And it is important to note that indexlike material appeared in Swedenborg’s works earlier than 1758. One of the most extended of these early sequences, though not by any means the first, occurs in *Secrets of Heaven* 3324. That said, the use of indexlike material is relatively restrained throughout *Secrets of Heaven*.

12. Though no inconsiderable number of the brief summaries in the first index are followed by a short string of multiple cross-references, in the main it seems that Swedenborg preferred that when an indexable topic appeared in a section in *Secrets of Heaven*, it should be represented under a headword in the index by its own brief summary. That is, he tried to capture the nuance of the presentation of an idea at each of the several points in the text where it appeared; he did not initially attempt to reduce the nuances and combine specific ideas into general statements. It can be conjectured from this that Swedenborg relied on his indexing as a way of focusing the flood of information he was acquiring in his spiritual experiences.

goodness of infancy, the goodness of ignorance, and the goodness of intelligence differ: 2280. Before spiritual people undergo regeneration, they are returned to a state of unknowing, which is a state of being bereft of the truth: 2682. [In the Word, the expressions] “to be ignorant of” and “not to know” mean “to be in an obscure state”: 3717.¹³

Clearly, Swedenborg used this index while he was writing *Secrets of Heaven* to add the many cross-references to topics covered there, and this was likely the purpose for which the index was initially undertaken.

However, it would seem that the index material soon began to take on a life of its own. After compiling this index, or even while in the process of doing so, Swedenborg went back over these capsule versions of *individual* sections and strung similar entries together into *chains* of references, usually with reordered and greatly rewritten summaries. This type of combined entry may be called “second-order” indexlike material. For example, take Swedenborg’s improved version of the entry previously quoted:

Ignorance How the goodness of innocence, the goodness of ignorance, and the goodness of intelligence differ: 2280. About the innocence of ignorance and the innocence of wisdom: 9301. Angels know nothing in and of themselves; everything they know, they know from the Lord, and their wisdom arises out of their ignorance: 1557, 4295, 10227. Several points on the subject of being in a state of unknowing: 301–303, 2682.

Note that in this second-order material, the summaries are more full and inclusive, and are often followed by more than just one section number. And although individual strings such as “1557, 4295, 10227” are in numerical sequence, at the level of the entries topical sequence has trumped numerical sequence: an entry citing §2280 here is followed by one citing §9301, then one citing §1557, then one citing §301. Such deviation from numerical sequence at the entry level would not have occurred if this had been first-order index material.

The very fact that the first-order treatment of a topic is immediately followed by a rewritten, second-order treatment in some cases, as in this example,¹⁴ demonstrates that the second-order material arose through a distinct *rewriting* process.

13. For the original Latin text of this and the next quotation, see Swedenborg 2004, 185.

14. This example is pointed out by Elliott in his edition of the index (Swedenborg 2004, xi).

But Swedenborg did not stop there. When he composed new indexlike passages outside of the indexes themselves, he went so far as to combine index statements and their chains of references into paragraphs and even into entire pages on related topics, presented in topical order. In some cases he even grouped them and supplied a common multiword heading. These collections of references can be called “third-order” indexlike material. The opening lines of one example, as found in *White Horse* 6, read as follows:

The necessity and excellence of the Word. From earthly light, we know nothing about the Lord, heaven and hell, our life after death, or the divine truths that are essential for our spiritual and eternal life: 8944, 10318, 10319, 10320. Evidence for this is the fact that many people, including scholars, do not believe in these things even though they were born where the Word is present and have been taught from it about these matters: 10319. That is why it became necessary for there to be some revelation from heaven, since we are born for heaven: 1775. For this reason there has been a revelation in every era: 2895. Information about the various kinds of revelation in this world over time: 10355, 10632. The earliest people, the ones who lived before the Flood, whose era was called the Golden Age, had direct revelation and therefore had divine truth written on their hearts: 2896. The ancient churches that existed after the Flood had a Word containing both historical and prophetic material: 2686, 2897.

Because this third-order indexlike text is now being utilized to perform an explanatory function, it is no longer structured as a string of simple index entries. To take the last example, it can be seen that the explanation has attained a coherent chain of thought through the introduction of transitional phrases such as “Evidence for this is . . .” and “That is why . . .” The development of the ideas in these third-order materials proceeds so far, in fact, that sometimes the doctrinal points made in them go well beyond those made in the *Secrets of Heaven* passages referenced in their support—a circumstance that may cause perplexity for readers who look up the cross-references expecting to find *more* explanation rather than less.

In the works of 1758, more than in any of the other published works by Swedenborg, the third-order indexlike material is heavily utilized. The increasing proportion of this material follows Hyde’s order of

composition: In *Other Planets* this indexlike material is about 6 percent of the whole work; in *Heaven and Hell* it is about 19 percent; in *Last Judgment*, 22 percent; in *New Jerusalem*, 69 percent; and in *White Horse*, 80 percent.¹⁵

Some evidence of the increased importance that the indexlike material had in Swedenborg's composition over time can perhaps be seen in one of the references to it previously mentioned: in *Heaven and Hell* 305 this material as it is planned to appear in *New Jerusalem* is termed "the APPENDIX to the heavenly teachings." Swedenborg generally uses small capitals to indicate the title of a self-standing work, so it seems that he may have originally thought that all the indexlike matter would be consigned to an at least semi-independent appendix after the rest of the theological discussion in *New Jerusalem* (and the other works of 1758).¹⁶ But when he actually came to write *Last Judgment* and *New Jerusalem*, he decided to intersperse the indexlike matter through the rest of the content.¹⁷

15. These estimates are generous in their interpretation of text as indexlike, and include references to *Heaven and Hell* as well.

16. Compare *Spiritual Experiences* (= Swedenborg 1998–2013) §5600, where Swedenborg refers to "the heavenly teachings" concerning the Lord and "the appendix to the heavenly teachings" concerning the Lord as two separate passages, even leaving two blanks in the text for the differing section numbers to be filled in at a later time. This passage can be dated between January 6 and March 20, 1757 (by reference to the dated bracketing sections *Spiritual Experiences* 5336 and 5699).

17. In *New Jerusalem*, at least, Swedenborg seems to have thought of the non-indexlike material as the "teachings" (*doctrina*) and the indexlike material as the "appendix to the teachings." For a variation on the latter usage, see Swedenborg's note e to *Heaven and Hell* 73: "On the spiritual or inner meaning of the Word, see the explanation of the white horse in the Book of Revelation, and the appendix to the heavenly teachings." Similar language can be found also in *Heaven and Hell* 305. For examples of the former, see instances of the expression "the teachings" in cross-references throughout *New Jerusalem*; they point back to non-indexlike passages. Such instances include the indexlike sections *New Jerusalem* 50 and 53, which point to the non-indexlike section *New Jerusalem* 45 as part of the "teachings." Likewise §82 points to §70; §83 to §§70 and 79; §172 to §169. *New Jerusalem* 247, which is indexlike material, refers to the main chapter to which it is appended (§§241–245) as "the teachings." The only exceptions to this rule—partial exceptions at best—are *New Jerusalem* 186:13 and 276:2, which point variously to *New Jerusalem* 141–149 as "teachings." The initial part of that passage (§§141–147) is non-indexlike, as we would expect; §148 (a long series of cross-references) and §149 (a long extract from *Heaven and Hell*) are not. But perhaps Swedenborg did not think it worthwhile in this case to make a fussy distinction about mixed material.

Although the indexlike material has often been seen as tedious and repetitious (and the second of these charges has definite legitimacy) and has therefore been cut from some popular editions, it not only represents a huge amount of largely unrecognized work on Swedenborg's part,¹⁸ but it offers a unique expression of his theology. If one can set aside one's natural prejudice against the material on the grounds of its indexlike appearance, one will discover in it succinct statements of Swedenborg's thought that are more gemlike than indexlike, or at least, more gemlike than we generally expect indexlike material to be.

Having made much of the expansion of the indexlike material from its first-order form through second- and third-order forms, we now have to clarify one critical point. As this material appears in the works of 1758, it remains in a more clipped style than the main text, even after Swedenborg's edits. In these indexlike entries, Latin's lack of definite and indefinite articles causes ambiguity enough in itself; but in addition entire concepts that are needed to make sense of a given expression have often been omitted.

For example, in *New Jerusalem* 24:5, we read the following: "At the center are the truths that accompany our primary love, while other concepts are distanced from that center to the extent that they fail to harmonize with [the central truths]." Here Swedenborg is presenting a kind of schematic of the soul, in which the truths at the center of the self are surrounded by concepts that are less and less true the farther they are from the center. The Latin then continues: *Vicissim apud malos*. This literally means "The other way around with evil [people]." The translator's problem is that the sentence to which this elliptical statement refers is complex; it is not immediately clear how we are meant to invert the situation depicted in it to arrive at "the other way around." Are we to think that in such individuals, the truths that accompany one's primary love are on the *outside*? Or that the truths less compatible with one's primary love are closer to the center than they are in good people? Or perhaps even at the center itself?

18. Consider that between the time in 1756 when Swedenborg finished seeing the last volume of *Secrets of Heaven* through the press and the end of 1758, he not only assembled his index of *Secrets of Heaven* into second- and third-order indexlike material, but wove that material thematically into the compositions, some rewritten and some original, that would become the five works published in 1758. All this while he was undergoing his customary visionary experiences—which were particularly remarkable during the year 1757—and describing them at length in his journal *Spiritual Experiences* (= Swedenborg 1998–2013).

But it turns out that none of these possibilities represent Swedenborg's meaning. By reading the *Secrets of Heaven* sections he refers to, §§4551 and 4552, we learn that what is at the center of these people, as well as at the periphery, is *the opposite of truths*. So the current translation renders this phrase not as "The opposite is true in the case of evil people" but as "For evil people, though, falsity is at the center." As a way of rendering the Latin in this indexlike passage, this is more "unpacking" than our normal translation and editorial policy would allow. But any such changes are based on the clearer language in the relevant passages in *Secrets of Heaven*; and considering the difficulty that these cryptic indexlike passages would cause for the reader, a little expansion—again, drawn from Swedenborg's own words—seems needed, justified, and beneficial in these contexts.

Another example (out of the many such that could be cited) occurs in the very next subsection, §24:6. There we encounter a sentence fragment that, if expressed in painfully literal English, might read: "That truths conjoined from goodness present image of human/humankind." The easiest way to read the final phrase here, "image of human/humankind," would be to take it to mean that such truths present *an image of the human form* or *an image of a [generic] human being*. However, a glance at *Secrets of Heaven* 8370, the passage to which our attention is being directed, leads our minds in a different direction. Unlike most occurrences of the extremely common term "human being" in Swedenborg's theology, which are as generic as can be, this one actually refers to a *specific* human being, the person in whom goodness has arranged the truths under discussion. The *Secrets of Heaven* passage reads (as translated by Lisa Hyatt Cooper, with added italics):

. . . a loving goodness does all the work of reorganizing truth. Truth applies itself in subordination to goodness and at its direction, and combines with goodness to form a single body (so to speak) in the image of *the person in whom they both exist*. I say "in the image of *the person in whom they exist*" because a person's spirit is the actual person (because it is the person's inner self), and its image matches perfectly the pattern in which truth is arranged by goodness *in that person*.

Swedenborg, then, is not here referring to truths assuming a generic human shape but instead to truths becoming a reflection of the specific individual who possesses them. So "of the human being" in this indexlike entry means "of [the] person [who has them]."

Therefore rather than translating this something like “When our truths are brought together by goodness, they form a human image,” this translation adds a little of what is implied in the cross-referenced passage, so that the English version reads, “When our truths are brought together by goodness, they present an image of us.”

The editors felt that in such contexts, a hyperscrupulous use of brackets would merely clutter the text, and opted instead to present without brackets this material based on *Secrets of Heaven*.

b. The Title of *New Jerusalem*

Another conjecture that arises out of close study of the mechanics of the composition of these texts is that Swedenborg seems to have originally thought of *The New Jerusalem and Its Heavenly Teachings* under the working title *Heavenly Teachings*. Some curious evidence for this can be seen in the fact that the prologue is the second chapter in the work, not the first, as one would expect; and it is titled *Prologus ad Doctrinam*, “Prologue to the Teachings,” not “Prologue to the New Jerusalem and Its Heavenly Teachings.” The first chapter may in fact have been added in manuscript as an afterthought; it is titled “The New Heaven and the New Earth, and What Is Meant by ‘the New Jerusalem,’” and does have the air of something Swedenborg belatedly realized he wanted to explain *before* plunging into the explanation of doctrine.¹⁹ That is, he wished in general to identify the teachings as those of the New Jerusalem; but at the last minute he realized that the reader might not know the significance of the New Jerusalem as a symbol.

This is, however, speculation only; and it remains possible that Swedenborg planned all along to open with an explanation of the meaning of the New Jerusalem and proceed from there to a prologue to the “teachings.” But another point in favor of this conjecture ought to be added here: A similar late decision to change the title of one of his works can be detected in the addition of the words “True

19. Even the title page advertises the fact that something has been added at the front: The full title of the published work is *De Nova Hierosolyma et Ejus Doctrina Coelesti: Ex Auditibus e Coelo: Quibus Praemittitur Aliquid de Novo Coelo et Nova Terra* (The New Jerusalem and Its Heavenly Teachings: Drawn from Things Heard from Heaven: Preceded by a Discussion of the New Heaven and the New Earth).

Christianity” to the title of that book.²⁰ Swedenborg’s conception of his books seems to have evolved continuously until they actually came off the presses.

III. Insights from a Reading in Composition Order

The advantage to a determination of the composition order of the works of 1758 is that they can actually be read in their original sequence. The perspective gained by doing so is significant in many respects. For example, the previously mentioned increase in the use of indexlike material over time becomes obvious.

Another progression one sees when reading in composition order is the movement toward more doctrinal content and away from experiential content (that is, from content derived from Swedenborg’s spiritual experiences). The first three works of 1758 in composition order (*Other Planets, Heaven and Hell, Last Judgment*) are primarily experiential, with a secondary focus on doctrinal material. *New Jerusalem* and *White Horse*, however, are primarily doctrinal. One can even see the move from experiential to doctrinal to some extent in the titles of these works: the full titles of the first three in composition order assert that the contents are “from things heard and seen.” *New Jerusalem*, however, is said in the full title to be simply from things “heard,” a qualification that evokes an image of the scholar in his study listening to what he is being told rather than the scholar ranging through the other world and seeing it in spirit. And finally, the title of *White Horse* makes no mention of such sensory input at all.

Another clear progression is that the first three works of 1758 are aimed more at establishing a contrast with received ideas. *Other Planets, Heaven and Hell*, and *Last Judgment* refer to other extant theories of other worlds, life after death, the Last Judgment, angels, and so forth. In *Last Judgment*, several passages contrast a doctrine Swedenborg is expounding with commonly accepted (that is, defective) beliefs (see, for example, §§1,

20. For details on this late change, see Rose 2006, 21–27. In *True Christianity*, the words “True Christianity” (*Vera Christiana Religio*) are not featured outside the front matter; they do not even appear in the running heads of the book. In *New Jerusalem*, the words “New Jerusalem” do appear in the running heads, but in the text itself they do not appear outside the first chapter. Even the bare word “Jerusalem” appears only once outside the first chapter (in §297).

6, 14, 28, 45). *New Jerusalem* does occasionally stoop to mention other contemporary doctrines (for example, in §§83:2, 85, 123), but it has a very different viewpoint: as we read it, we find ourselves not down in the arena doing battle with other Christian denominations, but on the mountain listening to a prophetic voice.

Apparent inconsistencies, as well, take on a new meaning when seen in light of composition. In *Other Planets* 169, Roman Catholic monks are depicted in self-serving missionary activities in the spiritual world; in *Last Judgment* 60–62, 64, it is indicated that these activities have come to a permanent halt because of the events of the Last Judgment. If the books are read in the traditional order, the contrast makes no sense.

Why, then, did Swedenborg list *Other Planets* last when setting forth the presentation order? One conjecture stems from the expectation that Swedenborg believed that the contents of the works of 1758 were such that they were best encountered and absorbed in a particular sequence. *Heaven and Hell* and *New Jerusalem* are topical workhorses in the corpus, offering overviews of broad swaths of his theology. *Last Judgment* concerns the pivotal event on which the new age is to swing open. *White Horse* urgently lays out the principle of inner meaning in the Word. But *Other Planets* seems to have been aimed at those who had already digested the other volumes. In *Other Planets* 124 he issues this caution: “What I have said and am about to say about angels and spirits is primarily for those few who believe.”²¹ He draws a similar dichotomy in *Other Planets* 127:4, where he refers to certain good people whose thinking is not based purely on physical phenomena and says, “The following material about extrasolar planets is for [good] people like this, then, and not for others unless they are by nature willing to learn”; in other words, it is not for those who have closed their minds. Implicit in this definition of his audience is his recognition that those readers will be few indeed who can see the inner validity beneath the distracting particularity of the physical facts in his accounts. Unfortunately, he suggests, most people are not “willing to learn” that they must penetrate the particularity and read the spiritual heart of these physical facts.

21. That said, in the same passage he immediately goes on to admit that the very allure of the extraterrestrial information he offers may tempt readers: “Nevertheless, in order that others too may be persuaded to accept at least a few of these ideas, I have been allowed to include the sort of details that appeal to and intrigue the curious.” The full message seems to be: *Procul este profani*: “Let unbelievers depart”—unless they are drawn to read these ideas through curiosity.

Though *Other Planets* was allotted last place in the presentation order, the importance of that fact should not be overstated. Swedenborg judged the material contained in *Other Planets* to be sufficiently cogent and enduring to merit being published twice. Certainly he must have thought that its overall message—that Jesus Christ is God and Lord of the entire universe, not just Planet Earth—very readily bore repeating. He apparently sent copies of all the works of 1758, including *Other Planets*, to “all the bishops” of England, and “many of the nobles” (*Revelation Unveiled* 716:1); and the same gifts are said to have been given to African spirits in the spiritual world.²² At a much later time, when he is describing to angels the wonders that have been revealed through his writings, he includes those he has shown to the world in *Other Planets*, namely, information “about *the inhabitants of other planets* and about *the worlds in the universe*” (*True Christianity* 846:7).

So it would seem that although *Other Planets* took last place in the presentation list, its significance remained untarnished in Swedenborg's eyes.

This reduction of *Other Planets* to a last-place status is reminiscent of the fate of a book that was essentially the last book in the publishing plan under which he was operating in 1758: the exposition of the Book of Revelation promised in *Last Judgment* 42. In that passage Swedenborg boldly foretells that *Revelation Explained* will appear within two years,²³ and he did in fact continue for some time in his intention to bring it out promptly. We know this because we still have his own fair copy of the manuscript of *Revelation Explained*, part of which includes markings for the printer. Though he ceased working on the volume shortly before it would have been complete, he did fill in the anticipated publication date of 1759 on the title page. *Revelation Explained*, then, is not only the *last* book in the 1758s publication series, it is the *lost* book in that series.

22. *Spiritual Experiences* (= Swedenborg 1998–2013) §5946:5. It is striking that in both of these cases, Swedenborg saw the works of 1758 as a series of works that should be encountered simultaneously. He seems to have considered the output of that year as a unified, if varied, presentation of his alternate view of Christianity.

23. Swedenborg's assertion that he will finish *Revelation Explained* in two years is paralleled by a spiritual experience he relates in a later volume, *Marriage Love* 522: “Then I heard a voice from heaven saying, ‘Go to your room and close the door. Get to work on the book you started on the Book of Revelation, and get to the end of it within two years’” (translation by George F. Dole).

The absence of *Revelation Explained* from Swedenborg's published corpus makes *Last Judgment* disappointing in some respects, because Swedenborg planned in that future volume to discuss fully the connections between the Book of Revelation and the events of the Last Judgment. These connections, he says, are "so extensive that they cannot be set forth" in such a small book as *Last Judgment* (§42; compare §§44, 47, 50:2, 60, 61:9, 72). In the end he failed to publish a full narrative history of the Last Judgment—or deliberately determined not to do so.²⁴

Such are a few of the lessons of viewing the works of 1758 in composition order. The perspective explains certain anomalies and once again reinforces the image of Swedenborg not just as a theological writer tirelessly re-engineering his message, but as a self-indexer and self-editor of dogged pertinacity.

24. We are grateful to Lee S. Woofenden for calling to our attention the observation, first made by some now unknown reader, that *White Horse* concerns the verses in the Book of Revelation (19:11–14, 16) that immediately follow the very last verse covered in Swedenborg's subsequent but unfinished work *Revelation Explained*. In other words, when writing the later, voluminous work, *Revelation Explained*, Swedenborg came to an unexplained halt when he reached the passage he had already dealt with in his earlier, brief work, *White Horse*. This cannot be because he was afraid of repeating himself.

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Glimpses of a Larger Vision

Swedenborg's Shorter Works of 1758

RICHARD SMOLEY

Outline

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THE great Swedish visionary Emanuel Swedenborg (1688–1772) is one of the pivotal figures of the modern era. Born the son of a Lutheran clergyman, Jesper Swedberg (1653–1735), he had some profound spiritual experiences early in his life but was drawn to the exact sciences as he entered adulthood. In 1723 he was appointed to Sweden’s Board of Mines, on which he would serve until 1747.

Swedenborg’s scientific studies led him further and further into philosophical questions, including an issue that current thought has not yet resolved—the relationship between the brain and the mind. He wrote several treatises on the brain.¹ These works anticipate later neurology in some respects; for example, Swedenborg was among the first to suggest that certain brain functions are highly localized, observing among other things that the higher activities of human reason take place in the gray matter of the cerebrum.²

Hence Swedenborg, beginning as an investigator of the material world, was drawn into the mental realms of consciousness and cognition. He was to go still deeper—into the spiritual realm. In the years from 1736 to 1745, he had a series of mystical experiences that he would later describe as the opening of his spiritual sight, culminating in a vision of “the Lord God, the Creator, and the Redeemer,” who said he had chosen Swedenborg “to explain . . . the spiritual sense of the Scripture” (Tafel 1875, 1:36).

In addition to Christian theology in general, these two themes—visionary experiences and the inner meaning of Scripture—dominated Swedenborg’s voluminous writings for the last twenty-seven years of his life. In 1749, he published the first volume of his magnum opus, *Secrets of Heaven*,³ a compendious commentary on the inner meaning of Genesis and Exodus. Successive volumes continued to appear until 1756; the total amounted to eight volumes in the original Latin printing and are to fill

1. See *First Draft of Three Transactions on the Brain* (= Swedenborg 1976b, vol. 1); *Additions to First Draft on the Brain* (= Swedenborg 1976b, 2:7–122); *Draft on the Fiber* (= Swedenborg 1976a); as well as the translated and rearranged material on the brain in Swedenborg 1882–1887. These treatises were not published during Swedenborg’s lifetime. Some material on the brain was, however, included in volume 2, part 3, of a title he published in 1741, *Dynamics of the Soul’s Domain* (= Swedenborg [1740–1741] 1955, vol. 2).

2. On neurological discoveries anticipated by Swedenborg, see Gross 1997, 142–147. For a brief survey of Swedenborg’s early career, see Smoley 2005, 8–18.

3. For the full Latin titles of the works by Swedenborg mentioned in this introduction, with their English equivalents, see the list on pages 110–116.

fifteen in the present edition. The books were published in London, their cost heavily underwritten by Swedenborg himself, possibly with money given him by an unknown benefactor.⁴

Two years later, in 1758, Swedenborg published five one-volume works. One of them, commonly known by the title *Heaven and Hell*, remains the most popular and accessible of his books. The four other works, those presented in this volume, are each considerably shorter than *Heaven and Hell*, and even taken together do not match it in length.⁵ These four are here titled *New Jerusalem*, *Last Judgment*, *White Horse*, and *Other Planets*. The abundance of references in these four shorter works to *Secrets of Heaven* and *Heaven and Hell* suggests that one of Swedenborg's purposes in writing the later volumes was to draw readers into an encounter with the two longer works, which he saw as his core texts up to that time.

I. A Brief Preliminary Tour

There is a certain “cosmological” background shared to a greater or lesser extent by all Swedenborg's works, and newcomers to Swedenborg may need some sort of introduction to it. Briefly, then: As Swedenborg describes the universe, it includes both a material and a spiritual world. Though the spiritual world possesses no fixed space or time as we know them, it occurs “within” the material world, not somewhere above or beyond it; it is all around us and “happening” simultaneously with our lives. As Swedenborg puts it, “We are created in such a way that we are in the spiritual world and the earthly world at one and the same time” (*New Jerusalem* 36).⁶ The spiritual world consists of an order of substance distinct from physical matter. It includes heaven, hell, and a middle region referred to as the world of spirits (not to be confused with the spiritual world as a whole). Heaven itself is further subdivided (for details, see *New Jerusalem* 4 or *Heaven and Hell* 29–40). The world of spirits is “where we first arrive after

4. For a discussion of this theory of a financial benefactor who aided Swedenborg for much of his later career, see Bergquist 2005, 353–366.

5. *Heaven and Hell* is 132,276 Latin words long; the shorter works total 126,624 Latin words.

6. As is common in Swedenborgian studies, text citations refer not to page numbers but to Swedenborg's section numbers, which are uniform in most editions. In this introduction, italics and capitals have been removed from quotations where they would serve no function within the present context.

death, being in due time either raised into heaven or cast into hell from it depending on our life in this world” (*Heaven and Hell* 421).⁷

It is within the spiritual world that Swedenborg had the experiences he relates in his theological works, including the journeys he claims to have taken to far-off worlds in *Other Planets*. The topography of the spiritual world, and the way it relates to the topography of ours, is not always clear. Thus the extent to which Swedenborg’s experiences were intended by him to be understood literally or symbolically can be enjoyably debated—especially when he describes (as he does in *Other Planets*) conversations in the spiritual world with spirits from planets that are, in the material world, now considered uninhabitable.

The spiritual world and the material world are not only in close proximity, they actually interact, or at least the former operates on the latter in remarkable ways. One of these ways is termed “correspondence” by Swedenborg, and he defines the concept this way:

The whole natural world is responsive to the spiritual world—the natural world not just in general, but in detail. So whatever arises in the natural world out of the spiritual one is called “something that corresponds.” It needs to be realized that the natural world arises from and is sustained in being by the spiritual world, exactly the way an effect relates to its efficient cause.⁸

This is somewhat the way we might say that a symphony corresponds to the feelings and thoughts of the composer who is writing it. To cite a few of Swedenborg’s own more particular examples, birds correspond to our cognitive activities, a garden on earth corresponds to heaven, and trees correspond to perceptions and firsthand knowledge of what is good and true (*Heaven and Hell* 110–111).

Another manner in which the spiritual world affects us is that the thoughts of the spirits who are walking and living in the spiritual world right next to us impinge on our thoughts, just as ours impinge on theirs.

7. The translations from *Heaven and Hell*, *Divine Providence*, *Revelation Unveiled*, and *Marriage Love* in this introduction are by George F. Dole; translations from *Secrets of Heaven* are by Lisa Hyatt Cooper; translations from *True Christianity* are by Jonathan S. Rose.

8. *Heaven and Hell* 89. For more detail on correspondence, see *Heaven and Hell* 103–115. Correspondence has a complex relationship with two other Swedenborgian concepts, “representation” and “signification,” but they can generally be understood in context.

Whether we think good or evil things, we attract spirits to us who think the same, and they can subtly influence us for good or ill, respectively.⁹

So much for the general guided tour.

II. New Jerusalem: A System of Dualities (with a Coda)

New Jerusalem (or, more fully, *The New Jerusalem and Its Heavenly Teachings, Drawn from Things Heard from Heaven: Preceded by a Discussion of the New Heaven and the New Earth*) is a short introduction to Swedenborg's major ideas, and there are few of these that are not treated to some degree in it. It begins with Swedenborg's proclamation of the coming of a "new heaven and a new earth," the "new earth" being "a new church on earth" (*New Jerusalem* 5). This new church, Swedenborg says, is symbolized by the New Jerusalem that is seen descending to earth in Revelation 21–22. It is to replace the "old church"—that is, the previous form of Christianity, which is coming to an end because it is without charity and consequently the individuals in it lack true caring for other people. Swedenborg emphasizes that this "old church" is made up of only the Protestant churches: it specifically excludes Roman Catholicism, because, he asserts, "the Christian church is not found there" (*New Jerusalem* 8). The grounds he gives for this exclusion are not only that the Catholic Church does not give central place to the Word,¹⁰ but that it actively withholds the Word from the laity. Moreover, papal decrees are given a status that is equal to or even higher than Scripture (*New Jerusalem* 8). Swedenborg thus shows his own strongly Protestant roots.

It is to expound the teachings of this new church that he writes his book,¹¹ and he now proceeds to set these teachings forth in twenty-three

9. For more on this topic, see *Secrets of Heaven* 6191–6214.

10. The basic referent of the term "the Word" in Swedenborg's usage is the Christian Bible. This term was common in Protestant Christian circles in his day and earlier. However, when he comes to defining the term himself, it becomes clear that he does not include all of those books that have traditionally been accepted in the Protestant biblical canon. For a fuller discussion, see pages 528–529 note 7.

11. For his statement to this effect, see *New Jerusalem* 7. He articulates his agenda even more explicitly in the previous version of this statement in *Secrets of Heaven* 6633, where he says that he writes in order to "restore [these teachings] to the church."

chapters. Although the book lacks any explicit overall structure, the chapters can be grouped under eight heads as follows:

Our Spiritual Structure

1. Goodness and Truth
2. Will and Understanding
3. The Inner Self and the Outer Self

The Various Loves We Have

4. Love in General
5. Love for Ourselves and Love for the World
6. Love for Our Neighbor, or Caring

Aspects of Our Spiritual Life

7. Faith
8. Piety
9. Conscience
10. Freedom
11. Taking Credit

Spiritual Growth

12. Repentance and the Forgiveness of Sins
13. Regeneration
14. Crises of the Spirit

Two Christian Observances

15. Baptism
16. The Holy Supper

Our Life after Death

17. Resurrection
18. Heaven and Hell

Further Particularly Christian Topics

19. The Church
20. Sacred Scripture, or the Word
21. Providence
22. The Lord

Coda

23. Ecclesiastical and Civil Government¹²

As can be seen from this outline, in *New Jerusalem* Swedenborg intended a brief but remarkably full coverage of the major topics of his

12. The structure of *New Jerusalem* suggested in this introduction is adapted from the headings in the translation of Lee S. Woofenden (Swedenborg [1758] 1993).

theology. Complete treatment of such a wide-ranging text is outside the scope of an introduction of this type, but the structure of Swedenborg's thought is such that a great deal can be shown by examining one particular aspect in detail—the relationship between goodness and truth. In any case, *New Jerusalem* speaks for itself with lucidity and directness.

a. Goodness and Truth

Dualities form one of the most striking features of Swedenborg's theology. The following table indicates just a few of these:

divine love & divine wisdom
goodness ¹³ & truth
will & understanding ¹⁴
love & faith
the warmth of the spiritual sun & the light of that sun that represents God

Swedenborg tends to discuss any given duality in relation to other dualities. The following are just two examples of this kind of treatment (with added emphasis for elements of the dualities):

The primary quality of the church is *goodness*; *truth* comes second. To put it another way, the primary quality of the church is *neighborly love*,

13. "Goodness" is typically called "the good" or "the Good" or even simply "Good" in philosophical parlance. In keeping with the current edition's attempt to avoid jargon, the term "goodness" is sometimes used in this introduction where the term "the good" might not be clear to readers without background in philosophy.

14. This particular polarity (will and understanding) is sometimes rendered "volition and discernment" in this edition, and sometimes "understanding" is rendered "intellect." By whatever name, the duality seems to owe something to the thought of Augustine (354–430), who says that the fundamental characteristics of the human mind are will, intellect, and memory. Augustine's schema is indebted to an analogy with the Christian concept of the Trinity, as Augustine himself emphasizes in his treatise *On the Trinity*; see, for example, book 4, chapter 30 (= Augustine, 1991, 175). Swedenborg does not generally feel the same need to find a ternary in the human character and usually speaks only of a relationship between will and understanding. He does, however, sometimes add action as a third to will and intellect; see *Revelation Unveiled* 875:7; *Marriage Love* 400:2; *True Christianity* 387:4, 395:3; and compare *Divine Love and Wisdom* 214. That trio is linked to the trio of love, wisdom, and usefulness in *Divine Love and Wisdom* 239 and again in *Marriage Love* 400:2.

and *faith* comes second. This is because the *truth* embodied in teachings concerning *faith* exists for the sake of *goodness* in a person's life. The purpose for which a thing exists is primary. (*Secrets of Heaven* 7755)

There are two things that make up the earthly plane. . . . One has to do with *life* [or how one lives]; the other, with *doctrine* [or what one believes]. The one that has to do with *life* is a matter of *will*; the one that has to do with *doctrine* is a matter of *intellect*. The former is called *goodness*; the latter, *truth*. (*Secrets of Heaven* 3305:1)

In these passages one can see the manner in which the relation between the elements of the duality *goodness/truth* is transferred to other dualities, that of *neighborly love/faith* and that of *will/intellect*. This transfer of a relationship between dualities is quite common in Swedenborg's works; it is his accustomed method of defining and utilizing philosophical and theological terms. At the risk of resorting to rather abstract philosophical jargon ourselves, we could say that each duality is actually *correlative*—that is, is made up of mutually interdependent elements—and all dualities are correlative in similar ways. As one element of a duality relates to another, so does the corresponding element of another duality relate to its correlative. At one point in his work *Marriage Love* he stops to explain this:

The reason that goodness and truth are basic to creation is that these two are in the Lord God, the Creator. To be precise, they are he himself; he is in fact the divine goodness itself and the divine truth itself. This is more clearly sensed by our minds and therefore more clearly represented in the concepts of our thinking if we say "love" instead of "goodness" and "wisdom" instead of "truth." We therefore say that in the Lord God, the Creator, there are divine love and divine wisdom and that these are he himself, that is, he is love itself and wisdom itself. These two are the same as good and truth because goodness is proper to love, and truth is proper to wisdom. Love, that is, consists of elements that are good, and wisdom of elements that are true.

Since the two pairs are one and the same, in the pages that follow I will refer to one or the other at different times, meaning the same thing by both. I preface this so that when it happens later on no distinction is inferred. (*Marriage Love* 84)

The duality with which Swedenborg most often deals is that of goodness and truth; the others are to a greater or lesser extent subsidiary to it: "Everything in the universe that is in accord with the divine design goes back to what is good and what is true" (*New Jerusalem* 17). Goodness and

truth are united in origin because they both proceed from the Lord (*New Jerusalem* 25). Ideally, they are also ultimately to be joined together again, whether in the individual, in the church, or in heaven. For example:

The divine design calls for goodness and truth to be joined together and not separated—to be one, then, and not two. They are together as they emanate from the Lord and they are together in heaven, so they need to be joined to each other in the church. In heaven, the joining of what is good and what is true is called “the heavenly marriage” because everyone there participates in this marriage. (*New Jerusalem* 13)

This heavenly marriage of the goodness/truth duality carries over into all the subsidiary dualities as well; or as Swedenborg puts it, it “stamps every entity in all of creation, animate or inanimate, with a picture of the Lord’s kingdom” (*Secrets of Heaven* 718).

One might ask, Why are good and truth separated at all, if they are ultimately to be united? Swedenborg explains:

Real goodness is holy because it is something divine emanating from the Lord, and it enters us by a higher path or doorway. Truth, however, is not holy in origin, because it enters by a lower path or doorway and is first assimilated into the earthly self. (*Secrets of Heaven* 3207:2)

In other words, goodness and truth flow or emanate from the Lord but take different paths into us. Good enters the soul directly from God; truth has to be filtered through our material existence and enter us through that “lower doorway.” This is one reason that in terms of importance “truth comes second, and goodness, first” (*Secrets of Heaven* 2454:1). In a classic expression of his thought, Swedenborg says: “Goodness constantly flows in and is received by truth, since truth is a vessel for goodness” (*Secrets of Heaven* 4247:2).

b. Implications of the Priority of Goodness

This priority of goodness to truth is a major but unstated theme of *New Jerusalem*, and indeed of Swedenborg’s works as a whole.¹⁵ Swedenborg presents this idea in various ways; one of them is couched in the terms

15. The qualifier needs to be added that at certain stages of the process of spiritual growth and healing that Swedenborg terms “regeneration,” truth takes apparent priority over good. But these cases are exceptional. See, for example, *Secrets of Heaven* 3539:3–6, 3576, 3603, 3610, 3701, 4243:2, 4247, 4269. Ultimately, goodness not only has priority, it actually rules over truth, or as Swedenborg puts it, it “comes out in the light and openly takes charge” (*Secrets of Heaven* 3576:2).

of the classical philosophy familiar to his place and time: “Good is everywhere the *esse* [being] of a thing, and truth is the *existere* [manifestation] therefrom.”¹⁶ The insistence that a given thing’s essence, what that thing is in itself, precedes its existence, or manifestation, reflects one of the two alternatives on this question that can be seen, sometimes dimly and sometimes explicitly, throughout Western philosophy from Aristotle (384–322 B.C.E.) to Jean-Paul Sartre (1905–1980).¹⁷ Swedenborg, however, extends this prioritization to the relationship between goodness and truth.

The priority of good has far-reaching theological implications; it reverberates, so to speak, through all its analogs in Swedenborg’s other dualities. For example, truths learned by rote cannot take priority over goodness in action; mere faith in a creed cannot take priority over caring acts, or love for one’s neighbors; the intellect (which only understands the truth) cannot take priority over the will (which actually *acts* on the basis of good). And so forth. Swedenborg’s insistence on this priority puts him in sharp opposition to those Protestants who believe that faith alone saves, rather than one’s good actions. As he frames it, “the question is whether goodness or truth comes first—that is, whether the neighborly kindness that grows out of goodness comes first or the faith that builds on truth does. From the earliest days of the spiritual church, many people in it have fought over this” (*Secrets of Heaven* 3289; compare 3324).

In a passage that is worth quoting at length, Swedenborg directly addresses the common tendency to see truth as prior to good:

When we draw conclusions on the basis of earthly perception, we believe that faith so far as it consists of true theology is more important than neighborly love so far as it consists in a good life. This is because we can see how we take in truth, which is a matter of theology, but not how we take in goodness, which is a matter of life. After all, truth enters along an outward path (the path of the senses), but goodness enters along an inward path. What is more, we cannot help viewing truth—which

16. *Revelation Explained* (= Swedenborg 1994–1997a) §286; compare *New Jerusalem* 23:4. Elsewhere Swedenborg expresses the contrast between good and truth in a more interrelated fashion: “Goodness is the essence of truth; truth is the form of goodness” (*True Christianity* 753; see further explanation at *Revelation Explained* [= Swedenborg 1994–1997a] §789:5).

17. For Aristotle’s insistence on the necessity for an underlying substance in any instance of coming-to-be, see, for example, *Physics* 191a23 (= Aristotle 1984, 326–327), or *Metaphysics* 1050a4 (= Aristotle 1984, 1658): “Things that are posterior in becoming are prior in form and in substance.” Sartre enlarges on his belief that existence precedes essence in such works as *Being and Nothingness* (Sartre 1956).

teaches us what goodness is—as more important than goodness. In addition, truth is the means and the guide to our reformation. In fact the goodness in us is perfected to the degree that truth can unite with it, which means that goodness is perfected by truth. An even larger factor is this: We can dedicate ourselves to truth, thinking and speaking from truth and doing so with apparent enthusiasm, even though we do not also dedicate ourselves to goodness, trusting that truth will save us.

These considerations and many others cause those of us who judge by our sensory and earthly self to imagine that truth, which is a matter of faith, is more important than goodness, which is a matter of love for others. However, every one of those considerations is an argument based on illusions that we adopt because of the way things seem to our sensory and earthly self. Goodness, which belongs to life, really comes first. (*Secrets of Heaven* 3324:1–2)

It may be fruitful to view this priority of good through an example given by a later writer, Maurice Nicoll (1884–1953). Nicoll, a British psychiatrist, studied with both the Swiss psychologist C. G. Jung (1875–1961) and the spiritual teacher G. I. Gurdjieff (1866?–1949), but he was deeply influenced by Swedenborg as well, as can be seen in chapter 4 of his book *The New Man: An Interpretation of Some Parables and Miracles of Christ*, which is titled “The Idea of Good Being above Truth” (Nicoll 1981, 38–56).

Nicoll explores this idea in discussing Christ’s healing of a man with a withered arm, found in Luke 6:6–11. The Pharisees watch this event closely to see if they can accuse Christ for presuming to heal on the Sabbath. Christ asks them, “Is it lawful to do good or to do harm on the Sabbath, to save life or to destroy it?”¹⁸ Christ heals the man’s arm, and the Pharisees are “filled with fury” (Luke 6:11). Nicoll comments:

To the Pharisees, Truth was the Mosaic Law and the commandments, which, taken literally, forbid work on the sabbath. . . . The Pharisees put Truth above Good. What have we to understand here? What great issues lie behind this narrative? We know from history that all religious quarrels and persecutions have arisen from matters of doctrine—that is, from the side of what is the Truth—the side of knowledge and opinion, alone. If all mankind were charitable, if everyone acted from Good, no such quarrels and persecutions would

18. Luke 6:9. All Bible passages quoted in this introduction are from the New Revised Standard Version.

have arisen.¹⁹ If everyone loved his neighbor as much as himself, through the light of his love of God as the source of supreme Good, no one would kill or steal or bear false witness and so on. (Nicoll 1981, 39)

For Nicoll, the ability to prioritize the good over the true in this particular case depends on the capacity to understand what the Sabbath was created for (good in action) as opposed to blindly following an impersonal rule (understood truth). As Jesus says elsewhere, “The Sabbath was made for humankind, and not humankind for the Sabbath” (Mark 2:27).

c. Acting and Receiving

The priority of goodness over truth may have something to do with the following: Ultimately the understanding—and indeed all forms of cognition—are, at the core, *passive*, or at any rate experienced as passive. The mind receives impressions from another source, usually perceived as external; truth or understanding comes from regarding these things correctly, as they are in actuality.

By contrast, the will (or intent or volition) is at its core an *active* entity.²⁰ It does not receive but decides what it is to move toward or to perform. Likewise with respect to the analogs in the chain of Swedenborg’s dualities. For example, faith (the analog of understanding) is less active and does not, strictly speaking, produce anything true in itself; it merely *apprehends* an external truth, and as such is comparatively passive.

This priority of good cascades downward through the chains of dualities, as Swedenborg makes clear in passages such as the following:

Absolutely everything in the spiritual world and consequently in the physical world relates to two things, goodness and truth. It relates to

19. Swedenborg frequently makes similar statements. See, for example, *White Horse* 8:2: “The church would be united if individuals were recognized as members of the church on the basis of their lives and therefore of their caring.” (The British poet Samuel Taylor Coleridge [1772–1834] comments on this passage in his marginalia to *White Horse*; see Edmisten 1954, 231.) *White Horse* refers the reader to *Secrets of Heaven* 1285, 1316, 2982, 3267, 3445, 3451, 3452, but *Secrets of Heaven* 6269:2 is even closer to Nicoll’s point: “If neighborly love were in first place and faith in second, the church would wear a different face, because no one would be called Christian except those who live a life in keeping with faith’s truth, or a life of neighborly love. People would know what neighborly love is, too. They would not multiply denominations, distinguishing them by their opinions on faith and its truth. Rather they would speak of one church containing everyone who lives a good life. And in that number they would include not only people within the world of the Christian denominations but also outside it.” Compare *New Jerusalem* 9:1.

20. Compare *Secrets of Heaven* 8691: “Goodness acts and truth reacts”; and also *Secrets of Heaven* 4380: “In regeneration, which is accomplished by the coming together of goodness and truth, good is what acts and truth is what allows itself to be acted on.” See also *Secrets of Heaven* 718, 7022.

goodness as its active, inflowing element, and to truth as its passive, receptive element.²¹

When good is prior and gives rise to truth, goodness and truth form a unity, and likewise throughout the chain of correlatives:

The inner self has two elements: goodness and truth. These two elements form a single whole when truth comes from goodness. Or to put it yet another way, the inner self has two elements: love and faith. These two elements form a single whole when faith comes from love. Or to put it yet again another way, the inner self has two elements: will and intellect. These two elements form a single whole when the intellect comes from the will. (*Secrets of Heaven* 1577:2)

d. Definitions of Good and Truth

It may be objected that this discussion has gotten ahead of itself. What *are* good and truth, in Swedenborg's definition? In fact, he is not a rigid terminologist; he does not rely on a single definition of any concept to carry him through his reasoning. But if we study his texts, in general we find that good is defined both as what flows into us from God²² and as what acts to produce subsidiaries such as truth, faith, and the like. In other words, Swedenborg ultimately relies on a *transcendent premise*, God, to

21. *Secrets of Heaven* 5194:1. Here he expresses himself somewhat differently than in the previous passage quoted in which he says that good and truth flow into us separately. The point is that once they are within us, the good takes priority in being the active party in joining with truth: "The Lord flows into what is good in us, and through what is good into what is true" (*New Jerusalem* 25:4).

22. For references to *Secrets of Heaven* on inflow, see Swedenborg's annotated list in *Heaven and Hell* 603:5–8. Probably the closest analog in mystical theosophy to this doctrine of Swedenborg's is the emanationism of the Jewish Kabbalah. Though the influence of this tradition upon Swedenborg is obscure and sometimes overstated, there is some correspondence between the two; for example, in the case of the Kabbalah of Isaac Luria (1534–1572), which posits a series of "vessels" that God made to contain the light of his emanation (Scholem 1974, 128–144). Some discussion on this much vexed question can be found in Williams-Hogan 1998, 201–252; Williams-Hogan 2001, 243–360; Hanegraaff 2005, 135–154; Roling 2008, 181–228 (on Swedenborg and the role of Jewish esotericism in Sweden), with a reply in Stengel 2011, §§4.3.2.1–4.3.2.4 (on Swedenborg and the *Kabbalah Denudata*). For a recent, brief, but thorough study of this question, see Lawrence 2012, 170–211. Lawrence concludes that Swedenborg "was not a direct or serious student of kabbalah at any point in his philosophical odyssey but . . . some elements of kabbalist thought were absorbed and reshaped in his own constructions from compelling conversations in contemporary natural philosophy . . . and as a result some kabbalist-like echoes are sounded in his mature theosophy" (Lawrence 2012, 211). See also Åkerman-Hjern forthcoming.

define the concept. That is, goodness is something that comes from God. Here are a few examples out of a vast number of possible illustrations:

The Lord is goodness itself, or life, and truth itself, or light, and . . . nothing good or true exists that does not come from him. (*Secrets of Heaven* 20)

People should be aware . . . that the only wisdom comes from love and so from the Lord, and the only intelligence comes from faith and so, again, from the Lord. What is more, all good comes from love and so from the Lord, and all truth comes from faith and so from the Lord. (*Secrets of Heaven* 112)

Nothing good can possibly enter us unless it comes from goodness itself, that is, from the source of what is good, and so from the Lord. (*Secrets of Heaven* 2588:4)

Everything good and true flows in from the Lord. (*Secrets of Heaven* 3394:2)

Everything good and true comes down from the Lord and goes up to him. (*Secrets of Heaven* 3702:1)

Since God is love and life, goodness can also be said to be simply what comes from love or life, or is defined in terms of them, or in terms of living or acting in one's life:

Goodness is everything related to love and charity [caring for one's neighbor]. (*Secrets of Heaven* 2235:1)

Goodness and truth viewed in themselves have no life. It is from love or desire that they draw life. They are simply the tools of life. (*Secrets of Heaven* 1904:2)

All goodness is a matter of love. (*Secrets of Heaven* 5002:1)

Goodness is what moves us and what we love. (*Secrets of Heaven* 5077:4)

Nothing is called good in a spiritual sense but that which comes of love for the Lord and love for one's neighbor. (*Secrets of Heaven* 8979:1)

The only way to know what is good is to live a good life guided by the Word. (*Secrets of Heaven* 9780:2)

Goodness is the pleasure we feel when we act and think in harmony with the divine pattern. (*Divine Providence* 279:5)

It is the same whether you say “goodness” or “usefulness.” (*True Christianity* 419)

If these definitions of the good seem diffuse, it has to be acknowledged that anyone who attempts to analyze the concept of “the good” soon discovers that it is hard—perhaps impossible—to define it in terms that do not rely on a transcendent premise, or that are not ultimately circular. And generally, the Western philosophical tradition has not been satisfied with definitions of good that depend on a transcendent premise. For instance, Plato (around 427–347 B.C.E.) famously defined “the Idea of Good” as “what gives truth to the things known and the power to know to the knower. And though it is the cause of knowledge and truth, it is also an object of knowledge” (Plato *Republic* 508e [= Plato 1997, 1129]). But this statement relies on a transcendent premise (the notion of an Idea or Form that exists beyond space and time) and is at best very murky. In fact, Plato’s “Idea of the Good” was regarded as notoriously vague even in antiquity. An ancient anecdote relates that a lecture he once gave on the topic was so obscure that most of the audience walked out.²³

So for the most part Western philosophy has taken a very different approach. Plato’s pupil Aristotle defined the good in teleological terms: “The good . . . seems different in different actions and arts; it is different in medicine, in strategy, and in the other arts likewise. What then is the good of each? Surely that for whose sake everything else is done” (Aristotle *Nicomachean Ethics* 1097a; in McKeon 1941, 941). There are obvious shortcomings in this definition; for example, in the case of something that is done for the sake of evil, Aristotle does not mean us to judge that particular evil as good. But even though Aristotle’s explanation does not account for all the uses we have for the term *good*, it certainly comes closer to a non-theological definition than Plato’s does. It has proved influential throughout the history of Western philosophy—in the medieval Scholasticism of Thomas Aquinas (1224 or 1225–1274), for example, where the good has the twofold quality of something apprehended as both desirable and to be done or pursued (Bradley 1997, 331); though here as well, the use of the concept of desirability begs the question.

Truth, on the other hand, is defined in quite different terms by Swedenborg, as we have seen: it is the “vessel” that holds good, supplying

23. For details and bibliography on the incident, see Riginos 1976, 124–126.

good with a form or shape. Truth also can be said to derive from good. Some typical definitions are:

Truth is simply the form of goodness, and faith is simply the form of love. Truth develops out of goodness according to the quality of the goodness, and faith develops according to the quality of love or charity. (*Secrets of Heaven* 668)

Truth merely receives life, or in other words, goodness. Truth is like a covering or garment for good. (*Secrets of Heaven* 2189:3)

All truth is born of goodness; it has no other source. It is called truth because it relates to goodness and because it confirms its source, or in other words, confirms what is good. (*Secrets of Heaven* 4070)

If we examine the attempts of Western thought to define truth, we find philosophers have been somewhat more successful here than in their attempts to define good. One of the best known definitions is the medieval formula *adaequatio rei et intellectus* (“a correlation between the thing and our discernment of it”), found in Aquinas.²⁴ Again, whatever its merits in the field of philosophy, this definition comes close to the common-sense view that there is a more or less objective, external world outside of us and that truth is a correspondence between this world and the way it appears to our understanding.

Thus, as in the definition of good, Swedenborg’s reliance on a transcendent premise to define truth represents a significant step away from the Western philosophical tradition. So then, necessarily, do the other dualities in his system, insofar as they are understood as cascading forth from the goodness and truth that come from the Divine.

e. The Coda: Ecclesiastical and Civil Government

From this contemplation of the august concepts of good and truth in Swedenborg’s works, we turn to a very earthly and prosaic matter. This is a passage that stands out as unique in the contents of *New Jerusalem* (though it too concerns a duality of sorts) and may considerably puzzle readers of today: namely, the coda on ecclesiastical and civil government (§§311–325). A comparison of this chapter with its precursor in *Secrets of Heaven* 10789–10806, to which it is virtually identical, suggests that it

24. For example, in *Summa Theologiae* 1:16:1. The translation here is my own.

may have been inserted here merely because it was included in the original form of the *New Jerusalem* material as it appeared in *Secrets of Heaven*. It is even possible that Swedenborg, upon being advised of the availability of a little extra “page real estate” in his forthcoming book, tore the very sheets out of *Secrets of Heaven* where this material appeared and handed them to the typesetter to fill the space.²⁵ But the passage remains worth a look here, if only to give it context.

One key theme of the coda is power. In this respect, Swedenborg reflects both a strongly Protestant and a decidedly modern or “Enlightened” orientation. In his description of the function of priests (*sacerdotes*)²⁶ in *New Jerusalem* 315–318, for example, he states that priests must not claim “power over people’s souls,” nor, in particular, “the power to open and close heaven, since that power belongs to the Lord alone.” These are powers that Swedenborg, like most Protestants of his day, understood the Catholic clergy to claim to have on the basis of authority passed down from Christ to Peter and from Peter to the popes (see Matthew 16:19; Isaiah 22:22).

While in this respect and others, Swedenborg’s prescriptions for priests generally resemble the roles of the Protestant clergy in his time, he does not grant any clergy the right “to compel anyone” in matters of belief, “because people cannot be compelled to believe anything that contradicts what they think in their hearts to be true.” Priests are to maintain order, but “people . . . who do not cause disturbances should be left in peace” (*New Jerusalem* 318). This is the standard plea for freedom of conscience in the modern era: those who do not disrupt the social order should be left free to believe what they like.

In this he differs from the established Lutheran church in the Sweden of his day, which not only exercised the right of religious censorship (Swedenborg could not publish his works there) but prosecuted clergy who strayed beyond the bounds of Lutheran doctrine—as indeed happened in Swedenborg’s lifetime to clergy who propounded his doctrines.²⁷

25. On the fact that the printer sometimes set type from “tear sheets” of Swedenborg’s previously printed books, see Cole 1991, 638. Swedenborg is also known to have added material specifically to fill out pages that would otherwise have been empty; see *Divine Providence* 340:6.

26. American popular usage today often restricts the term *priests* to clergy of the Roman Catholic or Eastern Orthodox faiths, but Swedenborg intended no such limitation. The Anglican communion also tends to refer to its clergy as priests.

27. For background on the heresy trial of these clergy, see Sigstedt 1981, 387–409; Bergquist 2005, 403–411.

In the discussion of civil government, the twenty-first-century reader may be surprised to see that Swedenborg takes a monarchical system of government for granted. But this attitude is not surprising in the context of his day, when monarchy was practically the sole form of government, not only in Europe but in the known world.²⁸

Furthermore, it is clear that while he had no particular difficulty with the idea of monarchy per se, he does oppose absolutism, in which the monarch is regarded as being invested with sole and unlimited power, usually by divine right (see *New Jerusalem* 324). Louis XIV of France (1638–1715) is perhaps the most famous example in Swedenborg's era, but absolute monarchy prevailed in Sweden until the death of Charles XII in 1718, which ushered in a period called "the Age of Freedom" or "the Age of Liberty" (1718–1771), at which time "the king was only one among several agencies of government. Neither inheritance nor divine right supported the monarchy any longer. Autocracy died with hardly a whimper, but kingship survived, deeply rooted in tradition as it was" (Scott 1988, 239).

Furthermore, in 1756, about the time Swedenborg was publishing the original version of this coda in *Secrets of Heaven*, Sweden's Queen Lovisa Ulrika (1720–1782) attempted a coup against the Riksdag, Sweden's parliament; it was foiled, but not without bloodshed. With this flagrant example of a continued passion for absolutism among European royalty, Swedenborg may have felt that it would do no harm to repeat his strictures on absolute monarchy by republishing them in *New Jerusalem* in 1758.

While it would be incautious to see definite links between Swedenborg's comments here and the parliamentary developments of his time, it can be noted that he does stress that "monarchs who regard the laws as higher than themselves are wise" (*New Jerusalem* 322). Thus he puts himself on record as being on the side of a limited, more or less constitutional monarchy.

There are further qualifications to this position, however. Sometimes Swedenborg seems less opposed to absolute monarchy. Only two conspicuous instances can be mentioned here. Though government in heaven, as depicted elsewhere in his works, is said to vary from place to place (*Heaven and Hell* 213, 217), apparently it does sometimes consist of a hierarchical system with a strong leader at the top (*Marriage Love* 14–16 = *True*

28. Notable contemporary exceptions to this general rule were the Venetian Republic (which endured until 1797) and Switzerland, both of which were essentially oligarchic republics. Swedenborg was also very familiar with the ancient Greek democracies and with the republic of early Rome. The United States did not declare its independence from Britain until 1776, eighteen years after the publication of *New Jerusalem* and four years after Swedenborg's death.

Christianity 742–744); in those cases it is clearly not democratic. And in a later work, *Supplements* 60, he speaks favorably of Louis XIV of France, now considered a veritable icon of absolutism. Louis would, in fact, seem to fall under the very category of rulers criticized as tyrants in *New Jerusalem* 324: he was a monarch who had absolute power and believed that his subjects were essentially his slaves. It is, however, Louis’s religious piety that specifically earns Swedenborg’s praise in *Supplements*.

We are left to resolve these implicit tensions as best we may.

III. The Last Judgment and Apocalyptic

The year of publication is particularly significant in the case of the second of these shorter works of 1758, *Last Judgment* (or in full, *The Last Judgment and Babylon Destroyed, Showing That at This Day All the Predictions of the Book of Revelation Have Been Fulfilled: Drawn from Things Heard and Seen*). According to Swedenborg’s account, the Last Judgment that was foretold in the Bible took place in the previous year, 1757. Unlike almost all major Christian theologians, Swedenborg insists that this judgment did not and was not supposed to take place on the physical earth, which was to continue much as it had before. Rather, the Last Judgment refers to a kind of housecleaning in the world of spirits, by which those souls who were not fundamentally drawn toward what is good fled, or were expelled, into hell. This removed certain obstacles that had prevented divine love and light from penetrating fully into the earthly realm, opening up a new era of spiritual freedom and illumination.

Swedenborg also holds that the Lord performed two “last judgments” in previous ages: one was depicted in the story of the Flood in Genesis, and the other was carried out by Christ at the end of his time on earth. Each had involved a kind of purgation of the world of the spirits, and also marked the demise of a “church” on earth. A “church,” as Swedenborg uses it in this sense, is not an organization or a denomination, but rather a kind of dispensation—the total form by which God and humanity interact in a certain epoch. (The concept of dispensationalism will be examined in a larger historical context below.)

a. Prehistory of Apocalyptic

In *Last Judgment*, we see Swedenborg occupied with one of the most persistent themes of human thought: the end of the world, treated, in

the Judeo-Christian context, principally in a literary genre known as *apocalyptic*. (In the scholarly literature, the adjective is often used as a noun to designate the genre, from the influence of the German noun *Apokalyptik*.) Thus it would be useful to sketch out the background of apocalyptic here.

Today the word *apocalypse* has, in popular diction, come to refer to the end of the world. It did not originally have this meaning. The word comes from the Greek ἀποκάλυψις (*apokalypsis*), which in its most basic sense simply means “uncovering” or “disclosing.” The term has been applied to “revelations” of two somewhat connected types: (1) the eschatological (dealing with the end of the world and the judgment of the dead); and (2) the mystical, usually involving some kind of otherworldly journey. The first is by far the better known, largely because of the influence of the Book of Revelation, whose title, drawn from the first word of the original Greek of Revelation 1:1, is in fact *apokalypsis*. Indeed, the power and influence of Revelation has been so extensive that, after the time of Revelation’s composition in the late first century C.E., the term came to be applied to Christian pseudepigraphical works with similar eschatological themes, such as the *Apocalypse of Peter* and the *Apocalypse of Paul*.

The origins of the apocalyptic genre are obscure. The most widely received scholarly opinion traces it back to ancient Persian religion (namely, Zoroastrianism, which may go back as far as 1500 B.C.E.), which also spoke of several ages or dispensations of human history and a final judgment of the dead, to be brought about by a messianic figure known as the Saoshyant. This argument is plausible in that Judaism was exposed to heavy Persian influence during the long period when Judea was under Persian rule (539–332 B.C.E.). On the other hand, the Persian texts that allude most clearly to apocalyptic themes are late, often dating from the ninth to the twelfth centuries C.E. While these undoubtedly contain material that is much older—certainly from pre-Christian times—it is very difficult to date the age of specific passages or themes (Eliade 1987, 1:33).

A new perspective on these questions appears in the work of Harvard Sanskritist E. J. Michael Witzel, and specifically in his book *The Origins of the World’s Mythologies* (Witzel 2012). Taking the comparative method long familiar in linguistics and applying it to commonalities among the world’s mythologies, Witzel comes to a striking conclusion: many of the world’s mythemes can arguably be traced back well beyond

the beginning of written history. Some of these, he contends, even date back to the time when the whole human species still lived in Africa.

While it is not possible here to go deeply into Witzel's theories, the relevant parts of his discussion provide some background to the apocalyptic genre. Witzel claims that there is a more or less consistent narrative (he even calls it a "novel") that can be found in the myths and scriptures of the peoples of Eurasia, North and South America, and even Polynesia. From these commonalities, he argues that this narrative very likely dates as far back as 40,000–20,000 B.C.E. Using a name taken from the field of geology, one that was applied to the ancient protocontinents, Witzel calls this the "Laurasian" mythos. It encompasses the history of the world from the generation of the gods to the end of time. As such, it recapitulates the human life cycle from birth to death: "Laurasian 'ideology' seems to be based on a fairly simple idea, the correspondence of the 'life' of humans and the universe" (Witzel 2012, 422). Witzel further notes:

Laurasian mythology also tells of the destruction of our world. It may take place as a final worldwide conflagration—the *Götterdämmerung* or *Ragnarök* in the Edda, Siva's destructive dance and fire in India; by molten metal in Zoroastrian myth or by devouring the world; or by fire and water in Maya and other Mesoamerican myths; or as in the Old Egyptian tale of Atum's destruction of the earth. However, the end also takes other forms, such as ice and long-lasting winter, for example, in the Edda, or in Iran with Yima's underground world, or again, a flood. (Witzel 2012, 181)

Witzel does not hesitate to include the end of the world as portrayed in the Christian Bible as part of this picture, "the end of the world, judgment of humans, and emerging paradise in Zoroastrian myth" in his view being the source "from which the Christian belief in the 'end,' the final judgment, and paradise are derived, as seen in the last book of the Christian Bible, Revelation" (Witzel 2012, 181).

b. The Apocalyptic in the Hebrew Scriptures

Given these preliminaries, we can see apocalyptic emerge in the Hebrew Scriptures in the following way. The background is an explicit covenant between God and the nation of Israel, described at length in Deuteronomy 27–28: "If you will only obey the Lord your God, by diligently observing all his commandments that I am commanding you today, the

Lord your God will set you high above all the nations of the earth" (Deuteronomy 28:1); conversely, a list of curses are detailed that will beset Israel if it fails to keep its side of the agreement (Deuteronomy 27:15–26).

There appears to be little eschatological import in this covenant, at least as it was initially understood: the provisions solely apply to the fortunes of the nation as a whole. But by the time of the prophetic writings (the eighth century B.C.E. onward), the orientation shifts. Many of these writings denounce the sins of Israel and Judah, with warnings about the devastation that must ensue if the people do not repent. The earliest version of this sequence appears in Amos, the oldest of the prophetic writings, dating to the (possibly early) eighth century B.C.E. Threatening the wayward Israelites for their crimes and injustices, Amos says, "Your wife shall become a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be parceled out by line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land" (Amos 7:17).

Amos does not end his prophecy on this dire note. Ultimately, the Lord says, "I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit" (Amos 9:14).

Elsewhere (for example, Amos 5:18–20), Amos alludes to a "day of the Lord," in which these events will come to pass, and he speaks of it in a fashion that suggests it was a common idea at the time. The vision of Amos (and the idea of the day of the Lord underlying it) is not eschatological in the strict sense: he does not foresee an end of the world, but rather a time of chastisement of Israel along with an eventual restoration. But none of these events are described as taking place outside the course of human events as such.

These themes develop in the works of the later prophets, such as what is now thought of as Second Isaiah, which portrays the Babylonian captivity (586–539 B.C.E.) as the time of chastisement for Judah and looks forward again to the restoration foreseen by the earlier prophets, because "she [Jerusalem] has received from the Lord's hand double for all her sins" (Isaiah 40:2). Most scholars place Second Isaiah in the context of the return of the Jewish people to their homeland under Cyrus the Great of Persia in 539 B.C.E. But even here there is little if any explicit reference to an end of the world. Consequently, while some scholars, notably Paul Hanson (Hanson 1979), date the emergence of apocalyptic to this era, the sixth century B.C.E., most place it later, in the second century B.C.E.

In this period we find the first full-blown apocalyptic text, and the only one to appear in the Hebrew Bible: the Book of Daniel. In many ways, Daniel sets the tone for the apocalyptic genre as a whole. Ostensibly a work by and about a prophet and sage of the sixth century B.C.E., it almost certainly dates to centuries later. Alluding as it does to a number of specific and datable historical facts, Daniel constitutes a *vaticinium ex eventu*—a “prophecy after the event,” that is, one written only after the events purportedly foretold.

We find this prophecy in Daniel 10–12, which foretells the coming of “the abomination that makes desolate” (Daniel 11:31). The probable historical referent of this symbol is the events of 167 B.C.E., when the Hellenistic king Antiochus Epiphanes IV (around 215–164 B.C.E.), who had inherited the remnants of the Persian Empire as part of the legacy of Alexander the Great (356–323 B.C.E.), tried to set up an image of Zeus in the Jerusalem temple. This attempt was an abomination to the monotheistic Jews. Writing during this period, Daniel foresees not only the defeat of Antiochus but the fulfillment of time, when “many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2).

We can see the difference between this prophecy and the earlier ones in the Bible. Daniel predicts that the defeat of Antiochus will usher in, not merely the restoration of Judah, but “the time of the end” (Daniel 12:4). Thus we see the first instance in Jewish writing and thought of the culmination of Witzel’s Laurasian “novel.”

What Daniel predicted did not take place in literal terms. The coming of the “abomination of desolation” did not portend the end of time. Instead the Jews, led by the priestly family of the Maccabees, rose up, drove out Antiochus, and instituted an independent Jewish kingdom that lasted something over a century. Because Antiochus’s “abomination of desolation” and the end of time are so closely connected in the text—evidently because this more prosaic outcome had not occurred by the time of writing—scholars have argued that the Book of Daniel can be dated to no later than the founding of this new Jewish kingdom in 164 B.C.E. (Metzger and Coogan 1993, 151).

c. Christian Apocalyptic

For Christians, the next significant apocalyptic document (Matthew 24, Mark 13, and Luke 21) appears in the synoptic Gospels. Known as the Apocalyptic Discourse or the Little Apocalypse, it displays two prominent features: (1) it foresees the destruction of the Temple in Jerusalem

and (2) it predicts the imminent end of the world. From the point of view of mainstream scholarship (which does not admit an inner meaning to Scripture), the relation of these two events is by no means clear from the texts themselves. In the first place, scholars tend to assume that, like the Sermon on the Mount, these are isolated sayings of Jesus that were later grouped together by the evangelists, so their original import may be muted. In the second place, the sequence of events is rather vague. Some have contended that Mark 13:7—"but the end is still to come"—is an attempt to separate the time of the Temple's destruction from the end of the world as such (Metzger and Coogan 1993, 403), but this is not entirely convincing, particularly since Christ goes on to say, "This generation will not pass away until all these things have taken place" (Mark 13:30).

Because the Apocalyptic Discourse describes the invasion of Judea by the Romans and the destruction of the Temple (which took place in 70 C.E.), scholars date the synoptic Gospels to around this period. They are unlikely to be much later, because, as we have seen, the authors still expected that the time of the end was imminent after these events.

Certainly in the early days of Christianity apocalyptic expectation was extremely high. The earliest New Testament text, 1 Thessalonians, generally dated to no later than 52 C.E. (Brown 1997, 457), seems partly intended to assuage the fears of Christians who were worried about the fates of their loved ones who died before Christ's return (1 Thessalonians 4:13–18). Paul's attempt to comfort them—"the dead in Christ shall rise first"—shows the intensity of apocalyptic hope in the earliest days of Christianity.

Finally, there is the centerpiece of the apocalyptic genre—Revelation. Much about this extremely influential text is problematic or obscure. Its author, identified as "John," is frequently associated with the writer of the fourth Gospel (an identification with which Swedenborg concurs) and the three Epistles in the New Testament attributed to John, but this attribution was doubted as early as the third century, and is now almost universally discredited. Its date of composition is also debated. Taking the lead from the second-century church father Irenaeus, who dated it toward the end of the reign of the emperor Domitian (who ruled from 81 to 96), most scholars have placed it in the last decade of the first century. The book, by this theory, would have been written to encourage Christians suffering from Domitian's persecution.

There are problems with this view: for example, the evidence for a persecution of Christians under Domitian is very weak (Brown 1997, 805–809). If it did occur, it had nothing like the vehemence of Nero's

persecution of the Christians in 64 C.E., which is independently documented by the Roman historian Tacitus (around 56–around 118 C.E.) in his *Annals* (15:44).

The problem is compounded by the celebrated reference to the “beast,” whose number is 666. Although latter-day apocalypticists have identified this “beast” with historical figures ranging from Napoleon and Hitler to Henry Kissinger, the identification by far most widely favored by scholars is with Nero (37–68 C.E.). By the numerological analysis known as *gematria* (in which the values of words—and their hidden meanings—are reckoned by adding the numerical values of their letters), the Hebrew consonants transliterating the Greek for “Nero Caesar” equal 666 (Brown 1997, 793).

This interpretation, widely accepted,²⁹ leaves us with a problem. Why should someone writing in the 90s focus on a figure who had been dead for nearly twenty-five years? Some scholars say that John is positing Domitian as a Nero *redivivus* (“Nero resurrected”), whose supposed return was the subject of legend in the late first century, but the British biblical scholar Margaret Barker has another theory that is worth considering: that the core of Revelation was written in the late 60s, during the time of the Jewish revolt against Rome, when apocalyptic expectation would have been high. Revelation’s rather clumsy Greek, full of Hebraisms, has usually been explained by the assumption that its author’s first language was not Greek, but Barker suggests that the linguistic peculiarities are due to the fact that Revelation, at least in part, was originally written in Aramaic and only later translated into Greek. Like other scholars, including J. Massyngberde Ford (Ford 1975, 3–4), Barker believes that Revelation was not written at any one time but includes several stages of composition, some of them pre-Christian. If so, the traditional date of around 95 could simply mean that the text took its final shape and was translated into Greek at that point (Barker 2000, 71–72).

Barker’s theory has another argument in its favor: the intense, alarming spirit of Revelation better reflects the dire period of the 60s—with the overthrow of Nero and the Roman invasion of Judea—than the comparatively calm times of the 90s.

29. We should observe in passing that, as will be seen below, Swedenborg rejects any interpretation of the Book of Revelation that concerns *only* worldly persons and events (see *Revelation Unveiled* preface:1); he explains “666” as meaning the falsification of all the truths and good actions taught by the Bible (*Revelation Unveiled* 610; *Revelation Explained* [= Swedenborg 1994–1997a] §847).

At any rate, if Revelation, or a substantial portion of it, can be dated to the era of the Jewish War (66–73 C.E.), we see a striking commonality among the major apocalyptic texts in the Bible: they all predict that the crisis in which they were written—which had not yet played itself out—was the harbinger of the end. Since these texts all came to be accepted as sacred scripture by the Christians, the background for intense apocalyptic expectation has always been present in Christian thought. It has resurfaced in more or less every generation from the first century to the present.

As the centuries wore on, it was natural that the Christian apocalyptic tradition would continue to expand and emphasize, for example, a millennial period (inspired by Revelation 21:2–7) that would either precede or follow Christ's Second Coming.

After the fall of the Western Roman Empire in 476 C.E., the tradition would come to include the trope of a prophesied universal Christian monarch who would rescue the faithful from the onslaught of barbarians or, later, Muslims—an idea persisting at least until the time of the celebrated seer Nostradamus (1503–1566), who refers to it several times in his prophecies (Smoley 2010, 19–20).

d. The Roman Catholic Church as Babylon

These themes form the background against which Swedenborg's interpretation must be viewed, but another motif touches much more directly on his work. The Book of Revelation has an intensely anti-Roman flavor. While this is conveyed obliquely and symbolically (it would not have been safe to do otherwise), it is clear enough. We have already seen how the beast has been identified by scholars with one of the emperors, whether it is Nero, Domitian, or Nero *redivivus*. Moreover, the “great whore” of Babylon described in Revelation 17 certainly refers in literal terms to Rome, who sits on “seven mountains” (verse 9, alluding to the fact that Rome was built on seven hills) and who is identified as “the great city that rules over the kings of the earth” (verse 18).³⁰

This anti-Roman polemic led Revelation to fall into comparative disfavor in the late period of the Western Empire (313–476), when Christianity was first tolerated and then proclaimed as the empire's official

30. Despite Swedenborg's assertions that the Book of Revelation is not about people or things in the physical world (see the preceding note), he does support the widespread notion that Revelation 17 is an allusion to Rome; but he gives a more spiritual explanation for it as well (*Revelation Unveiled* 737:2; *Revelation Explained* [= Swedenborg 1994–1997a] §1062:2).

religion, but it began to resurface in the medieval era, when the corruption and arrogance of the papacy began to be condemned from many quarters (McGrath 2012, 26). At this point the whore of Babylon was again equated with Rome—not with the fallen pagan empire, but with the Catholic Church. In the early fourteenth century, for example, the heretical sect of the Beguines spoke of the Roman Church as “the carnal church” and identified it with the “great whore” of Babylon (McGinn 1979, 319). No less a figure than Dante Alighieri (1265–1321) made the same connection. In his *Inferno*, he says to the simoniac pope Nicholas III (around 1216–1280): “It was shepherds such as you that the Evangelist had in mind when she that sitteth upon the waters was seen by him committing fornication with kings” (*Inferno* 19:106–108; in Alighieri 1970, 1:199; paraphrasing Revelation 17:1–2).

This equation of the Catholic Church, and the papacy in particular, with the whore of Babylon would persist for centuries, and in fact continues to this day. This view would be heavily reinforced by the coming of the Reformation in the sixteenth century, and was propounded by the Reformers Martin Luther (1483–1546), John Calvin (1509–1564), and John Knox (around 1513–1572). For example, early editions of Luther’s translation of the New Testament display engravings that show the whore wearing the triple tiara of the popes.

So when Swedenborg, too, identifies some part of the Catholic Church with Babylon, he is standing in the line of a long tradition. Babylon, he tells us, “means everyone who wants to use religion to control others. . . . The Babylon the Book of Revelation is talking about, though, is the present-day Babylon that arose after the Lord’s Coming and is generally understood to be part of the Catholic world” (*Last Judgment* 54, 55).

e. Distinctive Features of Swedenborg’s Apocalyptic

Swedenborg breaks with the apocalyptic tradition, however, in at least two major respects. Most exegeses of Revelation (see, for example, Brown 1997, 773–780) have focused on one of two possibilities: (1) that the prophecy concerns events in the author’s time, that is, in the first century (this is the standard scholarly view at present); or (2) that it predicts events that will transpire on earth in the very near future. Swedenborg’s analysis points neither back to the first century nor ahead to the future; he claims that the Last Judgment has just happened in the previous year, 1757.

Even more fundamentally, he also breaks with the ancient Laurasian mythos of a birth and death of the world. *Last Judgment* begins with

the statement—radical in the Christian theology of Swedenborg’s day as well as in our own—that “‘Judgment Day’ does not mean the end of the world.” The text goes on to state that “the reproduction of humankind on earth will never cease” (*Last Judgment*, title of §6) because “human-kind is the seedbed of heaven” (*Last Judgment* 7). Swedenborg also insists that our earth is only one of “hundreds of thousands of [inhabited] planets in the universe” (*Last Judgment* 10:3)—which is even more remarkable in that the idea of planets in other solar systems (now called exoplanets) would remain merely a matter of speculation till the late twentieth century. I will explore this topic below in discussing *Other Planets*.

As noted above, the Laurasian mythos is in many ways a recapitulation of the life cycle of the individual human. Current scientific cosmology, with its Big Bang and its posited end of the universe in either a Big Bust (in which the universe condenses and ultimately collapses on itself) or a “heat death” (in which it will end in a state of maximum entropy), seems very much like the same mythos transmuted into scientific terms.

Swedenborg stands in contrast to this position. In his theological works, he generally shows little interest in the physical creation of the universe: the main significance of the creation account in Genesis, he contends, does not lie in its recounting of physical processes. “The inner sense of the first chapter of Genesis deals in general with the process that creates us anew—that is to say, with regeneration—and in particular with the very earliest church” (*Secrets of Heaven* 4).³¹ He does seem to assume that human history had a starting point—for example, the “very earliest church” obviously occurs shortly after such a beginning. But he does not delve into how the universe was created or “how we got here.” As for the future history of the cosmos, he does tangentially refer to it; for example, in *Last Judgment* 7, 11, he says that “so far, heaven is made up of relatively few people,” implying that it will continue to grow. But he has no belief or interest in the end of the world and even denies that it will take place: since “the full extent of heaven,

31. It can be assumed he continues to hold to the theory about the creation of the solar system sketched in his scientific works (see specifically *Basic Principles of Nature* part 3, chapter 4 [= Swedenborg [1734] 1988, 2:251–272]). Evidence for this can be found in *True Christianity* 35:7–9 (= *Marriage Love* 380:7–9), where he essentially restates his pretheological theory. But the creation of the physical world is not the focus of his interest in these later passages, which consist of philosophical and theological disputes. For a late but unpublished summary of what he terms “the angelic idea of the universe created by the Lord,” see *Draft on Divine Wisdom* “The Angelic Idea of Creation” = §168 [Mongredien’s numbering] (= Swedenborg 1994–1997b, 6:535–536).

which exists for the sake of angels, is so vast that it cannot be filled to eternity" (*Last Judgment* 11), the process of filling it will never be complete.

Consequently, Swedenborg emphasizes, "A Last Judgment . . . must take place in the spiritual world and not in the physical world" (*Last Judgment*, title of §28). This judgment takes place when "a church comes to an end," which occurs "when there is no longer any faith within it," and still more importantly, when "there is no caring" (*Last Judgment* 35). The "Last Judgment" that has just happened took place in a pseudo-heaven (*Last Judgment* 2, 46:3, 49, 59:4, 65–72) in the world of spirits, the intermediate realm where souls go after death as their ruling love (tending either toward heaven or toward hell) begins to be sorted out. It applied only to those spirits who died between the previous judgment (at the time of Christ) and Swedenborg's time; those from other eras were already in heaven or hell. Before this latest judgment, Swedenborg says, all those people born in the previous eighteen centuries were kept in the world of spirits who were "capable of pretending outwardly to lead a spiritual life—to represent it in moral behavior as though spirituality were really there inside them, no matter what the faith and the love inside them are actually like" (*Last Judgment* 59:1). This situation created an imbalance in the unseen worlds: because hell works on the mortal world through the evil people in the world of spirits (*Last Judgment* 34, 73:2), it then gained a great influence over the living; and not only over them, but over certain good spirits in the other world (*Last Judgment* 62). A "Last Judgment" was necessary in order to make sure these hypocritical evil people in the world of spirits departed for hell, and thus the proper balance of good and evil influence could be restored (*Last Judgment* 34, 69).

The term "Last Judgment," as used by Swedenborg, can be somewhat misleading. "Last" usually implies an ending for once and for all, but Swedenborg, as we have seen, insists that "a Last Judgment has taken place on our planet twice before," described in the Word by the Flood and the coming of Christ to earth (*Last Judgment* 46).³²

One focus of the judgment that Swedenborg understands as having taken place in his own era, as described in Revelation, is how "Babylon was destroyed" and "how the people meant by the dragon were cast into an abyss" (*Last Judgment* 45). Swedenborg understands "Babylon" as generally representing "everyone who wants to use religion to control

32. On the variety of senses in which Swedenborg used the term "Last Judgment," see the discussion in the translator's preface of this volume, pages 10–11.

others" (*Last Judgment* 54:1). As previously discussed, he specifies the Roman Catholic Church in particular as exhibiting this tendency: "The Babylon the Book of Revelation is talking about, though, is . . . generally understood to be part of the Catholic world" (*Last Judgment* 55:1). The "people of the dragon," on the other hand, refers to those in the Protestant church who believe in "faith alone."³³

Again, because this judgment takes place in the realm of spirits and has little to do with the church on earth, Swedenborg says that the Christian church as a whole "will be similar in outward appearance," and "the churches will continue to be divided as they have been" (*Last Judgment* 73:2). Anything beyond that is purely a matter of speculation: even the angels "do not know what is to come, because knowing the future belongs to the Lord alone" (*Last Judgment* 74). The only effect that will be felt on earth is that "the people in the church will have greater freedom of thought concerning matters of faith and concerning spiritual things that have to do with heaven because their spiritual freedom has been restored" (*Last Judgment* 73:2).

Because Swedenborg so strongly emphasizes inward goodness as opposed to mere outward behavior or doctrinal belief, he asserts that there were any number of non-Christian people in the world of spirits, including Muslims and people of other religions, who could be taken into heaven. Most strikingly, considering the racial biases of the age in which Swedenborg lived, he asserts that "the most intelligent ones come from Africa" (*Last Judgment* 51).

f. Churches and Dispensations

Thus Swedenborg posits a universe that continues indefinitely rather than one that grows old and dies. As we have seen, he breaks with the old Laurasian mythos and its descendants—even those in other forms of Christianity. His theology does retain one aspect of the ancient schema: the idea of different ages of humanity, usually numbering either four or five (Witzel 2012, 86–90).

The *locus classicus* for this concept in Western civilization appears in the *Works and Days* of the Greek poet Hesiod (whose life is generally dated between 750 and 650 B.C.E.). Hesiod speaks first of an ideal Golden Age; then an inferior Silver Age; a Bronze Age; the Age of Heroes or

33. For mention of the dragon, see Revelation 12:3–17; 13:4, 11; 16:13; 20:2. Those who constitute the dragon, according to Swedenborg, are "the people in the Protestant church who make God three and the Lord two and who separate charity from faith, making the latter saving without the former at the same time" (*Revelation Unveiled* 537:1).

Demigods (ἡμίθεοι [*hemitheoi*]); and finally the present Iron Age (Hesiod *Works and Days* 109–201; in Evelyn-White 1914, 10–17). Swedenborg explicitly links the ages of his “churches” to this schema. The Age of Heroes is omitted, leaving four ages. Swedenborg equates these with the four “churches” represented in the biblical narrative: the “Golden Age” refers to the “earliest” or “most ancient church,” dating from the creation to the Flood; the “Silver Age” to the “early” or “ancient church,” dating from the Flood to the postdiluvian patriarch Eber (Genesis 10:21–25; compare *Secrets of Heaven* 1219–1220); the “Bronze Age” to the “Hebrew church” (from Eber to the time of Moses); and the Iron Age to the late period of the “Israelite church” or “Jewish church.” (The Christian church was postclassical, and thus extends beyond this particular form of his schema.) In *New Jerusalem* 247, Swedenborg writes, “In the earliest church, revelation was direct; in the ancient church it came through correspondences; in the Jewish church it came by audible speech; and in the Christian church it came through the Word” (compare *Secrets of Heaven* 10355). In his late work *Marriage Love* (§§73–79), he describes these different ages in terms of the quality of love displayed in each. Inspired by Daniel 2:41–43, Swedenborg adds another age to the previous four, one in which—referring to Daniel 2:41—he says “iron will be mixed with miry clay,” and in *Marriage Love* 79 he explicitly connects it with the age in progress in his own time.³⁴

In Christianity, some kind of dispensational thinking was implicit from the outset, for at least two reasons: (1) the equation of Jesus with the Messiah forecast by the prophets implied the coming of a messianic age (of the sort predicted, for example, in Daniel 12:2–3) very soon after Jesus; (2) the acceptance of the Old Testament as sacred scripture by the Christians, along with the rejection of the need to follow the hundreds of Mosaic laws about circumcision, diet, and the like, implied some change in God’s covenant with humanity. This change is one of the most persistent themes of Paul’s Epistles, vehemently expressed in Galatians 3:13: “Christ redeemed us from the curse of the law by becoming a curse for us.” He goes on to say, “Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has

34. Swedenborg was almost certainly aware of the theory abroad in his day that there had been four great monarchies since the beginning of the world: the Assyrian, the Medo-Persian, the Greek, and the Roman. These, too, were connected by scholars of the time with the dream described in Daniel chapter 2. There were other historical schemes as well consisting of four or five divisions. For discussion, see Helander 2004, 417–419.

come, we are no longer subject to a disciplinarian" (Galatians 3:24–25). See also Romans 10:4: "For Christ is the end of the law so that there may be righteousness for everyone who believes." Although he dismisses the Mosaic statutes as a guide to daily life and practice, Paul does not reject the Old Testament as Scripture, and quotes frequently from it. Hence, again, some kind of change in dispensation is implied: the notoriously particular ordinances that God once demanded should be a part of daily life, he no longer insists should be fulfilled in that way.

The concept of dispensations would continue throughout the centuries of Christian history, taking on different colorations as circumstances dictated. In the early fourth century, when Constantine the Great (around 285–337) took the first steps toward the Christianization of the Roman Empire, some, like Eusebius of Caesarea (around 263–339), were "not overmuch troubled to distinguish Constantine's reign from the time of the messianic kingdom" (McGinn 1979, 27), and an imperial theology linking Christianity with the empire developed.

While it would be impossible to delve into a lengthy account of dispensationalism up to Swedenborg's time, one figure stands out as particularly significant: the abbot Joachim of Fiore (around 1135–1202), whose complex apocalyptic prophecies included a theory of three *status* or "states" of history corresponding to the three persons of the Trinity:

The first of the three *status* of which we speak was in the time of the Law when the people of the Lord served like a little child for a time under the elements of the world. They were not yet able to attain the freedom of the Spirit until he came who said: "If the Son liberates you, you will be free indeed" (John 8:36). The second *status* was under the Gospel and remains until the present with freedom in comparison to the past but not with freedom in comparison to the future. . . . The third *status* will come toward the End of the world, no longer under the veil of the letter, but in the full freedom of the Spirit when . . . those who will teach many about justice will be like the splendor of the firmament and the stars forever. . . . Nor is this to be thought contrary to the authority of the Fathers when they speak of the time before the Law, the time under the Law, and the time under Grace. (*Expositio in Apocalypsim* fragments 51–v, quoted in McGinn 1979, 133–134)

Joachim, whose views were far more subtle and intricate than this passage may suggest, did not assign a specific date for the transition to the third *status*, but one of his followers did. The pseudonymous *Commentary on Jeremiah*, accepted until the nineteenth century as authentically by Joachim,

said that 1260 would be the pivotal year (McGinn 1979, 159–160). As has happened so often in the history of apocalyptic, when this date came and went without significant event, the Joachite movement lost a great deal of its impetus, but Joachim's theme of a coming Age of the Holy Spirit has continued to surface ever since. The Russian author Boris Mouravieff (1890–1966) refers to this concept in his exposition of what he claims to be the esoteric tradition of Eastern Orthodoxy: "According to the Tradition, human evolution, after a long prehistoric period, continues in a succession of three cycles: the Cycle of the Father, which history knows only incompletely; the Cycle of the Son, which is now reaching its end, and lastly the Cycle of the Holy Spirit, which we are now approaching" (Mouravieff 1989, xxv). Although he is writing around 1960, Mouravieff, like Joachim and in a way like Swedenborg, sees the transition to the Era of the Holy Spirit in his own time or in the immediate future.

It would be difficult to find traces of direct influence of Joachim on Swedenborg, but their views about the coming new age are in striking concord. Consider again this statement, previously quoted: "From now on the people in the church will have greater freedom of thought concerning matters of faith and concerning spiritual things that have to do with heaven because their spiritual freedom has been restored" (*Last Judgment* 73:2). This strongly resembles "the full freedom of the Spirit" predicted by Joachim. Another parallel lies in Joachim's evocation of the "Arrangement of the New People of God in the Third State after the Model of the Heavenly Jerusalem" (quoted in McGinn 1979, 138). Both visionaries give the heavenly Jerusalem a central role in their coming new ages.

One of the closest analogs to Swedenborg's concept of the five churches in later Protestant thought is the theology of John Nelson Darby (1800–1882) and the Plymouth Brethren movement, which holds to a doctrine of "dispensations" governed by different biblical covenants; for example, between God and biblical figures such as Adam, Noah, Abraham, and Moses, culminating in Christ. Popularized by *The Scofield Reference Bible* of Cyrus Scofield (1843–1921), published in 1909, Darby's views have greatly influenced fundamentalist Protestantism, and, through works such as the *Left Behind* series of novels by Tim LaHaye and Jerry B. Jenkins, mass culture in America. But it does not seem likely that Darby himself was influenced by Swedenborg in any direct way.

In sum, Swedenborg's portrait of the new age, while far from identical to those of earlier visionaries, shows themes and concerns that he holds in common with them. One is spiritual freedom. Another is the imminence of the new age: many if not most apocalyptic prophecies,

including Revelation itself, stress that they apply either to the present time or to a very near future. Unlike most other apocalyptic visionaries, however, Swedenborg discounts the likelihood of any observable changes on earth—"the state of the world from now on will be very much the same as it has been up to the present" (*Last Judgment* 73:1). This approach has certainly saved him from being proved wrong; in fact, by and large, what he predicted has come true. The past 250 years have seen remarkable increases in religious freedom, not least in the Christian world.

IV. *White Horse* and the Inner Meaning of Scripture

Swedenborg foresees another major change for the new age:

It is because spiritual freedom has been restored to us that now the spiritual meaning of the Word has been disclosed and its inner divine truths unveiled. In our former state we would not have understood the spiritual meaning, and anyone who did understand it would have profaned it. (*Last Judgment* 73:2)

For Swedenborg, spiritual freedom and a deeper meaning to Scripture are intimately connected.

It was in this belief, no doubt, that Swedenborg undertook to write the third work in this volume, *White Horse*. The full title of the work is *The White Horse Described in Revelation Chapter 19, Followed by Material on the Word and Its Spiritual or Inner Meaning Drawn from "Secrets of Heaven."* Revelation 19:11 reads: "And I saw heaven opened, and there was a white horse; its rider is called Faithful and True." Since this image is the centerpiece of this short book, we might turn to it to understand what the book is principally about. Swedenborg writes: "The horse that is white represents and means an understanding of the Word in regard to its deeper contents" (*White Horse* 1:2). The entire image constitutes "a prediction that around the last time of the church the spiritual or inner meaning of the Word will be opened" (*White Horse* 1:3).

Most of this short text is composed of assertions about basic concepts underlying the inner meaning of the Word, with references to the passages of *Secrets of Heaven* that expand upon these points. The fundamental idea can be seen here:

The mystical dimension of the Word is precisely that the contents of its inner or spiritual meaning deal with the Lord, the glorification of

his human nature, his kingdom, and the church, and not with earthly things that take place in this world. (*White Horse* 9)

This statement sets out two strands in Swedenborg's exegesis: the "glorification" of the Lord's human nature (that is, his inner development as a divine and human being on earth) and the "church" (the development of the religious sensibility of humankind in light of the dispensations already discussed). As he writes in *True Christianity*,

There are two meanings of the Word that lie hidden inside its literal meaning. They are called the spiritual meaning and the heavenly meaning. The elements of the Word's spiritual meaning relate primarily to the church, and the elements of its heavenly meaning relate primarily to the Lord. (*True Christianity* 248)

Swedenborg sometimes explains that this second strand includes information on individual regeneration—that is, the development of the individual soul in ways that are analogous to but more accessible than that of the Lord (*Secrets of Heaven* 3296:2, 4353:1, 5688:3, 6716:4, 6827:1)—so this strand is sometimes resorted to as a way of explaining the other.³⁵

The idea of an inner meaning in the Bible did not originate with Swedenborg. One of the most prominent early proponents of this concept is Philo of Alexandria (around 20 B.C.E.—around 50 C.E.), whose works consist chiefly of a detailed commentary on the books of Moses, especially Genesis.³⁶ Philo's attitude toward Genesis strongly resembles Swedenborg's: he portrays this text as a history of the soul from its formation in the intelligible world to the development of wisdom after its fall and its restoration after repentance. While, to my knowledge, Swedenborg's interpretation of the Bible has never been extensively compared to Philo's, there are obvious affinities. For example, in commenting on Genesis 2:1, "Thus the

35. See Hanegraaff 2008, 97. The most significant passage in which Swedenborg engages in a sustained exegesis on the level of meaning applicable to individual regeneration is the interpretation of the creation story in Genesis 1 in the opening chapter of *Secrets of Heaven*, as mentioned above in this introduction, though there are references to individual regeneration salted into *Secrets of Heaven* here and there.

36. Other commentators interpreted the Bible allegorically before Philo; in fact, the technique of allegorization can be found in the Bible itself, in passages such as Hosea 12:3–5, which interprets the struggle of Jacob with the angel in Genesis 32:24–29 as a reference to prayer rather than physical battle. Though not *interpreted* specifically as allegory in the text, Psalm 80:8–14 offers an allegory in which a vine stands for Israel (compare Isaiah 5:1–7 and Jeremiah 2:21), and Ecclesiastes 12:1–7 offers an allegorical representation of youth and old age.

heavens and the earth were finished, and all their multitude,” Swedenborg writes, “Heaven is our inner and the earth our outer being” (*Secrets of Heaven* 82). Philo, commenting on the same passage, writes,

Speaking symbolically, he [the author of Genesis] calls the mind heaven, since the natures which can only be comprehended by the intellect are in heaven. And sensation he calls earth, because it is sensation which has obtained a corporeal and somewhat earthy constitution. (Philo *Legum Allegoriae* 1:1 = [Philo 1993, 25])

Was Swedenborg influenced by Philo? He says, “What I have received has come from the Lord alone while I was reading the Word” (*True Christianity* 779); moreover, as shown above, he claims that this inner meaning would not have been understood in the previous dispensation. Nevertheless, Swedenborg is likely to have known about Philo’s works and teachings in some detail, since his brother-in-law and mentor, Erik Benzeliu (the younger; 1675–1743), specialized in Philo’s thought, even discovering a previously unknown manuscript by the author in Oxford’s Bodleian Library and putting a great deal of effort into creating a critical edition of Philo’s works (Williams-Hogan 1995, 211).

A historical analysis of allegorical and symbolic interpretation of the Bible subsequent to Philo would constitute a major project, but it must be recognized that this type of interpretation has persisted more or less continuously from the earliest days to the present.³⁷ The church father Origen (around 185–around 254 C.E.) posited three levels of meaning, corresponding to the spirit, soul, and body (the human makeup as conceived in early Christianity):

One must portray the meaning of the sacred writings in a threefold way upon one’s soul, so that the simple man may be sanctified by what we may call the flesh of the scripture, this name being given to the obvious interpretation; while the man who has made some progress may be edified by its soul, as it were; and the man who is perfect and like those mentioned by the apostle: “We speak wisdom among the perfect; yet a wisdom not of this world, nor of the rulers of this world, which

37. For a discussion of the history of allegorical and symbolic interpretation with specific reference to Swedenborg, with further sources, see Lawrence 2012. Lawrence thoroughly examines Swedenborg’s study notebooks and his broader historical context, analyzing possible debts, and concludes that both his terminology and the structure of his inner meanings are embedded in a similar tradition, even if his final production represents great originality.

are coming to naught; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory"—this man may be edified by the spiritual law, which has "a shadow of the good things to come." For just as man consists of a body, soul, and spirit, so in the same way does scripture. (Origen *On First Principles* 4:2 [= Origen 1966, 275–276])

In the Christian tradition, Origen's views, in modified form, would persist into the medieval era. They were paralleled at that time in Judaism, particularly in the Kabbalah, which posited four levels of meaning to the Bible: the literal (in Hebrew, *peshat*); the allegorical (*remez*); the hermeneutic or homiletical (*derash*); and the mystical (*sod*). The initial letters of these Hebrew terms form the word *pardes* or "paradise," referring to the "garden" of the Torah, according to the thirteenth-century Kabbalist Moses de Leon (around 1250–1305; Scholem 1974, 172–173). The *Zohar* ("Brilliance"), a compendious mystical interpretation of Genesis and Exodus largely written by Moses de Leon and regarded as the centerpiece of Kabbalistic thought, itself relies upon such levels of interpretation.

Dante also spoke of several meanings in Scripture. In his *Letter to Can Grande*, he writes in regard to the Exodus:

If we regard the letter alone, it signifies the exodus of the children of Israel from Egypt in the time of Moses. If we regard it in the allegorical sense, it signifies our redemption by Christ. In the moral sense, it signifies the conversion of the soul from the grief and wretchedness of sin to the state of grace. In the anagogical sense, it signifies the departure of the holy soul from the servitude of this corruption to the liberty of eternal glory. (Dante, *Letter to Can Grande*, 7:20–21; in Hollander 1993, 26; my translation)

While the *Letter to Can Grande* may not actually have been written by Dante—scholars disagree about this point—it clearly reflects influential strains of thought in medieval exegesis.

In the Renaissance, as the Jewish Kabbalah came to be disseminated among Christian scholars, so did its method of interpretation, as we find, for example, in the *Heptaplus, or Discourse on the Seven Days of Creation* by Giovanni Pico della Mirandola (1463–1494), which posits similar levels of meaning (Pico della Mirandola 1977; see also Smoley 2002, 31–32). The coming of the Reformation in the sixteenth century, with its doctrine of *sola Scriptura* ("Scripture alone"), which aimed to keep

interpretation to the literal level as much as possible, obscured this more esoteric approach in the late Renaissance and early modern eras.³⁸

Consequently, scholars have tended to see only discontinuities between Swedenborg and these earlier exegetes. And the discontinuities are not to be overlooked. As the passage from the *Letter to Can Grande* indicates, the inner meaning of Scripture was often seen as focusing on individual salvation. As has been noted, the theme of individual regeneration is certainly present in Swedenborg's exegesis, but it appears primarily in parallel with the more important theme of spiritual development of the Lord in his human form on earth—a subject about which the earlier esoteric tradition is almost completely silent. Likewise, the second main thread of Swedenborg's exegesis—the history of the dispensations or churches—is more or less entirely absent from the older treatments. Although—again, as far as I know—we lack a detailed comparison of Swedenborg's view of the inner meaning of the Bible with those of all his predecessors from Philo forward,³⁹ at any rate we can say that his account contains some major innovations and departures from the esoteric exegetical tradition.

V. The Other Worlds Debate

To recapitulate, it would seem that Swedenborg had some clear objectives in mind when he published *New Jerusalem*, *Last Judgment*, and *White Horse*—namely, to set out the teachings of the new church, to describe the judgment that had taken place in the world of spirits in 1757, and to underscore the fact of an inner meaning in Scripture. The fourth of these shorter works of 1758, *Other Planets* (in earlier translations called *Earths in the Universe*), has the aim of showing, first, that the universe exists to populate heaven, and second, that the Lord is worshiped everywhere. To

38. On this point, see Hanegraaff 2008, 81. To repeat two examples of this change in exegesis mentioned by Hanegraaff: Luther rejected allegorical interpretations such as Origen's, but recognized a "spiritual," Christ-centered interpretation of the Bible in addition to the literal sense (see Althaus 1966, 95–98); while Calvin's view of allegory was even more negative (see the discussion in Puckett 1995, 106–113).

39. One older work should be mentioned in this regard. Augustus Clissold's *The Spiritual Exposition of the Apocalypse* (1851) is a four-volume presentation of Swedenborg's exegesis of the Book of Revelation with quotations from an astonishing array of interpreters, ancient and modern. But the comparison is tendentious: Clissold cites only those whose views are aligned with Swedenborg's views, or can be wrestled into alignment with them. See also Lawrence 2012, mentioned in note 37.

show how Swedenborg uses the ongoing debate about other worlds to achieve these very Swedenborgian objectives, it will be useful to examine the history of the debate in Western thought.

a. History of the Debate to Swedenborg's Time

The concept of other worlds—that is, the idea that there are other planets in the solar system and, possibly, the universe with inhabitants recognizably like our own—has a longer history in the West than one may first imagine. The idea can be traced back to the Greek philosophers Leucippus (fifth century B.C.E.), Democritus (born 460–457 B.C.E.), and Epicurus (341–270 B.C.E.), who were the first to formulate an atomistic theory of the universe—atoms, in this view, consisting of small, invisible, and indivisible particles of which all things were composed. It was postulated that the number of these atoms was infinite. Since all things were generated by their recombinations, it naturally followed that the sun, the stars, and the planets had been generated in exactly the same way.

Democritus's views were characterized by one ancient source, Hippolytus (around 170–around 236 C.E.), as follows:

He spoke as if the things that are were in constant motion in the void; and there are innumerable worlds, which differ in size. In some worlds there is no sun and moon, in others they are larger than in our world, and in others more numerous. The intervals between the worlds are unequal; in some parts there are more worlds, in others fewer; some are increasing, some at their height, some decreasing; in some parts they are arising, in others failing. There are some worlds devoid of living creatures or plants or any moisture.⁴⁰

This account has proved remarkably robust: the views of a modern physicist could be described in the same way with only slight changes in wording. Democritus's theory is all the more remarkable in that there was no empirical evidence for the existence of these other worlds until much later: the moons of Jupiter would not be discovered until the seventeenth century, and exoplanets—planets in other solar systems—would not be discovered until the late twentieth century.

As we can readily see, Democritus's views about other worlds were derived from, and subsidiary to, implications of his basic theory. The same

40. Hippolytus *Refutation of All Heresies* 1:13:2; in Kirk, Raven, and Schofield 1983, 417–418.

could be said of all theories of other worlds until well into the early modern era. Aristotle, for example, held quite a different view of the universe, based largely on his own system of physics. The universe was composed of four elements: earth, air, fire, and water, each of which had its own natural motion and place, that is, its own natural position toward which it moved unless otherwise impeded: earth tended to move toward the center of the world; fire moved away from it, and the other two elements occupied places in between. For Aristotle, then, there could only be one world, because if there were more worlds, earth would have two directions in which to move—a possibility that he did not admit (Dick 1982, 14–18).

The Aristotelian worldview consisted of a central and static earth, around which the five known planets and the two luminaries revolved in concentric circles in this order: the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, beyond which was the sphere of fixed stars. This picture of the universe, with elaborations by the astronomer Claudius Ptolemy (around 90–around 168 C.E.), would prevail, for the most part, until the Copernican revolution of the sixteenth century.

Nevertheless, the debate about other worlds and extraterrestrial life surfaced from time to time in antiquity. One example appears in a dialog by Plutarch (around 46–after 119 C.E.) titled *On the Face on the Orb of the Moon* (Plutarch 1911). Plutarch examines the issues both of whether the moon is inhabited and of whether it is habitable. Although the treatise is more literary than scientific in intent and reaches no definitive conclusion, it does not attempt to prove that the moon *cannot* be inhabited, leaving the ultimate answer open.

Another, lighter approach was taken in a romance by the Greek satirist Lucian of Samosata (around 120–after 180 C.E.) titled *The True History* (Lucian 1913) which tells of a journey to the moon by Lucian and his cohorts. Hailed by some as the first work of science fiction, it is clearly satirical and does not point to any genuine belief in life on other planets on the author's part. The book has exercised some influence over the centuries—but almost entirely on satirists and not on scientists (Dick 1982, 20–22).

In the high medieval period, Aristotle's views, reintroduced to the West by the Arabs and harmonized with Christianity by figures such as Thomas Aquinas, came to dominate the world of Catholic thought to the point of approaching religious dogma. Hence at this time the idea of other worlds was in eclipse, and was only rescued in 1277, when Étienne Tempier (around 1210–1279), bishop of Paris, issued a condemnation of 219 beliefs that he called heretical; among these was the notion that “the

First Cause [that is, God] cannot make many worlds” (Dick 1982, 28). Again we see that the belief in other worlds was not, in itself, of primary concern: Tempier was not so much concerned to protect it as to oppose any notion that might suggest limits to divine power.

Other late medieval thinkers considered the possibility of inhabited worlds, including the German cardinal Nicholas of Cusa (1401–1464) and the Franciscan theologian William Vorilong (1390–1464), who contended that “not one world alone, but that infinite worlds, more perfect than this one, lie hid in the mind of God,” and that such a world could have intelligent inhabitants that “would exist from the virtue of God, transported into that world” (quoted in Crowe 2008, 27).

But the debate about extraterrestrial life began to take its present form with the revolution in thought brought by Nicolaus Copernicus (1473–1543), which posited the sun rather than the earth as the center of the universe. By displacing the earth in this way and positioning it as merely one of several planets, the Copernican theory opened new ground for other-worlds discussion, although Copernicus himself did not specifically engage in it (Dick 1982, 63).

It took the original and highly controversial scholar Giordano Bruno (1548–1600) to bring the issue forward. In a 1584 work titled *De l'infinito universo e mondi* (On the Infinite Universe and Worlds), Bruno argued that the stars were suns, these suns had “earths” orbiting them, and that both these suns and these “earths” contained inhabitants (quoted in Crowe 2008, 49). Bruno’s views, on this and many other subjects, attracted the disfavor of the Catholic Church, and the Inquisition burned him at the stake in Rome in 1600. While he was willing to recant on some of his theological criticisms of church doctrine, he held to his belief in infinite worlds till the end.

In the early seventeenth century, the debate gained renewed vigor because of a revolutionary discovery by the Italian astronomer Galileo Galilei (1564–1642). Using the newly invented telescope, he observed four moons orbiting Jupiter. This evidence offered a refutation of the common belief that, under a heliocentric system, the earth’s moon would be left behind in the great speed of the earth’s orbit around the sun. It thus gave new support to heliocentrism.⁴¹ Johannes Kepler (1571–1630) not

41. Galileo observed two other provocative facts about the solar system: that the Moon, with its mountains and craters, was not a “perfect” celestial body, as previously believed; and that Venus shows phases somewhat like those of the Moon. For a brief discussion of Galileo’s discoveries and their implications, see Mook and Vargish 1991, 9–16.

only advanced this argument, but took it one step further: “Our moon exists for us on the earth, not for the other globes. Those four little moons exist for Jupiter, not for us. Each planet in turn, together with its occupants, is served by its own satellites. From this line of reasoning we deduce with the highest degree of probability that Jupiter is inhabited” (quoted in Crowe 2008, 60–61).

This argument warrants further examination, as it reveals a great deal about the nature of scientific debate in the era, which echoes through to Swedenborg. In essence Kepler was arguing this: the cosmos was created for a purpose, namely, to serve humans, or at any rate beings like humans. The sun, moon, and planets could be said to serve human purposes (in providing light and heat and so forth), but what possible use to humanity could the moons of Jupiter serve? As a result Jupiter must be inhabited, because it must have beings for whom the moons were created.

As this discussion shows, teleology was extremely important in the causal thinking of the early modern scientists: in order to consider why something should exist, we need to look at, not only what brought it about (its effective cause, to use the Aristotelian term) but its final cause. Without a final cause, a purpose, a thing had no place in the universe—a conclusion which cast aspersions on the wisdom of God in his arrangement of the cosmos, and which was therefore inadmissible. This argument would soon look untenable; in certain ways, the history of early modern science is the history of the expulsion of the final cause from scientific reasoning—to the point where today practically any teleological concept is taboo in mainstream scientific discussion.⁴²

Galileo, no doubt mindful of Bruno’s fate, was chary of advancing the idea of other worlds (Dick 1982, 90), although his caution did not save him from condemnation by the Inquisition and lifelong house arrest for advocating heliocentrism.⁴³ The French philosopher René Descartes (1596–1650) showed caution as well. His *Principia Philosophiae* (Principles of Philosophy) set forth the first new physical system since Aristotle—one that propounded the existence of innumerable vortices in the universe, at

42. For a nuanced view of the ejection of Aristotelian cause from the scientific enterprise, see Joy 2006, 70–105. For a description of final cause in late Aristotelian thought, see Des Chene 1996, 168–211. For longer treatments of the history of causality, see Wallace 1972 and Clatterbaugh 1999. For a discussion of this issue as it relates to Swedenborg, see Shotwell 2013.

43. For more on Galileo’s “crime,” see Santillana 1970 and Shea and Artigas 2003.

the center of each of which was a fixed star.⁴⁴ While this naturally suggested the possibility of other planets with inhabitants on them, Descartes remained carefully agnostic on this point (Dick 1982, III–II2).

This was not the case with Bernard le Bovier de Fontenelle (1657–1757), one of the leading figures of the French Enlightenment. In a 1686 work titled *Entretiens sur la pluralité des mondes* (Conversations on the Plurality of Worlds; = Fontenelle [1686] 1990), Fontenelle explicitly tied Descartes's concept of vortices to the possibility of other worlds. The *Entretiens* was a light, witty book, which meant two things: (1) Fontenelle could hide behind the veil of jest in propounding his ideas, which he nonetheless took at least somewhat seriously; and (2) the *Entretiens* became enormously popular, going through many editions in the late seventeenth century (Dick 1982, 123–126), widely disseminating the idea of other worlds among the literate public.

The Dutch scientist Christiaan Huygens (1629–1695) took a more serious tack but drew similar conclusions in his *Cosmotheoros* (Observer of the Universe), posthumously published in 1698. Like Kepler, Huygens uses teleological arguments to advance the idea of other inhabited planets: they must have life because life better manifests divine providence than lifeless planets, and without it “we should sink [the planets] below the Earth in Beauty and Dignity; a thing that no Reason will permit” (as quoted in Dick 1982, 130). The second half of the *Cosmotheoros* discusses the nature of life on these planets—obviously a wholly speculative discussion, based though it is on such observed phenomena as the relative distance of each planet from the sun (although Huygens believed that Mercury would, from its proximity to the sun, receive nine times more heat than the earth, he also contended that its inhabitants would be adapted to these conditions).

If Isaac Newton (1642–1727) did not explore the idea of other worlds in any great detail, it was in his time and place—late seventeenth-century England—that the concept became part of mainstream scientific opinion, being propounded by figures such as Richard Bentley (1662–1742), William Whiston (1667–1752), and William Derham (1657–1735). One reason for this occurrence was that England permitted much greater liberty of religion than existed in the Catholic world, or even in many other

44. Descartes's system of vortices would prove a starting point for Swedenborg's own cosmology; see Dunér 2013, 17.

Protestant countries, including Swedenborg's native Sweden. Another was that the great religious wars of the previous century and a half had led to a weakening of faith in Scripture as testimony to God's will and providence, and a corresponding strengthening of the desire to see God's handiwork in the natural universe. Because, as the argument went, the majesty and wisdom of God would be better demonstrated in a plurality of worlds rather than in a single one, many scientists began to incline toward this wider perspective.

b. Swedenborg's Early Views

Swedenborg himself, in an earlier phase of his thought, reflects some of these themes and concerns. In his 1734 scientific treatise titled *Basic Principles of Nature* (traditionally known as *The Principia*), he includes a short chapter titled "The Diversities of Worlds" (= Swedenborg [1734] 1988, part 3, chapter 2, 2:240–248).⁴⁵ His arguments here, recapitulating many themes of the debate from the earliest times, argue in favor of the idea of other worlds.

Swedenborg begins with what is sometimes called "the argument from plenitude," contending that nature "is most profusely fertile and ever essaying at further ends, inasmuch as she is never at rest, but always desirous to advance and extend the bounds of her dominion" (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:240]). Like many of his predecessors, he argues that divine glory and omnipotence suggest that this is not only possible but likely: "Nor is there anything to prevent us from conjecturing that at the will of the deity may arise fresh systems at every moment; for there is nothing to shew that it is physically impossible" (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:241]). At the end of the chapter he will say that God "can give birth to nature not only after the manner in which it is presented to our view in this world, but in ways infinitely diversified" (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:247–248]).

Just how diversified? Just how much could these worlds differ from one another? The problem exercised Newton, who wrote in a letter to Richard Bentley:

And since Space is divisible *in infinitum*, and Matter is not necessarily in all places, it may also be allow'd that God is able to create Particles

45. For a discussion of this passage, see Shaw and Shotwell forthcoming.

of Matter of several Sizes and Figures, and in several Proportions of Space, and perhaps of different Densities and Forces, and thereby to vary the Laws of Nature, and make Worlds of several sorts in several Parts of the Universe. At least I see nothing of contradiction in all this. (Quoted in Dick 1982, 146–147)

The answer given by Swedenborg is similar but not exactly the same. While he does admit great variances in the properties of other worlds, he also holds that some principles will apply universally: “In every mundane [planetary] system, the principles of geometry continue to be similar; as also nature and mechanism, as to first principles and force; and that the diversity consists only in the diversity of the series, in respect to degrees, ratios, and figures” (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:245–246]).

In sum, Swedenborg is arguing that certain basic principles will remain constant in all systems, such as the laws of geometry (non-Euclidean geometries would not be developed until the nineteenth century), as well as “nature and mechanism, inasmuch as its motive forces cannot be separated from geometry.” These principles remain, as it were, axiomatic, but the series and modes in which they operate can vary; the elements may display different properties; in some worlds, even, the animals might be “deprived of the use of their senses” (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:246]). From these two passages it would seem that Newton is more ready to admit possible variations in basic principles than Swedenborg is.

Swedenborg goes on to say that these systems, which could arise at different times, would nonetheless display some resemblance to the earth’s own life cycle: “We may also conjecture, that each earth in its infancy would be similar to ours in its infancy.” Swedenborg associates this “infancy” with the Golden Age of the earth, suggesting that each of these worlds would “exhibit the bloom of youth” in its “infant state” (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:241]).

In this chapter Swedenborg admits that the concept of other worlds is speculative: “from a mere possibility . . . we cannot reason to actuality” (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:241]). At the chapter’s end, he emphasizes the limits of our knowledge, not only of these putative other worlds, but even of our own: “In the mineral, vegetable, and animal kingdom, what we know is nothing to what we have yet to learn; for of that of which our senses are

unconscious, the soul also is ignorant” (*Basic Principles of Nature* part 3, chapter 2 [= Swedenborg [1734] 1988, 2:247]). Like everyone else before him in this debate, Swedenborg in his scientific phase comes across the immovable barrier created by the lack of empirical evidence.

c. Swedenborg’s Purposes in *Other Planets*

It would prove otherwise in Swedenborg’s theological period. At this point, Swedenborg does attempt to provide empirical evidence for the existence of other worlds and other beings—the evidence being his own spiritual experiences, as the full title of his book indicates: *The Earth-like Bodies Called Planets in Our Solar System and in Deep Space, Their Inhabitants, and the Spirits and Angels There: Drawn from Things Heard and Seen*. He begins *Other Planets* by describing his experiences with spirits from the planets known in his time: Mercury, Jupiter, Mars, Saturn, Venus, and the Moon (in that order). He then proceeds to beings from planets outside the solar system, of which he enumerates five. He does not seem to know of any further planets in our solar system, in keeping with the knowledge of his day: Uranus would not be discovered until 1781, nine years after his death.

These experiences differ radically from later encounters with extra-terrestrial creatures, whether one believes such encounters real or imagined, in one chief respect: Swedenborg is not dealing with these beings as they lived in physical form, but rather with their spirits. Nonetheless, he makes it clear that these spirits originally had physical bodies on their respective planets, just as inhabitants of Earth have, and thus he is able to learn about and even view these planets for himself.

Swedenborg does not appear to be interested in drawing general scientific conclusions about beings from other worlds, or what their nature might imply for scientific knowledge; rather he limits himself to concrete descriptions of these inhabitants, their patterns of mind, and their way of life. He does, however, draw theological conclusions. His work has two chief purposes, which he himself states when he quotes *Other Planets* in his major work of 1758, *Heaven and Hell*: “To let people know that the Lord’s heaven is vast and that it is all from the human race, and also that our Lord is recognized everywhere as the God of heaven and earth” (*Heaven and Hell* 417:7).

The first purpose is expressed slightly differently when it actually appears in *Other Planets*. Here he says it is to show that “not enough people come into heaven from our world” to fulfill all the roles to be

played in heaven. We on earth, says Swedenborg, “are relatively few, so people from many other planets are needed as well. As a result the Lord has provided that the moment there is any deficiency” of quantity or type of people to fulfill the roles in the heavenly order, “people from another planet are immediately summoned to fill the need, so that the proper proportion is maintained and heaven therefore stands firm” (*Other Planets* 9). Since the heavenly order resembles a human being (called by Swedenborg the *homo maximus*, the “greatest” or “universal human”) these roles are often identified by parts or functions of the brain or body. The spirits of the planet Mercury, for example, supply “memory, but specifically the memory of abstract concepts, apart from things that are earthly and merely physical” (*Other Planets* 10).

The second purpose of *Other Planets* is to confront “the scandal of particularity”⁴⁶ as it applies to the topic of other inhabited worlds. This “scandal,” generally expressed, is the question of how any person who does not have access to knowledge about Jesus Christ can ever have the faith in Christ necessary to be saved from an afterlife in hell. In Europe in Swedenborg’s time, the scandal was already perceived as a threat to Christianity as a consequence of the growing knowledge of vast non-Christian cultures in the far-flung regions of the earth. The popularly held notion that there must be intelligent life on other planets greatly exacerbated the problem. Why would God have created distant planets if their inhabitants were doomed to hell through mere ignorance of the Christ who had lived, suffered, and died on earth? Such an expanded view of the universe made the most basic tenets of Christianity look too limited and particular to be plausible.⁴⁷

Swedenborg directly addresses this scandal in the opening of the book: “As for the worship of God by the inhabitants of other planets, generally speaking any who are not idolators acknowledge the Lord as the only

46. The sense of the word “scandal” in this phrase is an old one; it means “a stumbling block to, or something that hinders the acceptance of, religious belief, specifically Christian.” The phrase “scandal of particularity” seems to have been first used by the German Bible scholar Gerhard Kittel in 1930 (see *Oxford English Dictionary*, under “scandal”) to describe the challenge to acceptance of the Christian faith offered by the particularity of the Incarnation of God in a single human being in history. It has since been applied more broadly, as here. The term *scandal* in this sense ultimately derives from the Greek word σκάνδαλον (*scándalon*), “trap,” “snare,” used in about a dozen New Testament passages, such as Galatians 5:11.

47. For examples of efforts to rebut these criticisms, see the chapter on the idea of other planets during the Enlightenment period in Crowe 1999, 81–164.

God.” To this he adds the clincher: “Everyone who worships the Divine in human form is accepted by the Lord,” or, in other words, is saved from hell (*Other Planets* 7). He buttresses this assertion by giving many specific instances of the acceptance of the Lord by inhabitants of other worlds (see *Other Planets* 40, 65, 70, 91, 98–99, 107, 110, 141, 154, 159, 162).⁴⁸ And if that is not enough to meet critics of Christianity head on, he supplies an entire chapter (*Other Planets* 113–122) explaining “why the Lord wanted to be born on our planet and not on some other.” He also sketches the alternative: in *Other Planets* 161–164, he describes the spirit of a benighted preacher from earth who had refused to believe there were other planets precisely because of the particularity of Jesus’ birth on our world. Swedenborg’s treatment makes clear how wrongheaded he finds this attitude to be.

d. The Characteristics of Swedenborg’s Other Worlds and Their Inhabitants

Given the vast fascination people have had throughout history with the supposed influence of planets on humankind, it seems necessary to look for some connection between Swedenborg’s descriptions of these spirits and the characteristics of the planets as they were portrayed in the Western esoteric tradition and in astrology. In general the similarities are visible but faint. See, for example, a typical description of the characteristics of Mercury by Henry Cornelius Agrippa (1486–1535) in his classic work *De Occulta Philosophia* (On the Occult Philosophy):

Mercury is called the son of *Jupiter*, the crier of the gods, the interpreter of gods, *Stilbon*, the serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rational, robust, stout, powerful in good and evil, the notary of the Sun, the messenger of *Jupiter*, the messenger betwixt the supernal and infernal gods, male with males, female with females, most fruitful in both sexes, and *Lucan* calls him the arbitrator of the gods. He is also called *Hermes*, *i.e.*, interpreter, bringing to light all obscurity, and opening those things which are most secret. (Agrippa [1533] 1993, 2:49, 427)

Some traits of this occult Mercury are echoed in Swedenborg’s Mercurial spirits: in their collection and retention of impressions from many

48. The worship of the Lord is strongly implied in a few other passages besides those listed, especially *Other Planets* 130. The spirits described there know about the Lord but do not “dare to worship him”; instead they worship him at a remove, through an angelic community the Lord has assigned to look after them.

worlds (see *Other Planets* 15) they can be said to have a kind of role as messengers; moreover, like the itinerant messenger of the gods, they “do not stay in one place, . . . but roam throughout the universe” (*Other Planets* 24). On the other hand, unlike the communicative Mercury of the occult philosophy, “bringing to light all obscurity,” Swedenborg’s Mercurians have a “custom of not giving direct answers to questions” (*Other Planets* 39), and “have a distaste for verbal speech” (*Other Planets* 17).

Although these resemblances are faint, we can still ask whether Swedenborg was somehow influenced by this occult philosophy, which was then much more widely known and respected than it is in our day. The answer is difficult to give, and will certainly vary with one’s approach to Swedenborg’s writings as a whole. Those who take his writings as the fruit of interaction with the Divine may feel strongly that he was reporting his own spiritual experiences and that he was not at all influenced by these earlier traditions. A more skeptical reader, on the other hand, might be willing to see some traces of this influence on Swedenborg, as might someone who feels that inspiration can draw on what is available in one’s memory. It is not a question that we can settle here.

It may also be instructive to correlate Swedenborg’s description of these planetary inhabitants with Dante’s astrological schema in *The Divine Comedy*, which is particularly evident in the *Paradiso*. In his ascent through the concentric spheres of the planets (Dante’s schema is based on Aristotle’s), Dante encounters souls at every level that embody the virtues of that planet. The Moon, being the most rapidly changing of the heavenly bodies, is the realm of the inconstant. Mercury is the realm of seekers after glory. Venus, the planet of love, is the domain of lovers; the Sun is the realm of the wise; Mars, of the warriors of the faith; Jupiter, of just rulers; Saturn, of contemplatives. While not absolutely identical to the occult schema in Agrippa’s Renaissance text, it is certainly close enough, and serves as a reminder that this model was widely diffused in the classical and medieval worlds.

All of this is very far from Swedenborg. He does not take the planets in their traditional astrological order; his descriptions of the beings of each planet bear only a faint resemblance to their astrological correspondents; he does not view his own journey in the form of an ascent; nor are the planets spheres of heaven. His extraterrestrials are human, or humanoid, with faults of their own. Mercurians, “because of their wealth of knowledge,” are more inclined to pride (*Other Planets* 16). On Jupiter, (traditionally the most benign and beneficent of all the planets) we find practitioners of a sinister priestcraft, who “call themselves holy ones and

demand . . . that their servants . . . call them 'lords,'" and who prohibit these servants from "worshiping the Lord of the universe, saying that they themselves are 'mediating lords' and that any requests made to them will be forwarded to the Lord of the universe" (*Other Planets* 70:1). On Venus, those from the side that faces Earth "are savage and almost feral," as well as "stupid, with no interest in heaven or eternal life" (*Other Planets* 108).

On the whole, however, the inhabitants of Swedenborg's other worlds seem to be better and kinder than those on Earth. Those who inhabit the side of Venus that faces away from Earth are "gentle and humane" (*Other Planets* 107), while Mercurians are, apparently in a good way, "completely uninterested in earthly and bodily things" (*Other Planets* 12). Spirits from Jupiter "are much wiser than spirits from our planet" (*Other Planets* 61:1). Those from Mars "are among the best of all spirits from the planets in our solar system" (*Other Planets* 85). Those from Saturn are "upright and modest" and "profoundly humble in their worship" (*Other Planets* 97–98). Swedenborg does not mention the moral characteristics of the spirits of the Moon, perhaps because he was deliberately curtailing his description of them; it is unusually brief (*Other Planets* III–III2).

One last characteristic of these extraterrestrial spirits is worth noting. They do not seem in the slightest bit technologically advanced. Of the spirits from Mars, we learn that "on their planet they eat fruit from trees . . . ; they also eat vegetables. They wear clothes that they make from the fibers of the bark of particular trees" (*Other Planets* 93). Indeed the inhabitants of Jupiter seem somewhat apelike: "They do not walk upright like the inhabitants of our planet . . . , but help themselves along with their hands" (*Other Planets* 55:1).

Taken as a whole, the lives of these beings seem to resemble that of the primitive humanity of the classical Golden Age, or Swedenborg's "earliest church," and in fact he explicitly makes that analogy in regard to the Jupiterians (*Other Planets* 49). The modern notion of technologically advanced extraterrestrials is completely absent, and, for Swedenborg, unnecessary. Contemporary speculations about extraterrestrials, focusing as they do on visitors to our planet from other planets, presuppose technological sophistication: they could not reach us if they were not far more advanced than we. For Swedenborg, no spaceships are required to encounter extraterrestrial beings in the world of spirits.

In sum, Swedenborg's vision of other worlds reveals three main themes. The first two are the explicit purposes he mentions himself: the

necessity for other worlds in order to furnish the full population of heaven, and a refutation of the charge of particularity. The third is an emphasis on certain core values—notably the need for moral sincerity and the need to acknowledge the primacy of spiritual as opposed to earthly reality. His little book in fact often proves to be not just a telescope that reveals other worlds but a mirror that shows us the relative moral and spiritual backwardness of our own.

Swedenborg's insistence that his encounters have taken place in the spiritual plane and not on earth have meant that his visions have had very little influence on the subsequent debate regarding extraterrestrials. Moreover, there is no evidence at present for life-forms in this solar system that even remotely resemble humans.

One's response to these facts will vary with one's attitude toward Swedenborg's thought as a whole. Again, it is not possible to take a position on this matter here.⁴⁹ However literally or metaphorically one wishes to take his encounters with the spirits of planets from this solar system and others, they remain an integral part of his powerful and all-encompassing spiritual vision.

VI. Conclusion

If nothing else, the considerations above suggest that Swedenborg's vision is broad in these brief works, for all their appearance of being secondary and derivative of *Secrets of Heaven*. These considerations also indicate that this vision was deeply connected to theological and philosophical discussions that had even by his time gone on for quite some time—in some cases, for millennia.

This fact poses some difficulties for the interpreter of Swedenborg—just how much stress should be laid on the continuities between his views and those of his predecessors? On the one hand, Swedenborg emphasized the uniqueness of his vision and of his interpretation of Scripture—even claiming that the latter could not have been known until the Last Judgment of 1757 (*The Lord* 61; *Divine Providence* 264). Consequently, those who

49. A few of the theories concerning the discrepancy between Swedenborg's statements about life on other planets and our current scientific knowledge are summarized in the appendix to this introduction.

have been most intensely devoted to his vision have deemphasized the connections between his views and those of his predecessors. While this approach does highlight Swedenborg's uniqueness, it also makes him seem more of an outlier in the arena of Christian theology than he may actually have been. On the other hand, some who have searched for roots and antecedents to Swedenborg may have linked him to movements and figures with which he had no connection.

Swedenborg's place in subsequent history is easy to trace. It is comparatively well-known, for example, that he influenced writers ranging from William Blake (1757–1827) and August Strindberg (1849–1912) to Czeslaw Milosz (1911–2004) and Jorge Luis Borges (1899–1986). But did his vision erupt as a completely novel revelation, or did it connect to long-running strands in Christian experience and thought? No two people who approach Swedenborg will reach exactly the same conclusion, but anyone who does study his work would probably do well to keep both of these two poles in view.

Appendix

Some Theories about the Problems Posed by Swedenborg's Other Planets

ONE might think there could be only one position that could be taken about the claims made by Swedenborg about human life on other planets. But in fact there are any number of theories offered by subsequent commentators attempting to reconcile his assertions with current science. The following five major strands of hypotheses are offered for interested readers; but this list is by no means exhaustive. Acton 1996, 256–263, in dealing specifically with the question of life on the moon, lists and briefly discusses ten separate points of view on this issue, only a few of which overlap with those that follow.

1. Swedenborg was misinformed for any of several reasons. That is, his incorrect identification of the planets associated with spirits was a result solely of deductions based on insufficient information (Nemitz 1975, 82–88; Nemitz 1976, 95–96; Chadwick 1997, vii–xv). Among such conjectures is the possibility that the angels, presumably the heavenly source from which Swedenborg learned the names of the planets he describes (see *Other Planets* 10), were themselves imperfectly informed (see Nemitz 1975, 84–85; Nemitz 1976, 95). For general opposition to this thesis, see Elphick 1976.
2. Swedenborg intended *Other Planets* most importantly to deal with theological questions; its spiritual meaning is paramount, no matter what we think of its literal validity (Nemitz 1975, 88–93; Van Dusen 1976; Sandstrom 1977; Odhner 1982). One of the best examples of this approach is Bedford 2006, 315–340, who allows that there is a disjunction between the statements of *Other Planets* and current knowledge, but does not attempt to solve it. The disjunction is “an embarrassment only if we make it an embarrassment by asking this revelation to do what, most likely, God never intended it to do: to stand in the place of reason and observation” (Bedford 2006,

338). A view related to these is that the problematic statements in *Other Planets* “are not doctrine really, but belong to what we call the accommodation of eternal truth to the finite state of a great human mind of the eighteenth century” (Friedemann Horn, quoted in Woofenden 1976, 16). Some of the critics who abandon the literal truth of *Other Planets* come very close to saying that the work is fiction written for a didactic purpose. For example, this possibility was indirectly mooted by one of Swedenborg’s earliest readers, Friedrich Christoph Oetinger (1702–1782) in a letter of March 9, 1770, to K. F. Hartmann (?–1815): “[*Other Planets*] contains many philosophic observations, whether the whole be taken as fiction or not” (Tafel 1877, 2:1058).

3. Swedenborg was describing the conditions of spirits in the world of spirits, not on physical planets (Sandstrom 1980).
4. The facts about extraterrestrials described in *Other Planets* somehow remain literally true, despite apparent scientific evidence to the contrary (Duckworth 1974; Elphick 1976; Horner 1976; Nicholls 1977; Brush 1980). For example, it has been maintained that the inhabitants of the planets in question have now died off (mentioned in Acton 1996, 260; opposition expressed in Koke 1997, 372) or live out of sight underground (Hotson 1974), or that they possessed some kind of gaseous bodies while living (mentioned in Acton 1996, 262).
5. Swedenborg was not misinformed, nor is modern science incorrect. The discrepancy has to do with “special problems in the relationship between spiritual experience and the knowledge of the natural world” (Koke 1987, 57); it arose from Swedenborg’s attempt to understand and explain his visionary experiences in light of the material world as he knew it. For this complex theory, see Koke 1982 and Koke 1987. In essence, it maintains that knowledge about the planets in the spiritual world *cannot* “agree with” knowledge about the planets of the material world.

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Short Titles and Other Conventions Used in This Work

THE following summaries of scholarly conventions common to Swedenborgian studies are offered as an aid to readers unfamiliar with Swedenborg's works. For a brief biography of Swedenborg, an overview of his theology, discussion of the content of his published and unpublished theological corpus, essays on his impact on international culture, and extensive bibliographies, the reader is referred to the companion volume to the New Century Edition series, *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact* (2005, West Chester, Pa.: Swedenborg Foundation).

Volume contents The four titles in this volume, *New Jerusalem*, *Last Judgment*, *White Horse*, and *Other Planets*, were originally published as separate works. Annotations and indexes for the titles have been combined here for ease of use, and annotations are numbered continuously throughout the volume.

Abbreviations References to the four works included in this volume have been abbreviated only where absolutely necessary to economize on space. The abbreviation of each consists of the initials of its short version: *New Jerusalem*, NJ; *Last Judgment*, LJ; *White Horse*, WH; *Other Planets*, OP.

Section numbers Following a practice common in his time, Swedenborg divided his published theological works into sections numbered in sequence from beginning to end. His original section numbers have been preserved in this edition; they appear in red boxes in the outside margins. Traditionally, these sections have been referred to as “numbers” and designated by the abbreviation “n.” In this edition, however, the more common section symbol (§) is used to designate the section numbers, and the sections are referred to as such.

Subsection numbers Because many sections throughout Swedenborg's works are too long for precise cross-referencing, Swedenborgian scholar John Faulkner Potts (1838–1923) further divided them into subsections; these have since become standard, though minor variations occur from one edition to another. These subsections are indicated by bracketed numbers that appear in the text itself: [2], [3], and so on. Because the

beginning of the first *subsection* always coincides with the beginning of the *section* proper, it is not labeled in the text.

Citations of Swedenborg's text Citations of Swedenborg's works refer not to page numbers but to section numbers, which are uniform in most editions. In citations the section symbol (§) is generally omitted after the title of a work by Swedenborg. Thus "*Secrets of Heaven* 29" refers to section 29 (§29) of Swedenborg's *Secrets of Heaven*, not to page 29 of any edition. Subsection numbers are given after a colon; a reference such as "29:2" indicates subsection 2 of section 29. The reference "29:1" would indicate the first subsection of section 29, though that subsection is not in fact labeled in the text. Where section numbers stand alone without titles, their function is indicated by the prefixed section symbol; for example, "§29:2". However, section marks are generally omitted in Swedenborg's indexlike references to *Secrets of Heaven*.

Citations of the Bible Biblical citations in this edition follow the accepted standard: a semicolon is used between book references and between chapter references, and a comma between verse references. Therefore "Matthew 5:11, 12; 6:1; 10:41, 42; Luke 6:23, 35" refers to Matthew chapter 5, verses 11 and 12; Matthew chapter 6, verse 1; Matthew chapter 10, verses 41 and 42; and Luke chapter 6, verses 23 and 35. Swedenborg often incorporated the numbers of verses not actually represented in his text when listing verse numbers for a passage he quoted; these apparently constitute a kind of "see also" reference to other material he felt was relevant, and are generally retained in this edition. This edition also follows Swedenborg where he cites contiguous verses individually (for example, John 14:8, 9, 10, 11), rather than as a range (John 14:8–11). Occasionally this edition supplies a full, conventional Bible reference where Swedenborg omits one after a quotation.

Quotations in Swedenborg's works Some features of the original Latin texts have been modernized in this edition. For example, Swedenborg's first editions rely on context or italics rather than on quotation marks to indicate passages taken from the Bible or from other works. The manner in which these conventions are used in the original suggests that Swedenborg did not belabor the distinction between direct quotation and paraphrase; neither did he mark his omissions from or changes to material he quoted, whether biblical or his own. In this edition, passages quoted more or less directly by Swedenborg from his sources are indicated by either block quotations or quotation marks, but passages that he only paraphrased are not specially marked. His practice of not indicating omissions or changes in quotations has been followed here. One exception consists of instances in which Swedenborg did not include a complete sentence in a Bible

quotation. The omission in such cases has been marked in this edition with added points of ellipsis.

Italicized terms Any words in indented scriptural extracts that are here set in italics reflect a similar emphasis in the first editions.

Special use of vertical red rule The prologue of *New Jerusalem* (§§8–10) is set in continuous italics in the first edition. For this edition, the heavy use of italic text was felt to be antithetical to modern tastes, as well as difficult to read, and so these passages are instead marked by a vertical red rule in the margin.

Swedenborg's footnotes The author's footnotes, indicated by superscript letters in the main body of the text, consist of cross-references to his previously published *Secrets of Heaven* (1749–1756). It should be observed that Swedenborg's general practice was to use the lettering series *a–z*, *aa–zz*, and *aaa–zzz* before starting over at *a*, whereas in this edition the lettering starts over after each chapter heading.

Changes to and insertions in the text This translation is based on the first Latin editions, published by Swedenborg himself. It incorporates the silent emendation of minor errors, not only in the text proper but in Bible verse references and in section references to Swedenborg's other published theological works. The text has also been changed without notice where the verse numbering of the Latin Bible cited by Swedenborg differs from that of modern English Bibles. Throughout the translation, references or cross-references that were implied but not stated have been inserted in square brackets; for example, [John 3:27]. By contrast, references that occur in parentheses reflect references that appear in the first editions. In general, brackets represent an insertion of material that was not present in the first editions.¹

Endnotes Comments on the text are printed as endnotes, which are referenced by superscript numbers appearing in the main text. A reverse reference is given in the endnote itself. To find the location of the text treated in endnote 66, for example, the reader would turn back to the indicated section, §35 of *New Jerusalem*, and the indicated subsection, [3]. The initials of the writer or writers (listed on the title page) are given in square brackets at the end of each note. Translations of material quoted in the endnotes are those of the indicated writer, except where otherwise specified or in cases in which the cited source is a translated text. Annotation

1. For remarks on a related issue, the treatment in this volume of Swedenborg's omission of wording critical to the understanding of his indexlike material, see the editors' preface, pages 38–40.

has generally been omitted in cases in which Swedenborg cross-references further relevant information in another of his own works. For instance, if he mentions the inner meaning of a word used in the Bible and refers the reader to a passage in *Secrets of Heaven* for explanation, the reader will usually find copious discussion and biblical illustrations at that location.

Chapter numbering Swedenborg did not number the chapters of the works in this volume. His decision not to do so seems to have been deliberate, and in accord with it chapter numbers are not included in the text. However, because some studies of his works make reference to chapter numbers, the table of contents provides them.

Titles of Swedenborg's works References to Swedenborg's writings in this edition accord with the short titles listed below, except where he gives his own version of a title in the text of the translation, or where other translations are cited by the annotators. In this list, the short title is followed by the traditional translation of the title; by the original Latin title, with its full translation; and finally by the place and date of original publication if Swedenborg published it himself, or the approximate date of writing if he did not. The list is chronological within each of the two groups shown—the published theological works, and the nontheological and posthumously published works. The titles given below as theological works published by Swedenborg are generally not further referenced in lists of works cited in the prefaces, introduction, and endnotes.

Biblical titles Swedenborg refers to the Hebrew Scriptures as the Old Testament and to the Greek Scriptures as the New Testament; his terminology has been adopted in this edition. As was the custom in his day, he refers to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. Similarly, in one phrase introducing a quotation he refers to the Psalms as “David” (see *White Horse* 2). A conventional reference supplied in parentheses after this quotation specifies its source more precisely.

Theological Works Published by Swedenborg

Secrets of Heaven

Traditional title: *Arcana Coelestia*

Original title: *Arcana Coelestia, Quae in Scriptura Sacra, seu Verbo Domini Sunt, Detecta: . . . Una cum Mirabilibus Quae Visa Sunt in Mundo Spirituum, et in Coelo Angelorum* [A Disclosure of Secrets of Heaven Contained in Sacred Scripture, or the Word of the Lord, . . . Together with

Amazing Things Seen in the World of Spirits and in the Heaven of Angels]. London: 1749–1756.

Heaven and Hell

Traditional title: *Heaven and Hell*

Original title: *De Coelo et Ejus Mirabilibus, et de Inferno, ex Auditis et Visis* [Heaven and Its Wonders and Hell: Drawn from Things Heard and Seen]. London: 1758.

New Jerusalem

Traditional title: *New Jerusalem and Its Heavenly Doctrine*

Original title: *De Nova Hierosolyma et Ejus Doctrina Coelesti: Ex Auditis e Coelo: Quibus Praemittitur Aliquid de Novo Coelo et Nova Terra* [The New Jerusalem and Its Heavenly Teachings: Drawn from Things Heard from Heaven: Preceded by a Discussion of the New Heaven and the New Earth]. London: 1758.

Last Judgment

Traditional title: *The Last Judgment*

Original title: *De Ultimo Judicio, et de Babylonia Destructa: Ita Quod Omnia, Quae in Apocalypsi Praedicta Sunt, Hodie Impleta Sint: Ex Auditis et Visis* [The Last Judgment and Babylon Destroyed, Showing That at This Day All the Predictions of the Book of Revelation Have Been Fulfilled: Drawn from Things Heard and Seen]. London: 1758.

White Horse

Traditional title: *The White Horse*

Original title: *De Equo Albo, de Quo in Apocalypsi, Cap. XIX: Et Dein de Verbo et Ejus Sensu Spirituali seu Interno, ex Arcanis Coelestibus* [The White Horse in Revelation Chapter 19, and the Word and Its Spiritual or Inner Sense (from *Secrets of Heaven*)]. London: 1758.

Other Planets

Traditional title: *Earths in the Universe*

Original title: *De Telluribus in Mundo Nostro Solari, Quae Vocantur Planetae, et de Telluribus in Coelo Astrifero, deque Illarum Incolis, Tum de Spiritibus et Angelis Ibi: Ex Auditis et Visis* [The Earthlike Bodies Called Planets in Our Solar System and in Deep Space, Their Inhabitants, and the Spirits and Angels There: Drawn from Things Heard and Seen]. London: 1758.

The Lord

Traditional title: *Doctrine of the Lord*

Original title: *Doctrina Novae Hierosolymae de Domino* [Teachings for the New Jerusalem on the Lord]. Amsterdam: 1763.

Sacred Scripture

Traditional title: *Doctrine of the Sacred Scripture*

Original title: *Doctrina Novae Hierosolymae de Scriptura Sacra* [Teachings for the New Jerusalem on Sacred Scripture]. Amsterdam: 1763.

Life

Traditional title: *Doctrine of Life*

Original title: *Doctrina Vitae pro Nova Hierosolyma ex Praeceptis Decalogi* [Teachings about Life for the New Jerusalem: Drawn from the Ten Commandments]. Amsterdam: 1763.

Faith

Traditional title: *Doctrine of Faith*

Original title: *Doctrina Novae Hierosolymae de Fide* [Teachings for the New Jerusalem on Faith]. Amsterdam: 1763.

Supplements

Traditional title: *Continuation Concerning the Last Judgment*

Original title: *Continuatio de Ultimo Judicio: Et de Mundo Spirituali* [Supplements on the Last Judgment and the Spiritual World]. Amsterdam: 1763.

Divine Love and Wisdom

Traditional title: *Divine Love and Wisdom*

Original title: *Sapientia Angelica de Divino Amore et de Divina Sapientia* [Angelic Wisdom about Divine Love and Wisdom]. Amsterdam: 1763.

Divine Providence

Traditional title: *Divine Providence*

Original title: *Sapientia Angelica de Divina Providentia* [Angelic Wisdom about Divine Providence]. Amsterdam: 1764.

Revelation Unveiled

Traditional title: *Apocalypse Revealed*

Original title: *Apocalypsis Revelata, in Qua Deteguntur Arcana Quae Ibi Praedicta Sunt, et Hactenus Recondita Latuerunt* [The Book of Revelation Unveiled, Uncovering the Secrets That Were Foretold There and Have Lain Hidden until Now]. Amsterdam: 1766.

Marriage Love

Traditional title: *Conjugal Love*

Original title: *Delitiae Sapientiae de Amore Conjugiali: Post Quas Sequuntur Voluptates Insaniae de Amore Scortatorio* [Wisdom's Delight in Marriage Love: Followed by Insanity's Pleasure in Promiscuous Love]. Amsterdam: 1768.

Survey

Traditional title: *Brief Exposition*

Original title: *Summaria Expositio Doctrinae Novae Ecclesiae, Quae per Novam Hierosolymam in Apocalypsi Intelligitur* [Survey of Teachings of the New Church Meant by the New Jerusalem in the Book of Revelation]. Amsterdam: 1769.

Soul-Body Interaction

Traditional title: *Intercourse between the Soul and Body*

Original title: *De Commercio Animae et Corporis, Quod Creditur Fieri vel per Influxum Physicum, vel per Influxum Spiritualem, vel per Harmoniam Praestabilitam* [Soul-Body Interaction, Believed to Occur either by a Physical Inflow, or by a Spiritual Inflow, or by a Preestablished Harmony]. London: 1769.

True Christianity

Traditional title: *True Christian Religion*

Original title: *Vera Christiana Religio, Continens Universam Theologiam Novae Ecclesiae a Domino apud Danielelem Cap. VII:13–14, et in Apocalypsi Cap. XXI:1, 2 Praedictae* [True Christianity: Containing a Comprehensive Theology of the New Church That Was Predicted by the Lord in Daniel 7:13–14 and Revelation 21:1, 2]. Amsterdam: 1771.

Nontheological and Posthumously Published Works by Swedenborg Cited in This Volume

Basic Principles of Nature

Traditional title: *Principia*

Original title: *Principia Rerum Naturalium sive Novorum Tentaminum Phaenomena Mundi Elementaris Philosophice Explicandi* [Basic Principles of Nature or of New Attempts to Explain Philosophically the Phenomena of the Elemental World]. Dresden and Leipzig: 1734.

The Infinite

Traditional title: *The Infinite*

Original title: *Prodromus Philosophiae Ratiocinantis de Infinito, et Causa Finali Creationis: Deque Mechanismo Operationis Animae et Corporis* [Precursor to a Philosophy Reasoning about the Infinite and about the Final Cause of Creation; Also about the Operative Mechanism between the Soul and the Body]. Dresden and Leipzig: 1734.

First Draft of Three Transactions on the Brain

Traditional title: *The Cerebrum*

Original title: [Untitled]. Written before or during August 1738

Additions to First Draft on the Brain

Traditional title: *The Cerebrum*

Original title: [Untitled]. Written before or during January 1740.

Dynamics of the Soul's Domain

Traditional title: *Economy of the Animal Kingdom*

Original title: *Oeconomia Regni Animalis in Transactiones Divisa* [Dynamics of the Soul's Domain, Divided into Treatises]. 2 vols. Amsterdam: 1740–1741.

Quotations on Various Philosophical and Theological Topics

Traditional title: *A Philosopher's Note Book*

Original title: [Untitled]. Written around 1741.

Commonplace Book

Traditional title: *Common-Place Book*

Original title: [Untitled]. Written before or during 1742.

Draft on the Fiber

Traditional title: *The Fiber*

Original title: [Untitled]. Written around 1742.

Draft of a Hieroglyphic Key

Traditional title: *Hieroglyphic Key*

Original title: *Clavis Hieroglyphica Arcanorum Naturalium et Spirituum per Viam Representationum et Correspondentiarum* [A Hieroglyphic Key to the Secrets of Material and Spiritual Things by Way of Representations and Correspondences]. Written around 1742.

Draft on the Reproductive Organs

Traditional title: *Generation*

Original title: [Untitled]. Written around 1743.

The Soul's Domain

Traditional title: *The Animal Kingdom*

Original title: *Regnum Animale, Anatomice, Physice, et Philosophice Perlustratum* [The Soul's Domain Thoroughly Examined by Means of Anatomy, Physics, and Philosophy]. 3 vols. The Hague, London: 1744–1745.

The Old Testament Explained

Traditional title: *The Word Explained*

Original title: *Explicatio in Verbum Historicum Veteris Testamenti* [The Historical Word of the Old Testament Explained]. Written from November 1745 to February 1747.

Spiritual Experiences

Traditional title: *The Spiritual Diary*

Original title: *Experientiae Spirituales* [Spiritual Experiences]. Written from 1747 to 1765.

Indexes to "Secrets of Heaven"

Traditional title: *Index to Arcana Coelestia*

Original title: [Untitled]. Written around 1748 to 1757.

Revelation Explained

Traditional title: *Apocalypse Explained*

Original title: *Apocalypsis Explicata secundum Sensum Spiritualem, Ubi Revelantur Arcana, Quae Ibi Praedicta, et Hactenus Recondita Fuerunt* [The Book of Revelation Explained as to Its Spiritual Meaning, Which Reveals Secret Wonders That Were Predicted There and Have Been Hidden until Now]. Written from 1758 to 1759.

Commentary on the Athanasian Creed

Traditional title: *Athanasian Creed*

Original title: *De Athanasii Symbolo* [On the Athanasian Creed]. Written before or during early 1760.

Draft on the Inner Meaning of Prophets and Psalms

Traditional title: *Prophets and Psalms*

Original title: [Untitled]. Written around 1761.

Draft of "Sacred Scripture"

Traditional title: *De Verbo*

Original title: *De Scriptura Sacra seu Verbo Domini ab Experientia* [On Sacred Scripture, or the Word of the Lord, from Experience]. Written around 1762.

Draft of "Supplements"

Traditional title: *Last Judgment (Posthumous)*

Original title: *De Ultimo Iudicio* [On the Last Judgment]. Written around 1762 to early 1763.

Draft on Divine Love

Traditional title: *On Divine Love*

Original title: *De Divino Amore* [On Divine Love]. Written around late 1762 to early 1763.

Draft on Divine Wisdom

Traditional title: *On Divine Wisdom*

Original title: *De Divina Sapientia* [On Divine Wisdom]. Written in early 1763.

Second Sketch for "Marriage Love"

Traditional title: *De Conjugio II*

Reported original title: *De Conjugio* [On Marriage]. Written around 1766.

Sketch on Goodwill

Traditional title: *Charity*

Original title: *De Charitate* [On Charity]. Written between April and September 1766.

Draft of Five Memorable Occurrences

Traditional title: *Five Memorable Relations*

Reported original title: *Memorabilia* [Memorable Occurrences]. Written around 1766.

Draft for "Coda to True Christianity"

Traditional title: *Coronis*

Original title: *Coronis seu Appendix ad Veram Christianam Religionem . . .* [Coda or Appendix to "True Christianity" . . .]. Written around 1771.

Draft Invitation to the New Church

Traditional title: *Invitation to the New Church*

Original title: [Untitled]. Written around 1771.

THE NEW JERUSALEM
AND
ITS HEAVENLY TEACHINGS

Drawn from Things Heard from Heaven

PRECEDED BY A DISCUSSION
OF THE NEW HEAVEN AND
THE NEW EARTH



Seek first the kingdom of God,
and all things will be added to you.

—Matthew 6:33



The New Jerusalem and Its Heavenly Teachings



The New Heaven and the New Earth, and What Is Meant by “the New Jerusalem”

IT says in the Book of Revelation,

I saw a new heaven and a new earth, because the first heaven and the first earth had passed away. And I saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a great and high wall with twelve gates, and on the gates were twelve angels, and names written that are the names of the twelve tribes of Israel.

And the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

The city was laid out as a square; its length was as great as its breadth.

And [the angel who talked with me] measured the city with a reed: twelve thousand stadia.¹ Its length, breadth, and height were equal.

Then he measured its wall: one hundred and forty-four cubits,² which is the measure of a human being, that is, of an angel.³

I

Its wall was made of jasper; and the city was pure gold, like clear glass.⁴ The foundations of the wall of the city were made of precious stones of every kind.

The twelve gates were twelve pearls. And the street of the city was pure gold, like transparent glass.

The glory of *God* illuminated it, and *the Lamb* was its light.

The nations of those who are saved will walk in its light, and the monarchs of the earth will bring their glory and honor into it. (Revelation 21:1, 2, 12–24)

When people read this, they understand it only in literal terms.⁵ They think that the visible heavens are going to be destroyed along with the earth and that new heavens are going to come into being and come down onto the new earth in the form of a holy city, a Jerusalem with the dimensions given in the description.

[2] Angels understand it in a completely different way, though. They understand in a spiritual way the details that we understand in an earthly way,⁶ and they understand what those details really mean. This is the inner or spiritual meaning of the Word.⁷ In the deeper or spiritual meaning that angels are engaged in, *a new heaven and a new earth* mean a new church both in heaven and on earth (both will be discussed later [§§2–5]). *The holy city coming down from God out of heaven* means its heavenly teachings. *Its length, breadth, and height, which were equal*, mean everything in those teachings that is good and true, all gathered together. Its *wall* means the truths that protect it. *The measure of the wall*, being *one hundred and forty-four cubits, which is the measure of a human being, that is, of an angel* means all those protective truths gathered together, as well as the nature of those truths. *The twelve gates, which were pearls*, mean introductory truths, as do *the twelve angels on the gates*. *The foundations of the wall, which were made of precious stones of every kind*, mean the knowledge on which the teachings are based. *The twelve tribes of Israel* mean all elements of the church in general and in particular, as do *the twelve apostles*. *The gold like clear glass* that the city and streets were made of means good actions done out of love,⁸ which cause the teachings and their truths to shine. *The nations of those who are saved* and *the monarchs of the earth who will bring their glory and honor into it* mean everyone in the church who is devoted to what is good and true.⁹ *God* and *the Lamb* mean the Lord's¹⁰ divine nature itself and his divine-human nature.¹¹

[3] This is what the spiritual meaning of the Word is like; the earthly or literal meaning serves as its foundation. All the same, these two meanings, the spiritual and the earthly, are bound together by their correspondence.¹² I will not take the time here to show that this kind of spiritual meaning is present throughout because that is not my current task, but the reader may see what is presented in the following passages of *Secrets of Heaven*.¹³

On *earth* in the Word as meaning the church, especially where *earth* means the land of Canaan: §§662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. This is because *earth*, spiritually understood, means the people who live there and their worship: 1262. *The people of the earth* [or *the land*] mean those who are part of the spiritual church: 2928. *The new heaven and the new earth* mean whatever is new in the heavens and on earth in terms of what is good and true, which means in matters of the church in both realms: 1733, 1850, 2117, 2118, 3355, 4535, 10373. On the meaning of *the first heaven and the first earth that had passed away*, see the booklet *The Last Judgment and Babylon Destroyed*¹⁴ from beginning to end, especially §§65–72. [4] On *Jerusalem* meaning the church in regard to its teachings, see *Secrets of Heaven* 402, 3654, 9166. On cities meaning the teachings that are part of a church and a religion, see 402, 2451, 2712, 2943, 3216, 4492, 4493. On *the wall of the city* meaning the protective truth of the teachings, see 6419. On *the gates of the city* meaning truths that lead us to a body of teaching and through that teaching into the church, see 2943, 4477, 4492, 4493. On *the twelve tribes of Israel* as representing and therefore symbolizing¹⁵ everything good and true in the church both in general and in particular, and therefore all aspects of faith and love, see 3858, 3926, 6335, 6640. The meaning of *the twelve apostles of the Lord* is much the same: 2129, 3272, 3354, 3488, 3858, 6397. When it says that the apostles will sit on twelve thrones and will judge the twelve tribes of Israel [Matthew 19:28; Luke 22:30], it means that everyone will be judged according to the true and good principles of the church and therefore by the Lord who is their source: 2129, 6397. *Twelve* means everything taken together: 577, 2089, 2129, 2130, 3272, 3858, 3913. [5] The same holds true for *one hundred and forty-four* because this is twelve times twelve: 7973. It holds true also for *twelve thousand*: 7973. All the numbers in the Word have definable meanings: 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. Multiples mean much the same as the individual factors that are

multiplied to produce them: 5291, 5335, 5708, 7973. *The measure* means what a given thing is like in regard to its truth and goodness: 3104, 9603, 10262. The *foundations of the wall* mean the knowledge of truth on which elements of the teachings are based: 9643. *Square* means complete: 9717, 9861. *Length* means goodness and its extent, and *breadth* means truth and its extent: 1613, 9861. *Precious stones* mean true perceptions that arise from what is good: 114, 9863, 9865. On the precious stones in the Urim and Thummim,¹⁶ both in general and specifically, see 3862, 9864, 9866, 9891, 9905. On the *jasper* of which the wall was made, see 9872. [6] *The street* of the city means the truth of the teachings that arises from what is good: 2336. *Gold* means good actions that come from love: 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. *Glory* means divine truth as it exists in heaven and the intelligence and wisdom that result from it: 4809, 5922, 8267, 8427, 9429, 10574. *Nations* mean the people in the church who are committed to what is good, and in an abstract sense the good actions that are taught by the church: 1159, 1258, 1260, 1285, 1416, 1849, 4574, 7830, 9255, 9256. *Monarchs* mean the people in the church who are committed to what is true, and in an abstract sense the truths that are taught by the church: 1672, 2015, 2069, 4575, 5044. The rituals involved in royal coronations have to do with matters of divine truth, but nowadays awareness of this symbolism has vanished: 4581, 4966 (which contain further discussion about divine truth).

2

Before dealing with the New Jerusalem and its teachings, I need to say something about the new heaven and the new earth. In the booklet *The Last Judgment and Babylon Destroyed* you will find an explanation of the meaning of the first heaven and the first earth that passed away.¹⁷ After they had passed away—that is, after the Last Judgment¹⁸ was complete—the Lord created, or formed, a new heaven. This heaven is made up of all the people who, from the time of the Lord's Coming to the time of the judgment, had lived lives of faith and caring,¹⁹ because only they were forms of heaven. This is because the form of heaven that governs all the relationships and communications there is the form of the divine truth, derived from divine goodness, that radiates from the Lord, and we take on this form spiritually by living in harmony with divine truth. On this as the source of heaven's form,²⁰ see *Heaven and Hell*²¹ 200–212, and on all angels as being forms of heaven, see *Heaven and Hell* 51–58, 73–77.

This makes it possible for us to know which people make up the new heaven and therefore also what they are like—namely, that they are of one mind, because when we live a life of faith and caring we love our neighbors

as we love ourselves, and love that is mutually felt joins us to them and them to us. This joining is reciprocal and mutual because in the spiritual world love is a joining together.²² So when everyone is acting on the same principle, then a single mind arises from the many—from countless individuals, in fact, who are gathered in harmony with heaven’s form.²³ People become one in this way because there is nothing that separates or divides them; everything connects and unites them.

Since this heaven was formed out of all such individuals from the Lord’s time²⁴ to the present, we can be sure that it is made up of both Christians and non-Christians.²⁵ The largest portion, though, consists of all the little children from the whole world who have died since the time of the Lord. All of them, you see, have been adopted by the Lord, raised in heaven, and taught by angels. They have been kept safe so that they could be part of the new heaven along with others. We can therefore determine how vast this heaven is. You may see in *Heaven and Hell* 329–345 that all little children who die are raised in heaven and become angels, and from §§318–328 that heaven is formed just as much from non-Christians as from Christians.

On the subject of this new heaven, it is also important to know that it is distinct from the older heavens—the ones, that is, that existed before the Lord’s Coming. Nevertheless, the newer are set in relation to the older in such a way that together they make one heaven.

The reason this new heaven is distinct from the older heavens is that the only body of teaching people of the earlier churches had was one of love and caring; they had no knowledge of any body of teaching about faith apart from love.²⁶ That is also why the earlier heavens form a higher level while the new heaven forms a level underneath them. The heavens are levels, one above the other.²⁷ On the highest level are the angels called “heavenly,” most of whom come from the earliest church.²⁸ The people there are called “heavenly angels” because of their heavenly love, which is a love for the Lord. On the levels below them are the angels who are called “spiritual,” most of whom come from the ancient church. The people there are called “spiritual angels” because of their spiritual love, which is a caring about their neighbor. Below them are the people who are devoted to doing the good that their faith calls for, people who had lived lives of faith. “Living a life of faith” is living by the teachings of one’s church, and “living” includes both intending and acting.

Still, all these heavens make one heaven because of an indirect inflow and a direct inflow, both of which come from the Lord.²⁹

You may get a clearer picture of all this, though, from what has been presented in my work *Heaven and Hell*. See particularly the chapter there on the two kingdoms³⁰ into which the heavens are broadly distinguished (§§20–28), the chapter on the three heavens (§§29–40), and the information in the references assembled from *Secrets of Heaven* at the close of §603 on indirect and direct inflow. On the earliest church and the ancient church, see §46 of the booklet *The Last Judgment and Babylon Destroyed*.

5 That is enough at present about the new heaven; now for the new earth. The *new earth* means a new church on earth, since whenever one church comes to an end the Lord raises up a new one. You see, the Lord makes sure that there is always a church on earth, because the church is the means by which the Lord is joined to the human race, and heaven is joined to the world. This is because the church is where the Lord is known and where we find the divine truths by which we are joined to heaven and the Lord. (See the booklet *Last Judgment* 74 on the fact that a new church is being established at the present time.)

“A new earth” means “a new church,” as we learn from a spiritual understanding of the Word, because in the spiritual meaning “earth” does not mean the land itself, but the people there and their worship of God. That is the spiritual equivalent of “earth.” Then too, when we find a mention of “the earth” [or “the land”] in the Word with no further regional specification, it means the land of Canaan, and the land of Canaan was where the church had been ever since the earliest times. As a result, all the particular places there and thereabout that are mentioned in the Word, including mountains and rivers, have come to represent and symbolize inner realities of the church—what we speak of as its spiritual side. That is why, as just noted, “the land” in the Word refers to the church—because it means the land of Canaan, and the same holds true for “the new earth” here. This is what has led to the common practice in the church of referring to heaven as “the heavenly Canaan.”³¹

In the spiritual meaning of the Word, “the land of Canaan” means the church, as has been shown in various passages of *Secrets of Heaven*, including the following: The earliest church (the church before the Flood) and the ancient church (the church after the Flood) were in the land of Canaan: 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325. All the specific places then came to represent the kinds of things we find in the Lord’s kingdom and the church: 1585, 3686, 4447, 5136. That is why Abraham was commanded to go there—because symbolic religious practices would be instituted among his descendants through Jacob and a

Word would be written whose most outward sense would be made up of the representations and symbolisms found in that place: 3686, 4447, 5136, 6516. That is why “the land” and “the land of Canaan” in the Word mean the church: 3038, 3481, 3705, 4447, 4517, 5757, 10568.

I need to explain briefly what “Jerusalem” means in the spiritual meaning of the Word. “Jerusalem” means the essential church, with a focus on its body of teaching. This is because there in the land of Canaan and nowhere else were the Temple and the altar, there and nowhere else were sacrifices offered and consequently was actual worship of God performed. That is why the three annual festivals³² were held there, and every male in the whole land was obliged to attend. That is why Jerusalem now, spiritually understood, means the church in regard to its worship or to its body of teaching—which amounts to the same thing, because its worship is defined by its body of teaching and performed as that body of teaching prescribes.

6

The reason it says “the holy city, the New Jerusalem, coming down from God out of heaven” is that in the spiritual meaning of the Word “a city” means a body of teaching, and “a holy city” means a body of teaching based on divine truth. This is because divine truth is what the Word refers to as “holy.” It says “the New Jerusalem” for much the same reason that it refers to the earth as new. That is, as just noted [§5], “the earth” means the church and Jerusalem means that church in regard to its body of teaching. It is described as coming down from God out of heaven because all the divine truth that gives rise to a body of teaching comes down out of heaven from God.

It is obvious that “Jerusalem” does not mean a city (even though it looked like a city), because it says that its height was the same as its length and breadth, twelve thousand stadia (verse 16); that the measure of its wall, one hundred and forty-four cubits, was the measure of a human being, that is, of an angel (verse 17); that it was prepared as a bride adorned for her husband (verse 2); and that later “The angel said, ‘Come, I will show you the bride, the wife of the Lamb.’ And he showed me the holy city Jerusalem” (verses 9, 10). It is the church that is called the Lord’s bride and wife in the Word, his “bride” before they have been joined together and his “wife” afterward—see *Secrets of Heaven* 3103, 3105, 3164, 3165, 3207, 7022, 9182.

Turning specifically to the body of teaching that now follows, it too comes from heaven because it comes from the spiritual meaning of the Word, and the spiritual meaning of the Word is the same as the body

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of teaching that is found in heaven. You see, there is a church in heaven just as there is on earth. That is, the Word is there, there is a body of teaching drawn from the Word, and there are church buildings there with sermons being delivered—all because there are both ecclesiastical and civil institutions there. In brief, the only difference between things in the heavens and things on earth is that everything in heaven is in a more perfect state because all the people there are spiritual, and spiritual realities are far more perfect than earthly ones. On the fact that this is what heaven is like, see my book *Heaven and Hell* throughout, especially the chapters on forms of government in heaven (§§213–220) and divine worship there (§§221–227).

This shows what it means when it says that a holy city, a New Jerusalem, was seen coming down from God out of heaven.

But I need to turn now to the actual teachings for this new church, which are called “heavenly” because they have been revealed to me from heaven. That is, after all, the reason for this book.

Prologue to the Teachings

I have explained in the booklet *The Last Judgment and Babylon Destroyed* (§§33–39 and following) that the end of a church comes when there is no faith because there is no caring. Since the churches in the Christian world at present have identified themselves solely by differences in matters of faith (although the fact is that if there is no caring there is no faith), I should like to preface these teachings with some observations about the body of teaching focused on caring as understood by the ancients. By “the churches in the Christian world,” I mean those among the Reformed and Evangelicals,³³ but not among Roman Catholics, because the Christian church is not found there. That is, the church exists wherever the Lord is worshiped and the Word is read, and this is not the case among Roman Catholics.³⁴ They worship themselves in place of the Lord,³⁵ the Word is kept from the laity,³⁶ and papal decrees are given equal or even higher status.³⁷

The body of teaching focused on caring, which is a body of teaching about how to live our lives, was the primary focus in the ancient churches (on these churches, see *Secrets of Heaven* 1238, 2385). That body of teaching brought all the churches together and in this way made one church out of many. People at that time recognized as members of the church all those who lived a good and caring life. They called them family no matter how much they might differ with respect to the truths that we now call matters of faith. They taught each other in such matters, this being one of their acts of caring, and they felt no resentment if someone did not agree with them. They knew that we accept truth only to the extent that we are intent on doing what is good.

[2] Because this was the nature of the ancient churches, its members were individuals of inner depth; and because they had such depth, they were exceptionally wise. The explanation of this fact is that when we are devoted to doing good things that come from love and caring, our inner self³⁸ is in heaven, in an angelic community there that is devoted to the same kind of goodness. Among the people of the ancient churches, this led to a raising of the mind into its higher reaches,³⁹ which gave them wisdom. Wisdom cannot come from anywhere but heaven—that is, through heaven from the Lord; and there is wisdom in heaven because the people there are devoted to what is good. Wisdom is seeing what is

true in the light of what is true, and the light of what is true is the light that is found in heaven.

[3] With the passage of time, though, that ancient wisdom declined. As the human race distanced itself from doing good things out of love for the Lord or out of love for one's neighbor (the love that is called "caring"), people distanced themselves from wisdom as well, because they distanced themselves from heaven. That is why step by step people became external instead of deep, and as they became external they became worldly and self-centered.⁴⁰ Once we are like this, we have little interest in what is heavenly, because we are completely preoccupied with the pleasures of our earthly loves. This includes the evils that appeal to us because of these loves. So when we hear about life after death, about heaven and hell—about anything spiritual, that is—these seem foreign to us, and not familiar, as they should.

[4] That is also why the body of teaching focused on caring that was so beloved by the ancients is now completely lost. Does anyone nowadays realize what "caring" really means or what "a neighbor" really is? Yet that body of teaching tells us not only this but countless other things as well. People nowadays do not know a thousandth of all this. Yet the entire Sacred Scripture is nothing but a body of teaching focused on love and caring. That is what the Lord is telling us when he says,

You are to love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. The second is like it: you are to love your neighbor as yourself. All the Law and the Prophets depend on these two commandments." (Matthew 22:37, 38, 39, 40)

"The Law and the Prophets" are the Word in its entirety and in every detail.⁴¹

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In the following pages I have appended to the specific teachings collections of references to *Secrets of Heaven*, because the passages referred to provide a fuller explanation of the matters under consideration.



Goodness and Truth

ALL things in the universe that are in accord with the divine design⁴² go back to goodness and truth. There are no exceptions to this in heaven or in the world, because everything good, like everything true, comes from the Divine, which is the source of everything. II

We can see, then, that nothing is more necessary for us than knowing what goodness is and what truth is and how each focuses on the other, as well as how each becomes joined to the other. It is particularly necessary, though, for people of the church, because just as everything in heaven goes back to what is good and what is true, so does everything in the church. This is because the goodness and truth that are in heaven are also the goodness and truth that are in the church. This is why I am starting off with a chapter on goodness and truth. I2

The divine design calls for goodness and truth to be joined together and not separated—to be one, then, and not two. They are together as they emanate from the Lord and they are together in heaven, so they need to be joined to each other in the church. I3

In heaven, the joining of what is good and what is true is called “the heavenly marriage” because everyone there participates in this marriage. That is why heaven is compared to a marriage in the Word and why the Lord is called the Bridegroom and the Husband, while heaven is called the bride and the wife, as is the church.⁴³ The reason heaven and the church are so called is that the people there are receptive to the divine goodness that is present within truths.

All the intelligence and wisdom that angels have comes from that marriage. None comes from anything good separated from what is true or from anything true separated from what is good. The same goes for [the intelligence and wisdom of] people in the church. I4

Since the joining together of goodness and truth is like a marriage, we can see that anything good loves what is true and that correspondingly anything true loves what is good. Each longs to be joined to the other. People in the church who do not have this love and this longing are not participating in the heavenly marriage. This means that the church is not yet in them, because the joining together of goodness and truth is what makes the church. I5

16 Goodness takes many forms. Basically, it can be spiritual or earthly, and these two types of goodness come together in what is genuinely good on the moral level. The same goes for types of truth as for types of goodness, because truths come from what is good and are forms of what is good.

17 The relationship between what is evil and what is false is the inverse of the relationship between what is good and what is true. That is, just as everything in the universe that is in accord with the divine design goes back to what is good and what is true, so everything that violates that design goes back to what is evil and what is false. Further, just as what is good loves being joined to what is true and what is true loves being joined to what is good, likewise what is evil loves being joined to what is false and what is false loves being joined to what is evil.

And just as all intelligence and wisdom are born of a bond between what is good and what is true, so all madness and stupidity are born of a bond between what is evil and what is false. The bond between evil and falsity is called “the hellish marriage.”

18 We can see from the fact that evil and falsity are the opposite of goodness and truth that nothing true can be joined to anything evil and nothing good can be joined to any falsity arising from evil. If anything true is put together with something evil it is no longer true; it is false because it has been distorted. If anything good is put together with some falsity arising from evil it is no longer good; it is evil because it has been polluted. A falsity that does not arise from evil, though, can be joined to goodness.⁴⁴

19 No one who is resolutely and habitually devoted to what is evil and what is false can know what is good and what is true, because such people believe that their evil is good and that their falsity is the truth. On the other hand, anyone who is resolutely and habitually devoted to what is good and what is true can know what is evil and what is false. This is because every type of goodness and its accompanying truth is heavenly in essence, and if any of it is not heavenly in essence it still comes from heaven. Every type of evil and its accompanying falsity, though, is hellish in essence, and any of it that is not hellish in essence still comes from hell. Everything heavenly is in the light, while everything hellish is in darkness.

From *Secrets of Heaven*

ABSOLUTELY everything in the universe goes back to either goodness and truth or evil and falsity. If it is in keeping with the divine design, or is becoming so, it goes back to what is good and true, while if it is in violation of the divine design it goes back to what is evil and false: 3166, 4390, 4409, 5232, 7256, 10122. This holds true for our understanding and our will,⁴⁵ since our understanding is the part of us that is receptive either to what is true or to what is false and our will is the part of us that is receptive either to what is good or to what is evil: 10122. Nowadays, not many people know what “truth” really is in essence because so little is known about what is good. Yet everything true comes from what is good and everything good happens by means of what is true: 2507, 3603, 4136, 9186, 9995.

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There are four kinds of people.⁴⁶

1. There are people who live lives based on falsity; some of them do so with evil intent, and some of them do so without evil intent.
2. There are people who live lives based on truth but lack good intent.
3. There are people who live lives based on truth who use that truth to focus on and move toward what is good.
4. And there are people who live lives based on truth who have good intent.

Let us take these one at a time.

1. *People who live lives based on falsity with evil intent and people who live lives based on falsity without evil intent; and also the nature of false beliefs that accompany evil intent and of false beliefs that do not.* There are many kinds of falsity—as many as there are kinds of evil—and there are many sources of things that are evil and of the falsities that they engender: 1188, 1212, 4729, 4822, 7574. Falsity that comes from evil, or evil-based falsity, is one thing; evil that comes from falsity, or falsity-based evil, which leads in turn to further or secondary falsity, is another: 1679, 2243. From just one false idea, especially if it is taken as a first principle, further false ideas flow in an unbroken series: 1510, 1511, 4717, 4721. There are falsities that are the result of cravings arising from our love for ourselves and for the world,⁴⁷ and there are falsities that are the result of misleading sensory impressions: 1295, 4729. There are falsities that arise from

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what our religion has taught us and there are falsities that arise from our ignorance: 4729, 8318, 9258. There is falsity that contains some good and there is falsity that contains no good: 2863, 9304, 10109, 10302. There are also things that have been falsified: 7318, 7319, 10648. Everything evil has something false accompanying it: 7577, 8094. The falsity accompanying the cravings that arise from love for ourselves is truly evil; it is the worst kind of falsity: 4729.

[2] Evil is heavy and falls into hell of its own accord, but this is not true of falsity unless it comes from evil: 8279, 8298. Good turns into evil and truth into falsity as they fall from heaven into hell because this is like coming into a dense and polluted atmosphere: 3607. The hells are surrounded by evil-based falsities, which look like storm clouds and unclean waters: 8137, 8146, 8210. The things that are said by the people who are in the hells are falsities that come from evil: 1695, 7351, 7352, 7357, 7392, 7699. Left to their own devices, people intent on evil cannot think anything but falsity: 7437. More on evil that comes from falsity (2408, 4818, 7272, 8265, 8279) and falsity that comes from evil (6359, 9304, 10302).

[3] Every falsity is something we can convince ourselves of, and when we have done so it seems to us to be the truth: 5033, 6865, 8521, 8780. We should therefore make sure something is true before convincing ourselves of it: 4741, 7012, 7680, 7950, 8521. We should be particularly careful not to convince ourselves of falsity in matters of religion because this leads to false convictions that remain with us after death: 845, 8780. How damaging false convictions are: 794, 806, 5096, 7686.

[4] What is good cannot flow into truth as long as we are intent on evil: 2434. To the extent that we devote our lives to what is evil and the falsity that goes with it, to that extent what is good and what is true are moved away from us: 3402. The Lord takes the greatest care to prevent truth from being joined to what is evil and prevent the falsity that comes from evil from being joined to what is good: 3110, 3116, 4416, 5217. If these pairs are mixed, the result is profanation:⁴⁸ 6348. Truths put an end to falsities and falsities put an end to truths: 5207. Truths cannot be accepted on any deep level as long as skepticism reigns: 3399.

[5] Examples showing how truths can be falsified: 7318. Why evil people are allowed to falsify truths: 7332. Evil people falsify truths by bending and applying them to an evil purpose: 8094, 8149. Truth is said to have been falsified if it has been used to support evil, which happens mainly through deception and superficial appearances: 7344, 8602. The evil are allowed to attack truth but not to attack what is good; they are allowed

to distort truth by various interpretations and applications: 6677. Truth that has been falsified for an evil purpose is in opposition to what is true and good: 8062. Falsified truth used for evil purposes smells terrible in the other life: 7319. More on the falsification of truth: 7318, 7319, 10648.

[6] Some false religious beliefs harmonize with what is good and some do not: 9258. False religious beliefs that do not clash with what is good do not lead to evil except in people who are intent on evil: 8318. False religious beliefs are not held against people who are intent on doing good, but they are held against people who are intent on doing evil: 8051, 8149. Truths that are not genuine and even falsities can be associated with genuine truths for people who are intent on doing good, but not for people who are intent on doing evil: 3470, 3471, 4551, 4552, 7344, 8149, 9298. The way things appear in the literal meaning of the Word sets elements that are true beside elements that are false: 7344. False beliefs are rendered true and softened by what is good because they are used for and deflected toward what is good, and the evil is put aside: 8149. The false religious beliefs of people who are intent on doing good are accepted by the Lord as if they were truths: 4736, 8149. Any act of goodness whose character has been shaped by false religious belief is accepted by the Lord if it was done in ignorance and innocence, and if the aim behind it was good: 7887. The truths we possess are outward guises of what is true and good, guises deeply stained with misleading appearances, but if our lives are focused on doing what is good the Lord adjusts them toward genuine truths: 2053. Falsities containing something good can be found in people who are outside the church and therefore ignorant of the truth and also in people in a church where there are false teachings: 2589–2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256. Falsities in which there is nothing good are more harmful for people within the church than they are for people outside the church: 7688. What is true and good is taken away from evil people in the other life and given to the good, in keeping with the Lord's words "To those who have, more will be given, and they will have abundance; but from those who do not have, even what they have will be taken away" [Matthew 25:29]: 7770.

2. *People who live lives based on truth but lack good intent; and also the nature of truths that lack goodness.* Truths that lack goodness are not truths in and of themselves, because they have no life: the whole life of truth comes from what is good: 3603. This means these truths are like a body without a soul: 8530, 9154. People like this mistake their knowledge about truth and goodness for actual truth and goodness themselves, but their

knowledge resides only in their memory and has not been applied to their lives: 5276. Truths are not internalized for us or made our own if we merely know them and acknowledge them for reasons arising from our self-love and love for the world: 3402, 3834. The truths that are internalized, though, are the ones we acknowledge for the sake of truth and goodness themselves: 3849. Truths apart from what is good are not accepted by the Lord (4368) and do not save us (2261). People who are focused on truths apart from what is good are not part of the church: 3963. They cannot be regenerated,⁴⁹ either: 10367. The Lord does not flow into truths except by way of what is good: 10367.

On the separation of what is true from what is good: 5008, 5009, 5022, 5028. What truth is like without anything good and what it is like when it comes from something good: 1949, 1950, 1964, 5951. Some comparisons concerning this topic: 5830. Without what is good, truth is harsh: 1949, 1950, 1951, 1964. In the spiritual world⁵⁰ it looks hard (6359, 7068) and sharply pointed (2799). Truth without goodness is like the light of winter, in which everything in the earth is dormant and nothing is produced; but truth that comes from goodness is like the light of spring and summer, in which everything blooms and bears fruit: 2231, 3146, 3412, 3413. This kind of winter light turns into deep darkness when light flows in from heaven; and people devoted to those [wintry] truths then become blind and stupid: 3412, 3413.

People who separate truths from goodness are in darkness; they do not know what truth is and are mired in falsities: 9186. They plunge from false convictions into evil practices: 3325, 8094. The errors and false convictions into which they plunge themselves: 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. The Word is closed to them: 3773, 4783, 8780. They do not pay attention to or even see all the things the Lord said about love and caring and therefore about goodness: 1017, 3416. They do not know what goodness is, and therefore they do not know what heavenly love is or what caring is: 2417, 3603, 4136, 9995. In the other life, people who know the truths that belong to religious faith and yet live evil lives misuse truths in order to gain power; what they are like, and what happens to them there: 4802.

Divine truth condemns us to hell, while divine goodness raises us to heaven: 2258. Divine truth is terrifying, but divine goodness is not: 4180. What it is like to be judged from the standpoint of truth as opposed to being judged from the standpoint of goodness: 2335.

3. *People who live lives based on truth and use that truth to focus on and move toward what is good; and also the nature of truths that lead to*

what is good. We intend whatever we love, and whatever we love or intend we think about and justify by various means. Whatever we love or intend we call good, and whatever thoughts and various justifications we have we call true: 4070. That is why truth turns into goodness when it becomes a matter of our love and will, or when we love and will it: 5526, 7835, 10367. And since our love or our will is the core of our existence, no truth comes to life for us as long as we only know about it and think about it—[it comes to life] only when we love and will to do it and we do it as a result of our love and our will:⁵¹ 5595, 9282. That is how truths receive their life—from what is good: 2434, 3111, 3607, 6077. So truths get their life from what is good, and truths have no life apart from what is good: 1589, 1950, 1997, 2572, 3180, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. Illustrated [by a comparison]: 9154. When truths can be said to have come to life: 1928. When truth is joined to what is good it becomes part of us because it becomes a matter of our life: 3108, 3161. In order for a truth to be joined to some goodness, our will needs to agree with our understanding; not until our will agrees does the joining take place: 3157, 3158, 3161.

[2] As we are being regenerated, truths become a part of us, along with a feeling of pleasure because we love to do them; and later those truths come back to us with that same feeling again, because the truths and the feeling are joined together: 2480, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967. Some feeling related to what we love always attaches itself to any truths we learn, depending on the use we make of those truths in our lives. If those truths come to mind, the feelings come with them: or if those feelings recur, then the truths come with them: 3336, 3824, 3849, 4205, 5893, 7967. Goodness does not recognize anything as true unless it is in harmony with the inclinations of its love: 3161. Truths gain entrance to us by means of things that are pleasurable and delightful [to our earthly self]: 3502, 3512. All genuine love of truth comes from and is shaped by goodness: 4373, 8349, 8356. There is a subtle entry and inflow of goodness into truths, and there is a joining together of goodness and truth (4301); and that is how truths come to life (7967).

[3] Because some feeling of love always attaches itself to any truths we learn, depending on the use we make of those truths in our lives, a given type of goodness recognizes the truth that is its own, and a given type of truth recognizes the goodness that is its own: 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637. The result is a joining together of what is true and what is good: 3834, 4096, 4097, 4301, 4345, 4364, 4368, 5365, 7623–7627, 7752–7762, 8530, 9258, 10555. Truths recognize each other as

well and gather together: 9079. This happens because of an inflow from heaven: 9079.

[4] Goodness is the reality underlying life and truth is how life becomes manifest from that goodness.⁵² So goodness finds the manifestation of its life in truth, and truth finds the underlying reality of its life in goodness: 3049, 3180, 4574, 5002, 9144. Thus everything good has its own truth and everything true has its own goodness, because goodness apart from truth has no manifestation and truth apart from goodness has no reality: 9637. Further, goodness gets its form and character from truths, and correspondingly truth is the form and character of goodness (3049, 4574, 6916, 9154); and so truth and goodness need to be joined together in order to be anything at all (10555). So goodness is constantly engaged in the longing and effort to join truths to itself: 9206, 9495. Some illustrations of this: 9207. Correspondingly, truths also strive to join themselves to some goodness: 9206. The joining is reciprocal—goodness with truth and truth with goodness: 5365, 8516. Goodness acts and truth reacts, though it does this as an effect of goodness: 3155, 4380, 4757, 5928, 10729. Truths focus on the good they can do as their origin and aim: 4353.

[5] The joining of truth with goodness parallels the successive phases of our lives beginning in infancy. We gather truths first as information, and then as the basis for rational thinking; ultimately we put them to use in deciding how to live our lives: 3203, 3665, 3690. It is also like a child: it is conceived, lives in the womb, is born, matures, and eventually gains wisdom: 3298, 3299, 3308, 3665, 3690. It is also like seeds and soil (3671) and like the relationship of water to bread (4976). Our first feeling of love for truth is not genuine, but as we are perfected it is purified: 3040, 3089. Still, forms of goodness and truth that are not genuine serve to lead us to forms of goodness and truth that are, at which point we abandon the earlier forms: 3665, 3690, 3974, 3982, 3986, 4145.

[6] Further, we are led to what is good by means of truths, and not in their absence: 10124, 10367. If we do not learn or accept truths, goodness cannot flow into us, so we cannot become spiritual: 3387. The joining of goodness and truth progresses as our knowledge grows: 3141. For all of us, our acceptance of truths depends on our rational capacity: 3385, [3387].

[7] The truths of our earthly self are in the form of information: 3293, 3309, 3310. The information and concepts we have are like containers: 6004, 6023, 6052, 6071, 6077. Truths are containers of goodness because they are receptive to it: 1469, 1900, 2063, 2261, 2269, 3318, 3365, 3365.

[8] Goodness flows in through an inner way for us, or through the soul, while what is true flows in from the outside through our hearing

and sight; and they are joined together within us by the Lord: 3030, 3098. Truths are lifted up from the earthly self and sown in what is good in the spiritual self, and this is how truths become spiritual: 3085, 3086. Then they flow back into the earthly self; goodness in the spiritual self flows directly into goodness in the earthly self but flows indirectly into the truth in the earthly self: 3314, 3573, 4563. Some illustrations of this: 3314, 3616, 3576, 3969, 3995. In brief, how amply and well truths are joined to what is good in us depends on how amply and well we focus on what is good in the way we lead our lives: 3834, 3843. The joining takes place in one way for heavenly people and in another way for spiritual people: 10124. More on the joining together of goodness and truth and on how it takes place (3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623–7627); and also on how what is good on the spiritual level is given form through truths (3470, 3570).

4. *People who live lives based on truth and have good intent; and also the nature of truths that come from what is good.* Truth that leads to what is good and truth that comes from what is good, and how they differ: 2063. Truth is not true in essence except to the extent that it comes from something good (4736, 10619), because it is from goodness that truth gets its underlying reality (3049, 3180, 4574, 5002, 9144) and its life (3111, 2434, 6077). This is also because truth is the form or outward nature of goodness: 3049, 4574, 5951, 9154. The truth we have relates directly to the goodness we have; the amount and quality of both in us are the same: 2429. For anything true to be true, it must get its essence from our leading a life of caring and innocence: 3111, 6013. The truths that come from leading a good life are spiritual truths: 5951.

[2] Truth that comes from goodness is able to unite itself to goodness so thoroughly that the two become one: 4301, 7835, 10252, 10266. Our understanding and will make one mind and one life when our understanding is subordinate to our will, because our understanding is the part of us that is receptive to truth and our will is the part of us that is receptive to goodness; but this oneness does not occur when what we think and say is at variance with what we intend: 3623. Truth that comes from goodness is truth that lives in our will and in our actions: 4337, 4353, 4385, 4390. When truth comes from goodness, an image of that goodness remains present in that truth: 3180.

[3] Throughout the entire heaven and the entire world and in their every detail, there is some form of a marriage (54, 718, 747, 917, 1432, 2173, 2516, 5194); especially between what is true and what is good (1094, 2173, 2508). This is because everything in the universe, in order to be

anything at all, must go back to what is good and what is true; and in order to accomplish anything, must be the result of their being joined together: 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. The ancients established [a custom of referring to] truth and goodness as partners in a marriage:⁵³ 1904. According to the Lord's words, the law of marriage is that two should become one: 10130, 10168, 10169. True marriage love comes down from heaven from the marriage of what is true and what is good and becomes manifest: 2728, 2729.

[4] The more we are focused on goodness and on the truths that result from it, the wiser we are; no matter how much truth we know, however, if we are not focused on leading a good life wisdom will not be ours: 3182, 3190, 4884. When we have the truths that come from leading a good life, we are actually lifted out of this world's light into heaven's light⁵⁴—out of dimness, then, into clarity. On the other hand, as long as we only know about truths but are not practicing any goodness, we remain in this world's light and in dimness: 3190, 3191. We do not even know what goodness is until we are practicing it and learning from it: 3325, 3330, 3336. Truths grow by leaps and bounds when they come from leading a good life: 2846, 2847, 5345. More on this growth: 5355. This growth happens the way trees bear fruit and seeds multiply to make whole gardens: 1873, 2846, 2847. Wisdom grows to the same extent as well, and this goes on forever: 3200, 4220, 4221, 5527, 5859, 6663. Not only that, to the extent that we have gained truths from leading a good life, to that extent we are enlightened, and to that extent we experience enlightenment when we read the Word: 9382, 10548, 10549, 10550, 10691, 10694. Good actions that we do out of love are like fire, and the insights into truth that result are like light from that fire: 3195, 3222, 5400, 8644, 9399, 9548, 9684. In fact, the truths we learn from living a good life actually do shine in heaven: 5219. The truths we learn from leading a good life, which are the basis of wisdom, increase in proportion to the quality and amount of our love for doing good, and conversely falsities that we absorb from leading an evil life are proportional to the quality and amount of our love for doing evil: 4099. When we are given truths through leading a good life, we come into angelic intelligence and wisdom. These lie hidden within us as long as we are living in this world, but they are opened up for us in the other life: 2494. People who have truths from leading a good life become angels after they die: 8747.

[5] Truths that arise from goodness come in something like successive generations: 9079. They are arranged in sequences: 5339, 5343, 5530,

7408, 10303. The arrangement of truths that arise from goodness is like that of the fibers and blood vessels in our bodies and the complex tissues and structures they form to serve the useful functions of life: 3470, 3570, 3579, 9454. Truths that arise from goodness take the form of a kind of city within us, and this is caused by an inflow from heaven: 3584. At the center are the truths that accompany our primary love, while other concepts are distanced from that center to the extent that they fail to harmonize with [the central truths]: 3993, 4551, 4552, 5530, 6028. For evil people, though, falsity is at the center: 4551, 4552. When the truths we have are a result of our leading a good life, they are arranged in heaven's form (4302, 5339, 5343, 5704, 6028, 10303); and this agrees with the pattern in which heavenly communities are arranged (10303). All truths that result from leading a good life are connected to each other by a kind of kinship, like the branches of families descended from the same ancestor: 2863. Everything true also has an aura⁵⁵ reaching out from it into heaven according to the nature and extent of the goodness that is its source: 8063. The marriage of what is good and what is true is the church and heaven for us: 2731, 7752, 7753, 9224, 9995, 10122. The pleasure and happiness felt by people whose truths have goodness inside them: 1470.

[6] When our truths are brought together by goodness, they present an image of us: 8370. As individuals, we are nothing more nor less than our goodness and truth, or our evil and falsity: 10298.

[7] To summarize, we come to faith through truths: 4353, 7178, 10367. We come to caring about our neighbor through truths: 4368, 7623, 7624, 8034. We come to love for the Lord through truths: 10143, 10153, 10310, 10578, 10645. We come to conscience through truths: 1077, 2053, 9113. We come to innocence through truths: 3183, 3494, 6013. We come to purification from evils through truths: 2799, 5954, 7044, 7918, 9088, 10229, 10237. We come to regeneration through truths: 1555, 1904, 2046, 2189, 9088, 9959, 10028. We come to intelligence and wisdom through truths: 3182, 3190, 3387, 10064. Truths beautify angels and therefore also beautify us at the deeper levels of our spirit: 553, 3080, 4985, 5199. We gain power against things that are evil and false through truths: 3091, 4015, 10488. Truths are means of bringing [inner things] into the kind of order that is characteristic of heaven: 3316, 3417, 3570, 5339, 5343, 5704, 6028, 10303. We come to the church through truths: 1798, 1799, 3963, 4468, 4672. We come to heaven through truths: 1900, 9832, 9931, 10303. We become human through truths: 3175, 3387, 8370, 10298. All these things come about, though, by means of truths that arise from goodness and not from truths

apart from goodness; and goodness comes from the Lord: 2434, 4070, 4736, 5147. All that is good comes from the Lord: 1614, 2016, 2904, 4151, 9981.

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*Everything good and true comes from the Lord.*⁵⁶ The Lord is goodness itself and truth itself: 2011, 4151, 10336, 10619. In both his divine and his human natures, the Lord is the divine goodness that results from divine love, and this goodness is the source of divine truth: 3704, 3712, 4180, 4577. Divine truth radiates from the Lord's divine goodness much the way light radiates from the sun: 3704, 3712, 4180, 4577. The divine truth that comes from the Lord takes the form of light in the heavens and is the source of all of heaven's light: 3195, 3222, 5400, 8694, 9399, 9548, 9684. Heaven's light, which is divine truth acting as one with divine goodness, enlightens both the sight and the understanding of angels and spirits:⁵⁷ 2776, 3138. Heaven is bathed in light and warmth because it is devoted to what is true and good, since divine truth there is light and divine goodness there is warmth: 3643, 9399, 9400; and [see also] *Heaven and Hell* 126–140. The divine truth that comes from the Lord's divine goodness gives the angelic heaven its form and design: 3038, 9408, 9613, 10716, 10717. In heaven, the divine goodness that is one with the divine truth is referred to as divine truth: 10196.

[2] Divine truth coming from the Lord is the only thing that is real: 6880, 7004, 8200. Everything was made and created by means of divine truth: 2803, 2894, 5272, 7678. Divine truth has all power: 8200.

[3] On our own we cannot do one bit of good or think one bit of truth: 874, 875, 876. On its own, our rational ability cannot grasp divine truth: 2196, 2203, 2209. Any truths that do not come from the Lord come from our own selves and are not true even though they seem to be true: 8868.

[4] Everything that is good and true comes from the Lord, and none of it from us: 1614, 2016, 2904, 4151, 9981. Things that are good and true are good and true to the extent that they have the Lord in them: 2904, 3061, 8480. On divine truth that comes directly from the Lord and on divine truth that comes indirectly, through angels, and on how they flow in for us: 7055, 7056, 7058. The Lord flows into what is good in us, and through what is good into what is true: 10153. He flows through what is good into truths of all kinds, but especially into genuine truths: 2531, 2554. The Lord does not flow, though, into truths that are cut off from goodness, and such truths do not bring us into a parallel relationship with the Lord the way goodness does: 1831, 1832, 3514, 3564.

[5] Doing what is good and true for the sake of what is good and true is loving the Lord and loving our neighbor: 10336. When we are devoted

to the deeper aspects of the Word, the church, and worship, we love to do what is good and true for the sake of what is good and true; but if our involvement is only on a superficial level, with no depth, then we love to do what is good and true only for our own sakes or for worldly reasons: 10683. What it is to do what is good and true for the sake of what is good and true: 10683 (which includes examples by way of illustration).

On different forms of goodness and truth. There is infinite variety, and no one thing can be identical to any other thing: 7236, 9002. There is an infinite variety in the heavens as well: 684, 690, 3744, 5598, 7236. The variations in the heavens are variations of goodness, and they are the basis of all differentiations there: 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002. These variations are defined by the truths (which are manifold) that shape the goodness of a given individual: 3470, 3519, 3804, 4149, 6917, 7236. That is how all the angelic communities in the heavens and all the individual angels in the communities are differentiated from each other: 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. They still act as one because of the love they receive from the Lord and because of their devotion to a single purpose: 457, 3986.

In general terms, goodness and truth are differentiated by level into earthly, spiritual, and heavenly varieties: 2069, 3240. Broadly, the three levels of goodness and of accompanying truth match the three heavens: 4154, 10270. There are three levels of goodness and truth in the inner self and three levels in the outer self as well: 4154. There is earthly goodness, civic goodness, and moral goodness: 3768. The earthly kind of goodness into which some of us are born is not good in the other life unless it becomes spiritual goodness: 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761. On earthly goodness that is spiritual and earthly goodness that is not spiritual: 4988, 4992, 5032. There is intellectual truth and there is factual truth:⁵⁸ 1904, 1911, 2503.

Wisdom comes into being out of goodness by means of truth. How rationality is conceived and born in us: 2093, 2524, 2557, 3030, 5126. This is brought about by means of an inflow of the Lord through heaven into whatever spiritual and worldly knowledge⁵⁹ we have, lifting us up as a result: 1895, 1899, 1900, 1901. This lifting up depends on the useful things we do⁶⁰ and on our love of them: 3074, 3085, 3086. Our rationality is born by means of truths, so the nature of the truths determines the nature of our rationality: 2093, 2524, 2557. Our rationality is opened and given form by truths that arise from living a good life; it is closed and destroyed by falsities that arise from living an evil life: 3108, 5126. Our being able to argue that this or that is true does not mean we are rational; we are

rational if we are able to see and perceive whether something is actually true or not: 1944. We are not born with any truth, because we are not born with any goodness; we need to learn and absorb everything: 3175. Because of the deceptiveness of our senses and the persuasiveness of falsity, which lead to rationalizations and doubts, we are barely able to accept genuine truths and then become wise: 3175. The beginning of our wisdom occurs when we start to turn our backs on rationalizations that deny what is true, and to cast aside our doubts: 3175. When our rational ability is not enlightened it scoffs at inner truths: 2654 (which includes examples). Our truths can properly be called inner truths only when they have been rooted in our lives, and not merely because we know about them, even though some truths that we know about might be said to be of a deeper kind: 10199.

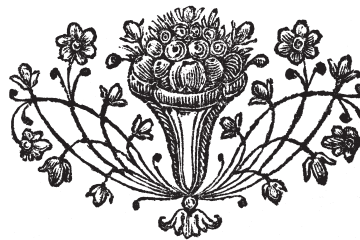
[2] Within goodness there lies a capacity to grow in wisdom; if our lives have been devoted to doing what is good, we attain angelic wisdom after our departure from this world: 5527, 5859, 8321. Within every type of goodness countless other types of goodness lie hidden: 4005. From goodness countless things can be learned: 3612. How truth multiplies as a result of goodness: 5345, 5355, 5912. By means of truths and by means of living according to them, the goodness we have in early childhood becomes the goodness that belongs to wisdom: 3504.

[3] We can be moved by a desire for truth and we can be moved by a desire for goodness: 1904, 1997. What we are like when we are moved by a desire for truth and what we are like when we are moved by a desire for goodness: 2422, 2429. Which people can come to desire truth and which people cannot: 2689. All truths are arranged under some emotion that they have in common: 9094. In earthly-minded people a desire for truth and a desire for goodness are like brother and sister, while in spiritually minded people they are like husband and wife: 3160.

[4] Pure truths are not to be found in us or even in angels—only in the Lord: 3207, 7902. Any truths that we have are only apparently true: 2053, 2519. The first truths we have are things that seem to be true according to our deceptive senses; we gradually shed these as we increase in wisdom: 3131. If we are devoted to what is good, the things we think are true are accepted as real truths by the Lord: 2053, 3207. The substance and nature of things that seem to be truths: 3207, 3357–3362, 3368, 3404, 3405, 3417. Much of the literal meaning of the Word is adapted to suit the way things seem to people: 1838. The same truths can be more true for one individual, less true for another, and false for yet another because they

have been distorted: 2439. By coordinating the impressions of our earthly self with those of our spiritual self, we can see whether the things we hold as true are actually true or not: 3128, 3138. How true our truths are varies depending on our ideas and concepts of them: 3470, 3804, 6917.

[5] When a truth has been joined to goodness it vanishes from our memory because it has become part of our life: 3108. Truths can be joined to goodness only in a state of freedom: 3158. Truths are joined to goodness by means of the crises of the spirit we go through: 3318, 4572, 7122. All goodness makes a constant effort to put truths in their place and to be restored by means of an inversion of its state: 3610. Truths become unpleasant when their connection with goodness is cut off: 8352. It is hard for us to tell the difference between truth and goodness because it is hard for us to tell the difference between thinking and willing: 9995. In the Word, what is good is called the brother⁶¹ of what is true: 4267. From one point of view, whatever is good is called a lord and whatever is true is called a servant: 3409, 4267.



Will and Understanding

28 WE have two abilities that make up our life, one called *will* and the other *understanding*.⁶² They are distinguishable, but they are created to be one. When they are one, they are called *the mind*; so they *are* the human mind and it is there that all the life within us is truly to be found.

29 Just as everything in the universe that is in accord with the divine design goes back to what is good and what is true, so everything in us goes back to will and understanding. This is because whatever is good in us resides in our will and whatever is true in us resides in our understanding. These two abilities, or these two living parts of ours, receive and are acted upon by what is good and true: our will receives and is acted upon by everything that is good, and our understanding receives and is acted upon by everything that is true. Goodness and truth can be found nowhere else in us but in these faculties. Further, since they are not to be found anywhere else, neither are love and faith, since love and goodness are mutually dependent, and similarly faith and truth.

30 Now, since everything in the universe goes back to goodness and truth and everything about the church goes back to good things that are done from love and truth that belongs to faith,⁶³ and since we are human because of will and understanding, the body of teaching [I am presenting] deals with will and understanding as well. Otherwise we could have no clear concept of them, no solid foundation for our thinking.

31 Will and understanding also form the human spirit, since they are where our wisdom and intelligence dwell—in general, where our life dwells. The body, [by contrast,] is simply a thing that follows orders.⁶⁴

32 There is no knowledge more relevant than knowing how our will and understanding make one mind. They make one mind the way goodness and truth form a unity. There is the same kind of marriage between will and understanding as there is between goodness and truth. You may see quite well what that marriage is like from what has already been presented concerning goodness and truth [§§23–24]. That is, just as goodness is the reality underlying something and truth is how that thing becomes manifest from goodness, so our will is the reality underlying our life, and our understanding is how life becomes manifest from our will. This is

because the goodness that is characteristic of our will takes form in our understanding and presents itself to view [there].

People who are focused on what is good and true have both will and understanding, while people who are focused on what is evil and false do not have will or understanding. Instead of will they have craving, and instead of understanding they have mere information. Any will that is truly human is receptive to goodness, and any understanding that is truly human is open to truth. This means anything that is evil cannot [properly] be labeled “will,” and anything that is false cannot [properly] be labeled “understanding,” because these things are opposites, and opposites are mutually destructive. That is why anyone who is focused on something evil and therefore on what is false cannot be called rational, wise, or intelligent. Then too, the deeper levels of our minds are closed when we are evil, and those levels are where our will and understanding principally reside.

We assume that we have will and understanding even when we are evil because we say that we are willing things and understanding them, but our “willing” is nothing but craving and our “understanding” is mere information.⁶⁵

33

From Secrets of Heaven

THINGS that are true on a spiritual level cannot be grasped without knowledge of the following *universal principles*.

34

1. In order to be anything at all, each thing in the universe must go back to goodness and truth and their partnership, and therefore to love and faith and their partnership.
2. We humans have will and understanding, the will being the part of us that is receptive to goodness and the understanding being the part that is receptive to truth. Everything in us goes back to these two and their partnership, just as everything [in general] goes back to goodness and truth and their partnership.

3. There is an inner self and an outer self, as distinct from each other as heaven and earth, and yet these two need to become one if we are to be truly human.
4. Heaven's light is the light that surrounds the inner self, and this world's light is the light that surrounds the outer self. Heaven's light is divine truth itself, which is the source of all intelligence.
5. There is a correspondence between what is in the inner self and what is in the outer, which means that what is in each comes out in a different guise in the other—so different that we cannot sort them out unless we know how this correspondence operates.

Unless we are aware of all this and a great deal more, the only concepts of things spiritual and heavenly we can grasp and form are incoherent. This means that the facts and experiences of the outer self, divorced from these universal principles, cannot be useful to our rational functioning for learning and growth.

We can see, then, how necessary information is. There are treatments of these universal principles in many places in *Secrets of Heaven*.

35

We have two abilities, one called will and the other called understanding: 35, 641, 3539, 3623, 10122. It is these two abilities that make us truly human: 10076, 10109, 10110, 10264, 10284. Our nature depends on the nature of these two abilities of ours: 7342, 8885, 9282, 10264, 10284. These two abilities are also what distinguishes us from animals, because our understanding can be lifted up by the Lord and see divine truths, and our will, too, can be lifted up and perceive divine goodness. And so our partnership with the Lord is made possible by these two abilities that make us who we are—which is not the case with animals: 4525, 5302, 5114, 6323, 9231. And since we can form a partnership with the Lord in this way, we cannot die with respect to our deeper levels—the levels that constitute our spirit; rather, we live to eternity: 5302. We are human not because of our shape but because of what is good and what is true, which are matters of our will and understanding: 4051, 5302.

[2] Just as everything in the universe goes back to goodness and truth, so everything in us goes back to our will and our understanding (803, 10122), because our will is the part of us that receives goodness and our understanding is the part of us that receives truth (3332, 3623, 5835, 6065, 6125, 7503, 9300, 9930). Whether you say “truth” or “faith” it amounts to the same thing, because faith and truth are mutually dependent; and whether you say “goodness” or “love” it amounts to the same thing, because love and goodness are mutually dependent; whatever we believe

we call true, and whatever we love we call good: 4997, 7178, 10122, 10367. It therefore follows that our understanding is the part of us that can have faith and our will is the part of us that can have love, and that faith and love are in us when they are in our will and understanding because there and nowhere else is where our life is: 7178, 10122, 10367. And since our understanding can accept faith in the Lord and our will can accept love for the Lord, we are capable of being joined to the Lord by faith and love; and anyone who can be joined to the Lord by faith and love cannot die to all eternity: 4525, 6323, 9231. In the spiritual world, love is a joining together: 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081–7086, 7501, 10130.

[3] Our will is the true underlying reality of our life because it is the part of us that receives what is good, while our understanding is the consequent manifestation of our life because it is the part of us that receives what is true: 3619, 5002, 9282. So the life of our will is our primary life, and the life of our understanding emerges from it (585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110) the way light comes from fire or a flame (6032, 6314). Whatever enters our understanding and our will together becomes part of us, but what enters only our understanding does not: 9009, 9069, 9071, 9182, 9386, 9393, 10076, 10109, 10110. Whatever is accepted by our will becomes part of our life: [3161, 9386, 9393. It follows then that we are human because of our will]⁶⁶ and our consequent understanding: 8911, 9069, 9071, 10076, 10109, 10110. We are all loved and valued by others according to how good our will is and only secondarily how good our understanding is. We are loved and valued if both our intentions and our understanding are good; we are rejected and considered worthless if our understanding is good but our intentions are not: 8911, 10076. Even after death we retain the nature of our will and our consequent understanding: 9069, 9386, 10153. Those things that are in our understanding but not in our will then vanish because they are not in our spirit: 9282. Or to put it another way, after death we retain the nature of our love and the faith that comes from that love—the nature of our goodness and the truth that comes from that goodness—and then anything that is a matter of our faith but not of our love (or of truth in us but not of goodness) vanishes because it is not within us and therefore does not belong to us: 553, 2364, 10153. We are capable of grasping intellectually things that we would not do willingly; that is, we can understand things that run counter to our love and we have no will to do: 3539.

[4] Will and understanding together make one mind: 35, 3623, 5835, 10122. These two life abilities need to act as one if we are to be truly human: 3623, 5835, 5969, 9300. How distorted our state is when our understanding and our will are not acting as one: 9075. This is the kind

of state we find among hypocrites, con artists, flatterers, and imposters: 3527, 3573, 4799, 8250. In the other life our will and our understanding are brought back into unison, and we are not allowed to have a divided mind there: 8250.

[5] Every religious teaching [that we have in our minds] is dependent on concepts [we have gained before]; it is possible [for others in the spiritual world] to perceive how we hold that teaching from seeing the nature of the concepts [that go with it in our minds]: 5510. These concepts of ours determine how we understand a given teaching; without some concept that makes it understandable, the teaching is held in our minds in the form of words alone without substance: 3825. The thoughts in the mind reach out widely all around to communities of spirits and angels: 6599, 6600–6605, 6609, 6613. In the other life the concepts of our understanding are laid open so that their nature is vividly clear: 1869, 3310, 5510. What some people's concepts look like: 6201, 8885.

[6] Every act of will to do what is good and every consequent understanding of what is true comes from the Lord, but this is not the case for an understanding of what is true divorced from any act of will to do what is good: 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153. Our understanding is what is enlightened by the Lord: 6222, 6608, 10659. When we are receptive to enlightenment the Lord makes us able to see and understand what is true: 9382, 10659. The enlightenment of our understanding varies depending on the state of our life: 5221, 7012, 7233. Our understanding is enlightened to the extent that our will accepts truth—that is, to the extent that we will ourselves to act in accord with it: 3619. Our understanding is enlightened if we read the Word out of a love of truth and a love for living a useful life, but not if we read out of a love for our own reputation, status, or profit: 9382, 10548, 10549, 10550. Enlightenment is effectively a raising of the mind into heaven's light (10330); see also 1526, 6608, which include evidence from personal experience. Light from heaven gives enlightenment to our understanding just the way light from this world does to our eyesight: 1524, 5114, 6608, 9128. The light of heaven is divine truth, which is the source of all intelligence and wisdom: 3195, 3222, 5400, 8644, 9399, 9548, 9684. It is our understanding that is enlightened by this light: 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

[7] The nature of our understanding depends on the nature of the love-based truths from which it is formed: 10064. Understanding results from truths that arise from living a good life, not from falsities that arise from living an evil life: 10675. Understanding is seeing, on the basis of our experience and information, things that are true, the causes of events,

their connections, and how they follow from each other: 6125. The faculty of understanding is seeing and perceiving that something is true before we convince ourselves of it; it is not the ability to prove anything we choose: 4741, 7012, 7680, 7950, 8521, 8780. When the light that comes from corroboration strikes someone with no preexisting ability to perceive truth, it becomes an earthly light, available even to people who are not wise: 8780. Seeing and perceiving whether something is true before considering it proven is possible for us only when we love truth for its own sake—that is, when we are in spiritual light: 8521. Any dogma, even a false one, can be supported in such a way that it seems to be true: 2385, 2477, 5033, 6865, 7950.

[8] How rationality is conceived and born in us: 2093, 2524, 2557, 3030, 5126. It comes from an inflow of heaven's light from the Lord through our inner self into the spiritual and worldly knowledge in our outer self, lifting us up as a result: 1895, 1899, 1900, 1901, 1902. Our rationality is born by means of truths and not by means of falsities, so the nature of the truths determines the nature of our rationality: 2093, 2524, 2557. Our rationality is opened and given form by truths that arise from living a good life; it is closed and destroyed by falsities that arise from living an evil life: 3108, 5126. If we are full of false thoughts from evil intent we are not rational; our being able to argue that this or that is true does not mean we are rational: 1944.

[9] It is hard for us to know the difference between our understanding and our will because it is hard for us to know the difference between thinking and willing: 9995.

[10] You can learn more and draw more conclusions about will and understanding from what was cited just above on goodness and truth [§§11–27]: just take goodness to refer to will and truth to refer to understanding, since goodness resides in the will and truth resides in the understanding.



The Inner Self and the Outer Self

36 WE are created in such a way that we are in the spiritual world and the earthly world at one and the same time. The spiritual world is where angels are and the earthly world is where we are. And since that is how we are created, we are given an inner nature and an outer nature—an inner nature that allows us to be in the spiritual world, and an outer nature that allows us to be in the earthly world. Our inner nature is what we refer to as the inner self, and our outer nature is what we refer to as the outer self.

37 Each one of us has an inner level and an outer level, but they are not the same for good people as they are for evil ones. For good people, their inner level is in heaven and in its light, while their outer level is in the world and in its light. Further, for good people this latter light is brightened by heaven's light, so their inner and outer levels act in unison like an efficient cause⁶⁷ and its effect, or like what is prior and what is subsequent. For evil people, though, their inner level is in this world and its light, and the same holds true for their outer level as well. This means that they cannot see anything in heaven's light, only in this world's light, which they call "the light of nature."⁶⁸ That is why heavenly matters are in darkness for them and worldly matters are in the light.

We can see from this that good people have an inner self and an outer self, while [in effect] evil people have no inner self, only an outer one.⁶⁹

38 It is the inner self that is called a spiritual self because it is in heaven's light, and that light is spiritual. It is the outer self that is called an earthly self because it is in the light of this world, and that light is earthly. Anyone whose inner level is in heaven's light and whose outer level is in this world's light is a spiritual individual in both respects, but people whose inner level is not in heaven's light but in this world's light, where their outer level is as well, are earthly individuals in both respects. Spiritual individuals are the ones called "living" in the Word, while earthly individuals are the ones called "dead."⁷⁰

39 When our inner level is in heaven's light and our outer level is in this world's light, we think in ways that are both spiritual and earthly, but our spiritual thinking flows into our earthly thinking, and that is where we

perceive it. However, when our inner level is caught up in this world's light along with our outer level, we think materialistically rather than spiritually. That is, we base our thinking on the kinds of things we find in this physical world, all of which are composed of matter.

To think spiritually is to think about actual things as they really are, seeing truths in the light of truth and perceiving what is good because we love it. It is seeing the qualities of things and perceiving their emotional impact apart from their material characteristics. In contrast, thinking materialistically is thinking, seeing, and perceiving things as inseparable from matter and as in matter, and therefore relatively crudely and dimly.

Seen in its own right, a spiritual inner self is an angel of heaven, and while it is living in the body it is also in the company of angels even though it is not aware of being so; and once it is released from the body it joins them. A merely earthly inner self, though, when seen in its own right, is not an angel but a spirit and is also in the company of spirits while it is living in the body. However, it is with spirits who are in hell, and after its release from the body it joins them.

The deeper levels of [the minds of] people who are spiritual are actively raised up toward heaven because that is their primary focus, while the deeper levels of the minds of people who are merely earthly are actively turned toward this world because that is their primary focus. For all of us, our inner levels, which are levels of our higher mind, are turned toward what we love above all, and our outer levels, which are levels of our lower mind, are turned in the same direction as the inner.

People who have only a vague concept of the inner self and the outer self believe that it is the inner self that thinks and intends and the outer that speaks and acts as a result, since thinking and intending are internal activities, and speaking and acting are external. It should be borne in mind, though, that when we think intelligently and intend wisely, we are thinking and intending from a spiritual inner nature, but when we do not think intelligently and intend wisely we are thinking and intending from an earthly inner nature. This means that when our thoughts about the Lord and about matters that involve the Lord are good and when our thoughts about our neighbor and about matters that involve our neighbor are good, and when our intentions toward them are good, we are thinking and intending from our spiritual inner nature. This is because our thinking is based on a belief in what is true and a love for what is good, and is therefore coming from heaven. However, when our thoughts about them are evil and our intentions toward them are evil, then we are thinking and intending

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from our earthly inner nature because our thinking is based on a belief in what is false and a love for what is evil, so our thinking is coming from hell.

In short, to the extent that we are focused on loving the Lord and loving our neighbor, our inner nature is spiritual. We are thinking and intending from that nature and are speaking and acting from it as well. To the extent that we are focused on loving ourselves and loving the world, though, our inner nature is earthly. We are thinking and intending from that nature and are speaking and acting from it as well.

43 The Lord has foreseen and arranged matters in such a way that the more we derive our thoughts and intentions from heaven, the more our inner spiritual self opens and takes shape. This is an opening to heaven all the way to the Lord, and a taking shape in accord with the priorities of heaven. In direct contrast, the more we derive our thoughts and intentions not from heaven but from the world, the more our inner spiritual self closes and our outer self opens. This is an opening to the world and a taking shape in accord with the priorities of this world.

44 When our inner spiritual self has been opened to heaven all the way to the Lord, we are in heaven's light and in an enlightenment that comes from the Lord, which means that we come into intelligence and wisdom. We see what is true because it is true and we perceive what is good because it is good.

On the other hand, when our inner spiritual self has been closed we are not aware that our spiritual self exists, let alone aware of what that spiritual self is. We do not believe that there is anything divine, either, or that there is a life after death, so we do not believe anything that has to do with heaven or the church. Since we are solely in the light of this world and its enlightenment, we believe that nature is God, what is false looks true to us, and what is evil is perceived as good.

45 We refer to people as "sense-oriented" when their inner nature is so external that they cannot believe anything unless they can see it with their own eyes and touch it with their own hands. They have the lowest possible level of earthly human nature and are subject to misconceptions about everything having to do with the faith of the church.

46 The inner and outer levels we have been dealing with are the inner and outer levels of our spirit. Our bodies are nothing but a shell in which these inner and outer levels reside. That is, the body does nothing on its own, acting only from the spirit that is within it.

Bear in mind that after it is released from the body our spirit keeps right on thinking and intending and speaking and acting. Its thinking

and intending constitute the inner level of our spirit, while its speaking and acting constitute its outer level. In this connection, see *Heaven and Hell* 234–245, 265–275, 432–444, 453–484.

From *Secrets of Heaven*

Our inner and outer natures. While it is recognized in the Christian world⁷¹ that we have an inner level and an outer level or an inner self and an outer self, there is little knowledge of the nature of either: 1889, 1940. The inner self is spiritual and the outer self is earthly: 978, 1015, 4459, 6309, 9701–9708. An inner self that is spiritual is formed into an image of heaven, and an outer self that is earthly is formed into an image of this world—how this happens, and how it is the reason the ancients called the human being a microcosm: 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472. This means that the spiritual world and the earthly world are joined together in us: 6057, 10472. It means that we have the ability to look upward toward heaven and downward toward earth: 7601, 7604, 7607. When we look up we are in heaven’s light and see what it shows us, while when we look down we are in the world’s light and see what it shows us: 3167, 10134. In humankind a pathway has been created from the spiritual world into the earthly one: 3702, 4042.

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[2] The inner self (which is spiritual) and the outer self (which is earthly) are completely distinct from each other: 1999, 2018, 3691, 4459. The distinction is like that between a cause and its effect and like that between what is prior and what is subsequent; it is not along a continuum: 3691, 4145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181. So the difference is like that between heaven and this world or between something spiritual and something earthly: 6055. Our inner and outer natures are not along a continuum but are separated on distinctly different levels that have well-defined boundaries: 3691, 4145, 5114, 6326, 6465, 8603, 10099. Anyone who does not perceive the distinctions

between our inner and outer natures in keeping with their levels and who does not understand what the levels are like cannot comprehend our inner and outer selves: 5146, 6465, 10099, 10181. Things that are on a higher level are more perfect than things that are on a lower level: 3405. There are three levels in us that are in accord with the three heavens: 4154. The outer things in us are relatively remote from the Divine, so they are more obscure and general: 6451. They are also relatively disorganized: 996, 3855. Inner things are more perfect because they are closer to the Divine: 5146, 5147. There are thousands upon thousands of things in our inner self that appear as one general thing in the outer self: 5707. So the more inward our thinking and perception are, the clearer they are: 5920. It follows then that we should concentrate on what lies in the deeper levels: 1175, 4464.

[3] When we are focused on love and caring, the deeper levels of our mind are actually raised up by the Lord. Otherwise they would face downward: 6952, 6954, 10330. When our inner natures are actively raised up by the Lord, the result is an inflow and enlightenment for us out of heaven: 7816, 10330. When we turn our attention to spiritual matters we are raised up: 9922. To the extent that we are raised up from outward concerns toward inward ones we come into the light and therefore into intelligence; or as the ancients used to say, this happens when the mind withdraws from sense impressions: 6183, 6313. Being raised up from outward to inward concerns is like being lifted out of a fog into the light: 4598.

[4] The inflow from the Lord comes through our inner self into our outer self: 1940, 5119. There can be an inflow from our inner self into our outer self, because inflow is spiritual, not physical—that is, there can be a flow from the spiritual self into the earthly self but not from the earthly self into the spiritual self: 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110. From the inner realm, where it is peaceful, the Lord governs the outer realm, where it is chaotic: 5396a.

[5] The inner self can see everything in the outer self, but not the reverse: 1914, 1953, 5427, 5428, 5477. While we are living in this world, the thinking in our outer self comes from our inner self; our spiritual thinking flows into our earthly thinking and presents itself in earthly forms: 3679. When we are thinking well, those thoughts are coming from our inner or spiritual self into our outer or earthly self: 9704, 9705, 9707. How the outer self thinks and intends depends on its relationship with the inner self: 9702, 9703.

There is inner thinking and there is outer thinking: 2515, 2552, 5127, 5141, 5168, 6007 (which include information about what each type of thinking is like). As long as we are living in this world we do not perceive the thinking and feeling that are going on in our inner self; we perceive only the thinking and feeling that result from this in our outer self: 10236, 10240. In the other life, though, our outer layer is stripped away and we are brought into our true inner nature: 8870. We can then see what inner things are like: 1806, 1807.

[6] Our inner self produces our outer self: 994, 995. The inner self then clothes itself in whatever enables it to get results in the outer self (6275, 6284, 6299) and to live in the outer self (1175, 6275). When the Lord regenerates us, he joins our inner or spiritual self to our outer or earthly self: 1577, 1594, 1904, 1999. The outer or earthly self is then put in its rightful place by means of the inner or spiritual self and becomes subservient: 9708.

[7] The outer self needs to be subservient and subject to the inner self: 5077, 5125, 5128, 5786, 5947, 10272. The outer self was designed and created to serve the inner self: 5947. The inner self must be the master and the outer self a servant and in a certain respect even a slave: 10471.

[8] The outer self needs to correspond to the inner in order for the two to be joined together: 5427, 5428. What the outer self is like when it corresponds to the inner self and what it is like when it does not: 3493, 5422, 5423, 5427, 5428, 5477, 5512. There are things in the outer self that correspond to and stand in harmony with the inner, and there are things that do not correspond or stand in harmony: 1563, 1568.

[9] The outer self derives its nature from the inner: 9912, 9921, 9922. How great the beauty of the outer self is when it is joined to the inner self (1590) and how ugly it is when it is not (1598). Love for the Lord and caring about our neighbor join the outer self to the inner: 1594. Unless the inner self is joined to the outer there is no fruitfulness: 3987.

[10] Things that are deep within flow down into more outward levels by stages until finally they flow into the outermost or last, which is where they become manifest together and persist: 634, 6239, 9216. They not only flow in by stages, they also all come together on the last [and lowest] level in accord with the design: 5897, 6451, 8603, 10099. All that lies within is held in a connection from first to last: 9828. This also gives things that are on the outermost level strength and power: 9836. The result is that answers and revelations come through the outermost level: 9905, 10548.

This is also why the outermost level is more holy than the inner levels: 9824. So in the Word, “the First and the Last” means every single thing and therefore all there is: 10044, 10329, 10335.

[11] The inner self is open when we are in accord with the divine design and closed when we are not in accord with the divine design: 8513. Without the inner self, heaven has no way of being joined to the outer self: 9380. Both evils and the falsities that come from them close the inner self and limit us to the outermost level (1587, 10492); especially evils that result from self-love (1594). If we refuse to receive what flows in from the Divine, our deeper levels are closed until we are reduced to the sensory level, which is the last [and lowest]: 6564. In the intelligent and learned of this world who take stances against the truths of heaven and the church on the basis of facts they have learned, the inner level is more completely closed than it is for similarly minded simple people: 10492.

[12] Since the inner self is in heaven’s light and the outer is in this world’s light, if we are focused on the outer to the exclusion of the inner (that is, if our inner self is closed) we have no appetite for profound truths about heaven and the church: 4464, 4946. In that case, in the other life we cannot bear things of an internal nature: 10694, 10701, 10707. We do not believe anything: 10396, 10400, 10411, 10429. We love ourselves and the world more than anything else: 10407, 10412, 10420. No matter how we may seem outwardly, our deeper levels—the processes of our thinking and feeling—are ugly, foul, and profane: 1182, 7046, 9962. Our ideas and thinking are materialistic and not in the least spiritual: 10582. What we are like when our inner level, which faces heaven, is closed: 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10683.

[13] As our inner, spiritual self is more and more opened, the kinds of goodness and truth we have multiply; as our inner, spiritual self is more and more closed, the kinds of goodness and truth we have disappear: 4099. The church exists in our inner, spiritual self because that self is in heaven; it does not exist in our outer self apart from the inner: 10698. Therefore if we do not have the church in our internal life, having the trappings of it in our external life does nothing for us: 1795. Outward worship apart from inner worship is no worship at all: 1094, 1175. About people who are focused on the inner aspects of the church, worship, and the Word; people who are focused on outward aspects that contain the inner; and people who are focused on outward aspects that lack the inner: 10683. When the inner aspects are lacking, the outward aspects take on a hardness: 9377, 10429.

[14] Merely earthly people are an embodiment of hell unless they become spiritual by means of regeneration: 10156. Everyone who is absorbed in the outer level apart from anything inner, or anyone whose inner, spiritual self is closed, is in hell: 9128, 10483, 10489.

[15] Our inner selves turn actively toward the things we love: 10702. Absolutely everything must have both an inner level and an outer level if it is to exist at all: 9473.

[16] In the Word, “lofty and high” means inner: 1735, 2148, 4210, 4599. So in the Word, “higher” means more inward and “lower” means more outward: 3084.

What is earthly and what is spiritual. How wrong-headed it is that today’s world attributes almost everything to the physical world and almost nothing to the Divine: 3483. Why this is the case (5116) when the fact is that absolutely everything in the physical world not only arose but also continues to exist from the Divine, through the agency of the spiritual world (775, 8211). Things divine, heavenly, and spiritual have their outermost boundaries in the physical world: 4240, 4939. The physical world is the foundation on which they stand: 4240, 5651, 6275, 6284, 6299, 9216. Heavenly, spiritual, and earthly realities follow and progress in proper sequence, and are accompanied by what is divine because they come from the Divine: 880, 4938, 4939, 9992, 10005, 10017, 10068. Heavenly realities act as the head [in the universal human], spiritual realities the torso, and earthly realities the legs and feet: 4938, 4939. One of these flows into the next in the same order just mentioned: 4938, 4939. The goodness of the central or third heaven is called “heavenly,” the goodness of the intermediate or second heaven is called “spiritual,” and the goodness of the outermost or first heaven is called “spiritual-earthly,” which make it possible for us to know what the terms “heavenly,” “spiritual,” and “earthly” mean: 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068. See also my book *Heaven and Hell* 20–28, 29–40.

[2] Everything in the physical world comes from the Divine through the spiritual world: 5013. So there is something spiritual within everything earthly, like an efficient cause within an effect (3562, 5711), like the impetus within motion (5173), and like an inner level within an outer level (3562, 5711, 5326); and since a cause is the essential element within an effect, the impetus is the essential element within a motion, and the inner level is the essential element within an outer level, it follows that what is spiritual is actually the essential element within what is earthly, and therefore so is the Divine, which is the source of all things (2987–3002, 9701–9709).

Spiritual realities are manifested in what is earthly, and those manifestations are representations and correspondences: 1632, 2987–3002. Because of this, the whole physical world is a theater that portrays the spiritual world—that is, heaven: 2758, 2999, 3000, 4939, 8848, 9280. All things in the physical world are arranged in a design and sequence according to the purposes they serve: 4104. This [purposiveness] comes from the spiritual world (that is, heaven) because purposes, which are ways of being useful, are dominant there: 454, 696, 1103, 3645, 4054, 7038. We have been created in such a way that we perceive in ourselves divine things that are descending all the way into physical matter in accord with the divine design: 3702.

[3] If we are in accord with the divine design, we invariably have an inner level and an outer level. Our inner level is called “the spiritual level” or “the spiritual self,” and our outer level is called “the earthly level” or “the earthly self”: 978, 1015, 4459, 6309, 9701–9709. Our spiritual self is in heaven’s light and our earthly self is in this world’s light: 5965. Our earthly self cannot grasp anything on its own; its comprehension is a result of our spiritual self: 5286. Our earthly level is like a surface in which our deeper qualities see themselves; this is how thinking takes place: 5165. Our spiritual self produces thought in our earthly level and therefore thought in earthly terms, as long as our spiritual concerns come into our awareness down on the sensory level: 3679, 5165, 6284, 6299. The earthly plane is where what is spiritual has its outermost boundaries: 5651, 6275, 6284, 6299, 9216. Our spiritual self does not see anything in our earthly self unless our earthly self corresponds to our spiritual self: 3493, 3620, 3623. Our spiritual or inner self can see what is going on in our earthly or outer self, but not the reverse, because what is spiritual flows into what is earthly, but what is earthly does not flow into what is spiritual: 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9110. On the basis of its own light, which is called earthly light,⁷² our earthly self does not know anything about God or heaven or life after death; and it does not believe anything it hears unless some spiritual illumination, which is light from heaven, flows into that [earthly] light: 8444.

[4] From birth and by nature, our earthly self is opposed to our spiritual self: 3913, 3928. As a result, as long as these selves remain opposed we find it irksome to think about spiritual and heavenly subjects but pleasant to think about earthly and bodily ones: 4096. We feel sick when we are faced with heavenly subjects—even when they are merely mentioned: 5006, 9109 (which include evidence from eyewitness experience). People who are entirely earthly regard anything that is spiritually good and true

as a slave: 5013, 5025. Yet the earthly self should be subject to the spiritual self and should serve it: 3019, 5168. Our spiritual self can be said to be a slave to our earthly self when we use our intellect to garner justification, especially from the Word, for the kind of things that we crave: 3020, 5013, 5025, 5168. What merely earthly people look like in the other life, and what their state and destiny is there: 4630, 4633, 4940–4951, 5032, 5571.

[5] The truths that we have in the earthly self are called “factual” and “conceptual”: 3293. In its natural state, our earthly self has a materialistic imagination and has drives like those of animals: 3020. When, however, the vision, action, and life of our earthly self depend on our inner or spiritual self, then we develop genuine thought and imagination: 3493, 5422, 5423, 5427, 5428, 5477, 5512.

[6] Relative to the contents of our spiritual self, the contents of our earthly self are very general (3513, 5707); and are therefore comparatively in the dark: (6686).

[7] Our earthly self has an inner and an outer layer: 3293, 3294, 3793, 5118, 5126, 5497, 5649. There is also a bridge between them: 4570, 9216. It is in and by means of our earthly self that our spiritual self is relieved of its burdens: 9572.

People who do good things solely because of the earthly disposition they were born with and not on the basis of religion are not accepted into heaven: 8772.

The light of heaven that surrounds our spiritual self. The light in the heavens is immense: 1117, 1521, 1533, 1619–1632. The light in the heavens vastly surpasses earth’s noonday light: 1117, 1521, 4527, 5400, 8644. I have often seen this light: 1522, 4527, 7174. For angels in the central or third heaven the light is like the light of the sun, while for angels in the second heaven it is like the light of the moon: 1529, 1530. The light in the central heaven is flamelike, while in the second heaven it is gleaming white: 9570.

[2] All the light in the heavens comes from the Lord as the sun there: 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Lord is the sun of the angelic heaven, and that sun is his divine love: 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7171, 7173. The divine truth that radiates from the Lord in the heavens is seen as light; it is the source of all the light in heaven, which is why that light is a spiritual light: 3195, 3222, 5400, 8644, 9399, 9548, 9684. This is why the Word refers to the Lord as “the light”: 3195. Since that light is divine truth, it contains divine wisdom and intelligence: 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

How light from the Lord flows into the heavens, illustrated by golden haloes around the sun: 9407. The Lord is the sun for the heavens and all the light there comes from him (see *Heaven and Hell* 116–125); the light from that sun is divine truth and the warmth from that sun is the divine goodness that comes from divine love (*Heaven and Hell* 126–140).

[3] Heaven's light enlightens both the sight and the understanding of angels and spirits: 2776, 3138. The nature of the light they experience depends on their intelligence and wisdom: 1524, 3339. Evidence for this from the Word: 1529, 1530. There are as many different types of light in the heavens as there are angelic communities: 4414. Since goodness and truth come in endless varieties in the heavens, the same goes for wisdom and intelligence: 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. Heaven's having light and warmth means that it has wisdom and love: 3643, 9399, 9400.

[4] Heaven's light is what enlightens our understanding: 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569. When we are lifted out of the level of our physical senses, we come into a gentler light and ultimately into heavenly light: 6312, 6315, 9407. When we come into a greater understanding, we have been lifted into heavenly light: 3190. The great light that I have perceived when I have been withdrawn from worldly ideas: 1526, 6608. Our inner self sees in heaven's light, which is why we can think analytically and rationally: 1532. Heaven's light from the Lord is always present with us; it actively flows into us to the extent that we are focused on what is true for the sake of what is good: 4060, 4214. That light is proportional to the truth we have from leading a good life: 3094. Truths shine in the spiritual world: 5219. Spiritual warmth and spiritual light give us true life: 6032.

[5] This world's light is for the outer self, and heaven's light is for the inner self: 3222, 3223, 3337. Heaven's light flows into earthly light; the wisdom of our earthly self is proportional to our acceptance of heaven's light: 4302, 4408. There is a relationship of correspondence between these two kinds of light: 3225. The things that are visible in heaven's light cannot be seen in the light we have in this world, the light we call "earthly light"; and conversely, the things that are visible in earthly light cannot be seen in heaven's light: 9577. That is why people who are in this world's light alone, the light we call "earthly light," do not perceive things that exist in heaven's light: 3108. For people who have embraced false beliefs because they love evil, heaven's light is darkness: 1783, 3337, 3413, 4060, 6907, 8197.

For evil people this world's light comes to have a warm glow, and the brighter it glows, the darker the things that are in heaven's light become for them: 6907. Angels cannot see this world's light: 1521, 1783, 1880.

[6] In the heavens all the light comes from the Lord and all the shade comes from the ignorance and selfhood of angels and spirits, giving rise to the modifications and variations of light and shade that are colors there: 3341. The variations of light that shone through the Urim and Thummim: 3862.

[7] The light of people who are given to a faith separate from caring is snowy and is like winter light: 3412, 3413. That light turns into mere darkness as heaven's light flows in: 3412. The light of people whose faith is merely a self-induced conviction⁷³ and whose lives are given to evil: 4416. What the light is like for people whose intelligence comes from themselves and what it is like for people whose intelligence comes from the Lord: 4419.

[8] There is light in the hells, but it is deceptive: 1528, 3340, 4214, 4418, 4531. The light there is like that of glowing charcoal: 1528, 4418, 4531. People in the hells look human to themselves in their own light, but in heaven's light they look like demons and monsters: 4532, 4533, 4674, 5057, 5058, 6605, 6626. In heaven's light, everything looks like what it truly is: 4674. The reason the hells are linked to "darkness" and "thick darkness" is that false thoughts and evil intent inhere in them: 3340, 4418, 4531. "Darkness" means falsities, and "thick darkness" means falsities from evil intent: 1839, 1860, 7688, 7711.

The sense-oriented people mentioned in the teachings in §45 above, who are the lowest of the earthly. The sensory level is the outermost limit of our life, attached to and embedded in our bodies: 5077, 5767, 9212, 9216, 9331, 9730. We call people sense-oriented who pass final judgment on everything on the basis of their physical senses and who do not believe in anything unless they can see it with their own eyes and touch it with their own hands, saying that only such a thing actually is something and rejecting everything else: 5094, 7693. People like this think on the outermost level and not more deeply within themselves: 5089, 5094, 6564, 7693. Their deeper levels are closed so that they do not see any bit of truth there: 6564, 6844, 6845. In short, they are in a crude earthly light and perceive nothing in heaven's light: 6201, 6310, 6564, 6598, 6844, 6845, 6612, 6614, 6622, 6624. They are therefore inwardly opposed to everything having to do with heaven and the church: 6201, 6316, 6844, 6845, 6948, 6949. Scholars who are adamantly opposed to the truths of the church are sense-oriented: 6316.

[2] Sense-oriented people are able to dispute with cleverness and with vehement certainty because their thinking is closely enmeshed with their speaking, and because, as they see it, intelligence in its entirety consists of words assembled solely out of facts recalled from the memory: 195, 196, 5700, 10236. The reasons they offer in their disputes, however, are based on deceptive sense impressions, which they use to ensnare ordinary people: 5084, 6948, 6949, 7693.

[3] Sense-oriented people are more shrewd and vicious than others: 7693, 10236. Misers, adulterers, hedonists, and deceivers are especially sense-oriented: 6310. Their deeper levels are befouled and filthy: 6201. They are in touch with hell through those levels: 6310. The people in the hells are sense-oriented, more and more so the deeper in hell they are: 4623, 6311. The aura of hellish spirits is joined to our sensory level from behind us: 6312. The ancients called people who reason on the basis of their senses and therefore against the truths that belong to religious faith “serpents of the tree of knowledge”: 195, 196, 197, 6398, 6949, 10313.

[4] Further description of our sensory level and sense-oriented people (10236) and of the extension of our senses (9731).

[5] [Thoughts and desires] based on our senses should be put last, not first. In the wise and intelligent they are put last and are subject to the inner self. In those who are not wise, though, they are put first and are in control. These are the people who are properly called “sense-oriented”: 5077, 5125, 5128, 7645. If a sensory perspective is put last and is subject to our inner self, a path to the understanding is opened through it and truths are refined from it by means of a kind of distillation: 5580.

[6] Our sensory functions are most directly exposed to the world; they let in things that enter from the world and filter them: 9726. Through these sensory functions our outer or earthly self is in touch with the world; through rational faculties it is in touch with heaven: 4009. In this way our sensory functions provide things that are useful to our deeper functions: 5077, 5081. Some of our senses support our understanding and others support our will: 5077.

[7] Unless our thinking is lifted out of sensory concerns we have little wisdom: 5089. Wise people think on a level higher than that of the senses: 5089, 5094. When our thinking rises above sensory concerns we come into a clearer light and eventually into a heavenly light: 6183, 6313, 6315, 9407, 9730, 9922. The ancients knew that it was desirable to rise above sensory concerns and be released from them: 6313. In our spirit

we can see things that are in the spiritual world if we can be released from the sensory concerns that arise from our bodies and be lifted into heaven's light by the Lord: 4622. This is because it is not the body that is conscious but the spirit within the body, and to the extent that it is in the body the spirit's consciousness is coarse and cloudy and therefore in darkness. To the extent that it is not in the body, the spirit's consciousness is clear and is in the light: 4622, 6614, 6622.

Facts derived from the senses are the lowest level of our understanding, and sensory gratification is the lowest level of our will: 9996 (which includes discussion). The difference between the sensory functions we have in common with animals and the sensory functions we do not have in common with them: 10236. There are sense-oriented people who are not evil because their deeper levels are not completely closed. On their state in the other life: 6311.

The worldly knowledge and spiritual knowledge that serve for the opening of our inner spiritual self. "Worldly knowledge" refers to the knowledge we have in our outer or earthly self and its memory, but not to the knowledge we have in our inner or spiritual self: 3019, 3020, 3293, 3309, 4967, 9918, 9922. Since worldly knowledge belongs to the outer or earthly self it is relatively menial. This is because the outer or earthly self is made to serve the inner or spiritual self the way the world serves heaven: 5077, 5125, 5128, 5786, 5947, 10272, 10471. The outer self is like the world because the laws of the divine design that prevail in the world are written into it; and the inner self is like heaven because the laws of the divine design that prevail in heaven are written into it: 4523, 4524, 5368, 6013, 6057, 9278, 9279, 9283, 9709, 10156, 10472; [see also] *Heaven and Hell* 51–58.

[2] There are bodies of knowledge of an earthly nature that have to do with our civic condition and our civic life; there are bodies of knowledge that have to do with our moral condition and our moral life; and there are bodies of knowledge that have to do with our spiritual condition and our spiritual life: 5774, 5934. For clarity's sake, though, I refer to knowledge about our spiritual condition and our spiritual life as "spiritual knowledge," which mainly consists of theological teachings: 9945.

[3] It is important for us to become steeped in worldly and spiritual knowledge, because it is through this that we learn to think, then to understand what truth and goodness are, and eventually to be wise—that is, to live by what we have learned: 129, 1450, 1451, 1453, 1548, 1802.

Worldly and spiritual knowledge are basic things on which our life is built and founded—both our civic and our moral life as well as our spiritual life; but they need to be learned with the goal of living a useful life: 1489, 3310. Spiritual knowledge opens a pathway to the inner self and then joins the inner and the outer self together according to our usefulness: 1563, 1616. Our rationality is born by means of worldly and spiritual knowledge (1895, 1900, 3086), yet it is not born through that knowledge itself, but through and according to our desire to put it to use (1895). The inner self is opened and gradually perfected through worldly and spiritual knowledge if we seek good and useful goals, especially goals related to eternal life: 3086. Then spiritual insights from the heavenly and spiritual self encounter the knowledge of worldly and spiritual things that is in the earthly self and adopt what is suitable: 1495. Then from the knowledge about worldly and spiritual things that is in our earthly self the Lord, by means of our inner self, draws out, refines, and raises up what is useful for heavenly life (1895, 1899, 1900, 1901, 1902, 5871, 5874, 5901), but information that is incompatible or conflicting is pushed aside and excluded (5871, 5886, 5889). The sight of our inner self calls forth from the worldly and spiritual knowledge in our outer self only those things that relate to what we love: 9394. Our worldly and spiritual knowledge is arranged in bundles and bound together according to the type of love that drove us to learn it: 5881. Then to the eye of our inner self the information that relates to what we love is at the center and in bright light, while the information that does not relate is off to the sides and in darkness: 6068, 6085. Worldly and spiritual knowledge is gradually sown in our loves and takes up residence there: 6323. If we were born loving the Lord and loving our neighbor we would be born into all knowledge and understanding, but since we are born loving ourselves and the world we are born into total ignorance: 6323. Knowledge, intelligence, and wisdom are the offspring that are born of love for the Lord and love for our neighbor: 1226, 2049, 2116.

[4] Since knowledge of worldly and spiritual things belongs to the outer or earthly self, it is in this world's light, but truths that have become matters of love and faith and therefore have been applied to life are in heaven's light: 5212. Even so, earthly concepts are needed to help us understand the truths that we are applying to life: 5510. There is a spiritual inflow through the inner self into the knowledge of worldly and spiritual things that is in the outer self: 1940, 8005. Knowledge of worldly and spiritual things is a

container and vessel for the truth and goodness that belong to the inner self: 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. That is why “vessels” in the Word, spiritually understood, means knowledge of worldly and spiritual things: 3068, 3069, 3079, 9394, 9544, 9723, 9724. Our worldly knowledge is like a mirror in which we can see and perceive in a kind of image things that are true and things that are good in the inner self (5201); all three meet together there on the outermost level (5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077). Since worldly information is in this world’s light, it is tangled and dark compared to things that are in heaven’s light, which means that the same holds true for the contents of the outer self in comparison to those of the inner self: 2831. In fact, in the Word “a thicket” (2831) and “clouds” and “darkness” (8443, 10551) mean worldly knowledge.

[5] We need to make our start from the truths of a body of teaching from the Word and acknowledge them first, and then it is allowable to turn to worldly knowledge in order to find support for them and verify them: 6047. So if people have a positive attitude toward the truths that belong to religious faith, it is all right for them to look to worldly knowledge for intellectual support, but it is not all right for people who have a negative attitude to such truths, because a positive attitude as a starting point pulls everything in a positive direction, but a negative attitude as a starting point pulls everything in a negative direction: 2568, 2588, 3913, 4760, 6047. There is an affirmative way of doubting and a negative way of doubting, the former being characteristic of the good and the latter characteristic of the evil: 2568. Engagement with worldly knowledge on the basis of the truths that belong to religious faith accords with proper order; but the reverse, engaging on the basis of worldly knowledge with the truths that belong to religious faith, is contrary to proper order: 10236. Since inflow is spiritual and not physical or earthly it is a flow from the truths that belong to religious faith (because these are spiritual) into worldly knowledge (because this is earthly): 3219, 5119, 5259, 5427, 5428, 5479, 6322, 9109, 9110.

[6] People who doubt in a truly negative way, and say that they will not believe until they are convinced by objective evidence, will never believe: 2094, 2832. People who do this become insane in regard to matters of the church and heaven: 128, 129, 130. They fall prey to false beliefs and evil cravings (232, 233) and in the other life when they think about spiritual matters they become like drunks (1072). More about what they

are like: 196. Some examples illustrating the fact that spiritual matters cannot be grasped if they are approached from the wrong direction: 233, 2094, 2196, 2203, 2209. Many scholars are more insane in spiritual matters than ordinary people because they are resolutely negative and have an abundant supply of facts to support their denial: 4760. An example of a scholar who was incapable of understanding anything about spiritual life: 8629. People who use worldly knowledge to dispute the truths that belong to religious faith do so with vehemence, since their arguments are based on the deceptive impressions of the five senses. These impressions, being hard to dispel, are arresting and persuasive: 5700. People who understand nothing of what is true and who are also given to evil are able to reason about the truths and the good actions taught by faith, and yet they have no enlightenment: 4214. Simply confirming a dogma is not a sign of intelligence, because a dogma that is false is as easy to confirm as one that is true: 1017, 2477, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. People who reason about the truths of the church by asking whether something is so or not are completely in the dark about truths and have no spiritual light yet:⁷⁴ 215, 1385, 3428.

[7] There are types of knowledge that support divine truths and types that do not: 5213. Empty facts have to be eliminated from our minds: 1489, 1492, 1499, 1500. Facts are empty if they intend and support our love for ourselves and the world and lead us away from loving the Lord and our neighbor, because this kind of thing closes the inner self so completely that we can then not accept anything from heaven: 1563, 1600. Worldly knowledge is a means to both wisdom and madness; by it the inner self is either opened or closed and our rational functioning is either developed or destroyed: 4156, 8628, 9922.

[8] Worldly learning means nothing after death except what we have gained through it for our understanding and life: 2480. Nevertheless, all our worldly knowledge remains intact after death, though it is dormant: 2476–2479, 2481–2486.

[9] The same facts that are false for evil people because they are used for evil purposes are true for good people because they are used for good purposes: 6917. The truths that evil people know are not actually true no matter how true they may seem when they say them, because there is something evil within those truths and they are falsified as a result; not even the knowledge they have deserves to be called knowledge, because it has no life within it: 10331.

[10] It is one thing to be wise, another to be intelligent, another to be knowledgeable, and another to act; all the same, for people engaged in a spiritual life, these follow in order and correspond to each other, and they are all present together in the doing and in the deeds: 10331. It is also one thing to know the truth, another to acknowledge it, and still another to believe it: 896.

[11] An example of the kind of craving for information that spirits have: 1973. Angels have an immense desire for knowledge and wisdom because knowledge, intelligence, and wisdom are spiritual food: 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003.

[12] Among the ancients the most important field of study was knowing correspondences, but nowadays that body of knowledge has been erased: 3021, 3419, 4280, 4844, 4964, 4965, 6004, 7729, 10252. There was a knowledge of correspondences among the people of the Near East and in Egypt: 5702, 6692, 7097, 7779, 9391, 10407. This was the source of their hieroglyphics: 6692, 7097. Through their knowledge of correspondences the ancients gained access to spiritual knowledge of various kinds: 4749, 4844, 4966. The Word was written in pure correspondences, and that is the source of its inner or spiritual meaning. Without a knowledge of correspondences we cannot know that this meaning exists or know what the nature of the Word is: 3131, 3472–3485, 8615, 10687. How superior a knowledge of correspondences is to other forms of knowledge: 4280.

The earthly memory that belongs to the outer self and the spiritual memory that belongs to the inner self. Human beings actually have two faculties of memory, an outer memory and an inner memory, or an earthly memory and a spiritual memory: 2469–2494. We are not aware that we have this inner memory: 2470, 2471. How much better the inner memory is than the outer memory: 2473. The contents of our outer memory are in an earthly light, while the contents of our inner memory are in a spiritual light: 5212. Our inner memory is the basis of our ability to think and speak rationally and with understanding: 9394. Every least detail of everything we have thought and said and done, as well as what we have heard and seen, is inscribed in our inner memory: 2474, 7398. That memory is our book of life: 2474, 9386, 9841, 10505. Our inner memory stores the [truths] that have become part of our faith and the goodness that has become part of our love: 5212, 8067. Our inner memory also stores things that have taken on the force of habit for us and have become part of our

life: 9394, 9723, 9841. Knowledge of worldly and spiritual things is stored in our outer memory: 5212, 9922. That information is extremely dark and tangled compared to the contents of our inner memory: 2831. In this world our ability to speak our various languages depends on our outer memory: 2472, 2476. Angels and spirits speak from their inner memory, so they have a universal language such that no matter what country people come from they can talk with each other: 2472, 2476, 2490, 2493. For information about this language, see *Heaven and Hell* 234–245, and on the astoundingly detailed nature of the inner memory that we retain after death, see *Heaven and Hell* 463.

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The fallacies arising from the senses that preoccupy the merely earthly and sense-oriented people mentioned in §45 above. People who are completely earthly and sense-oriented derive their thinking and reasoning from fallacies arising from the senses: 5084, 5700, 6948, 6949, 7693. The nature of fallacies arising from the senses: 5084, 5094, 6400, 6948. To this I may add the following: There are fallacies arising from the senses that concern earthly matters, others that concern civic matters, others moral matters, and still others spiritual matters, and there are many of each kind; at this point I would like to list a few that concern spiritual matters.

If we base our thinking on fallacies arising from the senses, we cannot understand the idea that after death people still look human, that they enjoy the use of their senses as they did before, and that they can become angels. We think [instead] that

1. The soul is simply something barely alive, something purely ethereal, and we can have no concept of it.
2. It is only the body that feels, sees, and hears.
3. We are just like animals except that we can say what we are thinking.
4. Nature is all there is—it came first and is the source of everything.
5. We learn to think and we develop that ability because the inner things of nature and its order flow into us.
6. Spiritual reality does not exist; or if it does it is just a purer aspect of earthly reality.
7. It would be impossible for us to enjoy any sense of blessedness if we were deprived of the gratifications that come from loving glory, high rank, and profit.
8. Conscience is nothing but a feeling of distress caused by physical weakness or lack of success.
9. The Lord's divine love is a love of glory.

10. There is no such thing as providence; everything depends on our own prudence⁷⁵ and intelligence.
11. High rank and wealth are the real blessings granted by God.

Not to mention many more such things.

These are just some of the fallacies arising from the senses that concern spiritual matters. These examples show that what is heavenly cannot be grasped by people who are completely earthly and sense-oriented. And we become completely earthly and sense-oriented when our inner spiritual self is closed and only our earthly self is open.



Love in General

54 **W**HAT we love constitutes life itself to us: what our love is like determines what our life is like and therefore what we are like as human beings. In particular, it is the love that is dominant or supreme in us that makes us who we are.

That love has many loves that are subordinate to it, loves that derive from it. They take on various guises, but they are all nevertheless present within the dominant love, and together with it make one kingdom. The dominant love acts as the monarch or head of the rest; it governs them and works through them as intermediate goals, in order to focus on and strive for its primary and ultimate goal of all, doing this both directly and indirectly.

The object of our dominant love is what we love more than anything else.

55 Whatever we love more than anything else is constantly present within our thoughts and also within our will. It constitutes the very core of our life. For example, if we love wealth more than anything else, whether in the form of money or of possessions, we are constantly considering how we can acquire it. We feel the deepest joy when we do acquire it and the deepest grief when we lose it—our heart is in it.

If we love ourselves more than anything else, we are mindful of ourselves at every little moment. We think about ourselves, talk about ourselves, and act to benefit ourselves, because our life is a life of pure self.

56 We have as our goal whatever we love more than anything else. This is what we focus on overall and in every detail. It is within our will like the hidden current of a river that draws and carries us along even when we are doing something else, because it is what animates us.

What is loved above all is also something we look for and see in others, and something we use to influence them or to cooperate with them.

57 The way we are is entirely determined by what controls our life. This is what distinguishes us from each other. This is what determines our heaven if we are good and our hell if we are evil. It is our essential will, our self, and our nature. In fact, it is the underlying reality of our life. It cannot be changed after death because it is what we really are.

58 All the pleasure, satisfaction, and happiness we feel comes from and accords with what we love above all. We call whatever we love a pleasure because that is how it feels to us. While we can also call something a

pleasure that we think about but do not love, that kind of pleasure is not alive for us.

What we see as good is what is pleasing to our love, and what we see as evil is what is displeasing to our love.

There are two kinds of love that generate all that is good and true, and two kinds of love that generate all that is evil and false. The two kinds of love that are the source of everything good and true are love for the Lord and love for our neighbor; the two kinds of love that are the source of everything evil and false are love for ourselves and love for this world.

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The latter two kinds of love are the exact opposites of the former two kinds of love.⁷⁶

The two kinds of love that are the source of everything good and true (which as just stated are love for the Lord and love for our neighbor) make heaven for us, so they reign in heaven as well; and since they make heaven for us they also constitute the church.

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The two kinds of love that are the source of everything evil and false (which as just stated are love for ourselves and love for this world) make hell for us and therefore reign in hell as well.

The two kinds of love that are the source of everything good and true (which as just stated are the kinds of love in heaven) open and give form to our inner, spiritual self because that is where they live. However, when the two kinds of love that are the source of everything evil and false are in control, they close and wreck our inner, spiritual self and cause us to be materialistic and sense-oriented according to the extent and nature of their domination.

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From Secrets of Heaven

LOVE is the underlying reality of our life: 5002. Every person in this world, every spirit, and every angel is exactly the same as her or his love is: 6872, 10177, 10284. What we love is what we hold as our goal: 3796. Whatever we love and have as our goal reigns universally in us—that is, throughout us and in our every detail: 3796, 5130, 5949. Love is spiritual warmth and is what is actually alive in us: 1589, 2146, 3338, 4906,

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7081–7086, 9954, 10740. All the things within us, all the elements of our understanding and our will, are arranged in a form that is determined by our dominant love: 3189, 6690. Love is a spiritual joining together: 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081–7086, 7501, 10130. Therefore all the people in the spiritual world are gathered into communities in accord with their loves: 10130. Our feelings are extensions of our love: 3938. Every pleasure, gratification, satisfaction, and happiness we feel, and every heartfelt joy, relates to what we love, and its nature depends on the nature of our love: 994, 995, 2204. There are as many genera and species of pleasure and gratification as there are emotional responses that arise from what we love: 994, 995, 2204. The more superficial are the pleasures we love, the poorer they are: 996. After death, what our life is like is determined by what our love is like: 2363.

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There is more information above on love and its essence and nature, in the statements and passages referred to concerning goodness and truth [§§11–27]; in the statements and passages referred to concerning will and understanding [§§28–35]; and in the statements and passages referred to concerning the inner and the outer self [§§36–53]. This is because everything that has to do with [what we] love goes back to either good or evil, and the same holds true for everything that has to do with [what we] will to do, and also because the two kinds of love in heaven open the inner, spiritual self and give form to it while the two kinds of love in hell close it and destroy it. By inference, that information will allow you to see the nature of love both in general and in particular.

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The kinds of love are also discussed in my book *Heaven and Hell*, where it is explained that the Lord's divine nature is present in heaven as love for him and love for one's neighbor (§§13–19); that all the people who are in the hells are absorbed in evils and consequent falsities because of their love for themselves and the world (§§551–565); that in the other life the pleasures of everyone's love are turned into things that correspond (§§485–490); and that spiritual warmth in its essence is love (§§133–140).



Love for Ourselves and Love for the World

LOVE for ourselves is intending benefit only to ourselves and not to others unless it is in our own interests—having no goodwill toward the church or our country or toward any group of people or any fellow citizen. It is also being good to the church, our country, and other people only for the sake of our own reputation, advancement, or praise, so that unless we see some such reward in the good we may do for them we say at heart, “What’s the use? Why should I? What’s in it for me?” and forget about it. This shows that when we live a life of self-love we are not loving the church, our country, our community, our fellow citizens, or anything worthwhile—only ourselves. 65

If we give no consideration to our neighbor in what we are thinking and doing and therefore no consideration to the public good, let alone the Lord, then we live a life of self-love; we think only of ourselves and our immediate circle. This means that everything we do is done for the sake of ourselves and our own; if we do anything to benefit the public and our neighbor, it is only for the sake of appearances. 66

In referring to “ourselves and our immediate circle,” I mean that when we love ourselves we also love those we see as our own, in particular our children and grandchildren, and in general everyone with whom we identify, whom we call “ours.” Loving them is loving ourselves. This is because we see them as virtually part of us and see ourselves in them. Also included in those we call “ours” is everyone who praises, honors, and reveres us. 67

If we despise our neighbors or regard people as our enemies for merely disagreeing with us or not showing us reverence or respect, our life is a life of self-love. If for similar slights we hate our neighbors and persecute them, then we are even more deeply entrenched in self-love. And if we burn with vengeance against them and crave their destruction, our self-love is stronger still; people with this attitude eventually love being cruel. 68

We can tell what self-love is like by contrasting it with heavenly love. Heavenly love is loving service for its own sake, loving for their own sakes the good things we do for church, country, community, and fellow 69

citizen. When we love these things for the sake of ourselves instead, we love them only as servants who wait on us. Therefore when we live in self-love we want the church, our country, our community, and our fellow citizens to serve us rather than wanting to serve them. We place ourselves above them, and them beneath us.

70

Not only that, the more we live a life of heavenly love (which is loving to be useful and do good things and having heartfelt delight when we do them), the more we are led by the Lord, since this is the love in which he is and which comes from him. On the other hand, the more we live a life of self-love, the more we are led by ourselves, and the more we are led by ourselves the more we are led by our own intrinsic characteristics;⁷⁷ and those characteristics are nothing but evil. This is in fact the evil that we inherit—loving ourselves more than God, and the world more than heaven.⁷⁸

71

Further, to the extent that we give self-love free rein (that is, with the removal of the outward restraints exerted by fear of the law and its penalties, and of loss of reputation, respect, wealth, office, and life), this love by its very nature goes so wild that it wants to rule not only over every country on earth but even over heaven and over the Divine itself. It knows no boundary or limit. Even if this desire is not visible in the world, where the reins and restraints just mentioned keep it in check, it nevertheless lies hidden within all who devote their lives to this love. When such people find that the way forward is blocked, they stay there until the way is not blocked. The result of all this is that when their life is one of self-love they have no idea that such an insane, boundless craving lies hidden within them.

Still, no one can help but see this in powerful figures and heads of state who lack these kinds of reins, restraints, and obstacles, who charge off to conquer as many territories and countries as they can and thirst for unlimited power and glory.⁷⁹ It is even more obvious in the people who extend their dominion into heaven and claim all of the Lord's divine power for themselves—and ceaselessly crave for more.⁸⁰

72

There are two kinds of governing. One arises out of love for our neighbor and the other out of love for ourselves. Fundamentally, these two ways of governing are exact opposites. If we govern out of love for our neighbor, we wish good things for everyone. We love nothing more than being helpful and therefore serving others (serving others is doing good and useful things for them because we have goodwill toward them). This is what we love and what delights our hearts. The more we are

promoted to higher office the happier we are; but this is not because of the office but because of the greater and higher service we can perform. This is the kind of governing that exists in heaven.

In contrast, if we govern out of love for ourselves, then we wish good things for no one but ourselves and our immediate circle. Any service we perform is to gain respect and glory for ourselves because that is the only outcome we consider useful; as far as we are concerned, the only reason for serving others is to be served and respected and obeyed. We strive for high office not because of the good things we can do but in order to bask in eminence and glory to our hearts' delight.

The kind of love we had for governing stays with us after our life in this world; but it is those who have governed out of a love for their neighbor who are entrusted with governing in the heavens. In that case, it is not in fact we ourselves who are in control but the good and useful things we do, and when good and useful actions are in control, the Lord is governing. But if in this world we have governed out of love for ourselves, then after our life in this world we are in hell and are lowly slaves.

So these points can help us recognize the characteristics of people who devote their lives to self-love, but this recognition does not depend on how they appear outwardly, whether they come across as proud or submissive. The characteristics mentioned above are in the inner self, and for most people their inner self is hidden away and their outer self is trained to pretend to love the public good and their neighbors—the very opposite of what is inside. This too is for selfish reasons. They know that everyone is deeply moved by examples of a love for the public good and for one's neighbor and that they themselves will be loved and valued to the extent that they exhibit this love. (The reason everyone is moved by such things is that heaven flows into that kind of love.)

The evils characteristic of people devoted to self-love are, broadly speaking, contempt for others, envy, ill will toward those who do not agree with them, a consequent hostility, and various kinds of hatred, vengefulness, guile, trickery, ruthlessness, and cruelty; and wherever we find these evils we also find a contempt for the Divine and for the truths and the good practices from the Divine that are taught by the church. If such people do pay respect to these things, it is with the mouth only and not with the heart.

Further, since self-love is the source of these evils it is also the source of corresponding falsities, since evils give rise to falsities.

73

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76 As for love for the world, this is wanting to use any available means to divert others' resources to ourselves, setting our hearts on wealth, and letting the world distract and seduce us away from the spiritual love that is love for our neighbor, and therefore away from heaven.

If we are obsessed with diverting others' assets to ourselves by various means, especially if we use guile and trickery to do so, with no regard for our neighbor's well-being, we have devoted our lives to love for the world. When this is the love we live in, we crave what others have, and to the extent that we do not fear the law or losing our reputation, purely for the sake of our own gain we will deprive them even to the point of taking everything they have.

77 All the same, love for the world is not so completely opposed to heavenly love as love for ourselves is, because the evils hidden within it are not as horrendous.

Love for the world takes many forms. Wealth can be loved as a means of gaining high office; a prominent position or high office can be loved for the wealth it brings; wealth can be loved because it affords us various kinds of pleasure; wealth can even be loved purely for its own sake, which is called miserliness; and so on. The goal for which we seek the wealth is called its use, and the goal or use is what determines what the love is like, since the nature of the love depends on the goal that it seeks. The other factors serve that goal as means.

78 In a word, love for ourselves and love for the world are exact opposites of love for the Lord and love for our neighbor. Therefore love for ourselves and love for the world are hellish loves. They actually rule in hell, and for us as well they constitute hell. In contrast, love for the Lord and love for our neighbor are heavenly loves. They actually rule in heaven, and for us as well they constitute heaven.

79 We can see from what has now been said that all our evils are contained in and come from this pair of loves. The evils listed in §75 are basic categories; other evils not listed there are subcategories that derive and flow from them.

This shows that since we are born with these two loves we are born with evils of all kinds.⁸¹

80 If we are to know what evil is we need to know where it comes from; and unless we know what evil is we do not know what goodness is and therefore cannot know what we ourselves really are. That is the reason for dealing here with these two sources of evil.

From Secrets of Heaven

LOVE for ourselves and love for the world. Just as love for the Lord and love for our neighbor, or caring, make heaven, so love for ourselves and love for the world, where they are dominant, make hell; so the two pairs of loves are opposites: 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7489, 7490, 8232, 8678, 10455, 10741, 10742, 10743, 10745. Love for ourselves and love for the world are the source of all evils: 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742. Love for ourselves and love for the world are the source of contempt for others, enmity, hatred, vengefulness, cruelty, trickery, and therefore every evil and all maliciousness: 6667, 7372, 7373, 7374, 9348, 10038, 10742. To the extent that we give these loves free rein they run wild, and self-love even races all the way to the throne of God: 7375, 8678. Love for ourselves and love for the world are destructive of our communities and of heavenly order: 2045, 2057. It is because of these loves that the human race had to institute governments and people had to subject themselves to a ruling authority in order to be safe: 7364, 10160, 10814. Wherever these loves rule, acts of goodness that are inspired by love and acts of goodness that are inspired by faith⁸² are rejected, or stifled, or corrupted: 2041, 7491, 7492, 7643, 8487, 10455, 10743. In these loves there is no life, but instead there is spiritual death: 7494, 10731, 10741. Descriptions of what these loves are like: 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4947, 4949, 5721, 7366–7377, 8678. All craving and obsession come from loving ourselves and the world: 2041, 8910.

[2] Love for ourselves and love for the world should serve as means, and not at all as goals: 7377, 7819, 7820. When we are being reformed these loves are inverted so that they serve as means and not as goals, and the result is that they become like the feet rather than the head: 8995, 9210. People who devote their lives to self-love and love for the world have in effect no inner level, only an outer level without an inner one, because their inner level is closed to heaven but their outer level is open to the world: 10396, 10400, 10409, 10412, 10422, 10429. People who live in self-love and love for the world do not know what caring is, what conscience is, or what the life of heaven is: 7490. To the extent that we devote our lives to self-love and love for the world we do not accept either

the love of doing what is good or the truth that builds faith, although these are constantly flowing into us from the Lord: 7491.

[3] For people who devote their lives to self-love and love for the world there are outer restraints, but no inner restraints, so when the outer restraints are removed they plunge into every kind of wickedness: 10744, 10745, 10746. In the spiritual world we all turn toward what we love. If we have devoted our lives to loving the Lord and loving our neighbor, we turn toward the Lord; but if we have devoted our lives to loving ourselves and loving the world, we turn our backs on the Lord: 10130, 10189, 10420, 10742. The nature of worship that has self-love within it: 1304, 1306, 1307, 1308, 1321, 1322. The Lord uses evil people to govern the world, leading them by their own loves, which go back to love for themselves and love for the world: 6481, 6495. Evil people can serve functions and do good and useful things just as much as good people can, because they are intent on prestige and wealth as their rewards, so they act outwardly the same way good people do: 6481, 6495.

[4] All the people in the hells have lives that are devoted to evil practices and consequent false beliefs because of their love for themselves and love for the world: *Heaven and Hell* 551–565.

82

Our own intrinsic characteristics, as mentioned above in the teachings in §70, are love for ourselves and love for the world. Our intrinsic characteristics are evil through and through: 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. The part of us that belongs to ourselves is our will: 4328. What is intrinsic to us is our loving ourselves more than God, loving the world more than heaven, and regarding our neighbor as nothing in comparison to the self, so it is love for ourselves and love for the world: 694, 731, 4317, 5660. From this intrinsic selfhood of ours gushes not only everything evil but everything false as well, and this falsity is the kind that comes from evil intent: 1047, 10283, 10284, 10286. This selfhood is hell for us: 694, 8480. So no one led by his or her own selfhood can be saved: 10731. Anything good that we do from this selfhood of ours is not good but is essentially evil because it is done for selfish and worldly reasons: 8480.

This selfhood needs to be put aside so that the Lord can be present: 1023, 1044. It is effectively put aside when we are being reformed: 9334, 9335, 9336, 9452, 9453, 9454, 9938. This is done by the Lord alone: 9445. We are given a heavenly selfhood through rebirth: 1937, 1947, 2882, 2883, 2891. Although this heavenly selfhood seems to us to belong to ourselves,

it is not ours but is something within us that belongs to the Lord: 8497. When we have this kind of selfhood we have true freedom, because freedom is being led by the Lord and by his kind of selfhood: 892, 905, 2872, 2886, 2890, 2891, 2892, 4096, 9586, 9587, 9589, 9590, 9591. All our freedom is experienced in our sense of self, and what our freedom is like depends on what our selfhood is like: 2880. The nature of a heavenly selfhood: 164, 5660, 8480. How a heavenly selfhood is planted in us: 1712, 1937, 1947.

What we inherit (discussed above in the teachings in §§70 and 79) is loving ourselves and loving the world. All people without exception are born with evils of every kind, so much so that our intrinsic characteristics are utterly evil: 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Therefore we need to be born again—that is, regenerated—in order to receive new life from the Lord: 3701.

83

[2] The evils we inherit from our parents and ancestors reach back in a long sequence, increasing and building up. They do not, however, come from the first human because of his eating from the tree of knowledge [Genesis 3:1–24], as is commonly believed: 313, 494, 2910, 3469, 3701, 4317, 8550. This means that the evils we inherit nowadays are more malignant than those of the past: 2122. Even babies who die in infancy and are brought up in heaven are nothing but evil because of their heredity: 2307, 2308, 4563. Children’s heredity makes them different from one another in nature and inclination: 2300. Our inner evils come from our fathers and our outer ones from our mothers: 4317.

[3] Left to ourselves, we add new evils to the ones we inherit; our new evils are therefore called “active”: 8551. In the other life none are punished for the evils they have inherited; they are punished only for the evils they actively and repeatedly commit: 966, 2308. The more vicious hells are kept apart by themselves to prevent them from activating the inherited evils that are in us and in spirits: 1667, 8806.

[4] Our inherited evils are evils that arise from self-love and love for the world—loving ourselves more than God, loving the world more than heaven, and considering our neighbors to be of no importance whatsoever: 694, 4317, 5660. And since these evils are opposed to the good loves espoused by heaven and opposed to the divine design, we cannot avoid being born into utter ignorance: 1050, 1902, 1992, 3175. Some of us are born with a nature that has an earthly kind of goodness, but this

is still not true goodness, because it readily lends itself to being used in all kinds of evil and false ways, and this kind of goodness is not allowed into heaven unless it becomes spiritual goodness: 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3518, 7761.



Love for Our Neighbor, or Caring

FIRST of all, I need to define *neighbor*, because this is the one we are to love and the one toward whom caring is to be extended. Unless we know what *neighbor* means, we may extend caring in basically the same manner indiscriminately—just as much to evil people as to good ones. But in that case our caring can become the opposite of caring, because although the good people will use what they have been given to do good to their neighbor, the evil people will use it to do harm. 84

Most people nowadays think that everyone is equally their neighbor and that we should be generous to anyone who is in need. It should be part of Christian prudence, though, to check carefully what someone's life is really like and to extend caring accordingly. People who constitute the inner church do this with discernment and therefore intelligently; but people who constitute the outer church act indiscriminately because they are unable to make distinctions like this. 85

People in the church should be very aware of the different categories of the neighbor. The category to which particular neighbors belong depends on which type of goodness they have devoted their lives to. And since every type of goodness comes from the Lord, in the highest sense and to the utmost degree the Lord himself is our neighbor, and is the source [of what makes others our neighbors]. It therefore follows that people are neighbors to us to the extent that they have the Lord in themselves; and since no two people are receptive to the Lord (that is, the goodness that comes from him) in the same way, no two people are our neighbor in the same way. With respect to the particular good they do, all the people in the heavens and all good people on earth are different. It never happens that exactly the same goodness is found in any two individuals. The goodness needs to vary so that each kind of goodness can persist independently. 86

However, none of us can know all these distinctions and all the consequent distinct kinds of neighbor that arise in accordance with the different ways the Lord is received—that is, the way the goodness from him is received. Not even angels can know this except in a general way, by genus and species. Therefore the Lord requires no more of people in the church than that we live by what we know.

87 Since the sort of goodness in every individual is different, it follows that the nature of each person's goodness determines both the level at which and the way in which that individual is "a neighbor." We can see that this is the case from the Lord's parable about a man who fell among thieves, whom both a priest and a Levite passed by, leaving him half dead, while a Samaritan, after he had bound up his wounds and poured in oil and wine, lifted him onto his own beast and brought him to an inn and made arrangements for his care. The Samaritan is called "a neighbor" because his actions were those of a caring person (Luke 10:29–37). We can tell from this that the people who are "a neighbor" are the ones whose lives are devoted to doing good. In fact, the oil and the wine that the Samaritan poured into the wounds mean goodness and the truth that it shows us.

88 We can see from what has been said thus far that in the broadest sense goodness itself is one's neighbor, since people are neighbors according to the nature of the good that they do, which they get from the Lord. Further, since goodness is one's neighbor, love too is one's neighbor, because everything good that we do is inspired by love. This means that any individual is a neighbor according to the nature of her or his love, which comes from the Lord.

89 The fact that love is what makes someone a neighbor and that we fulfill the role of a neighbor depending on the nature of our love becomes clear in the case of people whose lives are devoted to loving themselves. Such people recognize as neighbors those who love *them* the most—that is, those who are most closely connected to them. These they embrace, these they kiss, these they benefit, and these they call family. In fact, because [people devoted to self-love] are evil, they consider the types of people just mentioned to be their neighbors more than others are; only if others show them love do they consider them too to be their neighbors. They accept someone else as their neighbor, then, to the extent that they receive love from that person and depending on the kind and amount of love they receive. People like this start with themselves to determine who their neighbor is because the determining and deciding factor is whatever one loves.

People who do not love themselves above all, though (and this is true of all who are in the Lord's kingdom), start in determining who their neighbor is with the One whom we should love above all—that is, with the Lord—and they consider an individual to be their neighbor depending on the love that individual has for and from the Lord.

This makes it quite clear where we of the church should start in deciding who our neighbor is and shows that people are our neighbors depending on the goodness they have from the Lord—that is, goodness itself is where we should start.

In fact the Lord tells us in Matthew that this is true. He said to the ones who had done good things that they had given him something to eat, given him something to drink, taken him in, clothed him, visited him, and come to him in prison, and then said that as much as they had done this to one of the least of his people, they had done it to him (Matthew 25:34–40). These six good deeds, understood spiritually, comprise all the kinds of neighbor.

90

This also shows that when we love doing what is good we are loving the Lord, because the Lord is the source of what is good, the one who is devoted to what is good, and the one who is goodness itself.

However, it is not just people as individuals who are one's neighbor but people in the plural. That is, it is any smaller or larger community, our country, the church, the Lord's kingdom, and above all the Lord himself. These are "our neighbor" to whom we should do good out of love.

91

These are also ascending levels of neighbor. A community of many is a neighbor on a higher level than one individual. On a level still higher is our country, on a level still higher is the church, and on a level still higher is the Lord's kingdom; but on the highest level, our neighbor is the Lord. These ascending levels are like the rungs of a ladder with the Lord at the top.

A community is a neighbor to a greater extent than an individual is because it is made up of many individuals. We are to practice caring about it just the way we do with respect to individuals, namely, according to the goodness that we find in it. This means that the exercise of caring directed toward a community of honest people is totally different from caring directed toward a community of dishonest people. We love a community when we are concerned for its welfare because of our love of what is good.

92

Our country is our neighbor to a greater extent than our community is because it is a kind of parent. It is where we were born; it nourishes us and protects us from harm.

93

We should do good to our country out of love according to its needs, which focus particularly on its being sustained and on the civil life and the spiritual life of the people who live in it.

If we love our country and do what is good for it with goodwill, then in the other life we love the Lord's kingdom because there the Lord's

kingdom is our country. Further, anyone who loves the Lord's kingdom loves the Lord because the Lord is everything to all of his kingdom.

94 The church is our neighbor to a greater extent than our country is because if we care for the church we are caring for the souls and the eternal life of the people of our country. This means that if we care for the church out of love we are loving our neighbor on a higher level because we are longing and striving for others to reach heaven and have happy lives forever.

95 The Lord's kingdom is our neighbor on a still higher level because the Lord's kingdom is made up of all whose lives are devoted to doing good, both people on earth and people in the heavens. This means that the Lord's kingdom is goodness of all kinds gathered together. When we love this, we love every individual who is devoted to doing good.

96 These are the levels of neighbor, the steps by which love ascends in people who are devoted to loving their neighbor. These levels are in a definite sequence in which the primary or higher is preferable to the secondary or lower; and since the Lord is on the highest level and is to be our central focus on every level as the ultimate goal of our actions, he is to be loved above all people and above all things.

This now makes it possible for us to tell how love for the Lord becomes joined to love for our neighbor.

97 It is often said that we are neighbors to ourselves,⁸³ meaning that we need to look after ourselves first. However, teachings on caring tell us how we should understand this.

We all need to make sure that we have the necessities of life, such as the food, clothing, housing, and more that are necessary for whatever civic life we are involved in. We need to provide these not only for ourselves but also for our dependents, and not only for the present time but also for the future, since unless we acquire the necessities of life for ourselves we are not in any condition to extend caring to others; we ourselves are instead in need of everything.

98 The following example may show how we are to be neighbors to ourselves. We all need to provide our bodies with their food and clothing. This needs to come first, but the object is to have a sound mind in a sound body.⁸⁴ Further, we all need to provide food for our minds, meaning things that build our intelligence and wisdom, but the object is that our minds will be able to be of service to our fellow citizens, our community, our country, the church, and therefore the Lord. If we do

this we are providing for our well-being to eternity. We can see from this that what should come first is the purpose for which we do something, because everything depends on that.

It is also like building a house. First we need to lay the foundation, but the purpose of the foundation is the house, and the purpose of the house is living in it. If we think being neighbor to ourselves is actually the most important thing, this is like regarding not the house or living in it but the foundation as our final goal. But in reality, from start to finish, living in the house is the true goal, and the house and its foundation are only means to this end.

It is our goal that can tell us in what way we are being neighbors to ourselves and looking after ourselves first. If our goal is to become richer than others solely for the sake of wealth or for pleasure or eminence or anything like that, our goal is evil—we are loving ourselves, not our neighbor. If, however, our goal is to acquire wealth in order to be able to be of service to our fellow citizens, our community, our country, and the church, this is like seeking office for the same reasons, and we are loving our neighbor.

99

The actual goal of our actions makes us the people we are, because our goal is what we love. For everyone, our goal from start to finish is whatever we love above all else.

All this has been about who our neighbor is. Now I need to discuss what loving our neighbor is, or *caring*.

Many people believe that love for their neighbor is giving to the poor, providing means to the needy, and doing good to just anyone. In fact, true caring is acting prudently and with the intent that some good will come of it. If we provide resources to evildoers who are poor or needy, we are doing harm to our neighbors through the resources we provide, because those resources will empower the evildoers to do more evil and supply them with greater means of harming others. The situation is the opposite when we provide resources to good people.

100

Caring, though, applies to much more than just helping the poor and needy. Caring is doing what is right in everything we do, doing our duty in every position of responsibility.

101

A judge who does what is fair for the sake of fairness is practicing caring. Judges who punish the guilty and acquit the innocent are practicing caring because in doing so they are showing concern for their fellow citizens and concern for their country.

Priests who teach people truth and lead them to do good are practicing caring, if they do so for the sake of truth and goodness. If they do these things for the sake of themselves or for worldly purposes, though, they are not practicing caring, because they are loving themselves rather than their neighbor.

102

It is the same for others whether they hold some office or not—children toward their parents, for example, and parents toward their children, servants toward their employers and employers toward their servants, subjects toward their monarch and monarchs toward their subjects. If they do their duty for the sake of duty and do what is fair for the sake of fairness, they are practicing caring.

103

The reason all these things are related to love for our neighbor or caring is that, as explained just above [§§85–96], everyone is our neighbor, but in differing ways. A community, whether small or large, is more of a neighbor than an individual is, the country is still more of a neighbor, the Lord's kingdom still more, and the Lord is the neighbor above all. In the most universally applicable sense the goodness that comes from the Lord is our neighbor, and this means that what is honest and fair is our neighbor as well. So people who do anything good because it is good and who do what is honest and fair because it is honest and fair are loving their neighbor and practicing caring. This is because their actions are motivated by a love of what is good, honest, and fair and therefore by a love for people in whom there is goodness, honesty, and fairness.

104

Caring, then, is an inner desire that makes us want to do what is good, not because we are hoping for a reward but because doing it is the joy of our life.

When we are doing good as the result of an inner desire to do so, caring is present in every detail of what we are thinking and saying, what we are intending and doing. Whether we are angels or people [still on earth], if we hold goodness to be our neighbor, it can be said that in respect to our deeper natures we have become caring itself. That shows how far caring is able to go.

105

If people set loving themselves and the world as their goal there is no way they can live a life of caring. They do not even know what caring is. Further, they completely fail to grasp the fact that intending and doing good for their neighbor without a goal of being rewarded for it is a heaven inside them—that inherent in this desire there is as great a happiness as heaven's angels have: more than words can convey. This is because selfish and worldly people believe that if they were deprived of

the joy they take in their display of prestige and wealth they would no longer have any joy at all, when in fact that would be the beginning of an infinitely transcendent heavenly joy.

From Secrets of Heaven

HEAVEN is divided into two kingdoms, one of which is called the heavenly kingdom, the other the spiritual kingdom. The love that characterizes the heavenly kingdom is love for the Lord and is called “heavenly love,” while the love that characterizes the spiritual kingdom is love for one’s neighbor or caring, and is called “spiritual love”: 3325, 3653, 7257, 9002, 9835, 9961. On the division of heaven into these two kingdoms, see *Heaven and Hell* 20–28; and on the Lord’s divine presence in the heavens taking the form of love for him and caring about one’s neighbor, see §§13–19 of the same work.

106

[2] People cannot know what is good and what is true unless they know what love for the Lord and love for one’s neighbor are, since all goodness comes from love and all truth comes from goodness: 7255, 7366. Caring is a result of knowing things that are true, being willing to do what they teach, and being moved by them for their own sakes—that is, because they are true: 3876, 3877. Caring consists of an inner desire to do what truth teaches and not an outer desire apart from an inner desire: 2439, 2442, 3776, 4899, 4956, 8033. So caring consists of doing useful things because they are useful things to do: 7038, 8253. Caring is a spiritual way of life for us: 7081. The whole Word is a body of teaching focused on love and caring: 6632, 7262. No one these days knows what caring is: 2417, 3398, 4776, 6632. Nevertheless the light of our reason could tell us that love and caring are what make us human (3957, 6273) and that what is good and what is true are in harmony, each belonging to the other, so the same goes for love and faith (7627).

[3] In the highest sense, the Lord is our neighbor, because he is to be loved above all else. So everything that comes from him and has him

within it is our neighbor—in other words, everything good and true: 2425, 3419, 6706, 6819, 6823, 8124. The type of neighbor someone is can be identified by the nature of the good that he or she does, and therefore by the Lord's presence in him or her: 6707, 6708, 6709, 6710. Every individual and every community, also our country and the church, and in the most universal sense the Lord's kingdom, are our neighbor; and loving our neighbors is doing them good out of a love of what is good, according to the nature of their state; so our "neighbor" is the well-being of others, for which we are to be concerned: 6818–6824, 8123. Our "neighbor" includes civic goodness, too, which is whatever is fair; and moral goodness, which is what is good for our life together in community and is called honesty: 2915, 4730, 8120, 8121, 8122. Loving our neighbors is not loving the personality they project in public but loving what motivates them from within, therefore the goodness and truth they have: 5028, 10336. If we base our love on their public personality and not on what motivates them from within, we will have as much love for evil people as for good people (3820) and we will support both the evil and the good, even though supporting evil people is harming good people, which is not loving our neighbor (3820, 6703, 8120). Judges who punish the evil in order to correct them and to protect the good from them are loving their neighbor: 3820, 8120, 8121.

[4] Loving one's neighbor is doing what is good, fair, and right in every task and in every function: 8120, 8121, 8122. So caring about our neighbor extends to every least thing that we think, intend, and do: 8124. Doing what is good and what is true is loving our neighbor: 10310, 10336. People who do this are loving the Lord, who is our neighbor in the highest sense: 9210. The life of caring is a life in accord with the Lord's commandments; therefore to live by divine truths is to love the Lord: 10143, 10153, 10310, 10578, 10645.

[5] Genuine caring is not something in which we engage in order to get something in return (2371, 2380, 2400, 3887, 6388–6393), because it comes from an inner desire to do what is good and therefore from a living joy in doing it (2371, 2380, 3887, 6388–6393). If we separate faith from caring, then in the other life we want credit for our faith and for any outwardly good deeds that we have done: 2371. People who lead evil lives because they love themselves and the world above all do not know what it is to do good without seeking a reward, so they do not know what it is to extend caring to someone without claiming credit: 8037.

[6] The teachings of the ancient church were teachings about how to live our lives, that is, teachings focused on caring: 2385, 2417, 3419, 3420,

4844, 6628. These teachings were the source of their intelligence and wisdom: 2417, 6629, 7259–7262. The intelligence and wisdom of people who have led caring lives in this world increase immensely in the other life: 1941, 5859. The Lord flows with divine truth into caring because he flows into our very life: 2363. We are like gardens when caring and faith are joined to each other within us and like deserts when they are not: 7626. The less we care, the less wise we are [6630]; if we are not engaged in caring we are ignorant of divine truths, no matter how wise we may think we are (2417, 2435). An angelic life consists of doing good deeds of caring, which are acts of service: 454. Spiritual angels,⁸⁵ the angels whose lives are devoted to caring, are embodiments of caring: 553, 3804, 4735.

[7] All spiritual truths focus on caring as their fundamental principle and their aim: 4353. The teachings of the church are pointless unless they have caring as their goal: 2049, 2116.

[8] The Lord's presence with us and with angels depends on our state of love and caring: 904, 981. Caring is the image of God: 1013. Although we do not realize it, love for the Lord, and therefore the Lord himself, lies deep within caring: 2227, 5066, 5067. When we live caring lives we are welcomed as citizens anywhere in this world and in heaven: 1121. We must do no harm to any good thing that arises out of caring: 2359.

[9] If we have not devoted our lives to caring we are incapable of acknowledging and worshiping the Lord except hypocritically: 2132, 4424, 10177. Forms of hatred and forms of caring cannot coexist: 1860.

I need to append some information about the teachings concerning love for the Lord and concerning caring that were held by the ancient people among whom there was a church. The purpose is to make known the nature of a body of teaching that used to exist but is not in existence today. This is drawn from *Secrets of Heaven* 7257–7263.

Good that is done out of love for the Lord is called “heavenly good,” and good that is done out of love for one’s neighbor or caring is called “spiritual good.” The angels who live in the inmost or third heaven are devoted to doing good because they love the Lord, so they are called “heavenly angels”; while the angels who live in the intermediate or second heaven are devoted to doing good because they love their neighbor and are therefore called “spiritual angels.”

[2] The teachings concerning how to do good in a heavenly way, which is good that is done out of love for the Lord, are the most extensive and at the same time the deepest of all teachings. They are the teachings that are followed by the angels of the inmost or third heaven, which are so extensive and deep that if we heard them from the angels’ own mouths

we would understand scarcely a thousandth part of them. These teachings also contain things that simply cannot be expressed. While it is the inner meaning of the Word that contains teachings concerning spiritual love, it is the Word's inmost meaning that contains these heavenly teachings.⁸⁶

[3] The teachings concerning how to do good in a spiritual way, which is good that is done out of love for one's neighbor, are also extensive and deep, but much less so than the teachings concerning how to do good in a heavenly way, which is good that is done out of love for the Lord. How extensive the teachings are that concern loving our neighbor or caring is established by the fact that they touch every least thing we think and intend and therefore everything we do and say, and also from the fact that caring is not the same thing in one person as in another and that one neighbor is not the same as another.

[4] Because the teachings concerning caring were so extensive, the ancient people (for whom that was the main thing taught by their church) distinguished caring about one's neighbor into many categories. These they then went on to subdivide, assigning designations to the individual types and teaching how caring was to be practiced toward people of one particular type and toward people of another particular type. In this way they imposed an order on their teachings about caring and on the practice of caring so that it was clearly understandable.

[5] They had many designations for the people to whom caring was extended. Some they called "the blind"; some "the deaf"; some "the lame"; some "the poor," as well as "the wretched" and "the afflicted"; some "orphans"; and some "widows." In general, though, they spoke of "the hungry" to whom they would give food, "the thirsty" to whom they would give drink, "the strangers" whom they would take in, "the naked" whom they would clothe, "the sick" whom they would attend, and those "bound and in prison" whom they would visit.

The particular kinds of people intended by each category have been laid out in *Secrets of Heaven* as follows: "the blind" in §§2383, 6990; "the deaf" in §4302; "the poor" in §§2129, 4459, 9209, 9253, 10227; "the wretched" in §2129; "the afflicted" in §§6663, 6851, 9196; "orphans" in §§4844, 9198, 9199, 9200; "widows" in §§4844, 9198, 9200; "the hungry" in §§4958, 10227; "the thirsty" in §§4958, 8568; "the strangers" in §§4444, 7908, 8007, 8013, 9196, 9200; "the naked" in §§1073, 5433, 9960; "the sick" in §§4958, 6221, 8364, 9031; and those "bound in prison" in §§5037, 5038, 5086, 5096.

Everything we can be taught about caring is summed up in the services extended to the hungry, the thirsty, the strangers, the naked, the

sick, and those bound in prison, of whom the Lord spoke in Matthew 25:34, 35, 36, and following; see §§4954–4959.

[6] These designations were given from heaven to the ancient people who were part of the church; they used them to refer to the spiritual condition of others. That church's teachings, focused on caring, told them not only what other people were like but also which particular kind of caring was appropriate for each.

That is why we find these same designations in the Word and why when spiritually understood they mean people of these kinds.

The Word truly understood teaches nothing else except loving the Lord and caring about our neighbor, as the Lord himself taught:

You are to love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. The second is like it: you are to love your neighbor as yourself. All the Law and the Prophets depend on these two commandments. (Matthew 22:37, 38, 39, 40)

“The Law and the Prophets” are the whole Word: 2606, 3382, 6752, 7463.

[7] These designations are found in the Word so that the Word, which in its own right is spiritual, might be earthly in its outermost form. As a result, people whose devotion was external would show caring toward people who were in that condition physically; but those whose devotion was internal would show caring toward people who were in that condition spiritually. Therefore the simple would understand and do what the Word teaches in a simple way and the wise would do so in a wise way; and through their outward caring the simple might be introduced into its inner forms.



Faith

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NO one knows what faith is in its essence who does not know what caring is, because where there is no caring there is no faith. This is because caring is just as inseparable from faith as goodness is from truth. What we love or really care about⁸⁷ is what we regard as good, and what we believe is what we regard as true. We can therefore see that the oneness of caring and faith is like the oneness of what is good and what is true. The nature of that union was made clear in the earlier material on goodness and truth [§§11–27].

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The oneness of caring and faith is also like the oneness of our will and our understanding. These are, after all, the two faculties in us that are receptive to goodness and truth, our will being the faculty receptive to goodness and our understanding being the faculty receptive to truth. These two faculties are also receptive to caring and faith, because caring has to do with goodness and faith has to do with truth. Everyone knows that caring and faith are with us and in us, and since they are with us and in us, the only place they can be is in our will and in our understanding. Our whole life resides there and comes forth from there. Yes, we do have a faculty of memory as well, but that is only a waiting room where things gather that are going to enter our understanding and our will. We can see, then, that the oneness of caring and faith is like the oneness of our will and our understanding. The nature of this oneness can be seen from the information already presented on our will and our understanding [§§28–35].

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Our caring is joined to our faith when we choose to do what we know and perceive to be true. Our caring is a function of what we choose to do, and our faith is a function of what we know and perceive to be true. Faith first enters us and becomes part of us when we choose to do what we know and perceive to be true, and when we come to love that truth. Until that happens, faith remains outside us.

111

Faith is not faith for us unless it becomes spiritual, and it does not become spiritual unless it arises out of our love. This happens when we love to live a life of truth and goodness—that is, to live by what we are commanded in the Word.

Faith is a passion for truth that comes from wanting to do what truth teaches because it is the truth; and wanting to do what truth teaches because it is the truth is the very definition of human spirituality. That is, it transcends our earthly nature, which involves our wanting to do what truth teaches not because it is the truth but for the sake of praise or fame or profit for ourselves. Truth detached from such concerns is spiritual because it comes from the Divine. Whatever comes from the Divine is spiritual, and this is joined to us through love because love is a spiritual joining together.

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We can know and think and understand a great deal, but when we are left to the privacy of our own thoughts we discard anything that is not in harmony with our love. We discard such things after our physical lives as well, when we are in the spirit, since the only things that are left to us once we are in the spirit are the things that have entered into our love. After death all the rest strikes us as foreign matter that we throw out of our house because it is not part of our love. And I say “in the spirit” because we live as spirits after death.

113

We can form some image of the relationship between good actions that come from caring and the truth that belongs to religious faith if we think in terms of the warmth and light of the sun. When the light that radiates from the sun is joined to warmth, as is the case in spring and summer, then everything on earth sprouts and blossoms. When there is no warmth in the light, though, as is the case in winter, then everything on earth becomes dormant and dies. The truth that belongs to religious faith is spiritual light, and love is spiritual warmth.

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This makes it possible for us to form some image of what people of the church are like when faith is joined to caring in them. They are just like a garden paradise. Their image, though, when faith is not joined to caring in them is like that of a desert or a land buried in snow.

The assurance or trust which people say faith provides, and which they call a “truly saving faith,”⁸⁸ is not a spiritual assurance or trust but an earthly one when it is based on faith alone. Spiritual assurance or trust derives its essence and life from good actions done out of love and not from the truth that belongs to religious faith apart from those good actions. The assurance provided by a faith separated from good actions is dead; therefore real assurance is not possible for us when we are leading evil lives. An assurance that we are saved because of the Lord’s merit with the Father no matter how we have lived is a long way from the truth as well.

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All who have spiritual faith, though, have an assurance of being saved by the Lord, because they believe that the Lord came into the world to give eternal life to those who both believe and live by the principles that he taught. They know that he is the one who regenerates such people and prepares them for heaven, doing so all by himself without their help, out of pure mercy.

116

Believing what the Word or the church teaches and not living by it may look like faith, and some may even conjecture that they are saved by it; but the truth is that no one is saved by faith alone. Faith alone is a conviction one deliberately induces in oneself;⁸⁹ therefore I need now to describe the nature of such self-induced convictions.

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A self-induced conviction is when we believe and love the Word and the teachings of the church not for the sake of their truth or in order to live by them but for the sake of profit and respect and to be thought learned.⁹⁰ As a result, when this is the kind of faith we have we are not focusing on the Lord or heaven but on ourselves and this world. People who aspire to worldly greatness and crave an abundance of material things express stronger conviction that what the church teaches is the truth than people who have no such aspirations or cravings. This is because for the ambitious the church's teachings are only a means to their own ends, and the more they love those ends, the more they love—and trust—the means.

In reality, though, what determines the strength of their conviction at a given moment is how intensely their love for themselves and for the world is burning and how much that fire is affecting their conversation, preaching, and actions. During moments on fire they are completely convinced that what they are saying is true. When they are not feeling the fire of those loves, however, they believe very little—some have no belief at all. This shows that a self-induced conviction is a faith of the mouth and not of the heart, so it is really no faith at all.

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People whose faith is self-induced do not know from any inner enlightenment whether what they are teaching is true or false, and as long as the crowd believes them, they do not care. In fact, they have no interest whatever in knowing the truth for its own sake. As a result, if they cannot obtain status or profit they abandon their faith (or at least if they can do so without putting their reputation in jeopardy), because self-induced conviction does not live deep within us. It remains on the outside, only in our memory, so we can call on it when we are teaching. This means that this type of faith vanishes after death, and so do the truths that go with it, because the only kind of faith that remains then is

the kind that lives within us—that is, that has taken root in our doing of good and has therefore become part of our life.

The following passage in Matthew is about people whose faith is self-induced:

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On that day many will say to me, “Lord, Lord, haven’t we prophesied in your name, cast out demons in your name, and done many great things in your name?” But then I will declare to them, “I do not know you, you workers of iniquity.” (Matthew 7:22, 23)

Then it says in Luke:

Then you begin to say, “We ate and drank in your presence, and you taught in our streets.” But he will say, “I tell you, I do not know where you are from. Depart from me, all you workers of iniquity.” (Luke 13:26, 27)

They are also described as the five foolish young women in Matthew who did not have oil for their lamps:

Later the other young women came along and said, “Lord, Lord, open up for us.” But he will answer and say, “I tell you truly, I do not know you.” (Matthew 25:11, 12)

The oil [that should have been] in their lamps means the good actions from love [that should be] in our faith.

From *Secrets of Heaven*

IF people do not know that everything in the universe goes back to *goodness* and *truth* and that these two must be joined together if they are to accomplish anything, they also do not know that everything in the church must go back to *faith* and *love* and that these must be joined together if there is to be any church among humankind: 7752–7762, 9186,

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9224. Everything in the universe that is in accord with the divine design goes back to goodness and truth and to their being joined together: 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths are related to faith, and good actions are related to love: 4352, 4997, 7178, 10367. This is why I have discussed goodness and truth [§§11–27] as part of this body of teaching. So, knowing the nature of goodness and truth, both when they are joined together and when they are not, you can determine the relationship between faith and love from what has previously been presented, simply by substituting “love” for “goodness,” and “faith” for “truth,” and drawing the resulting conclusions.

[2] If people do not know that everything in us must—if we are to be truly human—go back to the *will* and the *understanding* and the joining together of these two, they can have no clear knowledge of the fact that everything in the church must go back to *faith* and *love* and the joining together of those two if there is to be any church within us: 2231, 7752, 7753, 7754, 9224, 9995, 10122. We have two basic faculties, one called understanding and the other called will: 641, 803, 3539, 3623. Our understanding is designed as a home for truths—and therefore the components of our faith—while our will is designed as a home for desires to do good—and therefore the components of our love: 9300, 9930, 10064. This is why I have also discussed will and understanding [§§28–35] in this body of teaching, since from what has been presented there you can also draw conclusions about faith and love, knowing what their nature is when they are joined together and what their nature is when they are not, by thinking about the love that lives in our will and the faith that lives in our understanding.

[3] People cannot know what *spiritual faith* and *spiritual love* are unless they know that within each of us there is an internal level and an external level—an *inner self* and an *outer self*, therefore—and that everything heavenly is on the level of our inner self and everything earthly is on the level of our outer self; therefore the relationship between the two selves is like the relationship between the spiritual world and the earthly world: 4292, 4570, 5013, 6055. We have an inner self and an outer self; the inner self is our spiritual self and the outer self is our earthly self: 978, 1015, 4459, 6309, 9701–9709. True faith is spiritual; therefore our faith is true faith if it resides in our inner self. The same holds true for love: 1594, 3987, 8078. Further, the more we love the truths that belong to religious faith, the more spiritual those truths become: 1594, 3987. This is why I have discussed the inner self and the outer self above [§§36–53], because

from what has been presented there you can draw conclusions about faith and love, what they are like when they are spiritual and what they are like when they are not, and therefore what kinds of faith and love create a church and what kinds do not.

Faith separated from love or caring is like the light of winter, in which everything in the earth is dormant and no flower, fruit, or harvest is produced; but faith together with love or caring is like the light of spring and summer, in which everything blooms and bears fruit: 2231, 3146, 3412, 3413. The light of winter, which is the light of faith separated from caring, turns into deep darkness when light flows in from heaven; and people devoted to that faith become blind and stupid: 3412, 3413. People who separate faith from caring in the teachings they accept and in the lives they lead are in darkness; they do not know what truth is and are mired in falsities, and these constitute [spiritual] darkness: 9186. They plunge themselves into false convictions and therefore into evil practices: 3325, 8094. The errors and false convictions into which they plunge themselves: 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. The Word is closed to them: 3773, 4783, 8780. They do not pay attention to or even see all the many things the Lord said about love and caring and about their fruits, which are good actions: 1017, 3416 (which include examples). They do not know what goodness is, and therefore they do not know what heavenly love is or what caring is: 2417, 3603, 4126, 9995.

[2] Faith separated from caring is no faith at all: 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 3419, 3849, 3868, 6348, 7039, 7342, 9783. In the other life this kind of faith perishes: 2228, 5820. When people make faith alone the most important principle, the truths they have are corrupted by the falseness of their starting point: 2435. Yet they will not let themselves be convinced otherwise, because it goes against their fundamental belief: 2385. The teachings concerning faith alone are destructive of caring: 6353, 8094. People who separate faith from caring are represented by Cain, Ham, Reuben, the firstborn of the Egyptians, and the Philistines: 3325, 7097, 7317, 8093. People who regard faith alone as ensuring salvation say that it is all right to live an evil life; yet those who devote themselves to leading evil lives actually have no faith, because there is no caring in them:⁹¹ 3865, 7766, 7778, 7790, 7950, 8094. Inwardly, they are consumed with false thoughts caused by their evil, although they do not realize this: 7790, 7950. This means that goodness cannot be joined to them: 8981, 8983. In the other life they are opposed to what is good and opposed to people who are engaged in doing anything good: 7097, 7127, 7317, 7502,

7545, 8096, 8313. People who are simple-hearted (and are therefore actually wise) know what it is to lead a good life and therefore know what caring is, but they cannot comprehend what faith would be apart from that: 4741, 4754.

[3] Everything about the church goes back to goodness and truth and therefore goes back to caring and faith: 7752, 7753, 7754. The church does not exist within us until truths have been planted in our lives and in this way have turned into good actions done from a caring heart: 3310. Caring, and not faith separated from caring, is what constitutes the church: 809, 916, 1798, 1799, 1834, 1844. Caring is the heart of the church: 1799, 7755. Therefore there is no church where there is no caring: 4766, 5826. If all people were viewed from a perspective of caring no matter how they differed in the teachings of their faith and in the forms of their worship, the church would be unified: 1285, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. How great a goodness there would be in the church if caring were seen as first in importance and faith as second: 6269, 6272. Every church is initially devoted to caring, but with the passage of time turns instead toward faith and eventually to faith alone: 1834, 1835, 2231, 4683, 8094. In the last times of a church there is no faith because there is no caring: 1843. Worship of the Lord consists of a life of caring: 8254, 8256. The nature of our devotion depends on the nature of our caring: 2190. People who constitute the outer church nevertheless have an inner dimension if they have devoted themselves to caring: 1100, 1102, 1151, 1153. The body of teaching of the ancient church consisted of teachings about how to live one's life and was focused on caring, not on faith separated from caring: 2385, 2417, 3419, 3420, 4844, 6628, 7259–7262.

[4] As the Lord regenerates us, he sows and implants truth in our goodness and caring: 2063, 2189, 3310. Otherwise the seed, which is the truth that belongs to religious faith, could not take root: 880. The amount of goodness and truth within us then grows in proportion to the nature and extent of the caring we have allowed ourselves to feel: 1016. The new light experienced by those who are being reborn does not come from faith but from the way caring illuminates faith: 854. As we are being regenerated, the truths that belong to religious faith become a part of us, along with a feeling of pleasure because we love to do them; and later those truths come back to us with that same feeling again, because the truths and the feeling are joined together: 2487, 3040, 3066, 3074, 3336, 4018, 5893.

[5] When people have devoted their lives to loving the Lord and caring about their neighbor, throughout all eternity they lose nothing,

because they are joined to the Lord; the outcome is different, though, for people devoted to a faith separated from caring: 7506, 7507. The nature that becomes permanent within us is the nature of our life of caring, not the nature of our faith by itself: 8256. If we have lived a life devoted to caring, all our states of pleasure return to us in the other life and are immensely amplified: 823. Heavenly bliss flows from the Lord into our caring because it flows into our active life, and not into any faith we might have apart from caring: 2363. In heaven we are all evaluated on the basis of our caring; no one is evaluated on the basis of faith separated from caring: 1258, 1394. For all who are in the heavens, what they love is what brings them into association with others: 7085. No one gets into heaven for merely thinking about goodness; we must actually want to do some good: 2401, 3459. If doing what is good is not joined to willing to do what is good and thinking what is good, there is no salvation for us and no joining of our inner self and our outer self: 3987. In the other life the only people who are receptive to the Lord and to faith in him are the ones who have been devoted to caring: 2343.

[6] Goodness ceaselessly longs and strives to join itself to truths; therefore caring ceaselessly longs and strives to join itself to faith: 9206, 9207, 9495. Each type of goodness or caring recognizes the truth that goes with it from among those that belong to religious faith; and each type of truth that belongs to religious faith recognizes the type of goodness or caring that goes with it: 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637. As a result a bond forms between a given truth that belongs to religious faith and a given type of goodness that comes from caring: 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623–7627, 7752–7762, 8530, 9258, 10555 (which include further details). This bond is like a marriage: 1904, 2173, 2508. The law of marriage, as the Lord's Word says, is that two should become one [Genesis 2:24; Matthew 19:5–6; Mark 10:7]: 162, 10168, 10169. Faith and caring therefore should become one: 1904, 2173, 2508. This means that in order to be genuine, faith must have caring as its essence: 2228, 2839, 3180, 9783. As goodness is the reality underlying a thing and truth is how that thing becomes manifest from goodness, so caring is the reality underlying the church, and faith is how [the church] becomes manifest from goodness: 3049, 3180, 4574, 5002, 9144. The truth that belongs to religious faith gets its life from good actions that embody caring, which means that to care is to lead a life in accord with the truth that belongs to religious faith: 2571, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. Faith can exist only in the context of caring. If a given kind of faith is not devoted to caring, then there is

nothing good in that faith: 2261, 4368. Faith is not alive in us when all we do is know about faith and think about it. Rather, faith comes to life when we will to do, and when we actively do, what it teaches: 9224.

[7] There is no salvation through faith, but there is salvation through a life in accord with the truths that faith teaches, which is a life of caring: 379, 389, 2228, 4663, 4721. People who have been taught by their church to think that faith alone saves, but who nevertheless do what is right because it is right and do what is good because it is good, are saved, because they are in fact devoted to caring: 2442, 3242, 3459, 3463, 7506, 7507. If having thoughts about faith were all that were required for salvation, everyone would be saved: 2228, 10659. Caring creates a heaven within us; faith apart from caring does not: 3513, 3584, 3815, 9832, 10714, 10715, 10721, 10724. In heaven all are evaluated on the basis of their caring, not their faith: 1258, 1394, 2364, 4802. Our faith does not join us to the Lord; what joins us to the Lord is living by the truths that faith teaches: 9380, 10143, 10153, 10310, 10578, 10645, 10648. The “tree of life” [Genesis 2:9; 3:22, 24; Revelation 2:7; 22:2, 14] is the Lord, its “fruits” are good actions that come from caring, and its “leaves” are faith: 3427, 9337. Faith is “the lesser light” and love is “the greater light” [Genesis 1:16]: 30–38.

[8] Angels of the Lord’s heavenly kingdom do not know what faith is, so much so that they do not even mention it; but angels of the Lord’s spiritual kingdom talk about faith because they reason about matters of truth: 202, 203, 337, 2715, 3246, 4448, 9166, 10786. Angels in the Lord’s heavenly kingdom say only “Yes, yes” or “No, no”; but angels from the Lord’s spiritual kingdom discuss whether something is so or not when they are talking about spiritual truths, which are matters of faith: 2715, 3246, 4448, 9166, 10786 (these passages deal with the interpretation of the Lord’s words “Let your communication be ‘Yes, yes; no, no.’ Whatever is more than these comes from evil” [Matthew 5:37]). The reason heavenly angels are like this is that they put the truths that belong to religious faith directly into their lives, rather than putting them first into their memories the way spiritual angels do; and as a result heavenly angels have a higher perception of everything that has to do with faith: 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 8521, 8780, 9995, 10124.

[9] The trust or assurance that is called “saving faith” in the most valid sense is found only in people whose lives are devoted to doing what is good, people therefore who are devoted to caring: 2982, 4352, 4683,

4689, 7762, 8240, 9239–9245. Few people know what this assurance is: 3868, 4352.

[10] The difference between believing the truth that comes from God and actually believing in God: 9239, 9243. It is one thing to know about some truth, another thing to acknowledge it, and still another thing to have faith in it: 896, 4319, 5664b. Faith has a factual aspect, a rational aspect, and a spiritual aspect: 2504, 8078. The first phase of faith is to acknowledge the Lord: 10083. Everything that flows into us from the Lord is good: 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128.

[11] A faith that you have talked yourself into is no faith at all: 2343, 2682, 2689, 3417, 3865, 8148.

[12] For various reasons it seems as though faith comes before caring, but this is an illusion: 3324. We can know simply from the light of reason that goodness (and therefore caring) comes first and that truth (and therefore faith) comes second: 6273. Goodness (and therefore caring) is actually primary and is the first element of the church; while truth (and therefore faith) is actually secondary and is the second element of the church, even though it may not seem that way: 3324, 3325, 3330, 3336, 3494, 3589, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4601, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110. Among the ancients as well there was disagreement as to whether faith or caring was the first element or firstborn of the church: 367, 2435, 3324.

The Lord's twelve disciples represented all the various forms of faith and caring that together constitute the church, as did the twelve tribes of Israel: 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, caring, and good actions that come from caring, respectively: preface to Genesis 18. Peter represented faith: preface to Genesis 22, §§4738, 6000, 6073, 6344, 10087. John represented good actions that come from caring: preface to Genesis 18. The fact that in the last times of the church there would be no faith in the Lord because there would be no caring is represented by Peter's denying the Lord three times before the rooster crowed for the third time;⁹² in a symbolic sense, Peter in that passage means faith: 6000, 6073. Both "the crowing of the rooster" and "twilight" in the Word mean the last times of the church (10134); and "three" or "three times" means what is completed (2788, 4495, 5159, 9198, 10127). Much the same is meant by the Lord's saying to Peter, when Peter saw John following the Lord, "What is that to you, Peter? Follow me, John,"⁹³ because Peter had said of John, "What about him?" (John 21:21, 22): 10087. Since John represented good actions that come from caring, he leaned on the

Lord's chest [John 13:23–25; 21:20]: 3934, 10087. Likewise, what the Lord said to John from the cross meant that good actions from a caring heart are what constitute the church: “When Jesus saw his mother, and the disciple whom he loved standing by her, he said to his mother, ‘Woman, behold your son!’ And he said to the disciple, ‘Behold your mother!’ And from that hour the disciple accepted her into his household” (John 19:26, 27). John means good actions that come from a caring heart, and “the woman” and “mother” mean the church; therefore the whole statement means that wherever good actions are being done from a caring heart is where the true church will be found. “Woman” in the Word means the church: 252, 253, 749, 770, 3160, 6014, 7337, 8994. The same holds true for “mother”: 289, 2691, 2717, 3703, 4257, 5581, 8897, 10490. All the names of individuals and places in the Word symbolize qualities in the abstract: 768, 1888, 4310, 4442, 10329.



Piety

MANY people think that a spiritual life, the kind of life that leads us to heaven, consists of *piety*, of *outward holiness*, and of *renunciation of the world*. In fact, though, piety without caring, outward holiness without inner holiness, and renunciation of the world without involvement in the world do not make our life spiritual. What does make our life spiritual is piety that comes from a caring heart, outward holiness that is a manifestation of inner holiness, and renunciation of the world that goes along with involvement in the world.

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Piety is thinking and speaking reverently, giving ample time to prayer, having a humble attitude when we pray, attending church regularly and listening attentively to what is preached, observing the sacrament of the Supper several times a year, and performing the other ceremonial acts the church prescribes.

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A life of caring, though, consists of having goodwill toward our neighbors and doing good things for them; basing all of our actions on what is right and fair, and what is good and true; and applying the same principles in all our responsibilities. In a word, a life of caring consists of being useful. This kind of life is the primary way to worship God; a life of piety is only secondary. This means that if we separate the one from the other, if we lead a pious life but not a caring life at the same time, we are not in fact worshiping God. We may be thinking *about* God, but this comes from ourselves and not from God, because we are constantly thinking about ourselves and not at all about our neighbor. If we do think about our neighbors, we regard them as worthless if they are not like us. Further, we are thinking of heaven as our reward, so our mind is preoccupied with self-love and taking credit. Being actively useful is something we either neglect or regard with contempt; and that is also how we treat our neighbors. Yet at the same time we believe there is nothing wrong with us.

This shows that a pious life apart from a caring life is not the spiritual life that is needed within our worship of God. Compare Matthew 6:7, 8.⁹⁴

Outward holiness is similar to the pious behavior just described (it consists primarily in seeing all worship of God as a matter of the sanctity we experience when we are in church);⁹⁵ but this is not holy for us

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unless we are holy inwardly. This is because our inner nature determines our outer nature—the latter comes from the former the way our actions come from our spirit. This means that outward holiness apart from inner holiness is earthly and not spiritual, which is why it can be found just as readily in evil people as in good people. Furthermore, people whose worship is nothing but external are for the most part empty; that is, they have no knowledge of what is good or true, even though goodness and truth are holiness itself. Goodness and truth are what we are to know and believe and love because they come from the Divine and there is therefore something divine within them. To be inwardly holy, then, is to love what is good and true because it is good and true and to love what is right and honest because it is right and honest. The more we love these things for their own sakes, the more spiritual we become. Our devotion to God becomes more spiritual, too, because we become more and more eager to know what is good and what is true and to put them into practice. On the other hand, as our love for these things diminishes, we become more earthly, our devotion to God becomes more earthly, and we become less and less interested in knowing and doing these things.

We could compare outward worship apart from inner worship to having living breath without having a living heart, while outward worship prompted by inner worship is like living breath that is joined to a living heart.

126

As for *renunciation of the world*, many believe that renouncing the world and living for the spirit and not for the flesh is a matter of casting aside worldly things (primarily wealth and status), going around in constant devout meditation concerning God, salvation, and eternal life, and spending our lives in prayer and in reading the Word and devotional literature, not to mention self-affliction. This, though, is not at all what renouncing the world means; it means loving God and loving our neighbor. We love God when we live by his commandments, and we love our neighbor when we do things that are useful. If we wish to receive the life of heaven, we must by all means live in this world and be involved in its responsibilities and dealings. A life withdrawn from worldly concerns is a life of thought and faith, and yet is completely separate from a life of love and caring. In that kind of life, having goodwill toward our neighbors and doing good things for them ceases altogether; and when our goodwill and our good actions come to an end, our spiritual life is like a house without a foundation that gradually sags into the ground, cracking and splitting, then leans to one side, and finally collapses.

From the Lord's own words we can see that doing what is good is how we are to worship the Lord:

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Everyone who hears my words and does them I will liken to a wise man who built his house on the rock; but anyone who hears my words and does not do them I will liken to a foolish man who built his house on the sand or on the ground without a foundation. (Matthew 7:24–27; Luke 6:47, 48, 49)

This now makes it possible for us to see that a pious life is effective and is accepted by the Lord only to the extent that a caring life is joined to it. The latter is primary and determines the nature of the former.

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Likewise, outward holiness is effective and is accepted by the Lord only to the extent that it comes from inward holiness, because the nature of the latter determines the nature of the former.

And again, renunciation of the world is effective and is accepted by the Lord only to the extent that it takes place in the world, since we renounce the world when we lay aside our self-love and our love for the world and do what is right and honest in every office we hold, every item of business we transact, and everything we do, doing so from within and therefore from a heavenly source. This source is present within our life when we do what is good, honest, and right because doing so accords with divine laws.

From Secrets of Heaven

A PART from a caring life, a pious life is useless, but with a caring life it makes a difference: 8252 and following. Outward holiness apart from inward holiness is not holy: 2190, 10177. What people in the other life are like who have lived lives of outward holiness, but not for reasons of inward holiness: 951, 952.

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[2] There is an inner church and there is an outer church: 1098. There is inner worship and there is outer worship: 1083, 1098, 1100, 1151, 1153

(which include information about the nature of each kind of worship). What lies within our worship is what determines what kind of worship it is: 1175. Outward worship without inner worship is no worship at all: 1094, 7724. There is an inner dimension to our worship if our lives are lives of caring: 1100, 1151, 1153. We are engaged in true worship when we are devoted to love and caring—that is, when we are devoted to doing what is good in our daily lives: 1618, 7724, 10242. The nature of our worship depends on the nature of the good that we do: 2190. Real worship is living by the precepts of the church that are drawn from the Word: 7884, 10143, 10153, 10205, 10645.

[3] Real worship comes to us from the Lord; it does not originate in ourselves: 10203, 10299. The Lord wants worship from us for the sake of our salvation and not for the sake of his own glory: 4593, 8263, 10646. People believe that the Lord wants worship from us for the sake of his own glory. However, people who believe this do not know what divine glory is and that divine glory is the salvation of the human race.⁹⁶ We gain this salvation when we take no credit ourselves and when, through humility, we put aside our self-centeredness, because only then can anything divine flow into us: 4347, 4593, 5957, 7550, 8263, 10646. For us, heartfelt humility arises from our recognition of what we are: that we are nothing but evil and that on our own we are powerless; followed by our recognition of what the Lord is: that nothing but what is good comes from him and that he is all powerful: 2327, 3994, 7478. What is divine can flow only into a heart that is humble, because the more truly humble we are, the more distant we are from our self-centeredness and our love for ourselves: 3994, 4347, 5957. This means that the Lord wants us to have humility not for his sake but for ours, so that we can be in a state that is receptive to what is divine: 4347, 5957. Worship is not worship if it lacks humility: 2327, 2423, 8873. The nature of outward humility apart from inward humility: 5420, 9377. The nature of heartfelt, inward humility: 7478. There is no heartfelt humility in the evil: 7640.

[4] People who have no caring and no faith may have outward worship but they have no inward worship: 1200. If we are internally ruled by love for ourselves and love for the world, our outward worship has no inner reality no matter what it may look like from the outside: 1182, 10307, 10308, 10309. Outward worship that is a manifestation of inner self-love—the kind of worship that was characteristic of people of Babylon⁹⁷—is profane: 1304, 1306, 1307, 1308, 1321, 1322, 1326. To pretend to have heavenly

feelings in worship when we are actually devoted to evils that come from our self-love is a hellish thing to do: 10309.

[5] From what has been said and cited above about the inner self and the outer self you can see and determine what outward worship is like when it comes from inner worship and what it is like when it does not [§§36–53].

[6] As for what people are like who renounce the world and what people are like who do not renounce it, and how things turn out for them in the other life, this is discussed at some length in the book *Heaven and Hell*, particularly in two chapters: the one titled “Rich and Poor People in Heaven” (§§357–365), and the one titled “A Heaven-Bound Life” (§§528–535).



Conscience

130 A conscience forms in us on the basis of whatever religious tradition we follow, depending on how deeply we internalize that tradition.

131 For people in the [Christian] church, their conscience is shaped either by truths [they themselves have drawn] from the Word that have become part of their faith or else by things based on the Word that they have been taught by others, depending on the extent to which they have taken these to heart. As we come to know and believe truths and comprehend them in our own way, when we will them and do them, then our conscience comes into being. Taking them to heart is taking them into our will, because our will is what we refer to as our heart.

That is why people who have a conscience say from the heart whatever they say, and do from the heart whatever they do. They also have a mind that is not divided, because what they do is consistent with what they understand and believe to be true and good.

132 People who are more enlightened than others concerning the truths of their faith, and who are more perceptive than others, are equipped to have a better conscience than people who are less enlightened and are less perceptive.

133 A genuinely spiritual life is a matter of having a true conscience, because in it our faith is joined to our caring. In that case, we see following our conscience as following the principles of our spiritual life, and going against our conscience as going against the principles of our spiritual life. As a result, when we act in accord with our conscience we feel calm and peaceful and have an inner sense of well-being, but when we go against our conscience we feel disturbed and pained. This pain is what people refer to as “pangs of conscience.”

134 People can have a conscience that is focused on what is good, and they can have a conscience that is focused on what is right. A conscience that is focused on what is good is a conscience that resides in our inner self; a conscience that is focused on what is right is a conscience that resides in our outer self. If we are driven from within to live by the precepts of faith, we have a conscience that is focused on what is good; if we are driven by outward considerations to live by civil and moral laws, we have a conscience that is focused on what is right.

People who have a conscience that is focused on what is good also have a conscience that is focused on what is right. People who have only a conscience that is focused on what is right nevertheless have the capacity to develop a conscience that is focused on what is good, and they do so when they are taught about it.

The type of conscience that is found in people whose lives are devoted to caring about their neighbor is a conscience focused on truth, because it is formed through the *faith* they have in the truth. The type of conscience that is found in people whose lives are devoted to love for the Lord, though, is a conscience focused on goodness, because it is formed through the *love* they have for the truth. The conscience the latter people have is of a higher kind and is called a perception of the truth that arises from goodness.

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People who have a conscience focused on truth are part of the Lord's spiritual kingdom; people who have the higher conscience, the one called perception, are part of the Lord's heavenly kingdom.

Some examples may help to show what conscience is. Suppose you have another's goods without the other knowing it and can therefore profit from them with no fear of the law or of loss of position or reputation. If you nevertheless return the goods to the other because the goods are not yours, you are someone who has a conscience; you are doing a good thing because it is good, and doing the right thing because it is right. Or suppose you are offered a government position but you know that someone else who also wants that position would be of greater benefit to your country than you would. If you let the other person have the position for the good of your country, you are someone who has a good conscience. A similar principle would apply in many other situations.

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On this basis we can tell what people who have no conscience are like; we can identify them because they are the opposite. For example, if for the sake of profit they make something that is wrong look right or something that is evil seem good (or the reverse), they are people who have no conscience. They do not even know what conscience is, and if someone tells them what it is they do not believe it and some of them have no interest whatever in learning more.

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That is what people are like who do everything for worldly and selfish reasons.

If we do not develop a conscience in this world we cannot develop one in the other life and therefore we cannot be saved. This is because in that case we do not have a level into which heaven can flow and through which it can work—that is, a way in which the Lord can act by means of heaven

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to lead us to himself. This is because our conscience is the level within us into which heaven flows; it serves as the part of us that receives heaven's inflow.

From Secrets of Heaven

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CONSCIENCE. People who have no conscience do not know what a conscience is: 7490, 9121. There are some people who laugh at conscience when they are told that there is such a thing: 7217. Some believe that there is no such thing as conscience; some believe that it is a kind of earthly pain and sadness brought on by a change either in physical health or in worldly circumstances; some believe that it is a form of control put on the lower classes by their religious tradition:⁹⁸ 206, 847, 950. Some are unaware that they have a conscience even though they do: 2380.

[2] Good people have a conscience; evil people do not: 831, 965, 7490. If our life is devoted to love for God or to love for our neighbor, we have a conscience: 2380. It is especially the case that we have a conscience if we have been regenerated by the Lord: 977. We do not have a conscience if we are focused only on knowing what is true and not on living by it: 1076, 1077, 1919. We do not have a conscience if we do what is good simply because we are good-natured and not for religious reasons: 6208.

[3] We develop a conscience based on the teachings of our church or of whatever religious tradition we follow: 9112. Our conscience is shaped by the principles we believe to be true that we have been taught by our religion: 1077, 2053, 9113. Conscience is an inner restraint that keeps us focused on thinking, saying, and doing what is good and that holds us back from thinking, saying, and doing what is evil, not for selfish and worldly reasons but for the sake of what is good, true, fair, and right: 1919, 9120. Conscience is an inner voice telling us whether or not to act in some particular way: 1919, 1935. Essentially, conscience is an awareness of what is true and right: 986, 8081. The new will in a spiritual, regenerated individual is

a conscience: 928, 1023, 1043, 1044, 4299, 4328, 4493, 9115, 9596. Our spiritual life comes from our conscience: 9117.

[4] Conscience may be true, or spurious, or false: 1033 (which includes discussion). The genuineness of the truths that shape our conscience is what determines how true our conscience is: 2053, 2063, 9114. In general, there are two levels on which conscience can exist, an inner level and an outer level. A conscience on an inner level is a conscience that is focused on what is spiritually good; its essence is truth. A conscience on an outer level is a conscience that is focused on what is morally and civically good; its essence is honesty and fairness—or more broadly, what is right: 5145, 6207, 10296.

[5] The pain felt in our conscience is a mental anxiety because of what is unfair, dishonest, and in any way evil, something we believe to be contrary to God and to the well-being of our neighbor: 7217. If we feel anxious when our thoughts take an evil turn, that comes from our conscience: 5470. The pain felt in our conscience is anguish because of something evil that we are doing, or else because of a loss of goodness or truth: 7217. Because a spiritual crisis⁹⁹ is a battle between what is true and what is false in our deeper levels, and because there is pain and anxiety involved in crises of the spirit, only people who have a conscience are allowed to have spiritual crises: 847.

[6] People who have a conscience speak and act from the heart: 7935, 9114. People who have a conscience do not swear empty oaths: 2842. People who have a conscience enjoy a sense of inner well-being when they are doing something good or performing some act of justice that accords with their conscience: 9118. People who have a conscience in this world have a conscience in the other life as well and are among the happy there: 965. Heaven flows into our conscience: 6207, 6213, 9122. The Lord governs spiritual people through their conscience, which serves them as an inner restraint: 1835, 1862. People who have a conscience have an inward kind of thinking, while people who do not have a conscience have only a superficial kind of thinking: 1919, 1935. People who have a conscience base their thinking on what is spiritual, while people who do not have a conscience base their thinking only on what is earthly: 1914. People who do not have a conscience are only outwardly human: 4459. The Lord governs people who do not have a conscience by means of outward restraints, all of which have to do with their love for themselves and for the world and the accompanying fear of losing reputation, status, position, profit, and possessions, as well as fear of the law and of loss of life: 1077, 1080, 1835.

People who have no conscience and yet allow themselves to be controlled by these external restraints can still function well in high offices in this world and do just as much good as people who do have a conscience; but the restraints under which the former are operating are external and the things they do are good outwardly, whereas the restraints under which the latter are operating are internal and the things they do are good inwardly: 6207.

[7] People who do not have a conscience try to destroy the conscience of people who do: 1820. People who have no conscience in this world have no conscience in the other life either: 965, 9122. This means that for people in hell there is no torment of conscience on account of the evil things they did in this world: 965, 9122.

[8] The identity and nature of people who are hyperconscientious:¹⁰⁰ how hard they are on others, and what they correspond to in the spiritual world: 5386, 5724.

[9] People from the Lord's spiritual kingdom have a conscience, and it takes shape in their intellect: 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 8521, 9115, 9915, 9995, 10124. People who are in the Lord's heavenly kingdom have something higher than conscience: 927, 1043, 4493, 5113, 6367, 8521, 9915, 9995, 10124.

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Perception. Perception is seeing what is true and good by means of an inflow from the Lord: 202, 895, 7680, 9128. Perception is found only in people who have a love for the Lord that comes from the Lord and who devote their lives to doing good: 202, 371, 1442, 5228. Perception is found in those in heaven who, while they were living in this world, took the church's teachings from the Word and immediately put them into action in their daily lives instead of first storing them away in their memory. Therefore the deeper levels of their minds were formed to accept inflow from the Divine, with the result that in heaven their understanding is continually coming into greater and greater enlightenment: 104, 495, 503, 521, 536, 1616, 5145. They know countless things and are immensely wise: 2718, 9543. People who have perception do not resort to logical argumentation to identify the truths that belong to religious faith, and if they were to use that sort of argumentation, they would lose their perceptive-ness: 586, 1385, 5937. If we believe that we are wise and knowledgeable on our own, we cannot have perception: 1386. Scholars have no idea what this kind of perception is: 1387 (which includes evidence from eyewitness experience).

The people who are in the Lord's heavenly kingdom have perception, but the people who are in the spiritual kingdom do not have

perception; instead, they have conscience: 805, 2144, 2145, 8081. The people of the Lord's heavenly kingdom do not base their thinking on faith the way the people of the Lord's spiritual kingdom do, because the people of the heavenly kingdom receive from the Lord the ability to perceive everything belonging to faith: 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7877, 8780. As a result, all that the heavenly angels say about the truths that belong to religious faith is "Yes, yes," or "No, no," because they perceive and see them; but spiritual angels have to use their reason to determine whether the truths taught by their religious faith are actually true or not: 2715, 3246, 4448, 9166, 10786 (these passages explain the Lord's words "Let your communication be 'Yes, yes; no, no.' Whatever is more than these comes from evil" [Matthew 5:37]). Because heavenly angels have this higher perception that allows them to recognize which truths to believe, they do not even like to say the word "faith": 202, 337. The difference between heavenly angels and spiritual angels: 2088, 2669, 2708, 2715, 3235, 3240, 4788, 8521, 9277, 10295. On the perception of the people of the earliest church, which was a heavenly church: 125, 597, 607, 784, 895, 1121, 5121.

There are deeper and shallower levels of perception: 2145, 2171, 2831, 5920. Sometimes people in this world have a perception of what is upright and equitable; they rarely have a perception of what is spiritually good or true: 2831, 5937, 7977. The light of perception is radically different from the light of conviction; the light of conviction may seem like perception to some people, but in fact it is not: 8521, 8780.



Freedom

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ALL freedom is a function of love, because what we love we do with a sense of freedom. Therefore all of our freedom is connected with our will, because whatever we love we also will to do; and since our love and our will constitute our life, freedom too constitutes our life. This can show us what freedom is, namely, that it is a reflection of our love and our will and therefore our life. That is why anything we do freely seems to us to have come from ourselves.

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Doing evil freely seems to be a kind of freedom but it is actually slavery, since this freedom comes from our love for ourselves and our love for this world, and these loves come from hell. This kind of freedom actually turns into slavery after we die, since anyone who had this kind of freedom becomes a lowly slave in hell afterward.

In contrast, freely doing what is good is freedom itself because it comes from a love for the Lord and from a love for our neighbor, and these loves come from heaven. This freedom too stays with us after death and then becomes true freedom because anyone who has this kind of freedom is like one of the family in heaven. This is how the Lord expresses it: “Anyone who commits sin is a slave of sin. A slave does not abide in the house forever, but the Son does abide forever. If the Son makes you free, you will be truly free” (John 8:34, 35, 36).

Since everything good comes from the Lord and everything evil from hell, it follows that it is freedom to be led by the Lord and it is slavery to be led by hell.

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The purpose of our having the freedom to think what is evil and what is false and even to put them into practice (to the extent that the laws do not prevent it) is that it gives us the ability to be reformed. What is good and what is true need to be planted in our love and our will if they are to become part of our life, and there is no way this can happen unless we have the freedom to contemplate both what is evil and false and what is good and true. This freedom is given to each one of us by the Lord. When we are contemplating something that is good and true, then to the extent that we do not at the same time love what is evil and false the Lord plants that goodness and truth in our love and our will and therefore in our life, and in this way reforms us.

Anything that is planted within us while we are in a state of freedom becomes a permanent part of us; anything, though, that is planted under coercion does not last, because our will is not engaged; the will behind it is that of the person supplying the pressure.

That is also why worship in a state of freedom is pleasing to the Lord but forced worship is not. Worship in freedom is worship that comes from love; forced worship does not come from love.

No matter how similar they look on the surface, freedom to do good and freedom to do evil are as different and as remote from each other as heaven and hell. The freedom to do good comes from heaven and is called “heavenly freedom,” while the freedom to do evil comes from hell and is called “hellish freedom.” To the extent that we have the one freedom we do not have the other—no one can serve two masters (Matthew 6:24). We can also see from this that people who have hellish freedom see it as slavery and bondage if they are not allowed to will what is evil and think what is false whenever they feel like it, while people who have heavenly freedom loathe to will anything evil and to think anything false, and if they are forced to do so, it torments them.

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Since acting from freedom seems to us to come from ourselves, heavenly freedom can also be called “heavenly selfhood” and hellish freedom can be called “hellish selfhood.” Hellish selfhood is the sense of self into which we are born, and it is evil. Heavenly selfhood, though, is the sense of self into which we come as we are reformed, and it is good.

145

This shows us what *freedom of choice* is—namely, doing what is good by choice or intentionally; this is the freedom we have when we are being led by the Lord. We are led by the Lord when we love what is good and true because it is good and true.

146

We can tell what kind of freedom we have from the pleasure we feel when we are engaged in thought, speech, action, hearing, or seeing, because all the pleasure we feel is a reflection of what we love.

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ALL freedom is a function of love and affection, because what we love we do with a sense of freedom: 2870, 3158, 8987, 8990, 9585, 9591. Because freedom is a function of what we love, in each of us it constitutes our life: 2873. There is a heavenly kind of freedom and a hellish kind of freedom: 2870, 2873, 9589, 9590. Heavenly freedom comes from a love of what is good and true (1947, 2870, 2872); and since a love of what is good and true comes from the Lord, it is freedom itself to be led by the Lord (892, 905, 2872, 2886, 2890, 2891, 2892, 9096, 9586, 9587–9591). We are led into heavenly freedom by the Lord through regeneration: 2874, 2875, 2882, 2892. We need freedom in order to be regenerated: 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. Otherwise a love of what is good and true cannot be planted in us and incorporated into us in such a way that it seems to be our own: 2877, 2879, 2880, 8700. Nothing becomes part of us that happens by coercion: 2875, 8700. If we could be reformed by coercion, everyone would be saved: 2881. Coercion in reformation is injurious: 4031.

[2] Worship is real when it comes from freedom, but not when it is done under pressure: 1947, 2880, 7349, 10097. Repentance, too, needs to take place in a free state and is not effective if it is done under pressure: 8392. The kinds of states that exert such pressure: 8392.

[3] So that goodness can be granted to us, we are given the ability to act on the basis of freedom and rationality; therefore we are free to think and intend evil as well and also to do it to the extent that the laws do not forbid it: 10777. We are kept between heaven and hell by the Lord and are therefore kept in an equilibrium so that we can have freedom for the sake of our reformation: 5982, 6477, 8209, 8987. Whatever is planted within us when we are free stays with us, but not what is planted when we are coerced: 9588, 10777. Therefore freedom is never taken away from anyone: 2876, 2881. The Lord never forces anything on anyone: 1937, 1947. How the Lord leads us toward goodness by means of our freedom: he uses our freedom to deflect us from evil and bend us toward goodness, leading us so gently and subtly that we believe the whole process is coming from ourselves: 9587.

[4] Self-compulsion is a type of freedom, but being compelled by someone else is not: 1937, 1947. We need to compel ourselves not to do

evil (1937, 1947, 7914) and also compel ourselves to do good, doing so as though we were doing it on our own, but acknowledging that goodness comes from the Lord (2883, 2891, 2892, 7914). Although it does not seem so, our freedom is actually stronger when we are undergoing spiritual crises and winning, for the reason that we are then inwardly compelling ourselves to withstand evils: 1937, 1947, 2881. There is in fact a freedom in every crisis of the spirit, but it is hidden deep within us as a gift from the Lord; because of it we fight and try to conquer and not be conquered—something we could not do without freedom: 1937, 1947, 2881. The Lord grants us this freedom by creating a desire for truth and goodness in our inner self, without our realizing it: 5044.

[5] Hellish freedom consists of being led by our love for ourselves and the world and by our own appetites: 2870, 2873. To the people in hell this is the only freedom: 2871. Heavenly freedom is as remote from hellish freedom as heaven is from hell: 2873, 2874. Seen for what it really is, hellish freedom is slavery (2884, 2890), because it is slavery to be led by hell (9586, 9589, 9590, 9591).

[6] All our freedom is experienced in our sense of self and depends on that sense: 2880. Through being regenerated by the Lord we receive a heavenly selfhood: 1937, 1947, 2882, 2883, 2891. The nature of a heavenly selfhood: 164, 5660, 8480. Although this heavenly selfhood seems to us to belong to ourselves, it is not ours but is something within us that belongs to the Lord: 8497. When we have this kind of selfhood we have true freedom, because freedom is being led by the Lord and by his kind of selfhood: 892, 905, 2872, 2886, 2890, 2891, 2892, 4096, 9586, 9587, 9589, 9590, 9591.

Freedom comes from the equilibrium between heaven and hell; if we did not have this freedom we could not be reformed. This has been shown in *Heaven and Hell*; see the discussion of the equilibrium itself in §§589–596 and of the freedom that arises from it in §§597–603. To provide information here about what freedom is and about the fact that it makes our reformation possible, I would like to quote the following from that source.¹⁰¹

I have just described the balance between heaven and hell and have shown that the balance is between goodness from heaven and evil from hell, which means that it is a spiritual balance that in essence is a freedom.

The reason this spiritual balance is essentially a freedom is that it exists between what is good and what is evil and between what is true and what is false, and these are spiritual realities. So freedom is the

ability to intend either good or evil and to think either truth or falsity, the ability to choose one instead of the other.

The Lord grants this freedom to every individual, and it is never taken away. By virtue of its source it in fact belongs to the Lord and not to us, because it comes from the Lord; yet still it is given to us along with our life as though it were ours. This is so that we can be reformed and saved, for without freedom there can be no reformation or salvation.

Anyone who uses a little rational insight can see that we have a freedom to think thoughts that are good or evil, honest or dishonest, fair or unfair, and that we can say and do things that are good, honest, and fair, although we cannot say and do things that are evil, dishonest, and unfair, because of the moral and civil laws that keep our outward nature in restraint.

We can see from this that this freedom applies to our spirit, which does our thinking and intending, but not to our outer nature, which does our talking and acting, unless our outer nature is following the aforementioned laws.

The reason we cannot be reformed unless we have some freedom is that we are born with evils of all kinds, evils that need to be laid aside if we are to be saved. Yet they cannot be laid aside unless we see them within ourselves, admit that they are there, then no longer will them, and ultimately reject them. Only then are they laid aside. This cannot happen unless we are exposed to both what is good and what is evil, since it is from goodness that we can see evil, though from evil we cannot see goodness. As for the kinds of spiritual goodness we can think about, from early childhood we learn them from the reading of the Word and from sermons. We learn the kinds of moral and civic goodness from our life in the world. This is the primary reason we need to be in a state of freedom.

The second reason we cannot be reformed without freedom is that nothing becomes part of us unless we engage with it with love. True, other things can enter us, but no deeper than into our thought, not into our will; and anything that does not enter all the way into our will is not ours. This is because our thinking is derived from our memory, but our will is derived from our life itself. We never experience a sense of freedom unless our feelings, which are extensions of what we love, are engaged, because whatever we intend or love, we do with a sense of freedom. This is why our freedom and the feelings we have from

our love or our will are one and the same. So we also have freedom in order to be able to be moved by what is true and good, or to love them, so that they become like part of us. In a word, anything that does not enter us while we are in a state of freedom does not stay with us because it does not belong to our love or will; and anything that does not belong to our love or will does not belong to our spirit. The reality underlying our spirit is love or will.

So that we can be in a state of freedom for the sake of our reformation, we are joined in spirit to heaven and to hell. With each of us there are spirits from hell and angels from heaven. By means of the spirits from hell we encounter our evil, while by means of the angels from heaven we encounter the good we have from the Lord. As a result, we are in a spiritual equilibrium—that is, a state of freedom. On the fact that angels from heaven and spirits from hell are present with all of us, see the chapter on the union of heaven with the human race (*Heaven and Hell* 291–302).



Taking Credit

150 IF we do what is good for the credit we may get, we are doing good not out of a love for doing good but out of a love for getting a reward, since if we are looking for credit we want something in return. When we do this we are focusing on pleasure and thinking it is to be found in receiving a reward rather than in doing some good. This means that we are not spiritual people but earthly ones.

151 Good that is really good must be done from a love of what is good and therefore for the sake of the good that is accomplished. When we devote our lives to this love we do not want even to hear about getting credit because we love what we are doing and find real pleasure in it. Quite the opposite: it saddens us if people think we have done something out of self-interest.¹⁰² It is very much like helping our friends for the sake of friendship, our sisters and brothers for the sake of family, our spouse and children for their sakes, and our country for its sake, and therefore doing what we are doing out of friendship and love. If we think of it, we even tell them with conviction that we are not being helpful for our own sake but for theirs.

152 If we are doing good for the sake of reward, the good we are doing comes not from the Lord but from ourselves, because we are focusing primarily on ourselves and what is good for us. As for the welfare of our neighbor—meaning what is good for our fellow citizens, our community, our country, and the church—this we are regarding only as a means to an end. Therefore any good act we do to get credit will have hidden in it the supposed goodness that belongs to our love for ourselves and for the world, and this type of “goodness” comes from ourselves and not from the Lord. All acts of goodness that come from ourselves are not really good—in fact, to the extent that selfishness and worldliness are concealed within them, they are evil.

153 Genuine caring and genuine faith are completely devoid of any concern for credit because what makes caring for others pleasurable is the goodness itself and what makes faith pleasurable is the truth itself. So people who are committed to this kind of caring and faith know the

nature of goodness without concern for credit, while people who are not committed to caring and faith do not.

The Lord himself tells us in Luke that we are not to do good for the sake of reward:

154

If you love those who love you, what credit is that to you? Even sinners do the same. Rather, love your enemies, do good, and lend, hoping for nothing in return; then your reward will be great and you will be children of the Highest. (Luke 6:32, 33, 34, 35)

The Lord also tells us in John that on our own we cannot do anything good in such a way that it is truly good:

People cannot receive anything unless it has been given to them from heaven. (John 3:27)

And again,

Jesus said, “I am the vine; you are the branches. As a branch cannot bear fruit on its own unless it abides on the vine, the same goes for you unless you abide in me. Those who abide in me and in whom I abide bear much fruit, because without me you cannot do anything.” (John 15:4–5)

Since everything good and true comes from the Lord and nothing from us, and since anything good that comes from us is not really good, it follows that none of us has merit; only the Lord has merit. The merit of the Lord is that he saved the human race by his own power and also saves individuals who do good from him.¹⁰³

155

That is why the Word refers to people as “righteous” if the Lord’s merit and righteousness are attributed to them but as “unrighteous” if their righteousness and merit come from themselves.¹⁰⁴

The delight itself that is found in doing good with no goal of getting something in return *is* the reward, a reward that lasts to eternity, because heaven and eternal happiness are instilled into that kind of goodness by the Lord.

156

Thinking and believing that we come into heaven if we do what is good and that we are to do what is good in order to get into heaven is not the same as focusing on a reward as our goal or taking credit for our deeds, since people who do good things that come from the Lord have this thought and belief. However, if we think, believe, and act like this

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but do not love doing good for its own sake, then we are indeed focusing on reward and seeking credit.

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ONLY the Lord has merit and righteousness: 9715, 9979. The merit and righteousness of the Lord are that he saved the human race by his own power: 1813, 2025, 2026, 2027, 9715, 9809, 10019. The goodness of the Lord's merit and righteousness is the goodness that reigns in heaven, and that is the goodness of his divine love, the source of his power to save the human race: 9486, 9979. None of us can become righteous on our own, and none has any right to claim to be righteous: 1813. What people are like who proclaim their own righteousness in the other life: 942, 2027. The Word refers to people as "righteous" if the Lord's merit and righteousness are attributed to them, but as "unrighteous" if their righteousness and merit come from themselves: 5069, 9263. Anyone who has received righteousness from the Lord once will receive it from him continually because righteousness never belongs to us but remains constantly the Lord's: 9263. People who believe what the church teaches about justification by faith alone know very little about regeneration: 5398.

[2] We become wise to the extent that we attribute everything that is good and true to the Lord and not to ourselves: 10227. Since everything that is genuinely good and true comes from the Lord and none of it comes from us, and since anything good that does come from us is not really good, it follows that none of us has merit; only the Lord has merit: 9975, 9981, 9988. The people who enter heaven rid themselves of any sense that they have earned it: 4007. They do not think about getting a reward for the good things they have done: 6478, 9174. The more we think in terms of what we deserve, the less willing we are to admit that everything is from the mercy of the Lord: 6478, 9174. People who think

in terms of the credit they deserve are thinking about being rewarded and receiving something in return, so their desire for credit is actually a desire to be paid back: 5660, 6392, 9975. People like this cannot let heaven into themselves: 1835, 8478, 9977. Heavenly happiness consists in a heartfelt desire to do good without any intention of receiving something in return: 6388, 6478, 9174, 9984. In the other life, to the extent that we do what is good without looking for a reward, bliss from the Lord flows into us in ever greater measure, but that bliss evaporates as soon as we think about getting something in return: 6478, 9174.

[3] We are to do what is good without looking to receive something in return: 6392, 6478. Some biblical passages that illustrate this: 9981. True caring is completely devoid of any desire for credit: 2371, 2400, 3887, 6388–6393. The reason is that true caring comes from love and therefore from a delight in doing what is good: 3816, 3887, 6388, 6478, 9174, 9984. “Reward” in the Word means the delight and bliss we experience in helping others without looking for any reward; people who devote their lives to true caring feel and perceive this delight and bliss: 3816, 3956, 6388.

[4] When we do good for the sake of some reward we are actually loving ourselves and not our neighbor: 8002, 9210. Spiritually understood, “hired servants” in the Word means people who do what is good for the sake of some reward: 8002. These people do what is good only in order to get something in return; in the other life they want others to serve them and are never satisfied: 6393. They despise their neighbors, and are angry at the Lord himself because they have not received their reward but say they deserve it: 9976. In the other life, people who have inwardly separated faith from caring want credit both for their faith and for the good actions that they have done, even though they did them only for show and therefore for the sake of themselves: 2371. More about what people are like in the other life if their actions were intended to earn them merit: 942, 1774, 1877, 2027. They are in the lower earth¹⁰⁵ there and seem to themselves to be sawing wood: 1110, 4943, 8740. This is because one particular meaning of wood, and especially acacia wood, is good that is done for a reward: 2784, 2812, 9472, 9486, 9715, 10178.

[5] In the Lord’s kingdom, people who have done good for the sake of reward are servants: 6389, 6390. When people who want credit for their actions are spiritually tested, they fail: 2273, 9978. People who devote their lives to loving themselves and the world have no idea what it is to do good with no thought of getting something in return: 6392.

Repentance and the Forgiveness of Sins

159 IF we want to be saved,¹⁰⁶ we must confess our sins and repent.
160 *Confessing sins* is to recognize things that are evil, see them within ourselves, acknowledge them, accept that we are at fault, and condemn ourselves because of them. When this is done in the presence of God, it is confessing our sins.

161 After we have confessed our sins in this way and have prayed for forgiveness with a humble heart, *repenting* is to stop doing them and to lead a new life that follows the principles of caring and faith.

162 If all we do is make a blanket acknowledgment that we are sinners and declare ourselves guilty of all evils but without examining ourselves—that is, seeing our own particular evils—we are making some kind of confession, but not a confession that leads to repentance. Since we do not know what our evils are, we live the same way afterward as before.

163 If we are leading a life of caring and faith we repent every day. We reflect on the evils in ourselves, acknowledge them, take precautions against them, and pray to the Lord for help. You see, on our own we are constantly falling down, but the Lord is constantly raising us up and leading us toward goodness. This is our state if we devote our lives to doing good. If we spend our lives doing evil, then too we are constantly falling down and the Lord is constantly lifting us up, but the result is only that we are steered away from falling into those most serious evils to which we instinctively tend with all our might.

164 If we are practicing self-examination in order to repent, it is important that we examine our thoughts and the intentions of our will, and note what we would do if we could get away with it—that is, if we had no fear of the law or of losing our reputation, our job, or our wealth. Our evils live in our will; that is the source of all the evil things we do physically. Therefore if we do not search out evils in our thoughts and our will, we will be unable to repent, because afterward we will have the same thoughts and intentions as we had before; and intending evils is the same as doing them. This therefore is what self-examination entails.

165 Saying that we repent but not changing the way we live is no repentance at all. Our sins are not forgiven when we say we repent; they are

forgiven when we change our lives. Our sins are of course constantly being forgiven by the Lord, because he is mercy itself. Nevertheless, despite what we may think about how our sins are forgiven, they actually still cling to us and are not put aside from us unless we live by the precepts of true faith. As we live by these precepts our sins are put aside, and as our sins are put aside they are forgiven.

People believe that when our sins are forgiven they are washed away or rinsed off the way dirt is rinsed off with water. However, our sins are not washed away; they are just put aside. That is, we are held back from doing them when we are kept focused by the Lord on doing what is good; and when we are focused on doing good it seems as though our sins are gone and therefore as though they have been washed away. Further, the more we have been reformed, the more capable we are of focusing on doing what is good; how we are reformed will be explained in the treatment of regeneration that follows [§§173–186]. If we think that our sins are forgiven in any other way, we are sadly mistaken.

166

Some signs that our sins have been forgiven (that is, put aside) are the following: we sense a pleasure in worshiping God for God's sake and in helping our neighbor for our neighbor's sake, which means in doing good for its own sake and in speaking truth for its own sake. We do not want credit for our caring or our faith. We reject and turn our backs on evils like enmity, hatred, vindictiveness, adultery, and even the very thoughts that go along with intentions in such directions.

167

In contrast, some signs that our sins have not been forgiven (that is, put aside) are the following: we worship God but not for God's sake, we help our neighbor but not for our neighbor's sake, which means that we do not do good for its own sake or speak truth for its own sake but for self-serving and worldly reasons. We want credit for what we do. We do not find evils like enmity, hatred, vindictiveness, and adultery at all distasteful, and entertain these evils in our thoughts with a complete lack of restraint.

When we repent in a state of freedom, it works; when we repent under duress, it does not. The following are states of duress: a state of sickness, a state of mental depression because of misfortune, a state in which death seems imminent, as well as any state of fear that robs us of the use of reason. Sometimes people who are evil and are in a state of duress do things that are good and make promises to repent, but when they find themselves in a state of freedom they return to their old life of evil. It is different for people who are good.

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169

After we have examined ourselves, acknowledged our sins, and repented of them, we must for the rest of our lives remain constant in our devotion to doing what is good. If instead we backslide into our former evil life and embrace it again, then we commit profanation because we are then joining evil and goodness together.¹⁰⁷ This makes our latter state worse than our former one, according to the Lord's words:

When an unclean spirit goes out of someone, it wanders through dry places seeking rest, but finds none. Then it says, "I will go back to my house, the house I left." When the spirit comes and finds the house empty, swept, and decorated for it, then it goes and recruits seven other spirits worse than itself, and they come in and live there, and the latter times of that person become worse than the first. (Matthew 12:43, 44, 45)

For what profanation is, see below [§172].

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SIN and evil. There are countless kinds of evil and falsity: 1188, 1212, 4818, 4822, 7574. There is evil that results from falsity and there is falsity that results from evil, and these lead to still more falsity and still more evil: 1679, 2243, 4818. The nature and characteristics of evil that results from falsity: 2408, 4818, 7272, 8265, 8279. The nature and characteristics of falsity that results from evil: 6359, 7272, 9304, 10302. Evils that are our own fault and evils that are not our fault: 4171, 4172. Evils that come from our understanding and evils that come from our will: 9009. The distinctions among transgression, wickedness, and sin: 6563, 9156.

[2] All our evils cling to us: 2116. Evils cannot be removed from us; we can only be held back from them and be kept focused on doing what is good: 865, 868, 887, 894, 1581, 4564, 8206, 8393, 9014, 9333, 9446, 9447, 9448, 9451, 10057, 10109. Our being held back from doing evil and kept focused on doing good is something accomplished by the Lord alone:

929, 2406, 8206, 10109. Evils and sins are only put aside, and this happens gradually: 9334, 9335, 9336. It happens through our being regenerated by the Lord: 9445, 9452, 9453, 9454, 9938. Our evils cut us off from the Lord: 5696. We need to abstain from evils in order to accept goodness from the Lord: 10109. Goodness and truth flow in to the extent that we abstain from evils: 2388, 2411, 10675. Being held back from doing evil and being kept focused on doing good is what is meant by forgiveness of sins: 8391, 8393, 9014, 9444–9450. Some signs indicating whether our sins have been forgiven or not: 9449, 9450. The forgiveness of our sins means that we are seen from the perspective of our goodness, not of our evil: 7697.

[3] Evil and sin are a separation and a turning away from the Lord; this is what evil and sin mean in the Word: 4997, 5229, 5474, 5746, 5841, 9346. Evil and sin also are, and mean, a separation and a turning away from goodness and truth: 7589. Evil and sin are, and mean, what is contrary to the divine design: 4839, 5076. Evil is hell and damnation: 3513, 6279, 7155. No one knows what hell is who does not know what evil is: 7181. Evils are heavy, so to speak, and naturally fall into hell, and the same holds true for falsities that result from evil: 8279, 8298. No one knows what evil is who does not know what love for ourselves and love for the world are: 4997, 7178, 8318. All evils come from these loves: 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742.

[4] All the people who exist are born with evils of all kinds, even to the point that their intrinsic characteristics are nothing but evil: 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731. That is why we need to be reborn and regenerated in order to accept a life of goodness: 3701.

[5] We cast ourselves into hell when we do evil willingly, then deliberately, and finally with delight: 6203. When we are consumed with leading an evil life, we are also consumed, whether we realize it or not, with the false beliefs that go with that evil: 7577, 8094. If we believe what is actually the case, namely, that everything evil comes from hell and that everything good comes from the Lord, evil does not become part of us: 6206, 4151, 6324, 6325. In the other life, evil characteristics are put aside in good people and good characteristics are put aside in evil people: 2256. In the other life, all are brought into their inner nature, so evil people are brought into their evil nature: 8870.

In the other life, there is inherent in every evil its own punishment, and in every good its own reward: 696, 967, 1857, 6559, 8214, 8223, 8226,

9049. In the other life we are not punished for evils we inherited, because they are not our fault; but we are punished for evils that we ourselves have put into practice: 966, 2308. What lies within evil is filthy and foul, no matter how unlike that it may look in outward form: 7046.

In the Word, evil is attributed to the Lord, when in fact nothing but good comes from him: 2447, 6071, 6991, 6997, 7533, 7632, 7926, 8227, 8228, 8632, 9306. The same holds true for the anger that is attributed to him there: 5798, 6997, 8284, 8483, 9306, 10431. Why it says things like this in the Word: 6071, 6991, 6997, 7643, 7632, 7679, 7710, 7926, 8282, 9010. What “carrying iniquity” means when it is said of the Lord: 9937, 9965.¹⁰⁸ When good people are being assailed and tested, the Lord turns that evil into a good thing for them: 8631. God’s allowing us the freedom to do evil is called “permission”: 10778. Evil and falsity are governed by the Lord according to the laws of permission; they are tolerated for the sake of the divine design as a whole: 7877, 8700, 10778. The Lord tolerates evil, but not because he wants it to happen; he does not want it to happen, but it cannot be remedied completely, because his overall goal takes precedence: 7877.

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Falsity. There are many kinds of falsity—as many as there are kinds of evil, in fact—and evils and falsities retain the nature of their sources, which are many: 1188, 1212, 4729, 4822, 7574. Falsity that comes from evil, or evil-based falsity, is one thing; evil that comes from falsity, or falsity-based evil, which leads in turn to further falsity, is another: 1679, 2243. From any false idea that is taken as a first principle further false ideas flow in an unbroken series: 1510, 1511, 4717, 4721. There are falsities that are the result of cravings arising from our love for ourselves and for the world, and there are falsities that are the result of misleading sensory impressions: 1295, 4729. There are falsities that arise from what our religion has taught us and there are falsities that arise from our ignorance: 4729, 8318, 9258. There is falsity that contains some good and there is falsity that contains no good: 2863, 9304, 10109, 10302. There are also things that have been falsified: 7318, 7319, 10648.

The nature of falsity that comes from evil: 6359, 9304, 10302. The nature of evil that comes from falsity: 2408, 4818, 7272, 8265, 8279. The hells are surrounded by falsities that come from evil, which look like storm clouds and unclean waters: 8137, 8146, 8210. Waters like these symbolize falsities: 739, 790, 7307. The things that are said by the people who are in hell are falsities that come from evil: 1695, 7351, 7352, 7357, 7392, 7699. Left to their own devices, people intent on evil cannot think anything but falsity: 7437.

Some false religious beliefs harmonize with what is good and some do not: 9258. False religious beliefs that do not clash with what is good do not lead to evil except in people who are intent on leading an evil life: 8318. False religious beliefs are not held against people who are intent on doing good, but they are held against people who are intent on doing evil: 8051, 8149. Every falsity is something we can convince ourselves of, and when we have done so it seems to us to be the truth: 5033, 6865, 8521, 8780. We should be careful not to convince ourselves of falsity in matters of religion because in this arena we are particularly susceptible to false convictions: 845, 8780. How damaging false convictions are: 794, 806, 5096, 7686. False convictions continually generate arguments to support their own falsity: 1510, 1511, 2477. People who are convinced of falsities are inwardly imprisoned: 5096. In the other life, when those who have powerful false convictions encounter other people they shut down the rationality of those others and virtually suffocate them: 3895, 5128.

Truths that are not genuine and even falsities can be associated with genuine truths, but only falsities within which there is goodness, not falsities within which there is evil: 3470, 3471, 4551, 4552, 7344, 8149, 9298. If falsities have goodness within them, they are accepted by the Lord as if they were truths: 4736, 8149. Any act of goodness whose quality has been shaped by falsity is accepted by the Lord if it was done in ignorance and innocence, and if the aim behind it was good: 7887.

Evil falsifies truth because it bends it toward something evil and applies it to that evil: 8094, 8149. A truth that has been applied to some evil and used to support it is called a falsification: 8062. Falsified truth is opposed to what is true and what is good: 8062. More on falsifications of truth: 7318, 7319, 10648.

Concerning what is profane and profanation (discussed above in §169 of the teachings). Profanation is a mingling within us of both goodness and evil and of both truth and falsity: 6348. The only people who can profane what is good and true, or the sacred things taught by the church and the Word, are people who first acknowledged and believed them—especially if they have lived by them—but later relapsed from their faith, ceased to believe these things, and lived for themselves and the world: 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 8394, 10287. People who have true beliefs as children but lose those beliefs as adults commit a mild form of profanation; people, however, who as adults become inwardly convinced of the truth of what they were taught but later turn and deny it commit a severe form of profanation: 6959, 6963, 6971. We also commit profanation if we have true beliefs but live an evil life, or if we live a

pious life but disbelieve what is true: 8882. If after heartfelt repentance we relapse into our former evils, we commit profanation, and our latter state is then worse than our former one: 8394. People in the Christian world who pollute the holy contents of the Word through unclean thoughts and speech are committing profanation: 4050, 5390. There are various general categories of profanation: 10287.

[2] We cannot profane holy teachings if we have not acknowledged them, and still less if we have not even known about them: 1008, 1010, 1059, 9188, 10284. People within the church are able to profane holy teachings, but those outside the church are not: 2051. Non-Christians cannot commit profanation, because they are outside the church and do not have the Word: 1327, 1328, 2051, 9021. Jews cannot profane the deeper holy teachings of the Word and the church, because they do not acknowledge them: 6963. That is why deeper truths have not been disclosed to Jews, since if they had been disclosed and acknowledged, they would have been profaned:¹⁰⁹ 3398, 3489, 6963.

Profanation is what is meant by the Lord's words cited in §169 above:

When an unclean spirit goes out of someone, it wanders through dry places seeking rest, but finds none. Then it says, "I will go back to my house, the house I left." When the spirit comes and finds the house empty, swept, and decorated for it, then it goes and recruits seven other spirits worse than itself, and they come in and live there, and the latter times of that person are worse than the first. (Matthew 12:43, 44, 45)

The departure of the unclean spirit from the individual means repentance on the part of those who are consumed with evil; its wandering through dry places and not finding rest means that this is what leading a good life feels like for such people; the house that the spirit finds empty and decorated for itself and therefore reenters means that within themselves and their will such people have no goodness; the seven spirits it recruits and with whom it returns mean the evil that becomes joined to their good actions; and their last state being worse than their first means profanation. This is the inner meaning of the words, for the Lord spoke by means of correspondences.

The meaning of the Lord's words to the man he healed at the pool of Bethesda is much the same: "See, you have been made well. Do not sin anymore, or else something worse than before may come upon you" (John 5:14). There is this statement as well: "He has blinded their eyes and hardened their hearts, so that they would not see with their eyes and

understand with their hearts and turn, and I would heal them” (John 12:40). Their turning and being healed would involve the profanation that happens when truth and goodness are acknowledged and then rejected. This, as just noted, would have happened if Jews had turned and been healed.

[3] The fate of profaners in the other life is the worst of all, since the good and true things that they have acknowledged stay with them, as does what is evil and false, and because these cling to each other their life is torn apart: 571, 582, 6348. That is why the Lord takes the greatest possible care to prevent our committing profanation: 2426, 10287. That is why we are kept far from acknowledgment and faith unless we can remain devoted to them to the end of our lives: 3398, 3402. That is why it is sometimes better for us to be kept in ignorance and in outward worship: 301, 302, 303, 1327, 1328. If we have acknowledged and accepted any goodness and truth in the meanwhile, the Lord hides it away in our deeper reaches: 6595.

[4] To prevent profanation, deeper truths are not revealed until the church is at its end: 3398, 3399. That is why the Lord came into the world and opened deeper truths at a time when the church was utterly in ruins: 3398. See what has been cited on this subject in the booklet *The Last Judgment and Babylon Destroyed* 73–74.

[5] In the Word, “Babylon” means the profanation of goodness and “Chaldea” means the profanation of truth: 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326. The general categories of profanation correspond to “the degrees of forbidden relations,”¹¹⁰ or detestable types of adultery, listed in the Word: 6348. In the Israelite and Jewish church¹¹¹ profanation was represented by “eating blood” [Genesis 9:4], which is why that was so strictly forbidden: 1003.



Regeneration

173 **A**NYONE who does not begin to live a spiritual life—that is, who is not born anew by means of the Lord—cannot come into heaven. This is what the Lord tells us in John: “Truly, truly I say to you, unless you are born again you cannot see the kingdom of God” (John 3:3).

174 We are born by our parents into an earthly life, but not into a spiritual life. A spiritual life is loving the Lord above all and loving our neighbor as ourselves, and doing so by following the precepts of faith that the Lord has taught us in the Word. In contrast, an earthly life is loving ourselves and the world more than we love our neighbor, and in fact more than we love God himself.

175 We are all born from our parents with the evils of love for ourselves and for the world. Every evil that has become part of someone’s nature as a result of habitual indulgence is passed on to his or her progeny. Therefore we receive accumulated evil passed down from our parents, grandparents, and ancestors in a long chain going back into the past. The evil we derive from them has over time become so great that all our intrinsic characteristics are nothing but evil.

This continuous accumulation can be broken and changed only by a life of faith and caring from the Lord.

176 We constantly tend toward and lapse into what we have received by heredity, so we ourselves reinforce this evil in ourselves and also add even more to it.¹¹²

These evils are absolutely opposed to a spiritual life. They destroy it. So unless we get from the Lord a new life, a spiritual life—unless, then, we are conceived anew, born anew, and raised anew (that is, created anew)—we are damned, because we want nothing and think about nothing but loving ourselves and the world, just as the people in hell do.

177 We cannot be regenerated unless we know the kinds of teachings that lead us to a new life, a spiritual life. What we must be taught in order to gain a new, spiritual life are the truths that we need to believe and the good things we need to do—the truths that need to become part of our faith and the good actions that need to become part of our caring.

There is no way any of us can know these on our own, because all we take in is what strikes our senses. From this input we gain the light that is called earthly, which makes it possible for us to see only what has to do with the world and with ourselves. It shows us nothing that has to do with heaven or with God. This we must learn from revelation.

It is only from revelation, for example, that we learn that the Lord who is God from eternity came into the world to save the human race; that he has all power in heaven and on earth; that everything that has to do with faith and caring, that is, all truth and goodness, comes from him; that there is a heaven and a hell; and that we are going to live forever—in heaven if we have led a life of goodness and in hell if we have led a life of evil.

These and much more are matters of faith that we need to know if we are to be regenerated, since if we know them we can think about them, then intend them, and finally do them, thereby having a new life.

178

For example, if we do not know that the Lord is the Savior of the human race we cannot have faith in him, love him, and therefore do what is good for his sake. If we do not know that everything good comes from him we cannot think that our salvation comes from him, let alone want it to be that way; so we cannot live from him. If we do not know that there is a hell and a heaven and an eternal life we can have no thought whatever about heavenly life, nor can we devote ourselves to receiving it. It is much the same in regard to the other points just mentioned [§177].

Each of us has an inner self and an outer self. The inner self is called our spiritual self and the outer self is called our earthly self. If we are to be regenerated, each of these needs to be regenerated.

179

If we have not been regenerated, then our outer or earthly self is in control and our inner self is its servant; while if we have been regenerated our inner or spiritual self is in control and our outer self is its servant. We can see, then, that the proper order of life in us is inverted from birth—what ought to be in control is serving and what ought to serve is in control. This order has to be reversed if we are to be saved; and the only way this reversal can be realized is through our being regenerated by the Lord.

The following may illustrate what it means to say that the inner self is in control and the outer self is serving, or the reverse. If we make pleasure and money and our own pride our highest good, if we take delight in hatred and vengeance, and if we inwardly collect reasons in support of these attitudes, then our outer self is in control and our inner self is its servant.

180

If, though, we perceive it as a good thing and a pleasure to have thoughts and intentions that are benevolent, honest, and fair, and to have our words and deeds reflect these same qualities outwardly, then our inner self is in control and our outer self is its servant.

181

First the inner self and then the outer is regenerated by the Lord; and the outer is regenerated by means of the inner. The inner self is regenerated by thinking about what is involved in faith and caring, and the outer is regenerated by a life in accord with this.

That is the meaning of the Lord's words: "Unless you have been born of water and the spirit you cannot enter the kingdom of God" (John 3:5). "Water," spiritually understood, is the truth that belongs to religious faith, and "the spirit" is a life according to that truth.

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When we have been regenerated, our inner self is in heaven and is an angel among the angels we are going to live with after we die. Then we will truly be able to live the life of heaven, love the Lord, love our neighbor, have an understanding of truth, be skilled in goodness, and feel the bliss that all these bring.

From Secrets of Heaven

183

WHAT *regeneration is and why it happens*. Nowadays there is little knowledge about regeneration; why this is the case: 3761, 4136, 5398. We are born with a love for evils of every different kind, and for that reason in terms of our intrinsic characteristics, we are nothing but evil right from our birth: 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8549, 8550, 8552, 10283, 10284, 10286, 10731. On *what we inherit* being nothing but evil, see the references assembled above in §83 of this work. On *our own intrinsic characteristics* being nothing but evil as well, see §82. On our own, to the extent that we rely on our inherited and intrinsic characteristics, we are worse than brute animals: 637, 3175. As a result, left to ourselves we are constantly looking

toward hell: 694, 8480. So if we are led by this selfhood of ours, there is no way we can be saved: 10731.

Our earthly life is opposed to our spiritual life: 3913, 3928. Anything good that we do on our own or when we are led by our intrinsic characteristics is not good, since we are doing it for our own sake and for worldly reasons: 8478. This selfhood of ours has to be put aside in order for the Lord and heaven to be present: 1023, 1044. It is actively put aside as we are regenerated by the Lord: 9334, 9335, 9336, 9452, 9453, 9454, 9938. That is why we need to be created anew—that is, regenerated: 8549, 9450, 9938. In the Word, our being “created” symbolizes our being regenerated: 16, 88, 10634.

As we are regenerated we are joined to the Lord: 2004, 9338. We are also brought into the company of angels in heaven: 2474. We do not arrive in heaven until we are in a state that makes it possible for us to be led by the Lord through what is good, which happens when we are regenerated: 8516, 8539, 8722, 9832, 10367.

When we have not been regenerated, the outer or earthly self is in control and the inner is its servant: 3167, 8743. The state of our life is thus upside down from birth and therefore needs at all costs to be inverted so that we can be saved: 6507, 8552, 8553, 9258. The goal of regeneration is that the inner or spiritual self should be in control and that the outer or earthly self should be its servant: 911, 913. This is actually what happens when we have been regenerated: 5128, 5651, 8743. After regeneration it is no longer love for ourselves and the world that are dominant in us but love for the Lord and love for our neighbor, so the Lord is ruling and not we ourselves: 8856, 8857. We can see from this that unless we are regenerated we cannot be saved: 5280, 8548, 8772, 10156.

Regeneration is a foundation for the perfecting of our life to eternity: 9334. When we have been regenerated, we are indeed continually perfected to eternity: 6648, 10048. The nature of people who have been regenerated and of people who have not been regenerated: 977, 986, 10156.

Who is regenerated. We cannot be regenerated until we have been instructed in the truths that belong to religious faith and the good actions that constitute caring: 677, 679, 711, 8635, 8638, 8639, 8640, 10729. If we are focused solely on truth and not on goodness, we cannot be regenerated: 6567, 8725. No one who lacks an attitude of caring can be regenerated: 989. No one who lacks a conscience can be regenerated: 2689, 5470. We are all regenerated in keeping with our ability to accept doing what is good out

of love for the Lord and out of caring about our neighbor, because of the truths we believe from the Word, which we are taught by the church: 2967, 2975. More on who can be regenerated and who cannot: 2689. People who live lives of faith and caring but have not been regenerated in this world are regenerated in the other life: 989, 2490.

185

Our regeneration is carried out by the Lord alone. The Lord alone regenerates us; absolutely none of it is accomplished by us or by angels: 10067. Our regeneration is an image of the Lord's glorification¹¹³—just as the Lord made his own human nature divine, the Lord makes the people he regenerates spiritual: 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076. As he regenerates us the Lord wants us to surrender our whole selves to him and not just a part of ourselves: 6138.

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More on regeneration. We are regenerated by means of the truths that belong to religious faith and through living by them: 1904, 2046, 9088, 9959, 10028. This is the meaning of the Lord's words "Unless you have been born of water and the spirit you cannot enter the kingdom of God" (John 3:5); "water" means the truth that belongs to religious faith and "the spirit" means a life in accord with that truth: 10240. Water in the Word means the truth that belongs to religious faith: 2702, 3058, 5668, 8568, 10238. Spiritual purification, which is purification from evil and falsity, is effected by means of the truths that belong to religious faith: 2799, 5954, 7044, 7918, 9088, 10229, 10237. When we are being regenerated, truths are sown and rooted in doing good so that they become part of our life: 880, 2189, 2675, 2697. What truths must be like before they can be rooted in doing good: 8725. In the process of regeneration, truth is introduced and joined to doing good, and likewise doing good is introduced and joined to truth: 5365, 8516. How that mutual introduction and joining takes place: 3155, 10067. Truth becomes rooted in doing good when we come to will it, because it then becomes something that we love: 10367.

[2] There are two states we go through when we are being regenerated: the first is when we are being led to do what is good by means of truth, and the second is when we act on the basis of what is good and see what is true from what is good: 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9509, 10057, 10060, 10076. What our state is like when truth is in first place for us and goodness is second: 3610. We can see from this that when we are being regenerated we look toward goodness from the perspective of truth, but when we have been regenerated, we look toward truth from the perspective of goodness: 6247. So there is a kind of reversal in which our state is turned upside down: 6507.

[3] It is important to know, though, how things really stand: while we are being regenerated, truth is only apparently but not actually in first place and goodness in second place; but when we have been regenerated goodness is actually and observably in first place and truth in second place: 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110. This means that goodness comes both first and last in our regeneration: 9337. Because truth seems to come first and goodness seems to come second when we are being regenerated (or when we are becoming a form of the church, which amounts to the same thing), this appearance led to a difference of opinion among the ancients as to which was the firstborn of the church, the truth that belongs to religious faith or the good actions that come from caring: 367, 2435. The good actions that come from caring are the firstborn of the church in actual fact, while the truth that belongs to religious faith is only apparently so: 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. “Firstborn” in the Word means what comes first in the church and has preference and higher rank: 3325. That is why the Lord is called “the firstborn”—because all the good that comes from love and caring and faith exists within him and originates from him: 3325.

[4] Once we are in the later state (looking at truth from the perspective of goodness) we should not turn back to the earlier state (looking at goodness from the perspective of truth), and why that is the case: 2454, 3650–3655, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184 (which include discussion of the Lord’s words “Those who are in the field then¹⁴ should not go back to get their outer garments” [Matthew 24:18] and “Those who are in the field then should not turn back. Remember Lot’s wife” [Luke 17:31–32], showing that this is what those sayings mean).

[5] A description of the way the process of our regeneration unfolds: 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5122, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367. There are countless mysteries concerning regeneration, because regeneration goes on throughout our entire lifetime: 2679, 3179, 3665, 3690, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 6751, 9103, 9258, 9296, 9297, 9334. Hardly any of these mysteries come into our knowledge or perception: 3179, 9336. This is what is meant by these words of the Lord: “The wind blows where it wishes, and you hear the sound of it, but cannot tell where it is coming from or where it is going. So it is with everyone who is born of the spirit” (John 3:8). Information about the process of regeneration of those who are part of the spiritual church: 2675, 2678, 2679, 2682.

Information about the process of regeneration of those who are part of the heavenly church, and the differences between the two: 5113, 10124.

[6] It is much the same for someone who is being regenerated as it is for a baby who first learns to talk, then to think, later to live rightly, until finally everything flows freely, seemingly on its own: 3203, 3701. So someone who is being regenerated is led by the Lord through stages: the first is like infancy, the next is like childhood, and the one after that is like adulthood: 3665, 3690, 4377, 4378, 4379, 6751. When we are being regenerated by the Lord, at first we are in a state of outward innocence, which is a state like infancy for us. Then step by step we are led through to a state of inward innocence, which is a state of wisdom for us: 9334, 9335, 10021, 10210. The nature and characteristics of the innocence of infancy and the nature and characteristics of the innocence of wisdom: 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021. A comparison between our regeneration and the conception and formation of an embryo in the womb: 3570, 4931, 9258. Because of this parallel, references to conception and birth in the Word mean spiritual conception and birth—that is, stages in our regeneration: 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10204. Our regeneration is illustrated by the process of germination in the plant kingdom: 5115, 5116. In the spiritual world the stage of our regeneration is represented as a rainbow: 1042, 1043, 1053.

[7] Both the inner or spiritual self and the outer or earthly self need to be regenerated, and the one is regenerated by means of the other: 3868, 3870, 3872, 3876, 3877, 3882. The inner self is regenerated before the outer because the inner is in heaven's light and the outer is in this world's light: 3321, 3325, 3469, 3493, 4353, 8748, 9325. The outer or earthly self is regenerated by means of the inner or spiritual self: 3286, 3288, 3321. We are not regenerated until our outer or earthly self has been regenerated: 8742–8747, 9043, 9046, 9061, 9325, 9334. If our earthly self is not being regenerated, our spiritual self is closed off (6299) and is in effect blind to the truths and the good actions that are related to faith and love (3493, 3969, 4353, 4588). When the earthly self has been regenerated the whole person has been regenerated: 7442, 7443. This is the meaning of the washing of the disciples' feet and by these words of the Lord: "Those who have bathed need only to have their feet washed to be completely clean" (John 13:10): 10243. Washing in the Word means spiritual washing, which is purification from evils and falsities (3147, 10237, 10241), and feet mean the attributes of our earthly self (2162, 3761, 3986, 4280, 4938–4952), so "washing our feet" means purifying our earthly self (3147, 10241).

[8] How the earthly self is regenerated: 3502, 3508, 3509, 3518, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660. The nature of the earthly self when it has been regenerated and its nature when it has not been regenerated: 8744, 8745. The less our earthly self fights with our spiritual self, the more regenerated we are: 3286. When we have been regenerated, our earthly self perceives the spiritual things that are flowing in: 5651.

[9] Our sensory level, which is the lowest level of our earthly self, is not regenerated nowadays, but instead we are raised above it: 7442. When we are being regenerated we are actually lifted up from the sensory level into the light of heaven: 6183, 6454. The nature and characteristics of sense-oriented people may be seen in the references assembled in §50 above.

[10] We are regenerated by means of an inflow into whatever knowledge we have about goodness and truth: 4096, 4097, 4364. When we are being regenerated we are led by means of intermediate forms of goodness and truth into genuine forms of them, after which the intermediate forms are left behind and the genuine ones take their place: 3665, 3690, 3686, 3974, 4063, 4067, 4145. This then brings our truths and our desires to do good into a completely different arrangement: 4250, 4251, 9931, 10303. They are arranged according to our goals (4104); therefore they are arranged according to the use to which we wish to put our spiritual life (9297). When we are being regenerated we undergo many different states, but are steadily being led deeper into heaven and therefore closer to the Lord: 6645. Those who have been regenerated are patterned after heaven: 8512. Their inner reaches are opened into heaven: 8512, 8513. Through regeneration we come into angelic intelligence, but this lies hidden in our deeper levels as long as we are living in this world. It is opened up in the other life, however, and then we have the same kind of wisdom as angels have: 2494, 8747. The state of enlightenment that is given to those who are being regenerated: 2699, 2701, 2704. Through regeneration we are given a new faculty of understanding: 2657. How goodness becomes more fruitful and truth multiplies in people who are being regenerated: 984. When goodness takes charge in those who have been regenerated, the truths that come forth around it form little stars, so to speak, and each of these generates more starlike truths around itself, without end: 5912. In a person who has been regenerated, the truths that come from goodness are arranged in a pattern so that the genuine truths connected with that goodness are in the center; these are like parents to

the next group of truths; and still other truths are placed farther away according to the degree of kinship or family ties, extending all the way to the outermost areas, where it is dark: 3128, 4551, 4552, 5134, 5270. In people who have been regenerated, truths that come from goodness are arranged in the form of heaven: 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303. In the book *Heaven and Hell*, see also the chapters “Heaven’s Form, Which Determines How People Associate and Communicate There” (§§200–212) and “The Wisdom of Heaven’s Angels” (§§265–275).

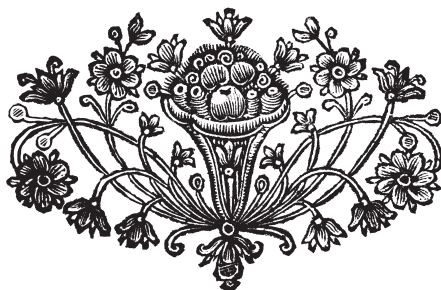
[11] In people who have been regenerated there is a correspondence between the spiritual and the earthly contents of their minds: 2850. In people who have been regenerated the whole hierarchy of their lives has been completely inverted: 3332, 5159, 8995. In their spirits, those who have been regenerated are completely new people: 3212. Those who have been through regeneration may seem outwardly like those who have not, but they are not like them inwardly: 5159. Regeneration is the only way we can gain spiritual goodness—which is intending and doing good because we are moved by a love for goodness: 4538. Whatever emotion instilled a given truth in us before has the power to evoke that truth again: 5893. The more our truths are disconnected from their origin in our self-focused life, the more they can be joined to goodness and receive spiritual life: 3607, 3610. Our truths have life to the extent that the evils stemming from our love for ourselves and for the world are put aside: 3610.

[12] When we are being regenerated, the first desire we feel for truth is not pure, but over time that desire is gradually purified: 3089, 8413. When we are being regenerated, the evil and false things in us are put aside slowly, not quickly: 9334, 9335. The evil and false things that have become part of us still continue to exist and are only put aside by our regeneration: 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 9014, 9333–9336, 9445, 9447, 9448, 9451–9454, 9938, 10057. There is no way we can be so completely regenerated that we are declared perfect: 894, 5122, 6648. Evil spirits do not dare attack someone who has been regenerated: 1695. People in the church who believe in justification know very little about regeneration: 5398.

[13] We need freedom in order to be regenerated: 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. Through regeneration we are brought into heavenly freedom: 2874, 2875, 2882, 2892. No joining of goodness and truth takes place under coercion, so no regeneration does either: 2875,

2881, 4031, 8700. For more on our freedom in regard to regeneration, see the teachings given in the chapter on freedom above [§§141–149].

[14] When we are being regenerated, we must of necessity undergo spiritual crises (3696, 8403) because such crises happen for the sake of joining goodness and truth together in us and also joining our inner and outer selves together (4248, 4572, 5773).



Crises of the Spirit

187 ONLY people who are being regenerated experience spiritual crises, because spiritual crises are times of mental anguish for people whose lives are devoted to goodness and truth. These crises are brought about by evil spirits. When they stir up the evils in us, an anxiety wells up inside that is a symptom of our spiritual crisis. We are not aware, however, of where the anxiety is coming from because we do not realize that a spiritual crisis is its source.

188 There are evil spirits and good spirits with each of us. The evil spirits are in our evil tendencies and the good spirits are in our good tendencies. When the evil spirits come closer they stir up our evil tendencies, and the good spirits respond by stirring up our good ones. This leads to a collision and a battle that causes us the inner anxiety that is a crisis of the spirit.

We can see from this that spiritual crises are caused by hell and do not come from heaven. This is also what is taught by the faith of the church, which is that God does not test anyone.¹¹⁵

189 There are also times of inner anxiety for people whose lives are not devoted to goodness and truth. Theirs are earthly anxieties, though, not spiritual ones. The distinction is that earthly anxieties focus on worldly concerns, while spiritual anxieties focus on heavenly ones.

190 What is at stake in crises of the spirit is either the dominance of goodness over evil or the dominance of evil over goodness. The evil that wants to take control is in our earthly or outer self, and the goodness is in our spiritual or inner self. If evil wins, the earthly self controls us; if goodness wins, the spiritual self controls us.

191 These battles are waged by means of truths of our religious faith that are drawn from the Word. It is from these resources that we must fight against what is evil and false; if we fight from any other resource we do not win because the Lord is not in it.

Since the battle is waged by means of the truths that belong to religious faith, we are not allowed to engage in these battles until we have some knowledge of goodness and truth and have gained some spiritual life from them. For this reason, these battles do not start in us until we have reached adulthood.

If we give up the fight, our state after the spiritual crisis becomes worse than it was before, because the evil in us has then gained power over the goodness in us and falsity has overpowered truth.

192

Since faith is rare these days because there is an absence of caring and the church is at its end, few people nowadays are allowed to undergo spiritual crises.¹¹⁶ That is why it is scarcely known what they are or what good they do.

193

Crises of the spirit help goodness in us gain control over evil and truth gain control over falsity. They help reinforce truths and join them to goodness and at the same time shatter evils and the falsities that arise from them. They also serve to open our inner, spiritual self and bring our earthly self under its control, break up our love for ourselves and for the world, and tame the cravings that arise from them.

194

Once this has been done, we come into enlightenment and gain a perception of what is true and what is good, and of what is false and what is evil. This gives us intelligence and wisdom, which then keep growing day by day.

During our spiritual crises the Lord alone is fighting for us. If we do not believe that the Lord alone is fighting for us and winning for us, then we are experiencing only an outer crisis that does not do us much good.

195

From *Secrets of Heaven*

BEFORE presenting an overview of what is written about spiritual crises in *Secrets of Heaven*, I need to offer something about them by way of a preface so that readers may have a clearer understanding of where these crises come from.

196

We call a crisis “spiritual” when the truths that belong to religious faith are under attack within us, truths that we believe at heart and love to live by. This is especially so when the attack threatens the good things we do from love, the goodness in which we find our spiritual life.

These attacks are waged by various means—by the inflow [of evil spirits], into our thoughts and also into our will, that blocks what is true and good, and by [their] constantly bringing up and calling to mind evil things we have done and false thoughts we have harbored, so that we are flooded by such things. At the same time, too, in the deeper levels of our mind there is an apparent break so that our communication with heaven is cut off. This stops us from thinking on the basis of our faith or forming intentions that relate to what we love. All this is done by the evil spirits who are with us; and as it is being done, it seems to us that we are suffering inner anxieties and pangs of conscience, because what is being done shakes and tortures our spiritual life. All the while, we believe that this is coming not from evil spirits but from ourselves, deep within. The reason we do not believe that this comes from evil spirits is that we do not realize that there are spirits with us—evil ones in our evil tendencies and good ones in our good tendencies—and that they are in our thoughts and feelings.

These crises are most severe when they are accompanied by pains experienced in our bodies, and are even worse if the pains persist and become more severe and we beg for divine mercy but there is still no deliverance. This leads to despair, which is the end of the process.

Here I need first to cite some statements from *Secrets of Heaven* about the spirits who are with us, since they are the cause of these crises.

There are spirits and angels with each of us: 697, 5846–5866. They are in our thoughts and feelings: 2888, 5846, 5848. If the spirits and angels were taken away, we could not remain alive: 2887, 5849, 5854, 5993, 6321. The reason for this is that it is through spirits and angels that we have communication and connection with the spiritual world, and without that we would have no life: 697, 2796, 2886, 2887, 4047, 4048, 5846–5866, 5976–5993. The spirits with us change depending on the feelings we are having, which stem from what we love: 5851. Spirits from hell are in the loves that are intrinsic to us: 5852, 5979–5993. Spirits have access to everything in our memory: 5853, 5857, 5859, 5860, 6192, 6193, 6198, 6199. Angels are in the goals from which and for which we think, intend, and act in one way and not in another: 1317, 1645, 5854. We are not visible to spirits, just as spirits are not visible to us: 5862. So spirits cannot see, through us, anything that is in our subsolar world: 1880. Even though spirits and angels are with us in our thoughts and feelings we are still free to think, intend, and act as we wish: 5982, 6477, 8209, 8307, 10777. In addition, there is material in *Heaven and Hell* in the chapter “The Union of Heaven with the Human Race” (§§291–302).

The origin and characteristics of crises of the spirit. Spiritual crises arise from the evil spirits who are with us; these spirits put barriers between us and the goodness we love and the truths we believe, and also stir up evil things that we have done and false things that we have thought: 741, 751, 761, 3927, 4307, 4572, 5036, 6657, 8960. At such times evil spirits use extreme cunning and malice: 6666. When we are undergoing a spiritual crisis we are close to hell: 8131. There are two forces at work in spiritual crises, a force from the Lord from within and a force from hell from without, and we are in between: 8168.

[2] In spiritual crises, what is under assault is the thing we love the most: 847, 4274. Evil spirits exclusively attack the things we believe and love and therefore our spiritual life itself, so that our eternal life is at stake: 1820. A comparison between the state we are in during a spiritual crisis and the state we are in when being attacked by thieves: 5246. When we are in spiritual crises, angels from the Lord hold us to a path of truth and goodness, while evil spirits hold us to a path of falsity and evil, which causes a conflict and a battle: 4249.

[3] A crisis of the spirit is a battle between the inner or spiritual self and the outer or earthly self: 2183, 4256. So it is a battle between the pleasures of the inner and the outer selves, which at this point are opposite to each other: 3928, 8351. This happens because the two kinds of pleasure clash with one another: 3928. So what is at stake is the control of one self over the other: 3928, 8961.

[4] No one can undergo a spiritual crisis who does not acknowledge the existence of truth and goodness and desire them, since if these are lacking no battle occurs. That is, there is nothing spiritual to counteract what is earthly and therefore there is no battle for control: 3928, 4299. Only those who have gained some spiritual life undergo spiritual crises: 8963. Crises of the spirit affect people who have a conscience—people, then, who have gained a spiritual kind of love. Such crises are more severe, though, for people who have perception—people who have gained a heavenly kind of love: 1668, 8963. Dead people—that is, people who have no faith in or love for God and no love for their neighbor—are not allowed to undergo spiritual crises, because they would give up the fight: 270, 4274, 4299, 8964, 8968. So nowadays not many people undergo spiritual crises: 8965. People do, however, have anxieties caused by various worldly situations—whether those situations have happened, or are happening, or are going to happen—situations that generally include mental affliction or physical illness. These are not, though, the same as the

anxieties caused by spiritual crises: 762, 8164. Spiritual crises may or may not happen during times of physical suffering: 8164. The state we come into during a crisis of the spirit is impure and filthy, because we are inundated with evils and falsities and also doubts about what is good and true (5246) and because in these crises there are resentments, mental anguish, and many feelings that are not good (1917, 6829). There is also an element of darkness and doubt about the outcome (1820, 6829) and also about divine providence and whether we are being heard, because in crises of the spirit, prayers are not heard the way they are outside of such crises (8179), and because when we are in spiritual crises we experience ourselves as being in a state of damnation (6097). This is because we have a clear sense of what is happening in our outer self and therefore of the things that the evil spirits are injecting and evoking (and these shape the way we are thinking about our state). On the other hand, we do not sense what is happening in our inner self, which means we do not sense what is flowing in through angels from the Lord. The result is that we are incapable of judging our own state: 10236, 10240.

[5] Crises of the spirit continue until we reach despair, at which point the process comes to an end: 1787, 2694, 5279, 5280, 6144, 7147, 7155, 7166, 8165, 8567. Why this is so: 2694. Throughout the course of a spiritual crisis there are certain feelings of despair, but at the end they become all-encompassing: 8567. In despair we say some bitter things, but the Lord pays no attention to them: 8165. Once a spiritual crisis is over we at first fluctuate between truth and falsity (848, 857), but then the truth shines forth and we feel peaceful and lighthearted (3696, 4572, 6829, 8367, 8370).

[6] When we are being regenerated we experience crises of the spirit not just once but many times, because we have many evils and falsities that need to be put aside: 8403. If people gain some spiritual life in this world but do not undergo spiritual crises here, they go through them in the other life: 7122. How and where spiritual crises happen in the other life: 537, 538, 539, 699, 1106–1113, 2694, 4728, 4940–4951, 6119, 6928, 7090, 7122, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763. The state of enlightenment of people who are emerging from crises of the spirit and being raised into heaven, and what happens to them there: 2699, 2701, 2704.

The nature of a spiritual crisis caused by lack of truth, and the longing for truth that results from it: 2682, 8352. How little children are tested in the other life, a process by which they learn to resist evils: 2294. How spiritual crisis, persecution, and devastation differ from each other: 7474.

How and when crises of the spirit take place. Spiritual battles are waged primarily by means of truths that belong to religious faith: 8962. Therefore truth is the first requirement for the battle: 1685. The crises of the spirit that people of the spiritual church undergo concern the truths that belong to their religious faith, so their battles are waged by means of truths; the crises of the spirit that people of the heavenly church undergo concern the good that they love to do, so their battles are waged by means of goodness: 1668, 8962. For the most part, the people of the spiritual church do not have genuine truths to use in the battle, but instead things they believe to be true because they were taught them by their church; to be effective, though, these teachings need to be capable of being joined to what is good: 6765.

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When we are being regenerated we have to experience crises of the spirit. Apart from such crises regeneration is impossible (5036, 8403), and that is why spiritual crises are necessary (7090). As we are being regenerated, we come into spiritual crises when evil tries to gain control over goodness and our earthly self tries to gain control over our spiritual self: 6657, 8961. We also come into spiritual crises at the point when goodness needs to take the lead: 4248, 4249, 4256, 8962, 8963. When we are being regenerated we are brought first into a tranquil state, then into spiritual crises, then back to the tranquil state of peace that has become our goal: 3696.

The benefit of crises of the spirit. An overview of what crises of the spirit accomplish: 1692, 1717, 1740, 6144, 8958–8969. Through spiritual crises our spiritual or inner self gains control over our earthly or outer self; so goodness gains control over evil and truth over falsity, since goodness resides in our spiritual self. In fact, we have no goodness anywhere but in our spiritual self; evil resides in our earthly self: 8961. Since a spiritual crisis is a battle between these two, what is at stake is control—namely, whether or not the spiritual self will gain control over the earthly, whether or not goodness within us will gain control over evil, and therefore whether the Lord or hell will have control over us: 1923, 3928. It is through crises of the spirit that our outer or earthly self accepts truths that align with the desire for truth that has developed in our inner or spiritual self: 3321, 3928. Our inner, spiritual self is opened up by spiritual crises and joined to our outer self, so that both parts of us can be lifted up and can turn to the Lord: 10685. The reason our inner, spiritual self is both opened by spiritual crises and joined by them to our outer self is that the Lord acts from within and flows from there into our outer self, where he puts evils aside and conquers them, and during this process renders our outer self subject and subordinate to our inner self: 10685.

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[2] Crises of the spirit happen so that goodness and truth can be joined together in us and so that the falsities that cling to goodness and truth can be dispelled (4572); so through spiritual crises, goodness is joined to truths (2272). Vessels in our minds that are receptive to truths are softened by spiritual crises and take on a state that is also receptive to goodness: 3318. Through spiritual crises, truths and goodness of various kinds take root and are strengthened in us; therefore our faith and caring increase: 8351, 8924, 8966, 8967. Meanwhile, evil and falsity in us are moved aside so that there is room for goodness and truth: 7122. Through spiritual crises, our love for ourselves and our love for the world—the sources of everything that is evil and false—are broken up (5356) and we are taught humility (8966, 8967). Through spiritual crises, what is evil and false in us is tamed, separated, and put aside, but is not destroyed: 868. Through spiritual crises, bodily concerns and cravings are tamed: 857, 858. Through spiritual crises we learn what goodness and truth are, in part from the contrast between them and their opposites, evil and falsity: 5356. We also learn that everything we have is nothing but evil and that anything good we have comes from the Lord and his mercy: 2334.

Through spiritual crises in which we are victorious, evil spirits are deprived of their power to do anything further against us: 1695, 1717. The hells do not dare rise up against people who have undergone spiritual crises and have been victorious: 2183, 8273.

After crises of the spirit in which we are victorious, there is a joy that arises from the joining together of goodness and truth, though we are not aware that this is the source of our joy: 4572, 6829. We then gain an enlightenment regarding the truth that leads to faith and a perception of the goodness that comes from love: 8367, 8370. From crises of the spirit we also gain intelligence and wisdom: 8966, 8967. Truths increase immensely after spiritual crises: 6663. Goodness takes the lead or occupies first place, while truth comes second: 5773. With respect to our inner, spiritual self we are brought into angelic communities, and therefore into heaven: 6611.

Before we undergo crises of the spirit, the truths we have, as well as the good things in us, are set in order for us by the Lord so that we can resist the evil and falsity that are with us from hell and will be stirred up: 8131. In spiritual crises, the Lord provides a good outcome where the hellish spirits intend nothing but evil: 6574. After spiritual crises, the Lord sets our truths, as well as the good things in us, in a new order and arranges them in a heavenly form: 8370. On the arrangement of the

deeper parts of the spiritual self into a heavenly form, see the chapter in *Heaven and Hell* titled “Heaven’s Form, Which Determines How People Associate and Communicate There” (§§200–212).

People who give up the fight in spiritual crises come into damnation because the evil and falsity win and the earthly self triumphs over the spiritual and takes control; and our latter state becomes worse than our former one: 8165, 8169, 8961.

In crises of the spirit the Lord fights for us. The Lord alone fights for us in spiritual crises; we do nothing on our own: 1692, 8172, 8175, 8176, 8273. Of ourselves there is no way whatever that we could fight against evil and falsity, because this would be fighting against all the hells, which no one but the Lord alone can control and conquer: 1692. The hells fight against us and the Lord fights for us: 8159. Resources we use in the fight are truths and goodness, and therefore our knowledge about and love for truth and goodness. However, it is not we who are fighting, it is the Lord who is doing so by these means: 1661. When we are in crises of the spirit, we think that the Lord is absent because our prayers are not heard then the way they are when we are not in such crises, but in fact the Lord is even more present at such times: 840. When we are in spiritual crises we need to fight as though we were on our own, not drop our hands and wait for direct intervention, yet we should still believe that the Lord is the one doing the work: 1712, 8179, 8969. There is no other way we can receive a heavenly selfhood: 1937, 1947, 2882, 2883, 2891. The nature of this selfhood—it is not ours but is something within us that belongs to the Lord: 1937, 1947, 2882, 2883, 2891, 8497.

[2] A crisis of the spirit does not accomplish anything or bring about any good if even after it is over we do not believe that it was the Lord who fought and conquered for us: 8969. People who want credit for their deeds cannot fight against evils, because they fight by their own efforts and do not let the Lord fight for them: 9978. It is hard for us to be saved if we believe that we ourselves have earned heaven by going through spiritual crises: 2273.

The Lord does not test us but sets us free and leads us to goodness: 2768. Spiritual crises seem to come from the Divine, but in actuality they do not: 4299. What is meant by “Lead us not into temptation” [Matthew 6:13; Luke 11:4] in the Lord’s Prayer: 1875 (which includes evidence from eyewitness experience). Contrary to the way we usually think permission¹⁷ works, the Lord does not condone the spiritual crises he permits us to undergo: 2768.

There is freedom in all crises of the spirit even though it does not seem so. But this freedom is deep within us from the Lord; it allows us to fight and try to win and not be overcome, which we could not do without freedom: 1937, 1947, 2881. The Lord creates this freedom through a love for truth and goodness that he has imparted to our inner self without our knowing it (5044), because all freedom is a function of love and affection and depends on what that love is like (2870, 3158, 8987, 8990, 9585, 9591).

201

The Lord's spiritual crises. Beyond all others, the Lord suffered the fiercest, most severe spiritual crises; they are barely touched on in the literal sense of the Word but are described extensively in its inner meaning: 1663, 1668, 1787, 2776, 2786, 2795, 2816, 9528. The Lord fought out of his divine love for the whole human race: 1690, 1691, 1812, 1813, 1820. The Lord's love was a love for the salvation of the human race: 1820. The Lord fought from his own power: 1692, 1813, 9937. Through spiritual crises and victories from his own power, the Lord alone became righteousness and merit: 1813, 2025, 2026, 2027, 9715, 9809, 10178. Through crises of the spirit, the Lord united his divine nature, which was within him from conception, to his human nature, and made this latter divine, just as he makes us spiritual through our crises of the spirit: 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. The Lord's spiritual crises included despair at the end: 1787. Through the spiritual crises he allowed himself to undergo, the Lord gained control over the hells and brought everything there and in the heavens into proper order; and at the same time he glorified his human nature: 1737, 4287, 9528, 9715, 9937. The Lord alone fought against all the hells: 8273. This is why he allowed himself to undergo spiritual crises: 2816, 4295.

The Lord's divine nature could not have undergone spiritual crises, because the hells cannot attack anything divine. That is why the Lord took on a human nature from his mother, a nature that can undergo spiritual crises: 1414, 1444, 1573, 5041, 5157, 7193, 9315. Through his spiritual crises and victories he drove out everything he had inherited from his mother and divested himself of the human nature he had received from her, even to the point that he was no longer her son: 2159, 2574, 2649, 3036, 10830. Jehovah,¹¹⁸ who was in him from conception, nevertheless seemed to be absent during his spiritual crises: 1815. This was his state of being humbled:¹¹⁹ 1785, 1999, 2159, 6866. His last spiritual crisis and final victory was in Gethsemane and on the cross, through which he completely overcame the hells and made his human nature divine: 2776, 2813, 2814, 10655, 10659, 10828.

Not eating bread and not drinking water for forty days [Exodus 34:28; Deuteronomy 9:9] means an entire state of spiritual crisis: 10686. Forty years, forty months, or forty days means a full state of spiritual crisis from beginning to end, and this state is meant by the forty-day duration of the Flood [Genesis 7:4, 17], by Moses' sojourn on Mount Sinai for forty days [Exodus 24:18; 34:28], by the Israelites' sojourn in the wilderness for forty years,¹²⁰ and by the forty-day-long crisis the Lord experienced in the wilderness [Matthew 4:2; Mark 1:13; Luke 4:2]: 730, 862, 2272, 2273, 8098.



Baptism

202 BAPTISM was instituted as a sign that an individual belongs to the church and as a reminder that she or he needs to be regenerated. The washing of baptism is actually the spiritual washing that is regeneration.

203 All our regeneration is carried out by the Lord, by means of truths that belong to religious faith and by a life in accord with those truths. This means that baptism is a witness that an individual belongs to the church and is capable of being regenerated, because it is in the church that the Lord, who regenerates us, is acknowledged; and it is there that we find the Word, which contains the truths of religious faith that are required for our regeneration.

204 The Lord teaches us this in John: “Unless you have been born of water and the spirit you cannot enter the kingdom of God” (John 3:5). “Water,” spiritually understood, is truth for our faith that is drawn from the Word, “the spirit” is a life in accord with that truth, and “being born” is being regenerated as a result of both.

205 Since everyone who is being regenerated also undergoes crises of the spirit, which are spiritual battles against evil and falsity, the waters of baptism also mean spiritual crises.

206 Since baptism serves as a sign and a reminder of all this, we can be baptized as infants or, if not then, as adults.

207 People who have been baptized should be aware that baptism itself does not give them either faith or salvation but it does bear witness that they will receive faith and be saved if they are regenerated.

208 We can therefore conclude what is meant by the Lord’s words in Mark: “Those who believe and are baptized will be saved; but those who do not believe will be condemned” (Mark 16:16). The one who believes is the one who acknowledges the Lord and accepts divine truths from him through the Word; and the one who is baptized is the one whom the Lord regenerates by these means.

From Secrets of Heaven

BAPTISM means regeneration by the Lord by means of truths for our faith that are drawn from the Word: 4255, 5120, 9088, 10239, 10386, 10387, 10388, 10392. Baptism serves as a sign that an individual belongs to the church, where the Lord, who is the source of regeneration, is acknowledged; and where the Word is found, which is the source of the truths for our faith that are the means of our regeneration: 10386, 10387, 10388. Baptism does not give us either faith or salvation, but it bears witness to what we will receive if we are regenerated: 10391.

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[2] The washing rituals in the ancient churches and in the Israelite church represented and therefore meant processes of purification from evil and falsity: 3147, 9088, 10237, 10239. The ritual washing of clothes meant purification of the understanding from falsities: 5954. The ritual washing of feet meant purification of the earthly self: 3147, 10241. An explanation of the meaning of the Lord's washing the disciples' feet [John 13:1–11]: 10243.

[3] Waters mean truths that belong to our religious faith: 28, 2702, 3058, 5668, 8568, 10238. Springs and wells of living water mean truths for our faith that come to us from the Lord; therefore they also mean the Word: 3424. Bread and water mean all the goodness that comes from love and all the truths that lead to faith: 4976, 9323. The spirit means a life in accord with truth or with faith: 5222, 9281, 9818. What spirit and flesh are: spirit means life that comes from the Lord and flesh means life that comes from ourselves: 10283. We can therefore see what these words of the Lord mean: "Unless you have been born of water and the spirit you cannot enter the kingdom of God" [John 3:5], namely, that unless we have been regenerated through truths that belong to our religious faith and a life in accord with them, we cannot be saved: 10240. All regeneration is effected by means of truths that belong to religious faith and by a life in accord with them: 1904, 2046, 9088, 9959, 10028.

[4] The complete washing that took place by immersion in the waters of the Jordan meant regeneration itself, just as baptism does: 9088, 10239. The meaning of the waters of the Jordan, and what the Jordan River means: 1585, 4255.

[5] A flood and an inundation of waters mean spiritual crises: 660, 705, 739, 756, 790, 5725, 6853. Baptism also symbolizes spiritual crises: 5120, 10389. How baptism was represented in heaven: 2299.



The Holy Supper

THE Holy Supper was instituted by the Lord so that through it the church would be joined to heaven and to himself. Therefore it is the holiest form of worship.

210

However, people who do not know anything about the inner or spiritual meaning of the Word do not grasp how the Holy Supper accomplishes this joining together, because their thoughts do not go beyond the Word's outward meaning, which is its literal meaning. It is from the Word's inner or spiritual meaning that we know what is meant by the body and the blood, the bread and the wine, and eating.

211

In the spiritual meaning, the Lord's body or flesh, like the bread, is the goodness of love, and the Lord's blood, like the wine, is the goodness of faith, while eating is our making these kinds of goodness our own and becoming joined to the Lord by them. This is how the angels who are with us when we are taking the Holy Supper understand it, because they perceive everything spiritually. Therefore holy love and holy faith flow into us from the angels—that is, through heaven from the Lord—at that time, and this brings about the partnership.

212

We can see from this that when we take the bread, which is the body, we are joined to the Lord through the goodness of love for him that comes from him; and that when we take the wine, which is the blood, we are joined to the Lord through the goodness of faith in him that comes from him.

213

It is important to know, however, that this being joined to the Lord through the sacrament of the Supper occurs only for people who are devoted to the goodness of love for the Lord and faith in the Lord that come from the Lord. For such people this joining together takes place through the Holy Supper; for others there is no joining together, but the Lord is nonetheless present with them.

Furthermore, the Holy Supper includes and encompasses all the worship of God instituted in the Israelite church. In fact, the burnt offerings and sacrifices that were central to the worship of that church were collectively referred to as "bread."¹²¹ The Holy Supper, then, also serves as the culmination of all those practices.

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From *Secrets of Heaven*

SINCE we cannot know what lies within the Holy Supper if we do not know the symbolism of its individual components (because these correspond to things that are spiritual), I need to present the meaning of “body” and “flesh,” of “bread,” of “wine,” and of “eating” and “drinking,” and also some material showing that the sacrifices that were central to the worship of the Israelite church were collectively referred to as “bread.”

215

Supper. Midday meals and suppers symbolized the closeness love brings to us: 3596, 3832, 4745, 5161, 7996. The Passover supper symbolized the closeness love brings to those in heaven: 7836, 7997, 8001. The feast of unleavened bread or Passover symbolized our being freed by the Lord from damnation (7093, 7867, 9286–9292, 10655); in its inmost meaning it symbolized our calling to mind the glorification of the Lord’s human nature, since his glorification made our liberation possible (10655).

216

Body and flesh. The Lord’s flesh means the divine goodness of his divine love, which is a property of his divine-human nature: 3813, 7850, 9127, 10283. His body means the same thing: 2343, 3735, 6135. Flesh in general means our will and therefore our intrinsic characteristics, which in and of themselves are evil but which mean something good when they have been brought to life by the Lord: 148, 149, 780, 999, 3813, 8409, 10283. So flesh in the Word means the entire human race and every human being: 574, 1050, 10283.

The reason that here and in what follows I mention the *symbolism* of things is that this is their *correspondence*; the correspondence of things shapes their symbolism: 2179, 2896, 2987, 2989, 3002, 3225. The Word was written in pure correspondences, and that is the source of its inner or spiritual meaning. Without a knowledge of correspondences we cannot know what that meaning is—we can scarcely know that it exists: 3131, 3472–3485, 8615, 10687. It is through the Word, therefore, that heaven and the people of the church are joined together: 10687. You may find more on this subject in the book *Heaven and Hell* 303–310, where it deals with heaven’s union with the people of the church through the Word.

217

Blood. The Lord’s blood means the divine truth that emanates from the divine goodness of his divine love: 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210. The blood sprinkled all

around on the altar and at its base meant the oneness of divine truth and divine goodness in the Lord: 10047. “The blood of grapes” [Genesis 49:11; Deuteronomy 32:14] means the truth that feeds our faith and originates in our caring actions: 6378. Grapes and clusters of grapes mean spiritual goodness, that is, goodness that comes from caring actions: 5117. The shedding of blood means doing violence to divine truth: 374, 1005, 4735, 5476, 9127. The meaning of the blood and water that came out of the Lord’s side: 9127. The meaning of the Lord’s redeeming the human race by his blood: 10152.

Bread. When the context concerns the Lord, “bread” means the divine goodness of his divine love, and also a reciprocal love for him in the people who “eat the bread”: 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545. “Bread” in a general sense includes and means food of all kinds: 2165, 6118. “Food” means everything that nourishes our spiritual life: 4976, 5147, 5915, 6277, 8418. So “bread” means heavenly and spiritual food of all kinds (276, 680, 2165, 2177, 3478, 6118, 8410), and therefore, as the Lord says in Matthew 4:4, it means every word that proceeds from the mouth of God (681). In a general sense bread means good actions that come from love: 2165, 2177, 10686. Wheat, from which bread is made, has the same meaning: 3941, 7605. When the Word mentions bread and water, they mean good actions that come from love and truths that belong to our religious faith: 9323. In the ancient churches breaking bread represented mutual love: 5405. Spiritual food consists of knowledge, intelligence, and wisdom, and therefore of goodness and truth, because the former come from the latter (3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003), and because knowledge, intelligence, and wisdom nourish the mind (4459, 5293, 5576, 6277, 8418). When someone in the Word is sustained by food, it means spiritual nourishment and the inflow of goodness and truth from the Lord: 4976, 5915, 6277.

[2] The bread on the table in the tabernacle meant the divine goodness of the Lord’s divine love: 3478, 9545. The grain offerings in sacrifices, which took the form of unleavened cakes and wafers, meant worship from the goodness of love: 4581, 10079, 10137. The specific meanings of the grain offerings of various kinds: 7978, 9992, 9993, 9994, 10079.

[3] When the ancients spoke of bread in a general sense, they meant food of all kinds. See Genesis 43:16, 31; Exodus 18:12; Judges 13:15, 16; 1 Samuel 14:28, 29; 20:24, 27; 2 Samuel 9:7, 10; 1 Kings 4:22, 23; 2 Kings 25:29.

219

Wine. When the context concerns the Lord, “wine” means divine truth emanating from his divine goodness, as does “blood”: 1071, 1798, 6377. Wine in a general sense means good actions that come from caring: 6377. “New wine” means truth in the earthly self that grows out of goodness: 3580. Wine was called “the blood of grapes”: 6378. A vineyard means the church in respect to the truth it has: 3220, 9139. The drink offering in sacrificial rituals, which was wine, meant spiritual goodness, which is holy truth: 10137. The Lord alone is holy, so everything that is holy comes from him: 9229, 9680, 10359, 10360. The divine truth that emanates from the Lord is what is called “holy” in the Word: 6788, 8302, 9229, 9820, 10361.

220

Eating and drinking. “Eating” means making caring and love our own and being joined to the Lord by them: 2187, 2343, 3168, 3513, 5643. It therefore also means being associated with others: 8001. “Eating” is said of making goodness our own and its becoming a part of us, and “drinking” is said of making truth our own and its becoming a part of us: 3168, 3513, 3832, 9412. The meaning of “eating and drinking in the Lord’s kingdom” [Luke 22:30]: 3832. That is why in the Word “being hungry and thirsty” means having a love and a longing for goodness and truth: 4958, 10227.

Because they live in a spiritual world, angels understand all the elements just discussed solely in an internal or spiritual way: 10521. Therefore something holy flows from heaven into people of the church when they take the sacrament of the Supper reverently (6789), and this joins them to the Lord (3464, 3735, 5915, 10519, 10521, 10522).

221

Sacrifices. Burnt offerings and sacrifices symbolized all worship that arises out of loving what is good and believing what is true: 923, 6905, 8680, 8936, 10042. Burnt offerings and sacrifices symbolized the divine heavenly qualities that are the inner characteristics of the church and give rise to its worship (2180, 2805, 2807, 2830, 3519); various different qualities were reflected in the different rituals (2805, 6905, 8936). So there were many kinds of sacrifices, which involved different processes and different animals: 2830, 9959, 9990. The general meaning of the differences can be determined by unfolding the inner meaning of the details: 10042. The specific meanings of the animals that were sacrificed: 10042. There are secrets of heaven contained in the sacrificial rituals and processes: 10057. In general, they contain secrets about the glorification of the Lord’s human nature; and in an analogous sense they contain secrets about our own regeneration and purification from evil and falsity, so the sacrifices were

for various kinds of sin, guilt, and purification: 9990, 10022, 10042, 10053, 10057. The meaning of laying hands on the animals that were about to be sacrificed: 10023. The meaning of placing the lower parts of the slaughtered animals on top of their higher parts in burnt offerings: 10051. The meaning of the grain offerings, which were then also burned: 10079. The meaning of the drink offering: 4581, 10137. The meaning of salt, which was also used in sacrifices: 10300. The meaning of the altar and all its features: 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9720, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344. The meaning of the fire on the altar: 934, 6314, 6832. The meaning of eating consecrated food: 2187, 8682. Proof from the Word that sacrifices were not actually commanded, and that caring and faith were what was commanded, so sacrifices were only tolerated: 922, 2180. Why they were tolerated: 2180, 2818.

[2] The burnt offerings and sacrifices (which were performed using lambs, she-goats, sheep, kids, he-goats, calves, and oxen) were collectively referred to as “bread,” as can be seen in the following passages:

The priest will burn them on the altar as *the bread of an offering made by fire to Jehovah*. (Leviticus 3:11, 16)

The sons of Aaron will be holy to their God and will not profane the name of their God, because they are offering offerings to Jehovah made by fire, *the bread of their God*. You will consecrate him, because he is offering *the bread of your God*. No man among Aaron’s descendants who has any defect may approach to offer *the bread of his God*. (Leviticus 21:6, 8, 17, 21)

Command the children of Israel and say to them, “My offering, *my bread*, made by fire as a restful aroma, you must be careful to offer to me at their appointed time.” (Numbers 28:2)

Those who have touched something unclean are not to eat the holy offerings, but are to wash their bodies with water. Afterward they may eat the holy offerings, because *these are their bread*. (Leviticus 22:6, 7)

You offer *defiled bread* on my altar. (Malachi 1:7)

This is the reason for what was said in §214 above:

The Holy Supper includes and encompasses all the worship of God instituted in the Israelite church. In fact, the burnt offerings and sacrifices that were central to the worship of that church were collectively

referred to as “bread.” The Holy Supper, then, also serves as the culmination of all those practices.

[3] All of this makes it possible for us to see what is meant by the bread in John:

Jesus said to them, “Truly, truly I say to you, Moses did not give you *bread from heaven*, but my Father gives you *the true bread from heaven*. *The bread of God* is the one who comes down from heaven and gives life to the world.” They said to him, “Lord, always give us *this bread*.” Jesus said to them, “*I am the bread of life*. Those who come to me will not hunger, and those who believe in me will never thirst. Those who believe in me have eternal life. *I am the bread of life*. *This is the bread* that comes down from heaven so that anyone who eats of it will not die. *I am the living bread* that came down from heaven. Anyone who eats *this bread* will live forever.” (John 6:31–35, 47–51)

We can see from these passages that “bread” is everything good that emanates from the Lord, since the Lord himself is present in the goodness that comes from him. So we can see that the bread and the wine in the Holy Supper mean all worship of the Lord that arises out of the goodness of love and of faith.

222

Here I would like to add something from *Secrets of Heaven* 9127.¹²²

People who know nothing about the Word’s inner or spiritual meaning cannot help thinking that “flesh” and “blood” in the Word actually mean flesh and blood. The inner or spiritual meaning, however, is not about the life of the body but about the life of our soul—that is, our spiritual life, which we are going to live to eternity. In the literal meaning of the Word this life is described in terms of physical life, in terms of flesh and blood; and since our spiritual life is maintained by good things that we do out of love and the truth that belongs to our religious faith, in the inner meaning of the Word “flesh” means these good things done out of love, and “blood” means this truth of our faith. That is what “flesh” and “blood” are taken to mean in heaven. This is also what “bread” and “wine” mean, since in heaven “bread” has exactly the same meaning as “flesh,” and “wine” has exactly the same meaning as “blood.”

Now, people who are not spiritual do not grasp this, so it is acceptable for them to continue in the beliefs they have, as long as they believe there is something holy in the Holy Supper and in the Word because

these come from the Lord. Even though they do not know where this “something holy” is, if they are gifted with some inner perception let them ponder whether “flesh” means flesh and “blood” means blood in the following passages. From the Book of Revelation:

I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Gather together for the supper of the great God, so that you may eat the flesh of monarchs and the flesh of commanders, the flesh of the mighty, the flesh of horses and of those who ride on them, and the flesh of all people, free and slaves, both small and great.” (Revelation 19:17, 18)

What would anyone make of this who does not know the inner meaning of flesh and the inner meaning of monarchs, commanders, the mighty, horses, those who ride on them, the free, and slaves? And in Ezekiel:

Thus says the Lord Jehovih,¹²³ “Say to every bird of heaven and to every beast of the field, ‘Gather and come. Gather yourselves from all around for my sacrifice, which I am sacrificing for you, a great sacrifice on the mountains of Israel, so that you may eat flesh and drink blood. You will eat the flesh of the mighty and drink the blood of the rulers of the earth. You will eat fat until you are full and drink blood until you are drunk, from my sacrifice, which I will sacrifice for you. At my table you will eat your fill of horses and chariots and the mighty and every man of war. This is how I will establish my glory among the nations.’” (Ezekiel 39:17, 18, 19, 20, 21)

This is about calling everyone to the Lord’s kingdom, and is specifically about the establishment of the church among non-Christians; “eating flesh and drinking blood” means their taking into themselves divine goodness and divine truth—therefore something holy that emanates from the Lord’s divine-human nature. When it speaks about “eating the flesh of the mighty,” “drinking the blood of rulers,” and “drinking blood until we are drunk,” can anyone fail to see that “flesh” here does not mean flesh and that “blood” does not mean blood? Who cannot see that “eating our fill of horses and chariots and the mighty and every

man of war” is not to be taken literally? As for the spiritual meaning of “the birds of heaven and the beasts of the field,” see *Heaven and Hell* 110 and footnote c there.

Now consider what the Lord said in John about his own flesh and blood:

The bread that I will give is my flesh. Truly, truly I say to you, unless you eat the flesh of the Son of Humanity¹²⁴ and drink his blood, you will not have life within you. Those who eat my flesh and drink my blood have eternal life; I will raise them up on the last day. My flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood live in me and I in them. This is the bread that came down from heaven. (John 6:51–58)

The fact that the Lord’s flesh means divine goodness and that his blood means divine truth, both of which come from him, can be seen from consideration that these are what nourish our spiritual life. This is why it says that “my flesh is true food and my blood is true drink”; and because we are joined to the Lord by means of divine goodness and truth, it also says, “Those who eat my flesh and drink my blood have eternal life” and “live in me and I in them”; and earlier in the chapter we are told, “Do not work for the food that perishes, but for the food that endures to eternal life” (John 6:27). The Lord himself tells us in John 15:2–12 that “abiding in the Lord” is abiding in a love for him.



Resurrection

WE are created in such a way that as far as our inner being is concerned we cannot die. This is because we can believe in God and can also love God; so we can be joined to God by faith and love, and to be joined to God is to live forever.

223

Everyone who is born has this “inner being.” Our outer being is our inner being’s means of carrying out the intentions of its faith and love.

224

The inner being is what we call “the spirit,” and the outer being is what we call “the body.” The outer being, called the body, is adapted to functioning in an earthly world. It is cast off when we die. But the inner being, called the spirit, is adapted to functioning in a spiritual world. It does not die. If we have been a good person in this world, our inner being is then a good spirit and an angel; if we have been an evil person in this world, our inner being is then an evil spirit.

After the death of the body, our spirit has a human form that is visible in the spiritual world, just as it had a human form that was visible in this world. Our spirit enjoys the abilities to see, hear, speak, and have sensations, just as it did in this world, and is endowed with every faculty of thinking, willing, and doing, just as it was in this world. In a word, we are human beings in absolutely every respect, except that we are not clothed with the dense body we wore in this world. That we leave behind when we die, and we never put it back on.

225

This continuation of our life is what is meant by “the resurrection.” The reason people believe that they will not be resurrected until the Last Judgment, when the whole visible world is allegedly going to perish, is that they have not understood the Word. It is also because sense-oriented people locate life in the body and believe that unless their bodies are revived it will be all over for them.

226

Our life after death is the life of our love and our faith, so the kind of love and faith we have when we live in this world determines the kind of life that will be ours to eternity. It is a life of hell for people who have loved themselves and the world above all, but it is a life of heaven for people who have loved God above all and their neighbor as themselves. The latter are the ones who have faith; the former do not.

227

The life of heaven is what is called “eternal life.” The life of hell is what is called “spiritual death.”

228

The Word tells us that we live after death. It says, for example, that God is not the God of the dead but of the living (Matthew 22:32); that Lazarus was carried up into heaven after his death, but the rich man was cast down into hell (Luke 16:22, 23, and following); that Abraham, Isaac, and Jacob are in heaven (Matthew 8:11; 22:31, 32; Luke 20:37, 38); and that Jesus said to the thief, “Today you will be with me in paradise” (Luke 23:43).

229

THERE is no need to cite anything from *Secrets of Heaven* here, since there is a full presentation of information about our resurrection and life after death in *Heaven and Hell*. See, then, the following chapters in that book.

1. Each of Us Is Inwardly a Spirit	§§432–444
2. Our Revival from the Dead and Entry into Eternal Life	445–452
3. After Death, We Are in a Complete Human Form	453–460
4. After Death, We Enjoy Every Sense, Memory, Thought, and Affection We Had in the World: We Leave Nothing Behind except Our Earthly Body	461–469
5. Our Nature after Death Depends on the Kind of Life We Led in the World	470–484
6. After Death, the Pleasures of Everyone’s Life Are Turned into Things That Correspond	485–490
7. Our First State after Death	491–498
8. Our Second State after Death	499–511
9. Our Third State after Death, Which Is a State of Instruction for People Who Are Entering Heaven	512–520
10. Heaven and Hell Come from the Human Race	311–317

On the Last Judgment (mentioned in §226 above), and the fact that it is not going to involve the destruction of the world, see the booklet *The Last Judgment and Babylon Destroyed*, from beginning to end.

Heaven and Hell

THERE are two elements that constitute our spiritual life: love and faith. Love constitutes the life of our will and faith constitutes the life of our understanding. A love of what is good and a consequent faith in what is true make up the life of heaven, and a love of what is evil and a consequent faith in what is false make up the life of hell.

230

Love for the Lord and love for one's neighbor constitute heaven. Faith, too, constitutes heaven, but only to the extent that we lead our lives according to it. Further, since both love and the faith that goes with it come from the Lord, we can see that the Lord himself constitutes heaven.

231

For each of us, heaven is within us to the extent that we accept love and faith from the Lord; and if we accept love and faith from the Lord while we are living in this world, we enter heaven after death.

232

The people who accept heaven from the Lord are the ones who have heaven within themselves, because heaven is within us. This is what the Lord teaches us:

233

They will not say, "See, the kingdom of God is here!" or "See, it is there!" Behold, the kingdom of God is within you. (Luke 17:21)

The heaven that is within us is in our inner self. It is present in our willing and thinking from love and faith. As a result it is also present in our outer self, in which we act and speak from love and faith. Heaven is not, however, present in our outer self apart from our inner self; after all, every hypocrite can do and say good things without willing and thinking good things.

234

When we arrive in the other life, which happens immediately after death, others can see whether heaven is within us, though this is not visible while we are living in this world. You see, what shows in this world is our outer self, not our inner self, while in the other life our inner self appears because then we are living as spirits.

235

Eternal happiness, which is also called heavenly joy, is given to people who live and walk in a love for the Lord that comes from the Lord and a faith in him that comes from him. This love and faith have heavenly joy within them. If we have heaven within ourselves we come into heavenly joy after death; until then it lies hidden in our inner self.

236

There is in heaven a sharing of everything that is good. The peace, intelligence, wisdom, and happiness of all are shared with every individual there, though the individuals' capacity for it is determined by the amount of love and faith they have accepted from the Lord. This shows how much peace, intelligence, wisdom, and happiness there is in heaven.

237

Just as love for the Lord and love for our neighbor constitute a life of heaven for us, so love for ourselves and love for the world, when they are in control, constitute a life of hell for us, because these latter loves are the opposites of the former. So people whose love for themselves and love for the world are in control are incapable of accepting anything from heaven. What they accept comes from hell. Whatever we love and whatever we believe comes either from heaven or from hell.

238

People in whom love for themselves and love for the world are in control do not realize what heaven and heavenly happiness are. They cannot believe that happiness can be found in any kind of love other than self-love and love for the world. Yet the fact is that we feel the happiness of heaven to the extent that we put these loves aside as our goals. After these loves have been put aside, the happiness that follows is so great that it is beyond human comprehension.

239

Our life cannot be changed after death. It retains the nature it had, because the nature of our spirit depends entirely on what our love is like, and a hellish love cannot be transformed into a heavenly one, because they are opposites. This is the meaning of what Abraham said to the rich man in hell: "Between you and us there is a great gulf, so that those who want to cross over to you cannot, and neither can those from there cross over to us" (Luke 16:26). This shows that people who enter hell stay there to eternity and people who enter heaven stay there to eternity.

240

SINCE heaven and hell have been the subject of a whole book, and relevant material from *Secrets of Heaven* has been cited there, there is no need to add more here.



The Church

WHAT constitutes heaven for us also constitutes the church; just as love and faith constitute heaven, so too love and faith constitute the church. So we can see what the church is from what has already been said about heaven [§§230–240].

241

The term “church” is applied to the regions where the Lord is acknowledged and the Word exists, since the essentials of the church are a love for the Lord that comes from the Lord and a faith in the Lord that comes from the Lord, and the Word teaches us how we need to live in order to receive this love and faith from the Lord.

242

For a church to exist there also needs to be a body of teaching based on the Word, since without one the Word is not understood. Such teachings alone, however, do not constitute a church for us—that requires living in accordance with such teachings. It therefore follows that faith by itself does not constitute the church, but a church requires living according to faith, which means caring.

243

A genuine body of teaching is one focused on caring and faith together and not one focused on faith by itself. Clearly, a body of teaching focused on caring and faith together is about how to live, while a body of teaching focused on faith that does not include teachings focused on caring is not.

People outside the church who acknowledge one God and in accordance with their religion devote their lives in some way to caring about their neighbor have something in common with people in the church, because no one who believes in God and lives a good life is damned. This shows that although the Lord’s church takes a particular form where the Lord is acknowledged and the Word is found, it actually exists everywhere in the whole world.

244

Everyone in whom the church exists is saved and everyone in whom the church does not exist is damned.

245

From Secrets of Heaven

246

THE church takes a particular form where the Word exists and the Lord is known by means of it, and therefore where divine truths have been revealed: 3857, 10761. Still, though, this does not mean that people are part of the church by merely being born where the Word exists and the Lord is known; people are part of the church only if they are being regenerated by the Lord by means of truths from the Word—that is, they are living caring lives: 6637, 10143, 10153, 10578, 10645, 10829. People who are of the church—that is, people who have the church within themselves—are drawn to the truth for its own sake; that is, they love what is true because it is true. They also search the Word to find out whether the teachings of the church in which they were born are true: 5432, 6047. Otherwise everyone’s religion could be declared true merely because someone else said so or because it was the religion of the person’s native soil: 6047.

[2] The Lord’s church includes all people in the world who are living a good life according to their own religion: 3263, 6637, 10765. All the people who live good lives and acknowledge one God, no matter where they are, are accepted by the Lord and come into heaven. This is because everyone who is devoted to doing good recognizes the Lord, since goodness comes from the Lord and the Lord is present in it: 2589–2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. In the Lord’s view, the whole church throughout the globe is like one human being: 7396, 9276. He sees heaven the same way, since the church is heaven, or the Lord’s kingdom, on earth: 2853, 2996, 2998, 3624–3649, 3636–3643, 3741–3745, 4625. However, the church where the Lord is known and the Word exists is like the heart and like the lungs in us relative to the rest of our body, which lives from them as the wellsprings of its life: 637, 931, 2054, 2853. This is why the human race could not be saved if there were no church where the Word exists and the Lord is known by means of it: 468, 637, 931, 4545, 10452. The church is the foundation of heaven: 4060.

[3] There is an inner church and an outer church: 1242, 6587, 9375, 9680, 10762. The inner aspect of the church is love for the Lord and caring about one’s neighbor; therefore people who are drawn to what is good and true because they love the Lord and care about their neighbor constitute the inner church, while people who practice outward worship as a matter of

obedience and faith constitute the outer church: 1083, 1098, 4288, 6380, 6587, 7840, 8762. Knowing what is true and good and acting on that basis is the outer form of the church; willing and loving what is true and good and acting on that basis is the inner form of the church: 4899, 6775. The inner church is present within the worship of people who are part of the outer church, but only dimly present: 6775. The inner church and the outer church together make one church: 409, 10762. Each individual has an inner self and an outer self, the inner in the image of heaven and the outer in the image of this world. So for anyone to be a church, the outer self must act in unity with the inner self: 3628, 4523, 4524, 6013, 6057, 9706, 10472. The church resides in the inner self and at the same time in the outer self, but not in the outer self apart from the inner self: 1795, 6581, 10691. The condition of our inner church depends on the nature and quality of the truths we have, and on the extent to which they have been rooted in goodness by the way we live: 10460.

[4] The church, like heaven, is within us as individuals, so the church in general is made up of people who have the church within themselves: 3884. For a church to exist there needs to be a body of teaching focused on how to live, that is, on caring: 3445, 10763, 10764. Caring constitutes the church, not faith apart from caring (916); so what is needed is not a body of teaching focused on faith apart from caring but one focused on faith joined to caring, together with a life in accordance with that teaching (809, 1798, 1799, 1834, 1844, 4468, 4672, 4683, 4766, 5826, 6637). There is no church within us unless the truths we have been taught are grounded in good actions from a caring heart, and therefore grounded in the way we live: 3310, 3963, 5826. There is no church in us if all we care about are the truths that we call matters of faith: 5826. How good the church would be if it put caring first and faith second (6269); and how evil the church is when it puts faith first (6272). In the ancient churches caring was the primary and essential focus of the church: 4680. If everyone were devoted to caring, the church would be like heaven: 2385, 2853. If goodness were the hallmark of the church and not truth apart from goodness—that is, if caring rather than faith alone played this role—then the church would be one and would attach no importance to differences in particular tenets of faith or outward forms of worship: 1285, 1316, 2982, 3267, 3445, 3451.

[5] Every church begins with a focus on caring, but in the course of time strays from it (494, 501, 1327, 3773, 4689), and turns instead toward falsities born of evil and eventually to evils themselves (1834, 1835,

2910, 4683, 4689). A comparison of the rise and fall of a church with the infancy and old age of an individual (10134) and also with sunrise and sunset (1837). A discussion of the successive states of the Christian church all the way to its last, including an explanation of the Lord's predictions in the twenty-fourth chapter of Matthew, from beginning to end, about the close of the age and his Coming: 3353–3356, 3486–3489, 3650–3655, 3751–3757, 3897–3901, 4057–4060, 4229–4231, 4332–4335, 4422–4424, 4635–4638, 4807–4810, 4954–4959, 5063–5071. The Christian church is now at its last days, because it has lost its faith as a result of losing its caring: 3489, 4689. The “Last Judgment” is the last time of a church: 2118, 3353, 4057, 4333, 4535. On the final devastation of the church: 407–411. The “close of the age” and the “Coming of the Lord” is the end of an old church and the beginning of a new one: 2243, 4535, 10622. Profound truths are revealed as an old church is undergoing its final devastation, for the service of the new church that is then being raised up: 3398, 3786. On the raising up of a church among non-Christians: 1366, 2986, 4747, 9256.

247

The ancient churches. The first and earliest church on this planet was the one described in the first chapters of Genesis; it was a heavenly church, the finest of them all: 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. What the people of the earliest church are like in heaven: 1114–1125. They live in the best light: 1116, 1117. There were several churches after the Flood, which are collectively referred to as “the ancient church”: 1126, 1127, 1128, 1327, 10355 (which contain further discussion of these churches). The ancient church was spread across all the countries of the Middle East: 1238, 2385. What the people of the ancient church were like: 609, 895. The ancient church was a representative church;¹²⁵ the symbols it used had been gathered together by certain people of the earliest church: 519, 521, 2896. There was a Word in the ancient church, but it has been lost: 2897. What the ancient church was like when it began to go into decline: 1128. The difference between the earliest church and the ancient church: 597, 607, 640, 641, 765, 784, 895, 4493. The earliest and ancient churches were present in the land of Canaan, and this is the source of the symbolism of its particular places: 3686, 4447, 4454. On the church that began with Eber and was called “the Hebrew church”: 1238, 1241, 1343, 4516, 4517. The difference between the ancient church and the Hebrew church: 1343, 4874. The Hebrew nation began the practice of ritual sacrifices, a practice utterly unknown to the ancient churches: 1343. The inward aspects of the ancient churches agree with those of the Christian church, but the outward aspects do not: 3478,

4489, 4772, 4904, 10149. In the earliest church, revelation was direct; in the ancient church it came through correspondences; in the Jewish church it came by audible speech; and in the Christian church it came through the Word: 10355. The Lord was the God of the earliest church and was known as Jehovah: 1343, 6846. The Lord is heaven, and the Lord is the church: 4766, 10125, 10151, 10157. On the fact that the Lord's divine nature makes heaven, see *Heaven and Hell* 7–12, 78–86; so it also makes the church, since what makes heaven for us also makes the church, as stated earlier in these teachings [§§60, 241].

*The Jewish church and Jews.*¹²⁶ The statutes, judgments, and laws that were commanded in the Jewish church were somewhat like those of the ancient church: 4449, 4834. How the symbolic rites of the Jewish church differed from the symbolic rites of the ancient church: 4288, 10149. A symbolic church was established for the people of that nation, but there was no real church among them: 4899, 4912, 6304. So they had something that symbolized a church but not an actual church: 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10531, 10698. Because of the stubborn insistence of their ancestors and Moses, the Israelite and Jewish people were accepted as a church, not because they actually were a chosen people but rather so that they would symbolize a church: 4290, 4293, 7051, 7439, 10430, 10535, 10632. Their worship was solely external, without any inner worship: 1200, 3147, 3479, 8871. They knew absolutely nothing about inner worship and did not want to know: 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707. What they thought of the inner aspects of worship, the church, and the Word: 4865. Their inner natures were foul, full of their love for themselves and the world and of avarice: 3480, 9962, 10454–10457, 10462–10466, 10575. Therefore the inner teachings of the church were not disclosed to them, because otherwise they would have defiled them: 2520, 3398, 3480, 4289. The Word was completely closed to them: 3769. They saw the Word from the outside and not from the inside (10549, 10550, 10551), so their inner self was closed when they were engaged in worship (8788, 8806, 9320, 9377, 9380, 9962, 10396, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10692). All the same, this people was more capable than any other of being outwardly holy despite the fact that their inner self was closed: 4293, 4311, 4903, 9373, 9377, 9380. Their state at such times: 4311. That is also why they have been preserved to this day: 3479. Their holy outward behavior was miraculously raised up and exhibited to heaven by the Lord, and as a result deeper levels of worship, the church, and the Word were

perceived there: 3480, 4307, 4311, 6304, 8588, 10499, 10500, 10602. So that this could happen, they were driven by external pressures to a strict observance of their rituals in outward form: 3147, 4281, 8006. Because they could be outwardly holy without inner holiness, they were able to represent what is truly holy in the church and heaven: 3479, 3881, 4208, 6304, 8588, 9377, 10430, 10500, 10570. Nevertheless, they were not interested in what is truly holy: 3479. It does not matter what a person who symbolizes something is like, because symbolism focuses on the issue and not on the person: 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4500, 6304, 7048, 7439, 8588, 8788, 8806.

[2] Those people were worse than other peoples; a description of what they were like, including material from the Word of both Testaments: 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454–10457, 10462–10466. The tribe of Judah strayed more than the other tribes: 4815. How they took pleasure in cruelly treating other peoples: 5057, 7248, 9320. That people was idolatrous at heart and worshiped other gods more than other peoples did: 3732, 4208, 4281, 4825, 5998, 6877, 7401, 8301, 8871, 8882. Even their worship, seen in the context of that people, was idolatrous, since it was superficial, with no inner substance: 4281, 4825, 8871, 8882. They worshiped Jehovah in name only (6877, 10559, 10560, 10561, 10566), and only because of the miracles he did (4299). It is incorrect to think that the Jews are going to be converted at the end of the church¹²⁷ and brought back into the land of Canaan: 4847, 7051, 8301. A copious selection of passages from the Word on this subject—passages that are, however, to be understood in their inner meaning and therefore not taken literally: 7051. The Word was changed in its outer meaning because of that people, but not in its inner meaning: 10453, 10461, 10603, 10604. The way Jehovah appeared to them on Mount Sinai was shaped by their own nature, so he appeared in devouring fire, thick cloud, and smoke like that of a furnace: 1861, 6832, 8814, 8819, 9434. The way the Lord appears to each of us depends on what we ourselves are really like—as a life-giving and creative fire if we are devoted to doing good, but as a devouring fire if we are bent on doing evil: 934, 1861, 6832, 8814, 8819, 9434, 10551. One lineage of that people was of Canaanite ancestry and two others were the result of fornication with a daughter-in-law: 1167, 4818, 4820, 4874, 4899, 4913. Those stories represent the nature of their relationship with the inner truth of the church, namely, that it was like that of union with a Canaanite or fornication with a daughter-in-law: 4868, 4874, 4899, 4913. Their state in the other life: 939, 940, 5057.

[3] Because despite all this that people symbolized the church, and because the Word was composed among and about them, their names—for example, Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest—have divine and heavenly meanings. In its inner meaning, “Judah” means the Lord in respect to his heavenly love and his heavenly kingdom: 3654, 3881, 5583, 5603, 5782, 6363. An explanation of Israel’s prophecy concerning Judah in Genesis 49:8–12, which is about the Lord: 6362–6381. Both the tribe of Judah and Judea mean the heavenly church: 3654, 6364. The twelve tribes represented and meant all the aspects of love and faith taken together (3858, 3926, 4060, 6335), and therefore heaven and the church as well (6337, 6637, 7836, 7891). Their meanings depend on the order in which they are named: 3862, 3926, 3939, 4603 and following, 6337, 6640. The twelve tribes were divided into two kingdoms so that the Judeans could represent the heavenly kingdom and the Israelites could represent the spiritual kingdom: 3654, 8770. The seed of Abraham, Isaac, and Jacob means the goodness and truth that belong to the church: 3373, 10445.



Sacred Scripture, or the Word

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WITHOUT revelation from the Divine, we cannot know anything about eternal life or even about God, and even less about love for God and faith in God. This is because we are born into utter ignorance and have to learn from worldly sources everything that gives form to our understanding. It is also because by heredity we are born with evils of every kind, which come from love for ourselves and for the world. These loves give rise to pleasures that retain constant control over us and prompt us to think things that are diametrically opposed to the Divine. This, then, is why we know nothing about eternal life; so there must of necessity be some revelation that makes it possible for us to know.

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If we consider people in the church, we can see very clearly that the evils of love for ourselves and for the world bring about this kind of ignorance about eternal life. Even though people in the church are informed from revelation that God exists, that heaven and hell are real, that there is an eternal life, and that this eternal life is gained by doing good things that are inspired by love and faith, still they fall into denial; and the educated are as prone to this denial as the uneducated.

This shows how great the ignorance would be if there were no revelation.

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So since we live after death and our life after death is eternal, and since the particular life that lies ahead for us is based on the state of our love and faith, it follows that the Divine, out of love for the whole human race, has revealed the kinds of things that will guide us toward that life and be beneficial to our salvation.

In the Christian world, what the Divine has revealed for us is the Word.

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Since the Word is a revelation from the Divine, it is divine in every detail. This is because whatever comes from the Divine cannot be otherwise.

Whatever comes from the Divine comes down to us through the heavens, so in the heavens it is adapted to the wisdom of the angels who live there, and on earth it is adapted to the grasp of the people who live here. Consequently, the Word has an inner meaning, which is spiritual and intended for angels, and an outer meaning, which is earthly and intended for us. For this reason it is the Word that joins heaven and us together.

The true meaning of the Word is understood only by those who are enlightened, and we are enlightened only when we are devoted to loving the Lord and having faith in him. In that case our inner levels are lifted into the light of heaven by the Lord.

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The Word in its letter cannot be understood properly except by means of a body of teaching drawn from the Word by an enlightened person. Its literal meaning has been accommodated¹²⁸ so that it is possible even for those with no education to comprehend it; therefore [to find their way to a truer understanding] they need a body of teaching drawn from the Word to serve as a lamp.¹²⁹

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From Secrets of Heaven

THE necessity and excellence of the Word. From earthly light, we know nothing about the Lord, heaven and hell, our life after death, or the divine truths that are essential for our spiritual and eternal life: 8944, 10318, 10319, 10320. Evidence for this is the fact that many people, including scholars, do not believe in these things even though they were born where the Word is present and have been taught from it about these matters: 10319. That is why it became necessary for there to be some revelation from heaven, since we are born for heaven: 1775. For this reason there has been a revelation in every era: 2895. Information about the various kinds of revelation in this world over time: 10355, 10632. The earliest people, the ones who lived before the Flood, whose era was called the Golden Age,¹³⁰ had direct revelation and therefore had divine truth written on their hearts: 2896. The ancient churches that existed after the Flood had a Word containing both historical and prophetic material: 2686, 2897. (On these churches, see §247 above.) Its historical materials were called *The Wars of Jehovah* and its prophetic materials were called *Pronouncements*: 2897. This Word was like our own Word as far as its inspiration was concerned: 2897. It was mentioned by Moses: 2686, 2897. However, this Word has

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been lost: 2897. There were also prophetic revelations among other peoples, as we can see from Balaam's prophecies [Numbers 23–24]: 2898.

[2] The Word is divine throughout and in every detail: 639, 3305, 10321, 10637. The Word is divine and holy down to the smallest letters and the tip of every letter:¹³¹ 9349 (which includes evidence from eyewitness experience). How people nowadays explain the claim that the Word is inspired down to the smallest letters: 1886.

[3] The church takes a particular form where the Word exists and the Lord is known by means of it, and therefore where divine truths have been revealed: 3857, 10761. Still, though, this does not mean that people are part of the church by merely being born where the Word exists and the Lord is known by means of it; people are part of the church only if they are being regenerated by the Lord by means of truths from the Word—that is, they are living lives of love and faith: 6637, 10143, 10153, 10578, 10645, 10829.

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The Word is understood only by people who are enlightened. Our rational capacity cannot grasp things that are divine; it cannot even grasp things that are spiritual unless it is enlightened by the Lord: 2196, 2203, 2209, 2654. This means that only enlightened people can understand the Word: 10323. The Lord makes it possible for people who are enlightened to understand what is true and to sort out things in the Word that seem contradictory: 9382, 10659. Understood on a literal level, the Word is not consistent and often seems self-contradictory (9025); therefore people who are not enlightened can interpret it and constrain it to support all kinds of opinions and heresies and to favor all kinds of worldly and bodily loves (4783, 10330, 10400). We gain enlightenment from the Word if we read it out of a love for what is true and good, but not if we read it out of a love for fame, profit, or prestige, and therefore out of a love for ourselves: 9382, 10548, 10549, 10550. We are enlightened if we are committed to living good lives and therefore are affected by what is true: 8694. We are enlightened if our inner self has been opened—that is, if our inner self is capable of being raised into heaven's light: 10400, 10402, 10691, 10694. Enlightenment is an actual opening of the deeper reaches of our minds as well as a raising of them into heaven's light: 10330. If we regard the Word as holy, then without our knowing it something holy flows in from within us—that is, through our inner self from the Lord: 6789. We are enlightened and see truths in the Word if we are being led by the Lord, but not if we are leading ourselves: 10638. We are being led by the Lord when we love what is true because it is true; that is, when we love to live by divine truths: 10578,

10645, 10829. The Word is brought to life for us depending on the amount of life there is in our love and faith: 1776. The products of a self-oriented intelligence¹³² have no life in them, because nothing good comes from our self-centeredness: 8941, 8944. We cannot be enlightened if we have thoroughly convinced ourselves of false teachings: 10640.

[2] It is our understanding that is enlightened (6608, 9300), because it is our understanding that receives truth (6222, 6608, 10659). For every teaching of the church, how well we understand it depends on the nature of the concepts we have of it: 3310, 3825. As long as we are living in this world, our concepts are earthly because we are thinking on an earthly level. However, there are spiritual concepts hidden within them if we are passionately interested in the truth for its own sake: 10236, 10240, 10551. If we cannot conceive of something, we cannot comprehend it, either: 3825. Our concepts of matters of faith are disclosed in the other life, and angels there see what our concepts are like: 1869, 3310, 5510, 6200, 6201, 8885. This means that the Word is understood only by rational people, since without some concept of a subject and some rational insight, “believing” is only keeping in our memory some statement that we do not comprehend or love. This is not believing: 2533. It is the literal meaning of the Word that is enlightened for us: 3436, 9824, 9905, 10548.

The Word is understood only by means of a body of teaching drawn from the Word. The church’s body of teaching must be drawn from the Word: 3464, 5402, 5432, 10763, 10765. Without a body of teaching, the Word is not intelligible: 9025, 9409, 9424, 9430, 10324, 10431, 10582. A true body of teaching is a lamp for us when we read the Word: 10400. Any authentic body of teaching must come from people who are enlightened by the Lord: 2510, 2516, 2519, 9424, 10105. The Word is to be understood by means of a body of teaching constructed by someone who is enlightened: 10324. People in a state of enlightenment construct a body of teaching for themselves from the Word: 9382, 10659. The nature of the difference between people who teach and learn on the basis of the church’s body of teaching and those who do so solely on the basis of the literal meaning: 9025. People who are focused on the literal meaning without having a body of teaching do not arrive at any understanding of divine truths: 9409, 9410, 10582. They fall into many errors: 10431. When people who have a passionate interest in the truth for its own sake reach adulthood and can see things with their own understanding, they do not simply rest in the theological tenets of their church but check them carefully against the Word to see whether they are true: 5402, 5432, 6047. Otherwise, what

everyone believes could be declared true merely because someone else said so or because it was the religion of the person's native soil, whether that person was born Jewish or Greek;¹³³ 6047. Nevertheless, principles that have become matters of faith on the basis of the Word's literal meaning should not be eliminated unless they have been fully examined: 9039.

[2] The church's true body of teaching is made up of teachings focused on caring and faith: 2417, 4766, 10763, 10764. What makes a church is not a body of teaching about faith but living according to faith, which means caring: 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. A body of teaching is nothing unless its teachings are lived: 1515, 2049, 2116. In today's churches there is a body of teaching focused on faith and not on caring, and the body of teaching focused on caring has been consigned to the discipline known as moral theology: 2417.¹³⁴ The church would be united if individuals were recognized as members of the church on the basis of their lives and therefore of their caring: 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much more valid a body of teaching focused on caring is than a body of teaching focused on faith separated from caring: 4844. If we know nothing about caring, then we know nothing about heaven: 4783. How many errors people fall into if they have a body of teaching focused only on faith and not on caring at the same time: 2383, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623–7627, 7752–7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. [In the ancient church,] people who were devoted to teachings on faith but not to living according to faith, which means caring, were called "the uncircumcised" or "Philistines": 3412, 3413, 8093. The early people had a body of teaching focused on love for the Lord and caring about their neighbor, and their teachings about faith were subsidiary to it: 2417, 3419, 4844, 4955.

[3] Once a body of teaching has been constructed by someone who is enlightened, it can then be supported by rational means; in this way it is more fully understood, and this strengthens it: 2553, 2719, 3052, 3310, 6047. (For more on this subject, see §51 above.) People who are committed to faith separated from caring want the church's body of teaching simply to be believed without any rational inquiry: 3394.

[4] The practice of wisdom is not to support a dogma blindly but to see whether or not the dogma is true before convincing ourselves of its truth; this is what people do when they enjoy enlightenment: 1017, 4741, 7012, 7680, 7950. The light that is shed by convincing ourselves is an earthly light, not a spiritual one, and it is accessible even to evil people: 8780. We can convince ourselves of anything, even something false, in such a way that it seems to be true: 2477, 5033, 6865, 8521.

There is a spiritual meaning in the Word that is known as “the inner meaning.” No one who does not know what correspondence is can know what the inner meaning of the Word is: 2895, 4322. Absolutely everything in the earthly world, right down to the smallest details, corresponds to and therefore means something spiritual: 2987–3003, 3213–3227. The spiritual realities to which earthly things correspond take on different guises on the earthly level and therefore are not recognized: 1887, 3632, 8920. Hardly anyone nowadays knows where in the Word its divine quality resides, when in fact it is in its inner or spiritual meaning—and people nowadays do not even know that this meaning exists: 4989, 9280. The mystical dimension of the Word is precisely that the contents of its inner or spiritual meaning deal with the Lord, his kingdom, and the church, and not with earthly things that take place in this world: 4923. In many passages the statements of the prophets are unintelligible and therefore of no use apart from their inner meaning: 2608, 8020, 8398 (which provide some examples). For example, the meaning of the white horse in the Book of Revelation (2760 and following); the meaning of the keys of the kingdom of the heavens that were given to Peter (preface to Genesis 22, §9410); the meaning of flesh, blood, bread, and wine in the Holy Supper, and therefore why it was instituted by the Lord (8682); the meaning of Jacob’s prophecies about his sons in Genesis 49 (6306, 6333–6465); the meanings of many of the prophecies about Judah and Israel, prophecies that in their literal meaning contradict each other and do not square with [the actual history of] that people (6333, 6361, 6415, 6438, 6444); and countless other passages (2608).

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An overview of the inner or spiritual meaning of the Word: 1767–1777, 1869–1879. There is deeper meaning throughout the Word and in every detail of it: 1143, 1984, 2135, 2333, 2395, 2495, 2619. These meanings are not visible in the literal meaning, but they are there within: 4442.

The inner meaning is primarily for angels, but it is also for us. To explain what the inner meaning of the Word is, what its nature is, and what its source is, I need to offer the following overview.

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People think and speak differently in heaven than in this world—those in heaven think and speak in a spiritual way, and those in this world think and speak in an earthly way. As a result, when we are reading the Word, the angels who are with us take spiritually what we are taking in an earthly way. This means that angels are focused on the Word’s inner meaning while we are focused on its outer meaning. However, the two make a single meaning because of their correspondence.

[2] The Word is understood differently by angels in the heavens than by us on earth; the meaning accessible to angels is an inner or spiritual one, while the meaning accessible to us is outer or earthly: 1887, 2395. Angels are aware of the inner meaning of the Word and not its outer meaning: 1769, 1770, 1771, 1772 (which include evidence from personal experience with angels who spoke with me from heaven while I was reading the Word). Angelic concepts and angelic speech are both spiritual, while our concepts and speech are earthly, so the inner meaning, being spiritual, is for angels: 2333 (which includes evidence from eyewitness experience). Even so, the literal meaning of the Word serves as a support for the spiritual concepts of angels, much the way the words of our language carry the meaning of a subject for us: 2143. Matters of the Word's inner meaning fall into the category of things visible in heaven's light and therefore are suited to angelic perception: 2618, 2619, 2629, 3086. As a result, what angels get from the Word is very precious to them: 2540, 2541, 2545, 2551. Angels do not understand even a single word of the literal meaning of the Word: 64, 65, 1434, 1929. They do not know the names of people or places in the Word, either: 1434, 1888, 4442, 4480. Names cannot enter heaven or be pronounced there: 1876, 1888. All the names in the Word denote actual things, and are changed into concepts of those things in heaven: 768, 1888, 4310, 4442, 5225, 5287, 10329. Further, angels think in terms of qualities without reference to individuals: 5287, 8343, 8985, 9007. Examples from the Word showing the elegance of its inner meaning even when it consists of nothing but names: 1224, 1888, 5095. Further, a long list of names sometimes expresses just one topic in its inner meaning: 5095. All numbers in the Word have definable meanings as well: 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. To the extent that their inner reaches are opened into heaven, spirits as well perceive the inner meaning of the Word: 1771. The literal meaning of the Word, which is earthly, is transformed instantly into spiritual meaning for angels because there is a correspondence (5648); and this happens apart from any hearing or awareness on their part of the content of the literal or outer meaning (10215). So the literal or outer meaning exists only on our level and does not reach beyond it: 2015.

[3] There is an inner meaning of the Word and also an inmost or highest meaning: 9407, 10604, 10614, 10627 (which include some discussion). Spiritual angels (that is, angels from the Lord's spiritual kingdom) perceive the inner meaning of the Word, and heavenly angels (that is,

angels from the Lord's heavenly kingdom) perceive its inmost meaning: 2157, 2275.

[4] The Word is for us and is also for angels; it has been accommodated to each: 7381, 8862, 10322. The Word is what unites heaven and earth: 2310, 2895, 9212, 9216, 9357. The joining of heaven to us is brought about by means of the Word: 9396, 9400, 9401, 10452. That is why the Word is called "a covenant": 9396. In fact, "covenant" means a joining together: 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. There is an inner meaning in the Word because the Word came down to us from the Lord through the three heavens (2310, 6597); and in this way it was adapted to the angels of the three heavens and also to us (7381, 8862). This is why the Word is divine (4989, 9280), and is holy (10276), and spiritual (4480), and is inspired by the Divine (9094). This is what inspiration is: 9094.

[5] People who have been regenerated, too, are effectively engaged with the Word's inner meaning even though they do not realize it, since their inner self is open, and this self has spiritual perception: 10400. However, the spiritual content of the Word flows into earthly concepts for them and therefore presents itself in earthly terms, because as long as we are living in this world, we do our thinking in the earthly self: 5614. This means that for people who are enlightened, the light of truth comes from within, that is, through their inner selves from the Lord: 10691, 10694. Something holy also flows in by this path for people who regard the Word as holy: 6789. Since regenerate people are (without knowing it) effectively engaged with the Word's inner meaning and with its holiness, after death they come into that meaning spontaneously and are no longer engaged with the literal meaning: 3226, 3342, 3343.

There are countless treasures hidden¹³⁵ in the inner or spiritual meaning. In its inner meaning, the Word contains countless things that are beyond our grasp: 3085, 3086. They also cannot be explained: 1955. They are manifest only to angels and are understood only by them: 167. The inner meaning of the Word contains hidden treasures of heaven¹³⁶ that have to do with the Lord and his kingdom in the heavens and on earth: 1, 2, 3, 4, 937. These treasures are not visible in the literal meaning: 937, 1502, 2161. Many of the things in the prophets that seem random come together coherently in a beautiful sequence in the inner meaning: 7153, 9022. There is not a single word in the literal meaning of the Word—not even the smallest letter¹³⁷—that can be lost without causing a break in the inner meaning, so this is why, in the Lord's divine providence, the Word

has been so completely preserved, right down to every word and the tip of every letter: 7933. There are countless things within the details of the Word (6617, 6620, 8920), and in every word (1869). There are countless things in the Lord's Prayer and in its details (6619), and in the Ten Commandments, though their outer meaning contains things that were known to every people quite apart from any revelation (8862, 8902).

[2] In the Word, especially in the prophetic books,¹³⁸ there are what seem to be paired expressions of the same idea, but one refers to what is good and the other to what is true—to what is heavenly, then, and to what is spiritual: 683, 707, 2516, 8339. Teachings about truth and teachings about goodness are wondrously joined to each other in the Word, but this joining is visible only to people who know about its inner meaning: 10554. Therefore in the Word as a whole and in its details there is a divine marriage and a heavenly marriage: 683, 793, 801, 2173, 2516, 2712, 5138, 7022. The divine marriage is the marriage of divine goodness and divine truth and is therefore the Lord, in whom alone this marriage exists: 3004, 3005, 3009, 4137, 5194, 5502, 6343, 7945, 8339, 9263, 9314. "Jesus" means divine goodness and "Christ" means divine truth, and together they mean the divine marriage in heaven, which is the marriage of divine goodness and divine truth: 3004, 3005, 3009. This marriage is in the details of the Word in its inner meaning, so the Lord is there with his divine goodness and divine truth: 5502. What is called the heavenly marriage is the marriage of goodness and truth that comes from the Lord in heaven and in the church: 2508, 2618, 2803, 3004, 3211, 3952, 6179. So in this respect the Word is a kind of heaven: 2173, 10126. Heaven is compared to a marriage in the Word because of the marriage of goodness and truth there: 2758, 3132, 4434, 4835.

[3] The inner meaning contains the genuine teachings of the church: 9025, 9430, 10400. People who understand the Word in its inner meaning know the true teachings of the church, because the inner meaning contains them: 9025, 9430, 10400. The inner reality of the Word is also the inner reality of the church, as well as the inner reality of worship: 10460. The Word is a body of teaching focused on love for the Lord and caring about our neighbor: 3419, 3420.

[4] The Word in its literal meaning is like a cloud, while in its inner meaning it is glory (preface to Genesis 18, §§5922, 6343, in explanation of the statement that "the Lord is going to come in the clouds of heaven, with glory" [Matthew 24:30; Mark 13:26; Luke 21:27]). Further, "clouds" in the Word means the Word in its literal meaning, and "glory"

means the Word in its inner meaning: preface to Genesis 18, §§4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. Compared to the contents of the inner meaning, the contents of the literal meaning are like the distorted images around a polished optical cylinder that actually present a beautiful image of a person on the cylinder:¹³⁹ 1871. People who want and acknowledge only the literal meaning of the Word are represented in the other life by misshapen old women, while people who want and acknowledge the inner meaning as well are represented by beautifully dressed young women: 1774. The Word in its fullness is an image of heaven because the Word is divine truth, and divine truth is what makes heaven; and since heaven is like one individual, the Word is in this respect like an image of a person: 1871. (On the fact that heaven taken as a whole is like one individual, see §§59–67 of the book *Heaven and Hell*, and on the fact that it is divine truth emanating from the Lord that makes heaven, see §§7–12, 126–140, 200–212.) The inner meaning of the Word is presented to angels' view in a beautiful and pleasing way: 1767, 1768. The literal meaning is like a body, and the inner meaning is like the soul of that body: 8943. The life of the Word therefore comes from its inner meaning: 1405, 4857. The Word is pure in its inner meaning, although it does not seem to be so in its literal meaning: 2362, 2395. The contents of the Word's literal meaning are holy as a result of their inner meaning: 10126, 10276.

[5] There is also an inner meaning in the historical books of the Word,¹⁴⁰ but it is deep within them: 4989. So just like the prophetic books, the historical books contain hidden treasures of heaven: 755, 1659, 1709, 2310, 2333. Angels take them spiritually rather than as history: 6884. Why the deep treasures in the historical books are less visible to us than the ones in the prophetic books: 2176, 6597.

[6] Further discussion of the nature of the inner meaning of the Word (1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614), illustrated with an example (1873).

The Word was composed using correspondences and therefore representations. In its literal meaning, the Word was composed entirely by means of correspondences, that is, by means of things that represent and symbolize spiritual realities that have to do with heaven and the church: 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done so that there would be an inner meaning in the details (2899); so it was done for the sake of heaven, because the inhabitants of heaven do not understand the Word in its literal meaning, which is earthly; they understand it in

its inner meaning, which is spiritual (2899). The Lord spoke using correspondences, representations, and symbolic language because he spoke from his divine nature: 9049, 9063, 9086, 10126, 10276. This means that the Lord spoke to the world and at the same time to heaven: 2533, 4807, 9049, 9063, 9086. What the Lord said spread through the whole of heaven: 4637.

The historical events recounted in the Word are representative and the individual words used are symbolic: 1540, 1659, 1709, 1783, 2686. The Word could not have been composed in any other style if it was to serve as a means of communication and connection with the heavens: 2899, 6943, 9481. It is an immense mistake for people to belittle the Word because of its seemingly simple and inelegant style and to think that they would accept it if it had been written in a different style:¹⁴¹ 8783. Indeed, the style and standard mode of writing among the earliest people in general was to use representative imagery and symbolism: 605, 1756, 9942. The early sages enjoyed the Word because of its representative imagery and symbolism: 2592, 2593 (which include evidence from eyewitness experience). If people of the earliest church had read the Word they would have seen what is in its inner meaning clearly and what is in its outer meaning dimly: 4493. Jacob's descendants were led into the land of Canaan because all the places in that land had been given symbolic meaning from the earliest times (1585, 3686, 4447, 5136, 6516), and so that a Word could be composed there in which places would be mentioned because of their inner meaning (3686, 4447, 5136, 6516). All the same, the Word was changed in its outer meaning because of that people, although it was not changed in its inner meaning: 10453, 10461, 10603, 10604.

[2] To show the nature and characteristics of correspondences and of the representative imagery in the Word, I need to say something further about them. Everything that corresponds to something also represents and therefore means that something, in such a way that the correspondence and the representation unite: 2896, 2899, 2973, 2987, 2989, 2990, 3002, 3225. What correspondence and representation are: 2763, 2987–3002, 3213–3226, 3337–3352, 3472–3485, 4218–4228, 9280 (which include evidence from eyewitness experience and examples). For the early people, the most highly prized body of knowledge was knowledge of correspondences and representative imagery (3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252); especially among the people of the Near East (5702, 6692, 7097, 7779, 9391, 10252, 10407); in Egypt more than any other region (5702, 6692, 7097, 7779, 9391, 10407); but also in other

nations, such as Greece and elsewhere (2762, 7729). Today, though, it is one of the lost bodies of knowledge, especially in Europe: 2894, 2895, 2995, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10252. Nevertheless, this body of knowledge truly does transcend all others, since without it we cannot understand the Word, or the meaning of the rituals of the Jewish church that are described in the Word, or what heaven is like, or what spiritual reality is, or how the inflow of what is spiritual into what is earthly happens, or a great many other matters: 4280, *and the references cited just above*. All the things that are visible to angels and spirits represent matters of love and faith through correspondences: 1971, 3213–3226, 3475, 3485, 9457, 9481, 9576, 9577. The heavens are full of representative imagery: 1521, 1532, 1619. The deeper you go into the heavens, the more beautiful and perfect are the images that arise: 3475. What these images show you is real because they come from the light of heaven, which is divine truth; and this is the very essential reality from which everything arises: 3485.

[3] The reason absolutely everything that exists in the spiritual world is represented in the earthly world is that the inner reality clothes itself with suitable materials from the outer world as a means of taking on visible form: 6275, 6284, 6299. Just so, a purpose takes on suitable clothing in order to manifest itself as a means in a lower realm and then to manifest itself as something that results on a still lower level; and when a purpose becomes a result through its means it becomes visible, or takes form before our eyes: 5711. This is illustrated by the inflow of the soul into the body. That is, the soul is clothed with a body that allows those things the soul is thinking and intending to become visible and evident, so when a thought flows down into the body it is represented there by whatever motions and actions¹⁴² correspond to it: 2988. Our minds' emotions are represented so clearly by the various expressions of our faces that they can actually be read there: 4791–4805, 5695. We can see, then, that within absolutely everything in the material world there lie more deeply hidden some means and some purpose from the spiritual world (3562, 5711), because the things that exist in the material world are the final effects into which prior realities are flowing (4240, 4939, 5651, 6275, 6284, 6299, 9216). It is inner realities that are represented and outer ones that do the representing: 4292.

[4] Because everything in the material world is symbolic of spiritual and heavenly realities, there were churches in the early times in which all the outer, ritual practices were symbolic. Because of this, these churches

were called “symbolic churches”: 920, 1361, 2896. The church established among the children of Israel was a symbolic church: 1003, 2179, 10149. All its rituals were outward practices that symbolized inner realities, aspects of heaven and the church: 4288, 4874. The symbolic practices of the church and its worship came to an end when the Lord came into the world, since the Lord opened the inner reaches of the church and since, in the highest sense, everything about that church focused on him: 4835.

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The literal meaning or outer form of the Word. The literal meaning of the Word is in keeping with the outward appearance of things in this world (589, 926, 1832, 1874, 2242, 2520, 2533, 2719), and is suited to the comprehension of ordinary people¹⁴³ (2533, 9049, 9063, 9086). In its literal meaning, the Word is earthly: 8783. This is because the earthly level is the outermost level to which spiritual and heavenly realities descend and on which they rest, the way a house rests on its foundation; otherwise, the inner meaning without the outer would be like a house without a foundation: 9360, 9430, 9433, 9824, 10044, 10436. Because this is the nature of the Word, it is a vessel that contains spiritual and heavenly meanings (9407); and because this is its nature, there is something holy and divine in absolutely every bit of its literal meaning, right down to the smallest letter (639, 680, 1869, 1870, 9198, 10321, 10637). Even though some laws given for the children of Israel have been annulled, they are still the holy Word because of the inner meaning they contain: 9211, 9259, 9349. Of the laws, judgments, and statutes established for the Israelite or Jewish church (which was a symbolic church), there are some that are still valid in both senses, inner and outer; there are some that are still absolutely mandatory in their literal sense; there are some that can be helpful at our own discretion; and there are some that have been completely annulled: 9349 (which gives details). The Word is divine even in respect to the laws that have been annulled: 10637.

What the Word is like in its literal meaning if it is not understood in its inner meaning as well, or what amounts to the same thing, understood according to a true body of teaching drawn from the Word: 10402. A vast number of heresies come into existence from reading the literal meaning without the inner meaning or without a genuine body of teaching drawn from the Word: 10400. People whose interest lies solely in the outer level of the Word apart from what lies within cannot bear the deeper messages of the Word: 10694. That is what the Jews were like, and they still are today:¹⁴⁴ 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

The Lord is the Word. The sole subject of the deepest meaning of the Word is the Lord, and it describes all the phases of the glorification of his human nature (that is, of its union with the divine nature itself), as well as all the phases of his taking control of the hells and setting in order everything there and in the heavens: 2249, 7014. So in this meaning there is a description of the Lord's whole life in our world, and by means of this there is a constant presence of the Lord with the angels: 2523. At the very center of the Word there is only the Lord, and this is the source of what is divine and holy in the Word: 1873, 9357. The Lord's saying that the Scripture about him was fulfilled [Luke 18:31; 24:44] was referring to everything in the deepest meaning of the Word: 7933.

"The Word" means divine truth: 4692, 5075, 9987. The Lord is the Word because he is divine truth: 2533. The Lord is the Word also because the Word comes from him and is about him (2859); and in its deepest meaning is about no one but the Lord, so the Lord himself is there (1873, 9357); and also because there is a marriage of divine goodness and divine truth throughout the Word and in its every detail (3004, 5502). "Jesus" means divine goodness and "Christ" means divine truth: 3004, 3005, 3009. Divine truth [coming from divine goodness] is the sole reality, and only what it dwells in—which comes from what is divine—is substantial: 5272, 6880, 7004, 8200.¹⁴⁵ And because divine truth emanating from the Lord is heaven's light and divine goodness is its warmth, and because everything there comes into being from that light and warmth, and because this earthly world as a whole comes into being by means of heaven or the spiritual world, we can see that everything that has been created has been created from divine truth—that is, from the Word, just as it says in John: "In the beginning was the Word, and the Word was with God, and the Word was God. All things that were made were made through him. *And the Word became flesh*" [John 1:1, 3, 14]: 2803, 2894, 5272, 7678. For more on the creation of everything by divine truth and therefore by the Lord, see §137 of the book *Heaven and Hell*. A fuller picture can be drawn from two of its chapters: §§116–125 ["The Sun in Heaven"] and 126–140 ["Light and Warmth in Heaven"].

A joining together of the Lord and us is accomplished through the Word, by means of its inner meaning: 10375. Absolutely everything in the Word is a means to this joining together, and this is why the Word is more wondrous than anything else that has been written: 10632, 10633, 10634. Now that the Word has been written, the Lord speaks to us through it: 10290.

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People who are hostile to the Word. People who belittle, ridicule, blaspheme, and profane the Word: 1878. What they are like in the other life: 1761, 9222. They are like blood disorders: 5719. How dangerous it is to profane the Word: 571, 582. How much harm is done by using the Word to justify premises that are false, especially if they are in support of a love for oneself and for the world: 589. People who do not care about truth for the sake of truth flatly reject whatever has to do with the inner meaning of the Word and are nauseated by it: 5702 (which includes evidence from eyewitness experience). About some people in the other life who rejected the deeper contents of the Word and went berserk: 1879.

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More on the Word. In Hebrew, the term “word” has various meanings—speech, a thought of the mind, anything that actually comes into being, and some particular thing:¹⁴⁶ 9987. “The Word” means divine truth and the Lord: 4692, 5075, 9987. “Words” means truths: 4692, 5075. “Words” also means a whole body of teaching: 1288. The phrase “the Ten Words”¹⁴⁷ means all divine truths: 10688. “Words” also means the things that exist in reality: 1785, 5075, 5272.

[2] Especially in the prophetic books of the Word, there are paired expressions of the same idea, one that refers to goodness and one that refers to truth, which are joined together in this manner: 683, 707, 2173, 8339. The only way to tell which expression refers to goodness and which to truth is from the Word’s inner meaning, because there are words that properly express things that are good and words that properly express things that are true: 793, 801. These meanings are so consistent that we can tell just from what the words generally refer to whether that passage has to do with goodness or with truth: 2712. In some instances, too, one expression involves a generalization and the other some particular thing defined by that generalization: 2212. Sometimes in the Word there occurs an alternation in pairs of meanings:¹⁴⁸ 2240 (which includes some discussion). Many things in the Word also have an opposite meaning: 4816. The inner meaning of a statement is in accord with what is being said about the subject: 4502.

[3] In the other life, people who have taken delight in the Word are open to heaven’s warmth—which bears heavenly love within itself—in proportion to the nature and extent of their delight in and love for the Word: 1773.

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The books that are books of the Word. The books of the Word are all the Bible books that have an inner meaning. The other Bible books are not the Word.¹⁴⁹ In the Old Testament, the books of the Word are

the following: the five books of Moses, the Book of Joshua, the Book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, and the prophets—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament: the four Gospels—Matthew, Mark, Luke, and John—and the Book of Revelation. The others do not have an inner meaning: 10325.



Providence

267 PROVIDENCE is the name for the Lord's governance in the heavens and on earth. Since all the goodness that comes from love and all the truth that leads to faith—the things that are required for our salvation—come from him and none whatever comes from us, we can see that the Lord's divine providence is involved in absolutely everything that contributes to the salvation of the human race. As the Lord teaches in John:

I am the way, the truth, and the life. (John 14:6)

And again,

As a branch cannot bear fruit on its own unless it abides on the vine, the same goes for you unless you abide in me. Without me you cannot do anything. (John 15:4, 5)

268 The Lord's divine providence is operative in the smallest details of our lives;¹⁵⁰ there is only one source of life, who is the Lord, and in him we live and move and have our being [Acts 17:28].

269 People who think about divine providence in worldly terms come to the conclusion that it applies only on the largest scale, but that the details are left to us. But people who think this way do not know the mysteries of heaven. They draw their conclusions solely on the basis of self-love, love for the world, and the things that give pleasure to these loves. So when they see evil people raised to high rank, making more money than good people, and skillfully and successfully accomplishing evil things, they say in their hearts that none of this would be happening if divine providence were operative in all the details. They fail to take into account, though, that the goal of divine providence does not concern what is momentary and transient, what comes to an end when our lives in this world cease. Rather, its goal concerns what lasts to eternity, what therefore does not have an end. Whatever has no end is real, while what comes to an end is relatively unreal. Consider, if you will, whether a hundred thousand years are anything next to eternity, and you will see that they are not. What then are the few years of our lives in this world?

270 Anyone who weighs the matter properly can know that eminence and wealth in this world are not genuine divine blessings, even though we

call them that because we enjoy them so much. They come to an end for us; and they also lead many of us astray and turn us away from heaven. No, the real blessings that come from the Divine are eternal life and the happiness it brings. This is what the Lord is teaching us in Luke:

Provide yourselves a treasure in the heavens that does not fail, where no thief approaches and no moth destroys; because where your treasure is, there your heart will be also. (Luke 12:33, 34)

The reason the skills of evil people bring them success is that by the divine design, whatever we do, we do on the basis of our own reasoning and our own free will. If we did not have the freedom to act on the basis of our own reasoning, and if our consequent skills never accomplished anything, we could not even begin being prepared to receive eternal life. Eternal life is instilled in us only when we are in a state of freedom and when our powers of reason are enlightened. This is because no one can be compelled by outside forces to become a good person, since nothing that is done under compulsion is of lasting effect. The goodness under that circumstance would not become ours. What is ours is what we do freely according to our own reasoning, and what we do freely is what we do because we will it and love it; our will or our love is our true self. If we are compelled to do something that we do not want to do, then our mind is constantly turning to what we would rather do instead. Not only that, everyone is drawn to what is forbidden because of the hidden pull of freedom. So we can see that if we were not kept in a state of freedom we could not be provided with any goodness.

God's allowing us the freedom to think, intend, and (within the limits of the law) even do what is evil is called "permission."

When our skills bring us happiness in this world, it seems as though this were being done by our own prudence; in actuality, however, divine providence is always with us, permitting what is evil but also constantly leading us away from it. As for happiness in heaven, people know and understand that our being led in this direction is not something accomplished by our own prudence; heavenly happiness comes from the Lord and is brought about by his divine providence preparing us for goodness and constantly guiding us in that direction.

We cannot grasp the truth of this from the light of the physical world, because this light does not reveal to us the laws of the divine design.

It is important to know that there is divine providence and there is also divine foresight.¹⁵¹ Goodness is what the Lord provides, and evil

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is what the Lord foresees. Both foresight and providence are necessary, because what comes from us is nothing but evil and what comes from the Lord is nothing but good.

From Secrets of Heaven

SINCE everything good that the Lord provides us flows in, I need to include in what follows citations from *Secrets of Heaven* concerning *inflow*; and since everything that the Lord provides he provides in accordance with the divine design, I need also to cite passages from the same source concerning *the divine design*.

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Providence. Providence is the Lord's governance in the heavens and on earth: 10773. As part of his providence, the Lord governs everything in accord with the divine design, so providence is his governance in keeping with the divine design: 1755, 2447. All things that occur under his governance are things that he wills or things that he can accept or things that he has to allow; the differences depend on the nature of the individual involved: 1755, 2447, 9010, 9940. Providence works invisibly: 5508. Many things that happen because of providence seem to us to be coincidental: 5508. The reason providence works invisibly is so that we will not be compelled to believe by visible signs of providence's handiwork; so this is done to avoid harming our freedom, since without freedom we could not be reformed, which would mean that we could not be saved: 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8987, 9588, 10409, 10777. Divine providence's aim is to supply not temporary blessings that will soon fade away but eternal ones: 5264, 8717, 10776. An illustration of this: 6491. People who do not grasp this think that wealth and eminence in the world are the only concerns of providence, so they call them "blessings from God"; yet the Lord does not see these as blessings but solely as means for our lives in this world. The Lord focuses instead on what will contribute to our eternal happiness: 10409, 10776. People who trust

in the Lord's divine providence are at every moment moving forward toward a state of eternal happiness: 8478, 8480. People who give all the credit to material things and their own prudence and none to the Divine do not think this is true and do not even comprehend it: 6484, 10409, 10775.

[2] The Lord's divine providence does not deal solely with issues on a large scale, as people in the world think it does;¹⁵² that is, it does not leave all the small matters and details up to our own prudence: 8717, 10775. Nothing exists on a large scale unless it is composed of details and includes them, since it is the details taken all together that constitute the large scale, just as specifics taken all together constitute what is generally the case: 1919, 6159, 6338, 6482, 6483, 6484. The nature of anything on a large scale depends on the nature of the details that constitute it and that it includes: 917, 1040, 6483, 8858. The Lord's providence exists on the largest scale *because* it is in the smallest details: 1919, 2694, 4329, 5122, 5949, 6058, 6481–6486, 6490, 7004, 7007, 8717, 10774. Some support for this from heaven: 6486. If the Lord's divine providence were not made universal by being in the smallest details and building on them, nothing could continue to exist: 6338. This presence at the smallest level is what allows everything in the divine design to be set in order and kept in order, both generally and specifically: 6338. How this compares with a monarch on earth: 6482, 10800. Our own prudence is like a dust mote in the universe, while divine providence is like the universe itself in comparison: 6485. It is hard for us in this world to grasp this (8717, 10775, 10780) because many fallacies oppose it and blind us (6481). A man in the other life who had convinced himself during his life in this world to believe that everything that happened to him was a result of his own prudence and nothing was a result of divine providence; the qualities within him were revealed to be hellish: 6484.

The nature of the Lord's providence in regard to evils: 6481, 6495, 6574, 10777, 10779. The Lord governs evils through his laws of permission; evils are tolerated for the sake of the divine design as a whole: 8700, 10778. The Lord tolerates evil, but not because he wants it to happen; he does not want it to happen, but he cannot remedy it completely, because his overall goal, which is salvation, takes precedence: 7877. "Permission" means that God allows us the freedom to think, intend, and (as far as the law does not stop us) even do what is evil: 10778. Without freedom—and therefore without the permission of evil—we could not be reformed and therefore could not be saved; see §§141–149 above in this volume, in the teachings on freedom.

The Lord has providence and also has foresight, and the one does not exist without the other: 5195, 6489. The Lord provides what is good and foresees what is evil: 5155, 5195, 6489, 10781.

There is no predestination in the form of fate: 6487. All of us are predestined to heaven and none to hell: 6488. Providence does not impose absolute necessity on us, but instead we have full freedom: 6487 (which includes a comparison by way of illustration). “The chosen” in the Word means all people who lead a life devoted to goodness and truth: 3755, 3900, 5057, 5058. How to understand the statement in Exodus 21:13 that “God brought it unexpectedly to that person’s hand”: 9010.

“Luck,” which in many instances in this world seems amazing, is the workings of divine providence on the lowest level of the divine design in accordance with the nature of our own states; this can serve to assure us that divine providence is involved in the very least details of everything: 5049, 5179, 6493, 6494. Luck comes from the spiritual world, and this accounts for the way that it changes: 5179, 6493, 6494 (which include evidence from personal experience).

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Inflow. The inflow of heaven into the world and the inflow of the soul into all parts of the body: 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626 (which include evidence from personal experience). Nothing comes into being from itself, but rather from something prior, so everything comes from one primary entity: 4523, 4524, 6040, 6056. Everything constantly continues to exist in the same way that it came into being, because continued existence is a perpetual coming into being:¹⁵³ 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. Inflow happens according to the divine design: 7270. This makes it possible for us to see that everything is continuing to exist from the primary and underlying reality, because it came into being from that underlying reality: 4523, 4524, 6040, 6056. Every bit of life flows in from that primary underlying reality because that is its source, so it flows in from the Lord: 3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741, 3742, 3743, 4318, 4319, 4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468, 6469, 6470, 6479, 9276, 10196. Every “coming into being” comes from an underlying reality, and nothing can come into being unless it has its own underlying reality within it: 4523, 4524, 6040, 6056.

All of our thinking and all of our willing flows into us: 904, 2886, 2887, 2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197, 6198, 6199, 6213, 7147, 10219 (which include evidence from personal experience). Our ability to examine things, to think, and to reach conclusions

as the result of analysis comes from an inflow: 2888, 4319, 4320. If the inflow from the spiritual world were taken away from us we could not survive for a single moment, and yet we are in a state of freedom: 2887, 5849, 5854, 6321 (which include evidence from eyewitness experience). The life that flows in from the Lord varies depending on our state and on our receptivity: 2069, 5986, 6472, 7343. In evil people the goodness that flows in from the Lord is turned into evil and the truth into falsity: 3643, 4632 (which include evidence from eyewitness experience). How much we receive of the goodness and truth that is constantly flowing in from the Lord depends on the extent to which evil and falsity in us have been moved out of the way: 2411, 3142, 3147, 5828.

Everything good flows in from the Lord and everything evil flows in from hell: 904, 4151. People nowadays believe that everything is in and from themselves even though it is all flowing in; and they ought to know this from the church's teaching that everything good comes from heaven and everything evil comes from hell: 4249, 6193, 6206. If people believed the way things actually are, they would not take evil into themselves, because they would throw it out of themselves and back into hell, and they would not claim that goodness was their own and therefore would not take any credit for it: 6206, 6324, 6325. How happy our state would be then—with the Lord's help we would have an inward perspective on both goodness and evil: 6325. People who deny the existence of heaven or who know nothing about it are unaware that there is any inflow coming from it: 4322, 5649, 6193, 6479. What inflow is: 6128, 6190, 9407 (which is illustrated by comparisons).

[2] Inflow is spiritual; it is not physical. It flows from the spiritual world into the physical world and not from the physical world into the spiritual world: 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110. Inflow flows through the inner self into the outer self and not the reverse: 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380. This is because the inner self is in the spiritual world and the outer self is in the physical world: 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701–9709, 10156, 10472. The appearance that there is an inflow from outward things into inward ones is an illusion: 3721. Within us, inflow flows through our rational faculty into our factual knowledge and not the reverse: 1495, 1707, 1940. The nature of the pattern of inflow: 775, 880, 1096, 1495, 7270.

Inflow comes directly from the Lord and also indirectly through the spiritual world or heaven: 6063, 6307, 6472, 9682, 9683. The Lord flows directly into the tiniest details of everything: 6058, 6474–6478, 8717, 8728.

On the Lord's indirect inflow through heaven: 4067, 6982, 6985, 6996. It happens through the spirits and angels who are associated with us: 697, 5846–5866. The Lord flows through angels into the goals from and for which we think, intend, and act as we do (1317, 1645, 5846, 5854), and also into matters of conscience within us (6207, 6213); through spirits, he flows into our thoughts and from there into the contents of our memory (4186, 5858, 5864, 6192, 6193, 6198, 6199, 6319). It is hard for people to believe this: 6214. How the Lord flows into things that are highest and things that are lowest at the same time, or into what is inmost and what is outermost at the same time: 5147, 5150, 6473, 7004, 7007, 7270. The Lord flows into what is good in us and through that goodness into what is true, but not the reverse: 5482, 6027, 8685, 8701, 10153. Goodness gives us the ability to accept the inflow from the Lord; truth apart from goodness does not: 8321. Nothing that comes into our thoughts does us any harm, but what comes into our will does, because it becomes part of us: 6308. The Divine at the highest levels is quiet and peaceful, but as it comes down toward the lower levels within us it becomes unpeaceful and even tumultuous because of the disorder there: 8823. The effect of the Lord's inflow on the prophets: 6212.

There exists a kind of divine inflow that is general: 5850 (which includes some description of it). It is a constant force that causes things to act in keeping with the overall design: 6211. This is the kind of inflow that affects the lives of animals (5850), and also the members of the plant kingdom (3648). Even in us, thought descends into speech and will into behavior in accord with this general inflow: 5862, 5990, 6192, 6211.

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The inflow of life into human beings in particular. There is only one source of life; from it comes the life found in everyone in heaven and everyone in the world: 1954, 2021, 2536, 2658, 2886–2889, 3001, 3484, 3742, 5847, 6467. That life comes from the Lord alone: 2886–2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468, 6469, 6470, 9276, 10196 (which include various illustrations). The Lord is life itself: see John 1:1, 4; 5:26; 14:6. Life flows from the Lord into angels, spirits, and people in this world in a wondrous way: 2886–2889, 3337, 3338, 3484, 3742. The Lord flows in because of his divine love, the nature of which is to want what belongs to it to belong to others: 3742, 4320. All love is like that, so divine love is infinitely that way: 1820, 1865, 2253, 6872. As a result, our life seems to be within us and does not seem to be flowing in: 3742, 4320. Another reason our life seems to be within us is that the principal cause, which is life from the Lord, and the instrumental cause, which is we ourselves as a recipient form, act as a single cause and therefore we as the

instrument perceive life as our own:¹⁵⁴ 6325. The pinnacle of angels' wisdom and intelligence is to perceive and know that every bit of life comes from the Lord: 4318. I perceived a joy that angels were experiencing as a result of leading a life that comes from the Lord and not from themselves; things they said to me confirmed my perception: 6469. Evil people are unwilling to be persuaded that their life is flowing in: 3743. Doubts that our life flows in from the Lord cannot be removed as long as we are controlled by illusions, ignorance, and negativity: 6479. As all people in the church should know, everything good and true comes from heaven (that is, through heaven from the Lord) and everything evil and false comes from hell; in fact, every bit of life goes back to either goodness and truth or evil and falsity, and apart from these there can be no life at all: 2893, 4151. This is the clear message of the teachings of the church that have been drawn from the Word: 4249. Yet in spite of all this, people do not believe that life flows in: 4249. In reality, if our communication and connection with spirits and angels were taken away, we would die instantly: 2887. This also shows us that all life flows in from the primary reality underlying life. Nothing arises from itself; things arise only from other things that are prior (which means that absolutely everything arises from the primary underlying reality), and in all cases things maintain their existence in the same way that they arose, because continuing existence is constant coming into being: 4523, 4524. Angels, spirits, and people in this world have been created to receive life, so we are all simply forms that are receptive to life: 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986. The kind of forms we are depends on our receptivity: 2888, 3001, 3484, 5847, 5986, 6467, 6472. So the basic nature of people in this world, spirits, and angels depends on the basic nature of their forms for receiving life from the Lord: 2888, 5847, 5986, 6467, 6472. We have been created in such a way that in the inmost parts of ourselves, and therefore in other parts as well, we are capable of receiving what is divine and being raised up and joined to the Divine through the good things we love to do and the truths we believe; and therefore we, unlike animals, live forever: 5114.

[2] Life from the Lord also flows into evil people, so it flows into people in hell as well: 2706, 3743, 4417. However, they turn what is good into evil and what is true into falsity; so they turn life into spiritual death, since our nature is what determines how we accept the life that is flowing in: 4319, 4320, 4417. Goodness and truth are still constantly flowing into them from the Lord, but they reject or stifle or pervert them: 3743. The life that is in people who are devoted to evil and falsity is not genuine life; what the life they have is like: 726, 4623, 10284, 10286.

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The divine design. The divine truth that emanates from the Lord is the origin of the divine design, and divine goodness is what constitutes its essence: 1728, 2258, 8700, 8988. The Lord himself, then, is the divine design, because divine goodness and divine truth come from the Lord and in fact are the Lord in the heavens and on earth: 1919, 2011, 5110, 5703, 10336, 10619. The laws of the design are divine truths: 2447, 7995. Where there is order the Lord is present; where there is no order the Lord is not present: 5703. Since divine truth is [the basis of] the design and divine goodness constitutes its essence, absolutely everything in the universe must go back to goodness and truth in order to be anything at all, for the very reason that everything goes back to the design: 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Since goodness is the essence of the design, it arranges the truths that form the design; the truths do not arrange the goodness: 3316, 3470, 4302, 5704, 5709, 6028, 6690. The entire heaven, with all its angelic communities, is arranged by the Lord according to his divine design, since the divine nature of the Lord in and among the angels is what constitutes heaven: 6338, 7211, 9338, 10125, 10151, 10157. So heaven's form is a form in keeping with the divine design: 4040–4043, 6607, 9877.

[2] To the extent that we live according to the design—that is, to the extent that we are devoted to doing what is good in response to the divine truths that are the laws of the design—to that extent we are human: 4839. The more we live this way, the more perfectly proportioned and beautiful we will look in the other life; the less we live this way, the more monstrous we will look: 4839, 6605, 6626. Clearly then, all the elements of the divine design have been gathered together in human beings; we have been created to be the divine design in form: 4219, 4220, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156. Because angels are receptive to the divine design from the Lord, they are in the human form—and in a form that is more perfect and beautiful the more receptive they are: 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. Not only that, the angelic heaven, taken as a whole, is like a human being in respect to its form; and this is because the whole heaven, with all its angelic communities, is arranged by the Lord according to the divine design: 2996, 2998, 3624–3649, 3636–3643, 3741–3745, 4625. We can see from this that the Divine-Human Being is the source of all the above: 2996, 2998, 3624–3649, 3741–3745. It also follows from this that the Lord is the only human being, and that we are human only if we are receptive to what is divine from him: 1894. The more receptive we are, the more we become images of the Lord: 8547.

[3] We are born not with goodness and truth but with evil and falsity, so we are not born into the divine design but into something contrary to that design. That is why we are born in utter ignorance and why, in order to be brought into the divine design and thus become human, we must of necessity be born again—that is, regenerated—which is accomplished by means of divine truths from the Lord and by a life in accord with them: 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10731. When the Lord is regenerating us, he arranges everything in us according to the divine design—that is, according to the form of heaven: 5700, 6690, 9931, 10303. Anyone who is being led by the Lord is being led according to the divine design: 8512. Those who are in the divine design have deeper levels of the mind that are opened into heaven all the way to the Lord; those who are not in the divine design have deeper levels of the mind that are closed: 8513. The more we live according to the divine design, the more intelligence and wisdom we have: 2592.

[4] The Lord governs everything from the inmost to the outermost elements of the design; he governs the inmost elements from the outermost and the outermost from the inmost, and this is how he keeps everything connected and coordinated: 3702, 3739, 6056, 9828. On sequential order and on the last stage of that order, in which sequential elements are all together and yet the order of their succession is preserved: 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9216, 9828, 9836, 10044, 10099, 10335.

[5] Things that are evil and false are contrary to the design, and yet the Lord still governs them, not according to the design but based on their opposition to it: 4839, 7877, 10778. Things that are evil and false are governed through the laws of permission, and this is done for the sake of the design: 7877, 8700, 10778. Some things are impossible because they are contrary to the divine design—for example, it is impossible for someone whose life is devoted to evil to be saved out of pure mercy, and it is impossible for evil people to be in the company of good people in the other life, among many other things: 8700.



The Lord

280 **T**HERE is one God, who is both the Creator and the Sustainer of the universe, and who therefore is God of heaven and God of earth.

281 There are two things that make a life of heaven for us—the good that we do out of love and the truth we believe. This life is given to us by God, and nothing of it comes from ourselves. For this reason, the primary duty of a church is to acknowledge God, believe in God, and love him.

282 Those born within the Christian church should acknowledge the Lord, his divine nature, and his human nature and believe in him and love him, because all salvation comes from the Lord. That is what the Lord tells us in John:

Those who believe in the Son have eternal life. Those who do not believe in the Son will not see life; instead, the wrath of God abides on them. (John 3:36)

And in the same Gospel,

This is the will of the one who sent me, that all those who see the Son and believe in him will have eternal life, and I will raise them up on the last day. (John 6:40)

And again,

Jesus said, “I am the resurrection and the life. Even if they die, those who believe in me will live; and anyone who lives and believes in me will never die.” (John 11:25, 26)

283 This means that people within the church who do not acknowledge the Lord and his divine nature cannot be joined to God, and therefore their portion will not be among angels in heaven. You see, no one can be joined to God except by the Lord and in the Lord.

The Lord teaches in John that no one can be joined to God except by the Lord:

No one has ever seen God. The only-begotten Son, who is close to the Father’s heart, has made him visible. (John 1:18)

Again,

You have never heard the Father’s voice or seen what he looks like. (John 5:37)

Again,

No one knows the Father except the Son, and those to whom the Son wills to reveal him. (Matthew 11:27)

And again,

I am the way, the truth, and the life. No one comes to the Father except through me. (John 14:6)

The reason no one can be joined to God except in the Lord is that the Father is in him and they are one, as he teaches us, again in John:

If you know me you also know my Father. Those who see me see the Father. Philip, do you not believe that I am in the Father and the Father is in me? Believe me that I am in the Father and the Father is in me. (John 14:7–11)

And again,

The Father and I are one. . . . [Believe in my works,] so that you may know and believe that I am in the Father and the Father is in me. (John 10:30, 38)

Since the Father is in the Lord and the Father and the Lord are one, and since we are to believe in the Lord and whoever believes in him has eternal life, we can see that the Lord is God. The Word tells us that the Lord is God, as in John:

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In the beginning was the Word, and the Word was with God, and *the Word was God*. All things were made through him, and nothing that was made came about without him. And *the Word became flesh* and lived among us; and we saw his glory, glory like that of the only-begotten child of the Father. (John 1:1, 3, 14)

In Isaiah:

A Child has been born to us; a Son has been given to us. Leadership will be upon his shoulder, and his name will be called *God*, Hero, *Father of Eternity*, Prince of Peace. (Isaiah 9:6)

Again:

A virgin will conceive and give birth, and the [child's] name will be called "*God with us*." (Isaiah 7:14; Matthew 1:23)

And in Jeremiah:

Behold, the days are coming when I will raise up for David a righteous branch who will rule as king, and prosper. And this is his name: they will call him "*Jehovah our Righteousness*." (Jeremiah 23:5, 6; 33:15, 16)

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Everyone in the church who receives light from heaven sees divinity in the Lord, but people who do not receive light from heaven see only humanness in the Lord. Yet the divinity and the humanity in him are so united that they are one, as he also tells us in another place in John:

Father, all that is mine is yours, and all that is yours is mine. (John 17:10)

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The church knows that the Lord was conceived by Jehovah the Father and was therefore God from his conception. It also knows that he rose with his whole body, since he left nothing in the tomb. He assured his disciples of this later when he said, "See my hands and my feet—that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see I have" (Luke 24:39). And yet even though he was human in having flesh and bones, he entered through closed doors and vanished after he had revealed himself (John 20:19, 26; Luke 24:31).

It is different for everyone else. We rise again only in our spirits, not in our bodies, so when he said that *he was not like a spirit*, he was saying that he was not like anyone else.

We can see from this that even the human part of the Lord is divine.

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We all get from our fathers the reality underlying our life that is called our soul.¹⁵⁵ The manifestation of life from that underlying reality is what is called the body. So the body is an image of its soul, since the soul carries on its life through its body at will. That is why we are born looking like our parents and why we can tell families apart. We can see from this what the body or the human nature of the Lord was like—it was like the Divine itself that was the reality underlying his life, that is, like the soul from the Father. That is why he said, "Those who see me see the Father" (John 14:9).

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According to the statement of faith accepted throughout the whole Christian world, the divinity and the humanity of the Lord together make one person. That statement reads as follows:

Although Christ is God and a human being, yet he is not two, but one Christ. Indeed, he is one altogether, one person. Therefore as the body

and the soul are one human being, so God and a human being are one Christ.

This is from the Athanasian Creed.¹⁵⁶

People whose concept of divinity is a concept of three persons¹⁵⁷ cannot have a concept of one God. If they say “one” with their mouth, they still think “three.” However, people whose concept of divinity is a concept of three aspects in one person can have a concept of one God. They can say “one God,” and they can think “one God” as well.

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Our concept of God is a concept of three aspects in one person when we think that the Father is in the Lord and that the Holy Spirit emanates from the Lord. In this case all three aspects are in the Lord: divinity itself, which is called the Father; the divine-human nature, which is the Son; and divinity emanating, which is the Holy Spirit.

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Since all divinity is in the Lord, he has all power in heaven and on earth. This he himself tells us in John: “The Father has given all things into the hand of the Son” (John 3:35); again, “The Father has given the Son power over all flesh” (John 17:2); in Matthew, “All things have been delivered to me by the Father” (Matthew 11:27); and again, “All power has been given to me in heaven and on earth” (Matthew 28:18). Divinity is that kind of power.

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People who suppose the Lord’s human nature to be just like the human nature of anyone else¹⁵⁸ are not taking into consideration that he was conceived by the Divine, nor are they pondering the fact that the body is for everyone an image of the soul. Nor are they considering that he was resurrected with his whole body, nor the way he appeared when he was transfigured, when his face shone like the sun.¹⁵⁹

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Nor do they think about what the Lord said about believing in him, about his being one with the Father, about his glorification, and about his power over heaven and earth¹⁶⁰—that these are divine attributes and yet they are said of his human nature.

Nor do they bear in mind that the Lord is omnipresent even with respect to his human nature (Matthew 28:20),¹⁶¹ though this is the basis of belief in his omnipresence in the Holy Supper—omnipresence is a divine trait.

Perhaps people do not even consider that the divinity called the Holy Spirit emanates from the Lord’s human nature, when in fact it does emanate from his glorified human nature; for it says, “There was not the Holy Spirit yet because Jesus was not yet glorified” (John 7:39).¹⁶²

The Lord came into the world to save the human race, which otherwise would have suffered eternal death. He saved it by gaining control

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over the hells, which were assaulting everyone who entered this world and everyone who left it. He also saved the human race by glorifying his own human nature, because this gave him the power to keep the hells under his control forever.

His gaining control over the hells and the simultaneous glorification of his human nature were effected by allowing the human nature that he received from his mother to undergo spiritual crises and by continuous victories in those crises. His suffering on the cross was his last spiritual crisis; in it he made his victory complete.

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The Lord tells us in John that he gained control over the hells: as his suffering on the cross was impending, Jesus said, “Now is the judgment of this world; *now the ruler of this world will be cast out*” (John 12:27, 28, 31); and again, “Take heart! *I have overcome the world*” (John 16:33); and in Isaiah, “‘Who is this who is coming from Edom, approaching in the immensity of his strength, and having the power to save?’ ‘My own arm brought about salvation for me.’ Therefore he became their Savior” (Isaiah 63:1–19; 59:16–21).

He also tells us in John that he glorified his human nature and that the suffering on the cross was his last crisis of the spirit and the complete victory that brought about his glorification:

After Judas went out, Jesus said, “Now the Son of Humanity is glorified, and God will glorify him in himself and glorify him immediately.” (John 13:31, 32)

And again,

Father, the hour has come. Glorify your Son, so that your Son may also glorify you. (John 17:1, 5)

And again,

“Now my soul is troubled. Father, glorify your name.” And a voice came from heaven, saying, “I both have glorified it and will glorify it again.” (John 12:27, 28)

Also in Luke,

Was it not necessary for the Christ to suffer this and enter into his glory? (Luke 24:26)

He made these statements concerning his suffering on the cross. To “glorify” is to make divine.¹⁶³

This now shows that unless the Lord had come into the world and become human and in this way had freed from hell all who believe in him and love him, no human being could have been saved. That is how to understand the statement that there is no salvation apart from the Lord [Acts 4:12].

When the Lord fully glorified his human nature he divested himself of the human nature from his mother and put on a human nature from his Father, which is the divine-human nature. As a result, he was no longer the son of Mary.

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The first and foremost duty of a church is to know and acknowledge its God, since without this knowledge and acknowledgment there can be no joining with God. In the Christian church, then, there is no joining with God without acknowledgment of the Lord. The Lord tells us this in John:

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Those who believe in the Son have eternal life. Those who do not believe in the Son will not see life; instead, the wrath of God abides on them. (John 3:36)

And elsewhere,

If you do not believe that I am, you will die in your sins. (John 8:24)

The fact that the Trinity—divinity itself, the divine-human nature, and divinity emanating—exists within the Lord is a secret revealed by heaven for those people who will be in the holy Jerusalem.

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From Secrets of Heaven

THE Lord had a divine nature from the very moment of his conception. The Lord had a divine nature from the Father: 4641, 4963, 5041, 5157, 6716, 10125. Only the Lord was born from divine seed: 1438. His soul was Jehovah: 1999, 2004, 2005, 2018, 2025. His inmost core was the

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Divine itself; the covering over that came from his mother: 5041. The divine nature was the reality underlying the Lord's life; from it his human nature came forth and became the manifestation of that underlying reality: 3194, 3210, 10269, 10372.

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We are to acknowledge the divinity of the Lord. Within the church, where the Word exists and the Lord is known by means of it, it is important that we not deny the divinity of the Lord or the holiness that emanates from him: 2359. People within the church who do not acknowledge the Lord cannot be joined with the Divine. It is different for people outside the church: 10205. The essence of the church is to acknowledge the Lord's divine nature and his oneness with the Father: 10083, 10112, 10370, 10738, 10730, 10816, 10817, 10818, 10820.

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In this world the Lord glorified his human nature. Many places in the Word speak of the Lord's glorification (10828); in the Word's inner meaning it is the subject throughout (2249, 2523, 3245). The Lord glorified his human nature, not his divine nature, because that in and of itself was already glorious: 10057. The Lord came into the world to glorify his human nature: 3637, 4287, 9315. The Lord glorified his human nature by means of the divine nature that was within him from conception: 4727. We can get some idea of the glorification of the Lord's human nature from our idea of our own regeneration, since the Lord regenerates us in the same way that he glorified his human nature: 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some of the mysteries involved in the glorification of the Lord's human nature: 10057. By glorifying his own human nature the Lord saved the human race: 1676, 4180. The Lord's state of glorification and his state of being humbled: 1785, 1999, 2159, 6866. When it has to do with the Lord, "glorification" in the Word means the union of his human nature with his divine nature, and "glorifying" means making divine: 1603, 10053, 10828.

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While the Lord was in the world, by means of his human nature he gained control over the hells. While the Lord was in the world he gained control over all the hells and then brought everything in the heavens and the hells into order: 4075, 4287, 9937. At that time the Lord also freed the world of spirits from the [evil] people who lived before the Flood:¹⁶⁴ 1266. What they were like: 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265–1272. By gaining control over the hells and at the same time glorifying his human nature, the Lord saved the human race: 4180, 10019, 10152, 10655, 10659, 10828.

The glorification of the Lord's human nature and his gaining control over the hells were accomplished by means of crises of the spirit. Beyond all others, the Lord suffered the most severe spiritual crises: 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528. The Lord fought out of his divine love for the human race: 1690, 1691, 1812, 1813, 1820. The Lord's love was a love for the salvation of the human race: 1820. The hells fought against the Lord's love: 1820. The Lord, alone and by his own power, fought against the hells and conquered them: 1692, 1813, 2816, 4295, 8273, 9937. As a result, the Lord alone became righteousness and merit: 1813, 2025, 2026, 2027, 9715, 9809, 10178. The Lord's last spiritual crisis was in Gethsemane and on the cross, followed by the complete victory through which he gained control over the hells and at the same time glorified his human nature: 2776, 2813, 2814, 10655, 10659, 10828. The Lord could not undergo spiritual crisis with respect to his divine nature: 2795, 2813, 2814. That is why he took on from his mother a weak human nature that was susceptible to spiritual crisis: 1414, 1444, 1573, 5041, 5157, 7193, 9315. Through spiritual crises and victories he drove out everything he had inherited from his mother and shed the human nature received from her so completely that finally he was no longer her son: 2159, 2574, 2649, 3036, 10830. Jehovah, who was within him, nevertheless seemed to be absent during his spiritual crises to the extent that he was centered in the human nature he had from his mother: 1815. This was the Lord's state of being humbled: 1785, 1999, 2159, 6866. Through spiritual crises and victories the Lord set everything in the heavens in order: 4287, 9528, 9715, 9937. By the same means he also united his human nature to his divine nature—that is, glorified his human nature: 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 9528, 9937.

When the Lord was in the world his human nature was divine truth. When he was in the world, the Lord made his human nature divine truth from the divine goodness that was in him: 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. The Lord then arranged everything within himself into the form of heaven in accord with divine truth: 1928, 3633. As a result, heaven was then in the Lord and the Lord was like heaven: 911, 1900, 1928, 3624–3631, 3634, 3884, 4041, 4279, 4523, 4524, 4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303. The Lord spoke from the divine truth itself: 8127. So in the Word, the Lord used correspondences when he spoke: 3131, 3472–3485, 8615, 10687. As a result, the Lord is the Word and is called the Word, which is divine truth: 2533, 2813, 2859,

2894, 3393, 3712. In the Word, “the Son of Humanity” means divine truth and “the Father” means divine goodness: 2803, 3704, 7499, 8724, 9194. Since the Lord was divine truth, he was also divine wisdom: 2500, 3382. Only the Lord’s perception and thinking came entirely from himself, and they transcended all angelic perception and thinking: 1904, 1914, 1919. His divine truth was susceptible to spiritual assault; his divine goodness was not: 2824.

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The Lord united divine truth to divine goodness; that is, he united his human nature to the divine nature itself. The Lord was taught like anyone else: 1457, 1461, 2523, 3030. The Lord progressed step by step toward oneness with the Father: 1864, 2033, 2632, 3141, 4585, 7014, 10076. When the Lord was in a state of oneness with the Father he talked with him as identical with himself; in other states he spoke with him as someone other than himself: 1745, 1999, 7058. The Lord united his human nature to his divine nature by his own power: 1616, 1749, 1753, 1813, 1921, 2025, 2026, 2523, 3043, 5005, 5045, 6716. The Lord united divine truth, which was he himself, with the divine goodness that was within him: 10047, 10052, 10076. The uniting was reciprocal: 2004, 10067. When the Lord left the world he made his human nature divine goodness: 3194, 3210, 6864, 7499, 8724, 9199, 10076. So he came forth from the Father and returned to the Father: 3194, 3210. In this way he became one with the Father: 2751, 3704, 4766. The Lord’s purpose in becoming one with the divine nature that was within him was to be joined to the human race: 2034. Ever since this oneness became complete, divine truth has emanated from the Lord: 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398. A description of how divine truth emanates: 7270, 9407.

Unless the divine nature had been within the Lord’s human nature from conception, his human nature could not have become one with his divine nature, because of the intensity of infinite love in which divinity itself resides: 6849. So there is no way for any angel to become one with the Divine itself except remotely and by means of veiling; otherwise the angel would be consumed: 6849. This is what divine love is like: 8644. This shows that the Lord’s human nature was not like that of anyone else: 10125, 10826. His oneness with the Father, the source of his soul, was not like a uniting of two but like a uniting of a soul and a body: 3737, 10824. The relationship of the Lord’s human nature with the Divine is called “oneness,” while our relationship with the Divine is called “a joining together”: 2021.

In this way the Lord made his human nature divine. The Lord's human nature is divine because it came from the underlying reality of the Father that was the Lord's soul (10269, 10372, 10823, which use as an illustration the way children resemble their fathers) and because it came from the divine love that is within him (6872). The nature of every individual is determined by the nature of his or her love; we are all our own love: 6872, 10177, 10284. The Lord was divine love: 2077, 2253. The Lord made every aspect of his human nature divine, both inner aspects and outer ones: 1603, 1815, 1902, 1926, 2093, 2803. So unlike anyone else, he rose from the dead with his whole body: 1729, 2083, 5078, 10825. The fact that the Lord's human nature is divine can be recognized from the omnipresence of that human nature in the Holy Supper (2343, 10826) and from his transfiguration in the presence of three of his disciples¹⁶⁵ (3212) as well as from various statements in the Word (10154), particularly his being called "Jehovah" in it (1603, 1736, 1815, 1902, 2921, 3035, 5110, 6303, 6281, 8864, 9194, 9315). A distinction is maintained between the Father and the Son or between Jehovah and the Lord in the literal meaning, but not in the inner meaning of the Word, which the angels have: 3035. The Christian world does not recognize the Lord's human nature as divine; the view that his divinity and his humanity are separate was arrived at in a council to support recognition of the pope as the Lord's vicar (as I learned from conversation with members of that council in the other life):¹⁶⁶ 4738.

[2] The divine-human nature has existed from eternity, in the form of divine truth in heaven and therefore as the manifestation of divine presence; later, in the Lord, though, the divine-human nature became the divine underlying reality, the source of the manifestation of divine presence in heaven: 3061, 6280, 6880, 10579. What the state of heaven was like before the Lord came into the world: 6371, 6372, 6373. What was divine could not be perceived then and therefore could not be accepted unless it had passed through heaven: 6982, 6996, 7004. The Lord from eternity was the divine truth in heaven: 2803, 3195, 3704. This is "the Son of God born from eternity": 2628, 2798.

[3] The only divinity they perceive in heaven is the divine humanity: 6475, 9303, 9356, 10067. The earliest people were not able to worship the infinite underlying reality but they were able to worship the infinite manifestation of it, which is the divine humanity: 4687, 4692. The ancients acknowledged the Divine because it appeared in a human form, and this was the divine humanity: 5110, 5663, 6846, 10737. The inhabitants of all

planets worship the Divine in a human form; they rejoice when they hear that God actually became a human being: 6700, 8541–8547, 9361, 10736, 10737, 10738. See my booklet *The Earthlike Bodies Called Planets in Our Solar System and in Deep Space*.¹⁶⁷ If we do not think of God as being in a human form, we can have no definite idea of God, because what is incomprehensible does not take shape in the mind: 9359, 9972. We can worship only something of which we have some concept; we cannot worship something of which we have no concept: 4733, 5110, 5663, 7211, 9356, 10067. So most people throughout the world worship the Divine in a human form, and this happens because of an inflow from heaven: 10159. When people who are devoted to living good lives think about the Lord, they all think about him as having a divine-human nature and not as having a human nature separate from a divine one: 2326, 4724, 4731, 4766, 8878, 9193, 9198. Why the people in today's church who are consumed with leading an evil life, as well as the people who are devoted to faith apart from caring, think about the Lord's human nature as not being divine, and why they do not understand what the divine-human nature is: 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6371, 8878, 9193, 9198.

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The trinity exists within the Lord. Christians in the other life have been examined to see what kind of concept of the oneness of God they had, and it has been found that they have a concept of three gods: 2329, 5256, 10736, 10737, 10738, 10821. It is possible for us to form a concept of a divine trinity within one person and therefore an idea that there is one God; if we are thinking there are three persons, though, it is not possible for us to form an idea of one God: 10738, 10821, 10824. The trinity within one person (therefore within the Lord) consists of the divinity itself that is called the Father, the divine-human nature that is called the Son, and the emanating divine influence that is called the Holy Spirit; the trinity is therefore a unity: 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. The divine trinity that exists within the Lord is acknowledged in heaven: 14, 15, 1729, 2004, 5256, 9303. The Lord is one with the Father, so he is both the divinity itself and the divine humanity: 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766. His emanating divine influence is also his divinity in heaven, which is called the Holy Spirit: 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9229, 9407, 9818, 9820, 10330. So the Lord is the one and only God: 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303.

The Lord in heaven. The Lord is seen in heaven as a sun or a moon—as a sun by people in the heavenly kingdom and as a moon by people in the spiritual kingdom: 1053, 1521, 1529, 1530, 1531, 3636, 3641, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. The light that radiates from the Lord as the sun is divine truth, the source of all intelligence and wisdom for angels: 1053, 1521–1533, 2776, 3138, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4415, 5400, 9399, 9407, 9548, 9571, 9684. The warmth that radiates from the Lord as the sun is divine goodness, the source of the love that angels have: 3338, 3636, 3643, 5215. The Lord’s divinity as it is in itself is far above his divinity as it is present in heaven: 7270, 8760. Divine truth is not in the Lord but emanates from him, just as light is not in the sun but emanates from it: 3969. The underlying reality exists within the Lord, and the manifestation of it comes from the Lord: 3938. The Lord is the one center toward which all the angels in heaven turn: 3633, 9828, 10130, 10189. Still, angels do not turn themselves toward the Lord; rather, the Lord turns them toward himself (10189), because angels do not make themselves present with the Lord; the Lord makes himself present with the angels (9415). The Lord’s presence with angels depends on how receptive they are to the goodness of love and of caring that come from him: 904, 4198, 4206, 4211, 4320, 6832, 7042, 8819, 9680, 9682, 9683, 10106. The Lord is present with everyone in heaven and also everyone in hell: 2706. Because of his divine love, the Lord wants to lead everyone toward himself in heaven: 6645. The Lord is constantly engaged in an effort to join with us, but his inflowing and his joining with us are impeded by our own loves: 2041, 2053, 2411, 5696.

[2] The Lord’s divine humanity flows into heaven and constitutes it; those in heaven are joined not to the divinity itself but to the divine humanity: 3038, 4211, 4724, 5663. Further, the divine humanity flows through and out of heaven to be with us: 9706. The Lord is everything to heaven and is the life of heaven: 7211, 9128. The Lord dwells with angels in what is his own: 9338, 10125, 10151, 10157. Therefore those who are in heaven are in the Lord: 3637, 3638. Heaven corresponds to the Lord’s divine humanity, and a human being in every detail corresponds to heaven, so heaven taken as a whole is like one individual and is therefore called “the universal human”: 2988, 2996, 3624–3649, 3741–3745, 4625. The Lord is the only true human being, and we become human only if we become receptive to what is divine from him: 1894. The more receptive we are to the Lord, the more we become images of the Lord: 8547.

Angels are embodiments of love and caring in human form, a quality that they get from the Lord: 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

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All goodness and truth come from the Lord. The Lord is goodness itself and truth itself: 2011, 5110, 10336, 10619. All goodness and truth come from the Lord, so all peace, innocence, love, caring, and faith do as well (1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904), as do all wisdom and intelligence (109, 112, 121, 124). Nothing but what is good comes from the Lord, but evil people turn the goodness from the Lord into evil: 7643, 7679, 7710, 8632. Angels know that all goodness and truth come from the Lord; evil people do not want to know this: 6193, 9128. The [increased] presence of the Lord causes angels to move further into goodness but hellish spirits to move further into evil: 7989. Evil people throw themselves into hell solely because of the Lord's presence: 8137, 8265. The Lord judges all people from his own goodness: 2335. The Lord looks at everyone out of mercy: 223. The Lord is never angry at anyone, never does anyone harm, and never consigns anyone to hell: 245, 1683, 2335, 8632. How to understand the fact that it says in the Word that Jehovah or the Lord is angry, kills, casts into hell, and many similar things: 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6071, 6997.

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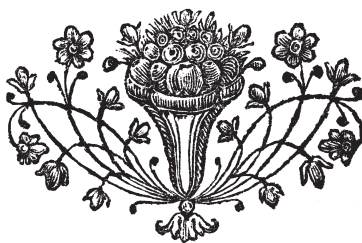
The Lord has all power in heaven and on earth. The whole heaven is the Lord's (2751, 7086); he has power in the heavens and on earth (1607, 10089, 10827). Because the Lord governs the whole heaven, he also governs everything that depends on it, so he governs everything in this world: 2026, 2027, 4523, 4524. He also governs the hells: 3642. The Lord governs all things from his divinity and through his divine humanity: 8864, 8865. The Lord governs all things in accord with the divine design; the divine design covers things that he wills, things that he can accept, and things that he has to allow: 1755, 2447, 6574, 9940. On the divine design, see §279 above. The Lord governs the outermost elements from the inmost and the inmost elements from the outermost, and this is why he is called the First and the Last: 3702, 6040, 6056. Only the Lord has the power to move the hells away from us, restrain us from evils, and keep us in goodness, and therefore to save us: 10019. Judgment belongs to the Lord: 2319, 2320, 2321, 10810, 10811. What the Lord's priestly function is, and what his royal function is: 1728, 2015.

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How to understand various statements about the Lord that are found in the Word. What "the seed of the woman" means in the prophecy about the Lord: 256. The meaning of "the Son of Humanity" and "the Son of God" in the Word: 2159, 2813. What the two names "Jesus" and "Christ"

mean: 3004–3011. What it means when the Lord is described as “sent by the Father”: 2397, 6831, 10561. What the Word means when it says that the Lord carried the iniquities of us all (9937), that the Lord redeemed us through his blood (10152), that the Lord fulfilled everything of the law (10239), that the Lord intercedes for us (2250, 8573, 8705), and that there is no salvation apart from the Lord (10828). Salvation did not come about through the Father’s contemplation of the suffering of the Son, and it does not come about by our praying to the Father to have mercy on us for the sake of his Son. After all, the Lord said, “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14:6): 2854. The irrational ideas implicit in the widely accepted belief that the Lord reconciled the human race to the Father by means of his suffering on the cross: 10659. The Lord’s Coming means his presence in the Word: 3900, 4060. The Lord wants glory from us not for his own sake but for the sake of our salvation: 5957, 10646. Where the Lord is called “the Lord” in the Word, it means divine goodness (4973, 9167, 9194); where he is called “Christ,” it means divine truth (3004, 3005, 3008, 3009).

True acknowledgment and true worship of the Lord is to do his commandments: 10143, 10153, 10578, 10645, 10829 (which include supporting material from the Word).



Ecclesiastical and Civil Governance

311 **I**N human society, there need to be two arenas of governmental order—one that is concerned with heavenly matters, and another that is concerned with worldly matters. The governance concerned with heavenly matters is called “ecclesiastical,” and the governance concerned with worldly matters is called “civil.”

312 Good order cannot be maintained in the world without officials who are required to observe everything that is orderly and everything that is disorderly and to reward people who live properly and penalize people who live improperly. If this is not done, the human race will perish, since everyone has by heredity an innate desire to rule over others and to gain possession of their goods, which gives rise to hostility, envy, hatred, vengefulness, guile, cruelty, and any number of other evils. So we need to be kept under restraint by laws. Those of us who do what is good need to receive rewards that accord with our love of honors and of financial gain. Those of us who do what is evil need to receive punishments that affect those same loves (namely, loss of honor, wealth, and life). Otherwise the human race would perish.

313 So there need to be officials to keep society in order—people who are skilled in the law, wise, and God-fearing. The officials also need their own organizational structure to prevent any of them, on some whim or out of ignorance, from allowing evils to occur that violate and therefore destroy proper order. This is guarded against when there are higher and lower officials in a hierarchical structure.

314 The officials overseeing the arena of our lives that concerns heavenly matters, the ecclesiastical arena, are called priests, and their function is priesthood. The officials overseeing the arena of our lives that concerns worldly matters, the civil arena, are called magistrates, and the highest of them, where such a form of government exists, is the monarch.

315 As for priests, they are to teach people the way to heaven and are also to lead them on that path. They are to teach them according to the body of teaching of their church drawn from the Word and are to lead them to live by that teaching. Priests who teach what is true and who by means of truths lead people to practice goodness in their lives and therefore lead

them to the Lord are good shepherds of their sheep; priests who teach but do not lead people to practice goodness in their lives and therefore do not lead them to the Lord are bad shepherds.

Priests must not claim to have power over people's souls, because in actuality they do not know the state of people's inner selves. It is even more important for priests not to claim the power to open and close heaven, since that power belongs to the Lord alone.¹⁶⁸

Priests should be accorded dignity and honor because of the holy functions they perform; but if they are wise, they ascribe the honor not to themselves but to the Lord, who is the source of what is holy. If they are not wise, they ascribe the honor to themselves—and take it away from the Lord.

Priests who ascribe honor to themselves because of the holy functions they perform place honor and financial gain above the salvation of souls, which should be their primary concern. In contrast, priests who ascribe honor to the Lord and not to themselves place the salvation of souls above honor and financial gain.

None of the honor that goes with any function belongs to the individual performing it. Rather, it is appended to the individual in accord with the importance of the function being performed; and anything that is appended does not belong to the individual and is taken away from her or him when the position passes to another. The only honor that remains ours is honor we receive for our wisdom and fear of the Lord.

Priests are to teach the people and to lead them by means of truths to practice goodness in their lives. Priests are not to compel anyone, though, because people cannot be compelled to believe anything that contradicts what they think in their hearts to be true. People whose beliefs differ from those of the priest but who do not cause disturbances should be left in peace; but if they do cause disturbances, they should be removed [from the church]. This is part of the priesthood's responsibility to maintain order.

As priests are officials in charge of matters of divine law and worship, so monarchs and magistrates are in charge of matters of civil law and judgment.

Since the monarch cannot administer everything alone, there need to be officials under him or her, each with a particular area of responsibility that the monarch does not have the skills or the ability to manage. These officials, taken as a whole, are the royal government, but the monarch is the highest among them.

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321 Royal majesty does not belong to the individual but is appended to her or him. Kings and queens who believe that royal majesty is intrinsic to themselves, and officials who believe that the dignity of their rank is intrinsic to themselves, are lacking in wisdom.

322 Royal governance consists in conducting administration according to the laws of the realm and in delivering judgments in accord with those laws with an eye toward justice. Monarchs who regard the laws as higher than themselves are wise; monarchs who regard themselves as above the law are not. Monarchs who regard the laws as higher than themselves ascribe the royal governing to the law, and allow the law to rule over themselves. They know that the law is justice and all justice that is truly just is divine. Monarchs who see themselves as above the law, though, ascribe the royal governing to themselves. They believe either that they themselves are the law or that the law that is justice comes from them. So they claim for themselves something that is divine, when they should be subject to it.

323 The law that is justice should be enacted in the realm by individuals who are skilled in the law, wise, and God-fearing, and thereafter the monarch and subjects should live by that law. Monarchs who live by the duly enacted law set an example for their subjects by doing so. They are true monarchs.

324 There are monarchs with absolute power, who regard their subjects as slaves, so much so that they as monarchs have a right to their subjects' possessions and even lives. If they exercise this right, they are not monarchs but tyrants.

325 A monarch is to be obeyed as the laws of the realm prescribe and is not to be harmed in any way by deed or word. The security of the nation depends on this.

THE END

THE LAST JUDGMENT
AND
BABYLON DESTROYED
SHOWING THAT
AT THIS DAY
ALL THE PREDICTIONS
OF THE BOOK OF REVELATION
HAVE BEEN FULFILLED

Drawn from Things Heard and Seen





The Last Judgment and Babylon Destroyed



“Judgment Day” Does Not Mean the End of the World

IF people have no knowledge of the Word’s spiritual meaning,¹⁶⁹ they cannot help but understand the Last Judgment to mean the end of everything visible to the eye in this world, since it says that at that time both heaven¹⁷⁰ and earth will pass away and that God will create a new heaven and a new earth.¹⁷¹ They find further support for this interpretation in the fact that it says all people will then rise from their graves and that the good will then be separated from the evil, and so on [Matthew 25:31–46; 1 Thessalonians 4:15–17; Revelation 20:11–15].

That, however, is what a literal reading of the Word says, because the literal meaning of the Word is earthly¹⁷² and resides on the lowest level of the divine design¹⁷³ (though even there absolutely everything contains some spiritual meaning). As a result, people who understand the Word only in its literal meaning can be led to various conclusions, as has indeed

happened throughout the Christian world¹⁷⁴—resulting in any number of heresies, for each of which people find biblical support.

[2] Still, since no one has as yet realized that there is spiritual meaning throughout the Word and in every detail, or has even realized what spiritual meaning is, people who have held this opinion of the Last Judgment are to be forgiven. However, let them now know that the heavens we see above us are not going to pass away, and neither is this earth that we are living on. No, both of them are going to survive. And let them now know that the “new heaven” and “new earth” mean a new church¹⁷⁵ both in heaven and on earth. I speak of a new church in heaven since there is a church there just as there is on earth, because the Word and sermons exist in heaven as on earth and angels have a divine worship that is similar to ours. The difference, though, is that everything there is in a more perfected state because it exists in a spiritual world¹⁷⁶ rather than an earthly one. So all the people there are spiritual people and not earthly, the way they were in this world. On this subject, see my book about heaven,¹⁷⁷ especially where it discusses our union¹⁷⁸ with heaven through the Word (*Heaven and Hell* 303–310) and deals with divine worship in heaven (*Heaven and Hell* 221–227).

2

The following are some passages in the Word where it speaks of the end of heaven and earth:

Lift up your eyes to heaven and look on the earth beneath. The heavens will vanish away like smoke and the earth will grow old like a garment. (Isaiah 51:6)

Behold, I am going to create new heavens and a new earth, and the former ones will not be remembered. (Isaiah 65:17)

I will make new heavens and a new earth. (Isaiah 66:22)

The stars of heaven fell to the earth, and heaven receded like a scroll that is rolled up. (Revelation 6:13, 14)

I saw a great throne and the one who sat on it, from whose face earth and heaven fled away. And no place was found for them. (Revelation 20:11)

I saw a new heaven and a new earth; the first heaven and the first earth had passed away. (Revelation 21:1)

In these passages the “new heaven” does not mean the sky that we see with our eyes but heaven itself, where humankind is gathered in. Ever since the beginning of the Christian church a heaven has been gathered

from the whole of humankind. The people in it were not angels, though, but spirits,¹⁷⁹ of various religions. This is the heaven meant by the first heaven that would pass away. There will be further detail about their situation in what follows [§§65–72]. I mention it here only so that the reader may know what is meant by the first heaven that would pass away.

Anyone who thinks with any rational enlightenment can perceive that this is not referring to the sky that has stars in it, the vast firmament of creation, but to heaven spiritually understood, where angels and spirits live.

Until now, people have not realized that “a new earth” means a new church on earth, for the simple reason that they have thought “earth” in the Word means earth, when in fact it means the church. In a nonspiritual sense it does mean the earth, but spiritually understood it means the church. This is because if we are focused on the spiritual meaning—that is, if we ourselves are as spiritual as angels—when it says “earth” in the Word we do not understand it to mean the earth itself but the people who live on it and their worship of God. That is why “earth” means the church (on this point see the references from *Secrets of Heaven* cited in the footnote).^{a,*}

3

a. “Earth” in the Word means the Lord’s kingdom and the church: 662, 1066, 1068, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. This is primarily because “the earth” is used to mean the land of Canaan, and that is where the church was from the earliest times, which is also why heaven is called “the heavenly Canaan”: 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327. But also because spiritually understood “the earth” means the people who are there and their worship: 1262. Consequently, “earth” means various things that have to do with the church: 620, 636, 1066, 2571, 3368, 3379, 3404, 8732. “The people of the earth” means those who make up the spiritual church: 2928. An “earthquake” is a change in the state of the church: 3355. “A new heaven and a new earth” means a [new] church: 1733, 1850, 2117, 2118, 3355, 4535, 10373.

The earliest church, which existed before the Flood, and the ancient church, which existed after the Flood, were in the land of Canaan: 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325. At that time, all the places there were given symbolic meanings related to the Lord’s kingdom and the church: 1585, 3686, 4447, 5136. That is why Abraham was commanded to go there—because a symbolic church was to be set up among his descendants through Jacob, and a Word was to be composed whose outermost meaning would be founded on the representative and symbolic meanings of the names and places in that land: 3686, 4447, 5136, 6516. That is why “the earth” and “the land of Canaan” mean the church: 3038, 3481, 3705, 4447, 4517, 5757, 10568.

* Swedenborg’s footnotes, indicated by superscript letters, consist of references to his previously published *Secrets of Heaven* (1749–1756). Endnotes, indicated by superscript numbers, contain material supplied in the current edition for the information of the reader. Text citations in both series of notes refer to Swedenborg’s section numbers. See pages 107–110 above for the conventions used in this series. [Editors]

I would like to cite a few passages from the Word here that may offer some help in understanding that “earth” means the church.

The flood gates from on high are open and the foundations of the earth are shaken. The earth is violently broken; the earth is shaken exceedingly. The earth reels to and fro like a drunkard, it totters like a hut, and its transgression is heavy upon it. (Isaiah 24:18, 19, 20)

I will render a human more rare than pure gold. Because of this I will violently move heaven, and the earth will be moved from its place, in the day of the raging of Jehovah’s anger.¹⁸⁰ (Isaiah 13:12, 13)

The earth quaked before him, and the heavens trembled; the sun and the moon were darkened, and the stars withheld their light. (Joel 2:10)

The earth shook and trembled, and the foundations of the mountains quaked and were shaken. (Psalms 18:7, 8)

There are many other such passages.

4

Further, in the spiritual meaning of the Word “to create” means to form, to set up, and to regenerate,¹⁸¹ so creating a new heaven and a new earth means establishing a new church in heaven and on earth. You can see this from the following passages:

A people yet to be created will praise Jah.¹⁸² (Psalms 102:18)

You send out your spirit, and they are created; you renew the face¹⁸³ of the earth. (Psalms 104:30)

Thus says Jehovah, who is your Creator, O Jacob, and your Maker, O Israel: “I have redeemed you and called you by your name. You are mine. For my glory I have created, I have formed, and I have made all those who are called by my¹⁸⁴ name.” (Isaiah 43:1, 7)

There are other such passages as well. This is why our own individual “new creation” is our reformation—because we become new, and spiritual rather than earthly; and that is why a “new creation” is someone who has been reformed.^b

b. “Creating” means creating anew or reforming and regenerating: 16, 88, 10373, 10634. “Creating a new heaven and a new earth” means establishing a new church: 10373. In its inner meaning, the creation of heaven and earth in the opening chapters of Genesis describes the establishment of the heavenly church, which was the earliest church: 8891, 9942, 10545.

On the spiritual meaning of the Word, see my booklet *The White Horse Described in Revelation*.¹⁸⁵

5

The Reproduction of Humankind on Earth Will Never Cease

PEOPLE who have adopted the belief that the Last Judgment will entail the destruction of everything in the heavens and on earth and that a new heaven and a new earth will come into being in their stead also believe, because it logically follows, that the reproduction and successive generations of humankind will come to an end after that. They think that all this will be over and humanity will then be in a different state than before. However, as explained in the preceding chapter [§§1–5], the day of the Last Judgment does not mean the destruction of the world; it follows, then, that humankind is in fact going to continue and its reproduction will not cease.

6

Many points provide support for the idea that the reproduction of humankind is going to continue forever. Some of these have been presented in my book about heaven.¹⁸⁶ The following points are the most relevant:¹⁸⁷

7

1. Humankind is the foundation on which heaven rests.
2. Humankind is the seedbed of heaven.
3. The full extent of heaven, which exists for the sake of angels, is so vast that it cannot be filled to eternity.
4. So far, heaven is made up of relatively few people.
5. Heaven's perfection increases as the number of its inhabitants increases.
6. And every divine work aims at what is infinite and eternal.

1. *Humankind is the foundation on which heaven rests.* This is because humankind was created last, and what is created last serves as a base for all the [higher] things that preceded it.¹⁸⁹

9

¹⁸⁸

Creation began from the highest or inmost things because it began from the Divine, and it proceeded to the last or outermost things and there it came to rest. (The outermost level of creation is the physical world, including our globe of lands and seas and everything on it.)

Once all this was finished, then humanity was created, and into humanity was gathered every level of the divine design from first to last. Things on the first level of that design were incorporated into what is inmost in us, and things on the outermost level were incorporated into what is outermost in us.¹⁹⁰ The result is that we have been made embodiments of the divine design.¹⁹¹ This is why everything within and about us is as much from heaven as it is from this world. From heaven we get the contents of our minds and from the world we get the contents of our bodies. That is, things from heaven flow into¹⁹² our thoughts and feelings and cause them to take shape depending on how those things are received by our spirit, while things of this earth flow into our sensations and feelings of pleasure and cause them to take shape depending on how those things are received by our body, although only in a way that is adapted to suit the thoughts and feelings of our spirit.

[2] For material in support of this, see several relevant points in *Heaven and Hell*, particularly that the whole heaven, grasped as a single entity, reflects a single individual (§§59–67);¹⁹³ and the same can be said for each community in the heavens (§§68–72); therefore every angel is in perfect human form (§§73–77); and this is because of the Lord's divine-human nature¹⁹⁴ (§§78–86).

There is more in the chapters on the correspondence¹⁹⁵ of everything in heaven with everything in the human being (§§87–102), on the correspondence of everything in heaven with everything earthly (§§103–115), and on heaven's form¹⁹⁶ (§§200–212).

[3] As this design of creation shows, there is such an unbroken connection between things first and last that when we have both in view they make a single whole in which what is prior cannot be separated from what is subsequent, exactly as a cause cannot be separated from its effect. By the same token, the spiritual world cannot be separated from the earthly world or the latter from the former; so the heaven of angels cannot be separated from humankind or humankind from the heaven of angels. Therefore the Lord has provided that each does work that is of benefit to the other—the heaven of angels to humankind and humankind to the heaven of angels.

[4] That is why, even though the dwelling places of angels are in heaven and appear to be at a remove from the dwellings where we live, the angels are still right with us, in our feelings for what is good and what is true.¹⁹⁷ Our seeming to be separate from them is only a matter of outward appearance, as you may conclude from the chapter in *Heaven and Hell* that deals with space in heaven (§§191–199).

[5] As for the dwellings of angels being right with us in our feelings for what is good and what is true, that is the intent of the Lord's words "Those who love me will keep my word; and my Father will love them, and we will come to them and make a home with them" (John 14:23). What is said of the Father and the Lord in this verse also includes heaven, because wherever the Lord is, heaven is there. In fact, it is the divine nature emanating from the Lord that makes heaven, as you can see in *Heaven and Hell* 7–12, 116–125.

[6] See also these words of the Lord: "The Comforter,¹⁹⁸ the Spirit of Truth, dwells among you and is in you" (John 14:16–17). The Comforter is the divine truth that emanates from the Lord; this is why the Comforter is also called "the Spirit of Truth." And divine truth constitutes heaven and also constitutes the angels, because they are receptive to it. On the fact that the divine nature emanating from the Lord is divine truth and that this is what makes the heaven of angels, see *Heaven and Hell* 126–140.

This is also the meaning of the Lord's words "The kingdom of God is within you" (Luke 17:21). The kingdom of God is the divine goodness and divine truth in which the angels live.

[7] The presence of angels and spirits with us and in our feelings is something I have been granted to see thousands of times from their presence and dwelling with me. However, the angels and spirits do not know which people they are with, and the people do not know which angels and spirits they are living among. Only the Lord knows and arranges this. In a word, in heaven all feelings about things that are good and true extend outward, so people there who share similar feelings communicate with one another and are connected. In hell all feelings about things that are evil and false extend outward, so people there who share similar feelings communicate with one another and are connected. Feelings in the world of spirits extend outward very much in the way sight in our earthly world extends outward. The modes of communication are very much alike in the two places, but with the difference that in this world we see objects, while in the spiritual world we see angelic communities.¹⁹⁹

[8] We can see from this that the connection between the heaven of angels and humankind is such that each depends on the other, and that without humankind, the heaven of angels would be like a house without a foundation. This is because heaven is completed in humankind and rests on it.

The same holds true in each of us as individuals. Our thinking and our willing,²⁰⁰ which are spiritual, flow down into our sensations and actions, which are earthly, and are completed and take on a permanence there. If we did not have these latter functions as well, if we lacked these sensations and actions at our outermost boundaries, the thoughts and feelings of our spirits would dissipate like things that had no defined outlet or foundation. On this principle, when we make the transition from the earthly world to the spiritual world (which happens when we die), since we are then spirits we no longer depend on our individual base but on a communal base, which is humankind.

[9] People who do not know the mysteries of heaven may believe that angels exist apart from us and that we exist apart from angels, but I can solemnly testify on the basis of all my experience of heaven and my conversations with angels that no angel or spirit exists apart from humankind and that no human being exists apart from angels and spirits. I can testify also that the way we are joined together is mutual and reciprocal.

This leads to the prime conclusion that humankind and the heaven of angels make up a single whole and depend on each other mutually and reciprocally for their existence, which means that neither can be parted from the other.

IO

2. *Humankind is the seedbed of heaven.* This assertion will be further supported in the next chapter [§§14–22], where I will be showing that heaven and hell come from humankind, which means that humankind is the seedbed of heaven.

As a preface to that, here I will state that just as heaven has been formed from humankind thus far—that is, since the beginning of creation—so it will continue being formed and enriched from now on.

[2] Now, it is within the realm of possibility that humankind on a given planet could perish. This occurs if humankind completely separates itself from the Divine, because in that case people no longer have any spiritual life, only an earthly life like that of animals. Once people are like this, they cannot be formed into a community and restrained by the bonds of law, because without an inflow from heaven, that is, without

being governed by the Divine, people become insane and, forsaking all self-control, plunge into every kind of unspeakable behavior toward each other. [3] But even if humankind were to perish on one planet by separating itself from the Divine (an outcome the Lord provides against), it would still continue on others. There are hundreds of thousands of [inhabited] planets in the universe—see my booklet, *The Earthlike Bodies Called Planets in Our Solar System and in Deep Space*.²⁰¹

[4] I have been told by a heavenly source that if the Lord had not come into the world, taken on a human nature on this planet, and made that nature divine, humankind on this planet would have died off and left not a single survivor today. I have also been told that the same thing would have happened if the Lord had not given us the kind of Word we have, which serves as a foundation for the angelic heaven and a way of joining it to us. On the Word as the means of joining heaven and humankind together, see *Heaven and Hell* 303–310.

However, the truth of this can be grasped only by people who think spiritually—that is, people who are joined to heaven through their acknowledgment of the divine nature in the Lord, since they are the only ones who can do this kind of thinking.

3. *The full extent of heaven, which exists for the sake of angels, is so vast that it cannot be filled to eternity.* In support of this, see the book *Heaven and Hell*, particularly the chapter on the vastness of heaven (§§415–420). II

4. On the fact that *so far, heaven is made up of relatively few people*, see §126 in my booklet on the planets in the universe.

5. *Heaven's perfection increases as the number of its inhabitants increases.* This follows from its form, which determines the patterns in which people associate and the ways communication flows there. I2

Heaven's form is the most perfect form of all; and in the case of the most perfect form, the more people there are, the more there is a shared motion toward oneness among them; and they are therefore joined together more closely and harmoniously. The harmony and consequent joining together increase as the numbers increase because each new constituent there is placed between two or more others in order to connect them together, and therefore the new element provides strength and connection.

[2] Heaven's form is like the form of the human mind, whose perfection grows as the mind gains more goodness and truth, leading to greater

intelligence and wisdom. The reason the form of a human mind devoted to heavenly wisdom and intelligence is like the form of heaven is that a mind like this is in fact a miniature image of heaven's form. That is why, both for people like this and for angels, there is such complete communication of their thoughts and feelings regarding what is good and true with the communities of heaven that surround them. That communication extends farther into heaven the more their wisdom grows—that is, the more varied are the kinds of knowledge of truth that have taken root in their understanding and the greater is the abundance of desires to do good that have taken root in their will. In other words, it depends on what has taken root in their minds, because the mind consists of the understanding and the will.

[3] It is the nature of the human and angelic mind that it can be enriched more and more to eternity; and as it is enriched, it is perfected. This happens especially when people are being led by the Lord, because then they are introduced to genuinely true thoughts that become rooted in their understanding and to genuinely good desires that become rooted in their will, since the Lord is arranging everything in this kind of mind into a form of heaven—so completely that eventually it becomes a heaven in miniature.

This comparison makes it possible for us to see that the increase in the number of angels perfects heaven, because the situation in that case is much the same.

[4] Every form is made up of varied elements. A form that is not made up of varied elements is not really a form at all, because it has no characteristics and is incapable of undergoing changes of state. The characteristics of any form are determined by the way its constituent elements are related to each other, the way they interact with each other, and the way they agree to be one, which factors determine the extent to which any form is regarded as a single entity. The nature of a form is such that the more constituent elements there are that are arranged in a given way within it, the more perfect it is, because as just stated, each of its constituents strengthens, reinforces, interconnects, and thus perfects it.²⁰²

[5] These facts can be better confirmed, though, by material presented in the book *Heaven and Hell*, especially where it deals with the fact that each community of heaven is a heaven in smaller form and each angel a heaven in smallest form (§§51–58); where it treats of heaven's form, which determines how people associate and communicate there (§§200–212); and where it treats of the wisdom of heaven's angels (§§265–275).

6. *Every divine work aims at what is infinite and eternal.* This is shown by many things that occur both in heaven and in this world. In both, there is never anything that is exactly like or identical to anything else. There is never a face exactly like or identical to any other and there never will be to eternity. By the same token, there is no one whose character is exactly like that of anyone else; as many people as there are—and the same is true for angels as well—that is how many different faces and different characters there are. Despite the fact that there are countless parts that constitute the body and countless feelings that constitute the lower mind, no one person ever has anything exactly like or identical to what is within anyone else. That is why every individual leads a life that differs from the life of everyone else. The same holds true throughout the physical world and in all its details. The cause underlying such an infinite variety in absolutely everything is that everything originates in the Divine, and the Divine is infinite. That is why there is some image of the Infinite everywhere—so that the Divine will look upon everything as its own handiwork, and everything, being the work of the Divine, will look toward the Divine.

13

To illustrate how everything in the physical world looks toward what is infinite and eternal, let us take just the following rather mundane example. Every seed, whether it is from a fruit tree, a grain, or a flower, has been created in such a way that it could multiply to infinity and go on forever. One seed leads to many more—five, ten, twenty, or even a hundred—and each of these leads in turn to as many more. Let this fruitfulness from a single seed continue unchecked each year, and in just a hundred years it could fill not only the whole surface of this earth but the surfaces of tens of thousands of earths.²⁰³ By the same token these types of vegetation have been created to go on forever. This shows us then how they contain an image of what is infinite and eternal, and it is the same in all other cases as well.

The heaven of angels is the reason why everything in the universe was created, because a heaven of angels is the reason for humankind and humankind is the reason for the heavens we see above us and the planets they contain. So this divine work, the heaven of angels, looks above all toward what is infinite and eternal, and therefore looks toward multiplying without end, because heaven is where the Divine itself dwells. We can conclude from this that humankind will never come to an end; because if it did, the divine work would come to a halt at a specific quantity and would cease to look toward infinity.

Heaven and Hell Come from Humankind

14

THE Christian world is totally ignorant of the fact that heaven and hell come from humankind. People believe that angels were created at the beginning and that this was the origin of heaven.²⁰⁴ They believe that the Devil or Satan was an angel of light who was cast out with his gang because he became a rebel, and that that was the origin of hell.²⁰⁵

Angels are utterly astounded that this is what the Christian world believes, and even more astounded that people know absolutely nothing about heaven even though this should be central to what the church is teaching.²⁰⁶ Because this kind of ignorance has become dominant, angels rejoice at heart that it has now pleased the Lord to reveal a great deal about heaven and also about hell and by this means to dispel—as much as possible—the darkness that has been increasing every day because the church has reached its end.²⁰⁷ So they want me to assure you on their behalf that there is not one angel in all heaven who was created an angel from the beginning and that there is no devil in hell who was created an angel of light and cast down. No, all the people in heaven and all the people in hell have come from humankind. The ones in heaven are the ones who lived lives of heavenly love and faith while in the world, and the ones in hell are the ones who lived lives of hellish love and faith. Further, what is called “the Devil” and “Satan” actually refers to hell as a whole. “The Devil” means the back area of hell, where people called “evil demons” live, and “Satan” means the front area of hell, where people called “evil spirits” live.^a On the nature of each of these hells, see toward the end of my book *Heaven and Hell* [§§536–588].

Why has the Christian world seized on this belief about the people in heaven and the people in hell? Angels have told me that it comes from a few passages in the Word²⁰⁸ understood only in their literal meaning and not illuminated and explained by means of a genuine body of teaching drawn from the Word, when in fact if the real body of teaching of the church does not light the way, the literal meaning of the Word leads the

a. “The Devil” and “Satan” mean the hells taken collectively, or hellish people taken collectively: 694. People who were devils in this world become devils after death: 968.

mind astray in a variety of directions, causing ignorance, heresies, and errors.^b

Another reason people in the church have these ideas is that they believe no one will get to heaven or hell before the Last Judgment; and the picture of the Last Judgment they have adopted is that everything visible to the eye is going to be destroyed, that new things will come into being, and that souls will be reunited to their bodies, allowing people to live as human beings again.²⁰⁹ This belief goes along with another, namely, a belief in angels as beings created in the beginning, since you cannot believe that heaven and hell are from humankind when you believe that no human being will get to heaven or hell until the end of the world.

[2] To convince people that this is not the case, I have been allowed to meet with angels and have conversations with people in hell. I have been engaged in this interaction for many years now,²¹⁰ sometimes without interruption from morning to evening; and in this way I have been taught about heaven and hell. This has happened so that people of the church will no longer remain in their misconceived beliefs about a resurrection on Judgment Day, about the state of souls in the meanwhile, and about the nature of angels and the Devil. Because these beliefs are false, they are full of darkness; and for people who base their thinking about these matters on a sense of their own intelligence, these beliefs lead to doubt and ultimately to denial. They say in their hearts, “How can such a vast heaven with so many stars, with the sun and the moon, be destroyed and disintegrate? How can stars then fall to earth from heaven, stars that are larger than the earth is? How can bodies that have been eaten by worms, devoured by rot, or scattered to the winds be reassembled and reattached to their souls, and where have these souls been in the meanwhile? What kind of experience have these souls been having without the physical senses they had in their bodies?”²¹¹ These and many similar

b. The church's body of teaching must be drawn from the Word: 3464, 5402, 5432, 10763, 10765. Without a body of teaching, the Word is not intelligible: 9025, 9409, 9424, 9430, 10324, 10431, 10582. A true body of teaching is a lamp for us when we read the Word: 10400. Any authentic body of teaching must come from people who are enlightened by the Lord: 2510, 2516, 2519, 9424, 10105. People who are focused on the literal meaning of the Word without having a body of teaching do not arrive at any understanding of divine truths: 9409, 9410, 10582. They fall into many errors: 10431. The nature of the difference between people who teach and learn on the basis of the church's body of teaching drawn from the Word and those who teach and learn solely on the basis of the Word's literal meaning: 9025.

questions, because they are incomprehensible, are not believable; for many, they even destroy belief in our eternal life, in heaven and hell, and in all the rest of the principles of the church's faith. [3] We can see this destruction taking place in people who say, "Who has come from heaven and told us that this is true?²¹² What is hell? Does it actually exist? What is this business of people being tormented by fire to eternity? What is the Judgment Day? Haven't people been waiting in vain for it for centuries?" All this and more, leading to a rejection of everything.²¹³

To prevent people who think this way—as most people do who are held to be learned and well educated because they have worldly expertise—from further distressing and misleading people of simple faith and heart and bringing about hellish darkness in regard to God, heaven, eternal life, and related matters, the Lord has opened the deeper levels of my spirit. This has made it possible for me to talk after their deaths with all the people I have ever known during their physical lives; with some of these I have talked for days, with some for months, with some for a whole year. I have also talked with so many other people that saying there were a hundred thousand of them would be an understatement. Many of these were in the heavens and many were in the hells.

I have talked with some people on the third day after they died, and have told them that arrangements were being made for their burial and funeral, which prompted them to say that they had done well in casting off what had served them for a body and its functions in the world. They wanted me to tell [their loved ones] that they were not dead but alive, and were just as human now as ever. They said they had simply crossed over from one world into another and had no awareness of having lost anything, since they had a body and sensory faculties just as they had had before; they had understanding and will just as before; they had the same kinds of thoughts and feelings, the same kinds of sensations, even the same kinds of pleasures and desires as they had had in the world.

[4] Many who have just died, on seeing that they are still people and are still alive as they were before, and in similar circumstances (since for all of us, our first state after death is much like the one we had in the world, though this changes gradually for us into either heaven or hell), are touched with a new joy at being alive and say they had not believed it would be like this. They are also absolutely amazed that they had been so ignorant and blind about what happens to us after death, and are even more amazed that people in the church have the same ignorance and

blindness, even though they of all people on the planet have access to light on such matters.^c

[5] Then they begin for the first time to see the reason for this blindness and ignorance—that outward concerns, worldly and bodily preoccupations,²¹⁴ had so completely taken over and filled their minds that they could not be raised into heaven’s light and look beyond the things they had been taught, and so see what the church is really all about. When bodily and worldly things are loved as much as they are nowadays, nothing but utter darkness flows in from them when we try to think about heavenly realities beyond the teachings on faith proclaimed by our church.

A great many of the learned from the Christian world are dumb-founded when after they die they find themselves having bodies, wearing clothes, and living in houses just as they did in the world. When they are reminded of what they had thought about life after death, the soul, spirits, and heaven and hell, they feel embarrassed and ashamed. They say that their thought had been foolish and that ordinary people had been far wiser in their beliefs than they were.

Some scholars who had convinced themselves of such beliefs and had attributed everything to nature²¹⁵ were examined, and it turned out that the outer levels of their minds were opened but the inner levels were closed. This meant that they did not look toward heaven but toward the world and therefore toward hell, since to the extent that the deeper levels of our minds are opened, we look toward heaven, while to the extent that the inner levels are closed and the outer are opened, we look toward hell.²¹⁶ The inner levels of our minds are formed to be receptive

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c. Nowadays, few people in the Christian world believe that after we die we immediately rise again: preface to Genesis 16, §§4622, 10758. They believe instead that our resurrection will happen when the visible world is destroyed at the time of the Last Judgment: 10595. The reason for this belief: 10595, 10758. But in fact we do rise again immediately after death, and are then complete human beings in every detail: 4527, 5006, 5078, 8939, 10594, 10758. The “soul” that lives after death is the human spirit, the true self that lies within us; in the other life it has a complete human form (322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594); illustrated by eyewitness experience (4527, 5006, 8939); illustrated from the Word (10597). An explanation of what is meant by the dead appearing in the holy city in Matthew 27:53: 9229. How we are revived from death: 168–189 (described on the basis of personal experience). Our state after being revived: 317, 318, 319, 2119, 5078, 10596. Some wrong opinions concerning the soul and resurrection: 444, 445, 4527, 4622, 4658.

to all things of heaven and the outer levels are formed to be receptive to all things of this world, but if we are receptive to the world and not at the same time to heaven, then we are receptive to hell.^d

17

As for human spirits being people and having a similar form after separation from the body, daily experience over many years²¹⁷ has supplied me with evidence of this, since I have seen them, heard them,²¹⁸ and talked with them thousands of times. I have even talked with them about the fact that people in this world do not believe that they exist and that the learned dismiss as simpleminded those who do believe. The spirits are heartsick that this kind of ignorance still prevails on our globe and especially within the church. They say that this kind of belief emanates especially from the learned who think about the soul on the basis of what they sense with their physical bodies.²¹⁹ On this basis, they cannot conceive of the soul as being anything but thought; and this, regarded apart from any subject in which and from which it exists, is to them like some volatile substance made of pure ether,²²⁰ which cannot help but evaporate when the body dies. However, since the church (on the basis of the Word) believes in the immortality of the soul, these thinkers have to attribute to the soul some touch of life, just as they do to thought. Still, though, they do not credit it with any human sensitive faculty until it is once again joined to its body. Their teachings about resurrection are founded on this premise; and so is their belief that soul and body will be reunited when the Last Judgment comes. What other conclusion could they come to, given their hypothesis about the soul and the need to combine it with the church's teachings concerning eternal life? That is why when people think about the soul on the basis of both that hypothesis and those teachings, they do not grasp at all that the soul is the spirit and that it is in a human form. The result is that hardly anyone nowadays knows what anything spiritual is, let alone that people who are spiritual—meaning all angels and spirits—have a form that is human.

That is why almost all the people who arrive from the world are absolutely amazed to discover that they are alive and that they are just as human as ever, no different at all. Once they get past their amazement at that, then they are astounded that the church has no idea that

d. The spiritual world and the earthly world are joined together in us: 6057. The inner self is formed to be an image of heaven, while the outer is formed to be an image of the world: 3628, 4523, 4524, 6013, 6057, 6314, 9706, 10156, 10472.

this is what happens to people after death, in spite of the fact that all the people who have ever lived in this world are there in the other life, leading human lives. They also wonder why people in this world have not been informed of this by means of visions. They are told by a heavenly source that this could have been done—nothing is easier when the Lord so pleases; but people who have convinced themselves of these misconceptions to the contrary would still not believe, even if they saw the visions for themselves.

These newcomers are also told that it is dangerous to disclose anything from heaven to people who have built their lives around worldly and bodily preoccupations, because they might believe at first but later reject and thereby profane the truth. Profanation is first believing something and then rejecting it. People who commit profanation²²¹ are pushed down into the lowest and harshest of all the hells. This is the danger the Lord meant when he said, “He has blinded their eyes and hardened their hearts, so that they would not see with their eyes and understand with their hearts and turn, and I would heal them” (John 12:40). The Lord also indicated that people who have devoted their lives to worldly and bodily loves will not believe no matter what:

Abraham said to the rich man in hell, “They have Moses and the prophets; let them hear them.” But he said, “No, Father Abraham, but if someone comes to them from the dead they will be converted.” But Abraham said to him, “If they do not hear Moses and the prophets, they will not believe even if someone rises from the dead.” (Luke 16:29, 30, 31)

Another argument to support the fact that heaven comes from human-kind is that angelic minds and human minds are very much alike. Both enjoy the faculties of understanding, perception, and will. Both are formed to be receptive to heaven, since the human mind is just as capable of wisdom as the angelic mind is. However, the reason the mind is not as wise in this world is that it lives in an earthly body. In such a body our spiritual mind does its thinking in an earthly way, because spiritual thinking (which we possess just as angels do) flows down into earthly concepts that correspond to spiritual ones and becomes perceptible to us in that way. It is different, though, when our mind is released from its ties to the physical body. Then we do not think in an earthly fashion anymore but think spiritually, and when we think spiritually we have thoughts that are incomprehensible and inexpressible to the earthly self—that is, we think like

angels. We can tell from this that our inner self, which is called our spirit, is in its essence an angel.^e

On angels being in perfect human form, see *Heaven and Hell* 73–77. When our inner self is not open upward, however, but only downward, then although it is still in a human form after its release from the body, that form is dreadful and demonic. This is because it cannot look up toward heaven, only down toward hell.

19

The church could have known from the Word that heaven and hell come from humankind, and could have made this part of its teachings, if it had let some light in from heaven and taken note of the Lord's words to the criminal, that today he would be with him in paradise (Luke 23:43). It could have noted what the Lord said about the rich man and Lazarus, that the rich man went to hell and spoke from there to Abraham, and that Abraham was in heaven (Luke 16:19–31); and what the Lord said to the Sadducees²²² about the resurrection, that God is not the God of the dead, but of the living (Matthew 22:32). It could also have considered the belief common to all people who are living good lives, especially the belief they have when they are nearing death and are no longer preoccupied with worldly and physical concerns: they believe that they are about to enter heaven as soon as they leave their bodily life. This is the predominant view that we all have, except at those moments when we are basing our thinking on the church's teaching regarding resurrection at the time of the Last Judgment. Ask people whether this is the case or not, and you will see.

20

Anyone well informed about the divine design can understand that we were created to become angels because the final step in the divine design is in us (see §9 above). In us something of heavenly and angelic wisdom can take form, become whole, and multiply. The divine design never stops halfway down and forms something there that has no outermost aspect. Such a thing would not be in a full or complete state. No, it goes on until it reaches what is outermost. When it comes to its outermost point, it takes on a form there, uses substances that are gathered there to

e. There are as many levels of life in us as there are heavens, and they are opened after death depending on the way we have lived: 3747, 9594. Heaven is within us: 3884. When we are living lives of love and caring we have angelic wisdom within; it is hidden then, though, and we become conscious of it only after death: 2494. In the Word, those people are called angels who are receptive to the goodness of love and faith from the Lord: 10528.

make itself whole, and becomes productive, which is accomplished by various forms of procreation. That is why the seedbed of heaven is on the outermost level.

This is the meaning of what is said in the first chapter of Genesis about humanity and its creation:

God said, “Let us make humanity in our image, according to our likeness.” And God created humanity in his image. In the image of God he created it, male and female he created them. And God blessed them and God said to them, “Be fruitful and multiply.” (Genesis 1:26, 27, 28)

To create people in the image of God and in the likeness of God is to supply them with all the elements of the divine design from first to last and thereby make them angels at the deeper levels of their minds.

The reason the Lord rose from the dead not only spiritually but also physically is that when he was in the world he glorified his entire human nature, that is, made it divine.²²³ His soul, which he had from the Father, was the Divinity in and of itself, and his body became a likeness of his soul—that is, of the Father—and therefore also divine. That is why he rose in respect to both soul and body, unlike anyone else.^f He also proved this to his disciples. They thought they were seeing a spirit when they saw him, but he said:

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See my hands and feet—that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see I have. (Luke 24:36, 37, 38, 39)

In this way he showed them that he was human not only with respect to his spirit but with respect to his body as well.

There is more on the fact that heaven and hell come from humankind in the material presented in several chapters of *Heaven and Hell*, as follows: “Non-Christians,²²⁴ or People outside the Church, in Heaven” (§§318–328), “Children in Heaven” (§§329–345), “Wise and Simple People in Heaven” (§§346–356), “Rich and Poor People in Heaven” (§§357–365), “Each of Us Is Inwardly a Spirit” (§§432–444), “After Death, We Are in a Complete Human Form” (§§453–460), “After Death, We Possess

22

f. We rise from the dead in our spirit: 10593, 10594. Only the Lord rose from the dead with his body as well: 1729, 2083, 5078, 10825.

Every Faculty of Sensation, Memory, Thought, and Emotion That People Have in the Material World: We Leave Nothing Behind except Our Earthly Body” (§§461–469), “Our First State after Death” (§§491–498), “Our Second State after Death” (§§499–511), “Our Third State” (§§512–520), and information about the hells (§§536–588).

All of these chapters show in specific ways that heaven is not made up of angels created in the beginning and that hell is not made up of a devil and his gang, but that both are made up exclusively of angels and devils who were born as human beings.

All Humans without Exception
Who Have Been Born and Have Died
since the Beginning of Creation
Are either in Heaven or in Hell

23

FIRST of all, this follows from what was said and explained in the preceding chapter, namely, that heaven and hell come from humankind. *Second*, it follows from the fact that after life in the physical world everyone goes on living to eternity. *Third*, this means that every human who has ever been born and has died since the creation of the world is either in heaven or in hell.²²⁵ *Fourth*, since everyone who is going to be born from now on is also going to enter the spiritual world, clearly that world is so extraordinary in both size and nature that this physical world, where people live on various planets, cannot be compared to it.

To give a better feel for this and a clearer view of it, I would like to present and develop these points one at a time.

24

As for the fact that all people without exception who have been born and have died since the beginning of the creation of the world are either in heaven or in hell, no explanation is needed to see that *this follows from what was said and explained in the preceding chapter, namely, that heaven and hell come from humankind.*

Until the present time, the most commonly held belief has been that we will not get to heaven or hell before the day of the Last Judgment, when souls will be reunited with their bodies and therefore enjoy the faculties believed to belong exclusively to the body.²²⁶ Many ordinary people have adopted this belief on the authority of those who have hypothesized about the nature of what lies within us and have published their supposed wisdom.²²⁷ Since these individuals give no thought at all to the existence of a spiritual world, but only consider the earthly one, and therefore do not think in terms of the spiritual self, they have not realized that the spiritual self each of us has within our earthly self is just as human in form as the earthly self is. So even though they are capable of seeing that the spiritual self is active at will throughout the earthly self and in its every detail and that the earthly self does absolutely nothing on its own, it has not crossed their minds that the earthly self gets its human form from the spiritual self.

[2] It is the spiritual self that thinks and wills, since on its own the earthly self cannot do so, and yet the thinking and willing of the spiritual self are vital to the earthly self. The earthly self does what the spiritual self wills, and says what the spiritual self thinks, so completely that there is no action without some will and no speech without some thought. This is because if you take away the thought and the will, the speech and action instantly cease.

We can see from this that the spiritual self is the true self and that it is present in each and every detail of the earthly self. This means that the earthly self is an image of the spiritual self, because any part or particle of the earthly self in which the spiritual self is not active is not alive.

Nevertheless, the spiritual self cannot be visible to the earthly self, because what is earthly cannot see what is spiritual. What is spiritual can see what is earthly, though: this is in keeping with the divine design, but the reverse is not. Therefore there is an inflow from what is spiritual into what is earthly but not the reverse; and this applies to our ability to see, because sight flows in as well.²²⁸ Our spiritual self is what is called our spirit; it is visible in the spiritual world in a complete human form, and it lives on after death.

[3] Because the great thinkers have known nothing about the spiritual world and nothing about the human spirit, as already noted, they have embraced the idea that we cannot live as human beings until our souls get back into our bodies and once again have physical senses. This has given rise to ridiculous notions about our resurrection—that even though our

bodies have been eaten by worms and fish and have completely disintegrated into dust, they will be put back together again by divine omnipotence and reunited with our souls, and that this will not happen until the end of the world, when the physical universe will be destroyed. There are other similar notions as well, all of which defy comprehension and which the mind immediately recognizes as impossible and in violation of the divine design. So these notions have undermined many people's faith, since anyone whose thinking is based on wisdom cannot believe something that is utterly incomprehensible. There is no such thing as faith in impossibilities—that is, in things that we regard as impossible.²²⁹ Furthermore, people who do not believe in life after death use the absurdity of these notions as support for their denial.

Support for the fact that we do rise again immediately after death and that we are then in a complete human form is given in a number of chapters in *Heaven and Hell* [§§432–469].

I mention all this as further reinforcement for the idea that heaven and hell come from humankind; and from this it follows that all humans without exception who have been born and have died since the beginning of creation are either in heaven or in hell.

25

As for the fact that *after life in the physical world everyone goes on living to eternity*, this follows from the fact that we are then spiritual and no longer earthly, and that the spiritual self separated from the earthly retains its essential nature to eternity because our state cannot be changed after death.²³⁰

Further, everyone's spiritual self is joined to the Divine, since it can think about the Divine, and can also love the Divine and be drawn to everything that comes from the Divine, such as the teachings of the church. This means it can be united to the Divine in its thinking and willing, and these two abilities *are* the spiritual self and constitute its life. Anything that can be joined to the Divine in this way cannot ever die, because the Divine is present with it and joins it to itself.

[2] For another thing, on the level of our mind we have been created in the form of heaven, and the form of heaven is from the Divine itself, as you can tell from material in *Heaven and Hell*. See “It is the Lord's Divine Nature that Makes and Forms²³¹ Heaven” (§§7–12, see also §§78–86); material in §57 on the fact that each of us has been created to be a heaven in least form; “The Whole Heaven, Grasped as a Single Entity, Reflects a Single Individual” (§§59–67); and “Therefore [Every] Angel Is in Perfect Human Form” (§§73–77). In fact, our spiritual self is an angel.

[3] I have often talked with angels about this, and they have been amazed that if you look at the people in the Christian world who are called intelligent and whom others believe actually *are* intelligent, you find many who have completely discarded from their faith any idea of immortality in regard to their own life. They believe that the human soul dissipates at death just like the soul of an animal.²³² They do not see any difference between the life in humans and the life in animals, namely, that we are able to think of things beyond ourselves such as God, heaven, love, faith, what is spiritually and morally good, what is true, and the like, and in so doing be raised up toward the Divine itself and be joined to it by all these means. Animals, on the other hand, cannot be raised above their own earthly nature to think about things like this, so their spiritual nature cannot be separated from their earthly nature after death^a and live on its own the way our spiritual self can. This is why an animal's life is dissipated when its earthly life is over.²³³

[4] Angels told me that the reason many of the so-called intelligent in the Christian world do not believe that their own life will be immortal is that at heart they deny the Divine and credit everything to nature instead; and people who base their thinking on this premise cannot conceive of any eternity through being joined to the Divine. As a result, they cannot conceive of any difference between our state and the state of animals, since once the Divine has been eliminated from their thinking, eternity has been eliminated as well.

[5] Angels have also said that there is within every human an innermost or highest level of life—or an innermost and highest something—where the divine nature of the Lord flows in first and most intimately. From this highest point the Lord arranges the other things within us that make up our spiritual and earthly selves, descending level by level in accord with the way we are designed. The angels called this innermost or highest something the Lord's gateway to us and his quintessential dwelling within us. They also said that this innermost or highest something is what makes us human and distinguishes us from mere animals, which do

a. There is an inflow from the spiritual world into the lives of animals as well, but it is a general one and not an individualized one like that of humans: 1633, 3646. The difference between us and animals is that we can be raised above ourselves toward the Lord, and can think about the Divine, love it, and thereby be joined to the Lord, which gives us eternal life; it is different for animals, which cannot be raised up to such levels: 4525, 6323, 9231.

not have it, and that this is why we, unlike animals, can have our inner levels—our higher and lower mind—raised by the Lord to himself. This allows us to believe in him, be moved with love for him, and be granted intelligence and wisdom and the ability to speak on the basis of reason.

[6] Asked whether people live forever if they deny the Divine and reject divine truths, which are the means by which our lives are united to the Divine, the angels said that such people, just like those who acknowledge the Divine, retain the ability to think and intend and therefore to believe and love the kinds of things that come from the Divine; and that this is the ability that makes it possible for them to live to eternity like everyone else. The angels added that this ability comes to people from that aforementioned innermost or highest something that everyone has. They gave extensive evidence that even the people in hell have this ability, and that it is the source of their ability to argue and speak against divine truths. That is why everyone, regardless of what they are like, lives to eternity.

[7] Since everyone lives forever after death, no angel—no spirit, even—has any thought whatever about death. They do not even know what dying is. So when “death” is mentioned in the Word, angels take it to mean either damnation, which is spiritual death, or else ongoing life and resurrection.^b

All this has been said to make the point that all humans without exception who have been born and have died since the beginning of creation are alive—some in heaven and some in hell.

26

So that I might know that *all humans without exception who have been born and have died since the beginning of creation are either in heaven or in hell*, I have been allowed to talk with people from many ages, some of whom lived before the Flood²³⁴ and some of whom lived after the Flood; as well as with people of the Jewish nation known to us from the Word of the Old Testament, with some of those who lived at the time of the Lord, and with many of those who lived in later centuries right up to the present day. In addition, I have talked after their deaths with all the people I had known during their physical lives; I have also talked with little children who had died, and with many people of other religions.

b. When death is mentioned in the Word in connection with evil people, angels in heaven take it to mean damnation—which is spiritual death—and also hell: 5407, 6119, 9008. In the Word, “the living” mean people who have devoted themselves to goodness and truth; “the dead” mean people who have devoted themselves to evil and falsity: 81, 290, 7494. When the subject is good people who die, angels understand death to mean resurrection and ongoing life, because then we rise again, continue the life we had, and begin our eternal life: 3498, 3505, 4618, 4621, 6036, 6221.

This experience has utterly convinced me that there is not one human who has ever been born since the first creation of this planet who is not either in heaven or in hell.

Since everyone who is going to be born from now on is also going to enter the spiritual world, clearly that world is so extraordinary in both size and nature that this physical world, where people live on various planets, cannot be compared to it. This follows from the vast multitude of people who have made the transition into the spiritual world since creation first occurred and who are now all there at once, as well as from the constant increase still to come as a result of humankind entering from now on—and this without end, as was shown in an earlier chapter: “The Reproduction of Humankind on Earth Will Never Cease” (§§6–13).

27

[2] Several times when my eyes have been opened I have been granted glimpses of the vast multitude of people there already—so many that they could scarcely be numbered, myriad upon myriad, and this in just one section of one region. How many must there be, then, in all the rest?

You see, the people there are all gathered into communities, and there are a great many communities. Each one is in its own place and contributes to form three heavens and three hells beneath them.²³⁵ This means that one kind of people lives in the heights there, another in the middle elevations, another below them, and another in the lowest regions or hells underneath. Somewhat the way people in this world live in cities, people in the higher regions there live near each other, up to hundreds of thousands together. Therefore given the sheer quantity of human inhabitants there, clearly this physical world, where people live on various planets, cannot be compared to it. When someone from this earthly world crosses over into the spiritual world, it is like moving from a village to a great city.

[3] In quality as well, the spiritual world is beyond comparison with this world. This becomes clear from the fact that all the things that exist in the physical world are found in the spiritual world as well, but in addition there are countless other things there, things that have never been seen and could never be seen here. This is because all the spiritual things in that world are embodied in their own unique way in a form that appears to be earthly, and these forms are infinitely varied. The cause underlying this fact in turn is that what is spiritual is so much more exquisite than what is earthly that very little of it can be brought forth to our earthly senses, since our earthly senses cannot take in even a thousandth of what the spiritual mind takes in; yet everything that happens in the spiritual mind is presented to spirits in visible form. This is why there is no way

to describe how wonderful and stunning the spiritual world is. These characteristics are intensified, too, as the number of people in the heavens grows, since everything seen there is presented in forms corresponding to the states of each individual's love and faith and consequent intelligence and wisdom. So the variety of things there is constantly increasing in proportion to the increase in population. This is why people who have been raised into heaven say that they have seen and heard there what no eye has ever seen and no ear has ever heard.²³⁶

[4] All this may serve to show that by nature the spiritual world is such that the physical world cannot be compared to it.

For more on the nature of that world, see *Heaven and Hell* where it deals with heaven's two kingdoms²³⁷ (§§20–28), heaven's communities (§§41–50), representations and appearances in heaven (§§170–176), and the wisdom of heaven's angels (§§265–275)—but even there, only a very few features are described.

A Last Judgment Must Take Place
Where Everyone Is Together,
So It Must Take Place in the Spiritual World,
and Not in the Physical World

28

WHAT people believe concerning the Last Judgment is that the Lord will then appear in glory in the clouds of heaven, accompanied by angels, and that he will raise from their burial places all the people who have lived since the beginning of creation. He will clothe their souls with their bodies again, and having called them all together will judge them, sending those who have done good things to eternal life or heaven and those who have done evil things to eternal death or hell.²³⁸

[2] The churches have extracted this belief from their literal reading of the Word;²³⁹ and there has been no way to get rid of it as long as people do not realize that there is a spiritual meaning in absolutely everything the Word says, and that this meaning is the essential Word, the meaning for

which the literal meaning serves as a foundation or basis. We need to realize also that if it were not for this kind of literal meaning the Word could not be divine and serve as a source of teaching about life and faith for both heaven and the world and join the two worlds together. If we know that there are spiritual things that correspond to the earthly things mentioned in the Word, then we are in a position to know that the Lord's coming in the clouds of heaven does not mean that he will be revealed in the clouds but that he will be revealed in the Word. The Lord is the Word because he is divine truth. The clouds of heaven in which he is to come are the literal meaning of the Word, and the glory is its spiritual meaning. The angels [that will accompany him] mean that heaven is involved in this revelation; they also mean the divine truths that come from the Lord.^a We can therefore see what these words mean—that at the end of the church the Lord is going to disclose the spiritual meaning of the Word and reveal the actual nature of divine truth. So this is a sign that the Last Judgment is at hand.

[3] On the presence of spiritual meaning within everything mentioned in the Word, even within every single word of the text, and on what that meaning is like, see *Secrets of Heaven*, where there is a detailed explanation of everything in Genesis and Exodus according to that meaning. For a collection of references assembled from that work concerning the Word and its spiritual meaning, see the booklet *The White Horse Described in Revelation*.

On the point that the Last Judgment must take place in the spiritual world and not on earth or in the physical world, this follows from the two preceding chapters, as well as from chapters yet to come. The two preceding chapters explained that heaven and hell come from human-kind [§§14–22] and that all humans without exception who have been born and have died since the beginning of creation are either in heaven or in hell, so they are all together in that world [§§23–27]. In chapters yet

a. The Lord is the Word because he is divine truth in heaven: 2533, 2813, 2859, 2894, 3393, 3712. The Lord is also the Word because the Word is from him and is about him (2859); and in its deepest sense, the Word is about no one but the Lord, and focuses particularly on the glorification of his human nature, so the Lord himself is there: 1873, 9357. The Lord's Coming means his presence in the Word, and a revelation: 3900, 4060. "Clouds" in the Word mean the Word in the letter, or its literal meaning: 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. "Glory" in the Word means divine truth as it is in heaven and as it is in the spiritual meaning: 4809, 5922, 8267, 8427, 9429, 10574. "Angels" in the Word mean divine truths that come from the Lord, because angels are receivers of those truths and do not utter them as their own but as the Lord's: 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301. The trumpets that the angels will then sound mean divine truths in heaven that will be revealed from there: 8815, 8823, 8915.

to come, we reach the point at which it is necessary to show that the Last Judgment has already taken place [§§45–52, 53–64].

30

Add to this that none of us is judged on the basis of our earthly self; therefore we are not judged while we are still living in the physical world, because during that time we are in our earthly body. Rather, we are judged on the basis of our spiritual self, so our judgment occurs when we have come into the spiritual world, because then we are in our spiritual body.²⁴⁰ It is our spiritual nature that is judged, not our earthly nature, since our earthly nature is not accountable for any blame or crime, because it has no life of its own; it is simply a tool or an instrument through which the spiritual self acts (see §24 above).

That leads us to another reason why judgment is carried out on us when we have put off our earthly body and put on our spiritual one. When we are in our spiritual body, others can actually see what our love and faith are really like, because in the spiritual world all of us are an embodiment of what we love, not only in face and body but also in speech and actions (see *Heaven and Hell* 481). That is why in that world you can tell what people are really like, and why people can be sorted instantly whenever it pleases the Lord.

From these points as well we can see that judgment takes place in the spiritual world and not on earth or in the physical world.

31

The physical life in us counts for nothing. It is the spiritual life that lies within our physical life that counts, since in its own right our earthly self is devoid of life; the life it seems to have comes from the life in our spiritual self. So it is our spiritual self that is judged. In fact, when the Word speaks of our being judged according to our actions, it means that it is the spiritual self [behind our actions that is judged]. See the chapter in *Heaven and Hell* titled “Our Nature after Death Depends on the Kind of Life We Led in the World” (§§470–484).

32

I would like to add here a secret of heaven that I touched on in *Heaven and Hell* but have not yet fully described. After death, each of us is connected to a particular community, and this is done as soon as we arrive in the spiritual world (see *Heaven and Hell* 427, 497). In our first state as spirits, though, we are unaware of this, because at that point we are still focused on what is external and not yet on what is internal. As long as we are in this state we go here and there, wherever we feel like going. In actuality, though, we are where our love is—that is, in the community of people who have the same kind of love we have.

[2] When we as spirits are in this state we appear in many different places, just as though we were physically present there. This is only the

way it seems, though,²⁴¹ because as soon as the Lord brings us into our dominant love,²⁴² we immediately vanish from the sight of others and find ourselves with kindred spirits in the community to which we have been connected. This is a unique feature of the spiritual world and bewilders people who do not understand its underlying cause.

Thus it is, then, that as soon as spirits have been gathered and sorted, they are also judged; and they all appear immediately in their own proper places. The good are in heaven, in the communities where their kindred spirits are, and the evil are in hell, in the communities where their kindred spirits are.

[3] From these points as well it follows that a last judgment can take place only in the spiritual world, both because in that world we are all an embodiment of the life that is within us, and because we are surrounded there by people who have a similar life within them—everyone is among kindred spirits. It is different in this earthly world where good and evil people can be together, neither really knowing what the other is like; here we are not spontaneously sorted out according to our life's love. In fact, none of us can bring our earthly bodies with us into heaven or into hell, so in order for us to arrive at either destination, we need to shed our earthly bodies and after that, be judged in our spiritual bodies.

That is why, as stated above [§30], it is our spiritual self that is judged, and not our earthly self.

A Last Judgment Occurs When the Church Is at Its End, and the Church Is at Its End When There Is No Faith Because There Is No Caring

THERE are many reasons why a Last Judgment occurs when the church is at its end. The main one is that when this happens the equilibrium between heaven and hell begins to fail—and with that equilibrium goes our freedom, and once our freedom is gone, we can no longer be saved. We are then quite willingly carried away to hell; and, not being in a state

of freedom, we cannot be led to heaven. This is because no one can be reformed without freedom, and all our freedom comes from the equilibrium between heaven and hell. Two chapters from *Heaven and Hell* support this point: one dealing with the equilibrium between heaven and hell (§§589–596) and one dealing with our being in a state of freedom because of this balance between heaven and hell (§§597–603). It also says there that without freedom no one can be reformed [§598].

34

We can conclude that the equilibrium between heaven and hell begins to fail when the church comes to an end from the fact that heaven and hell come from humankind (see the chapter on that subject above [§§14–22]); and when there are few people entering heaven and many entering hell, the evil on the one side outstrips the goodness on the other, because the growth of hell entails a corresponding growth of evil. Everything evil within us comes from hell and everything good comes from heaven. Since evil is outstripping good as the church comes to an end, everyone is then judged by the Lord, the evil are separated from the good, and everything is put back into order; a new heaven is set up, and a new church on earth as well, and in this way equilibrium is restored.

This, then, is what the term *Last Judgment* refers to. It will be described in more detail in later pages [§§45–52].

35

It is common knowledge, based on the Word, that a church comes to an end when there is no longer any faith within it. It is not yet widely known, however, that there is no faith if there is no caring.²⁴³ I will therefore need to say more about this just below [§36].

The Lord foretold that there would be no faith at the end of the church:

When the Son of Humanity comes, will he find faith on the earth?
(Luke 18:8)

He also foretold that there would be no love:

At the close of the age, lawlessness will abound and the love of many will grow cold; and this gospel will be preached in all the world, and then the end will come. (Matthew 24:12, 14)

“The close of the age” is the last time of the church. In this chapter in Matthew the Lord describes the steadily declining state of the church’s love and faith; but the description is couched entirely in correspondences. So there is no way to understand what the Lord foretold there apart from a knowledge of the spiritual meaning that corresponds to the details of the chapter. That is why the Lord has made it possible for me to explain everything in that chapter, as well as some of the things that are said

later about the close of the age, his Coming, the successive stages of the devastation²⁴⁴ of the church, and the Last Judgment, in *Secrets of Heaven* (§§3353–3356, 3486–3489, 3650–3655, 3751–3757, 3897–3901, 4056–4060, 4229–4231, 4332–4335, 4422–4424, 4635–4638, 4661–4664, 4807–4810, 4954–4959, 5063–5071).

Here I will take up the fact that there is no faith when there is no caring. People presume that faith continues to exist as long as there is belief in what the church teaches, so faith is present in people who believe. Simply believing, though, is not faith. Instead, faith is to will and to put into practice what we believe. When the teachings of the church are only believed they are not embodied in our lives. They are present only in our memory and in the thinking of our outer selves.²⁴⁵ They do not come into our lives until they come into our will and from there into our actions. Then for the first time those teachings become part of our spirit, since our spirit (whose life is the life itself that is within us) is made up of our will, and of our thinking to the extent that this thinking issues from our will. Our memory and the thinking based on it is only a waiting room where teachings first gain entrance to us.

[2] It is all the same whether you say “will” or “love,” since we all love what we will and will what we love. Further, our will is the part of us that is receptive to love, and our understanding, whose function is thinking, is the part of us that is receptive to faith.

We can know, think, and understand all kinds of things, but when we are left to ourselves and weigh things on the basis of our will and love, then we discard anything that does not agree with our will or love. We therefore discard such things after our bodily life as well, when we are living in the spirit, since as just noted only what has entered into our will and love persists in our spirit. After death everything else seems alien to us, something that we throw out of the house and reject completely, because it is not consonant with our love. [3] It is quite another matter if we do not merely believe the teachings of the church that are drawn from the Word but also will them and do them. Then our faith becomes real. Faith is a passion for truth that comes from wanting to do what truth teaches because it is the truth; and wanting to do what truth teaches because it is the truth is the very definition of human spirituality. That is, it transcends our earthly nature, which involves our wanting to do what truth teaches not because it is the truth but for the sake of praise, esteem, or profit for ourselves. Truth detached from such concerns is spiritual, because in its essence truth is divine. Consequently, willing truth because it is true is the same as acknowledging and loving what is divine. In fact, this willing and

this acknowledging and loving are fully joined to each other and are also regarded as one in heaven. This is because the divinity that emanates from the Lord in heaven is the divine truth (see *Heaven and Hell* 128, 129, 130, 131, 132), and the people who are angels in heaven are the people who are receptive to that truth and make it part of their lives.

I mention all this to make it clear that faith is not just believing but is willing and acting; therefore there is no faith if there is no caring. Caring, or love, is willing and acting.

37 I have been shown that faith nowadays is so rare within the church that you could call it nonexistent. This was demonstrated by many individuals—scholars and commoners alike—whose spirits were examined after death to see what kind of faith they had had in the world. It turned out that all of them believed that faith was nothing more than believing and convincing themselves that something was true. The more learned among them believed that it was simply having a trust or assurance that they were saved by means of the Lord's suffering on the cross and his interceding for them.²⁴⁶ Hardly any of them realized that there is no faith if there is no caring or love. They did not even know what caring about one's neighbor is or what the difference is between thinking and willing. Most of them had gotten rid of caring, saying that caring does nothing for us, and that faith is all that is required. When they were told that caring and faith are one, just as willing and understanding are one, and that caring dwells in our will and faith in our understanding, and that separating one from the other was like separating our will from our understanding, they could not understand it. This told me that there is hardly any faith nowadays.

They were shown this very convincingly as well. The ones who were utterly certain that they had faith were brought to an angelic community where there was real faith. As soon as communication was established they clearly perceived that they themselves had no faith, and even admitted it publicly. The same thing was shown in other ways to the ones who professed faith and thought of themselves as believers but did not live according to faith, which means caring. One by one they admitted that they had no faith, because there was none of it in the life of their spirits. It was only on the outside, in some of the thinking they did while they were living in the physical world.

38 That is what the state of the church is like these days—there is no faith here because there is no caring; and where there is no caring there is nothing that is spiritually good, since the only spiritual good that can be done comes from caring. I have been told by a heavenly source that there is still some goodness among some people but that it cannot

be called spiritual goodness—only earthly goodness, because for them, real divine truths remain in darkness. It is divine truths that lead us to caring, teach us what it is, and focus us on it as the goal of our striving. So caring cannot arise except to the extent that there are truths to lead us there. The divine truths, though, on which the teachings of the various churches are based focus only on faith (which is why they are called teachings of faith) and do not focus on life;²⁴⁷ and truths that focus solely on faith and not on life cannot make us spiritual. As long as they are on the outside of our lives they are only earthly—they are learned and thought about only as something remote. That is why there is nothing spiritually good these days, only the earthly good that some people do.

[2] Further, every church is spiritual at first. That is, it begins with a focus on caring; but as time goes by it strays away from caring toward faith. As a result, from being an internal church it becomes a church that is merely external. Once it becomes a merely external church, it is at its end, since it then puts the whole stress on what we know and little or no emphasis on how we live. As we individuals in that church become external rather than internal, spiritual light is dimmed for us, even to the extent that we do not see divine truth on the basis of truth itself—that is, in heaven's light, since heaven's light is divine truth.²⁴⁸ We see it only in an earthly light, and when this is by itself and not illuminated by spiritual light, we are in effect looking at divine truth in the night. Then the only grounds we have for regarding it as true is the word of some ecclesiastical authority and its acceptance by the common crowd. As a result, our understanding cannot be enlightened by the Lord, since to the extent that earthly light shines brightly in our understanding, spiritual light is dimmed; and earthly light shines brightly in our understanding when we love worldly, bodily, and earthly things more than spiritual, heavenly, and divine ones.²⁴⁹ To the extent that this is the case, we are superficial individuals.

The Christian world is unaware that where there is no caring there is no faith. It is unaware of what caring about one's neighbor is. It is not even aware that our will is what makes us who we really are, or that our thinking does so only to the extent that it draws on our willing. In order, therefore, to bring these matters into the light of understanding, I would like to append some references concerning them from *Secrets of Heaven* by way of illustration.

From Secrets of Heaven

F*AIITH.* If people do not know that everything in the universe goes back to goodness and truth and that these two must be joined together if they are to accomplish anything, they also do not know that everything in the church goes back to faith and love and that these two must likewise be joined together: 7752–7762, 9186, 9224. Everything in the universe goes back to truth and goodness and to their being joined together: 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths are related to faith, and good actions are related to love: 4352, 4997, 7178, 10367.

[2] If people do not know that everything in us must—if we are to be truly human—go back to the *will* and the *understanding* and the joining together of these two, they can have no knowledge of the fact that everything in the church must go back to faith and love and the joining together of those two if there is to be any church within us: 2231, 7752, 7753, 7754, 9224, 9995, 10122. We have two basic faculties, one called understanding and the other called will: 641, 803, 3539, 3623. Our understanding is designed as a home for truths—and therefore the components of our faith—while our will is designed as a home for desires to do good—and therefore the components of our love: 9300, 9930, 10064. Thus it follows that love or caring constitutes the church; faith alone or faith separated from love and caring does not: 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

[3] Faith separated from caring is no faith at all: 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 3419, 3849, 3868, 6348, 7039, 7342, 9783. In the other life this kind of faith perishes: 2228, 5820. The teachings concerning faith alone are destructive of caring: 6353, 8094. In the Word, people who separate faith from caring are represented by Cain, Ham, Reuben, the firstborn of the Egyptians, and the Philistines:²⁵⁰ 3325, 7097, 7317, 8093. To the extent that caring wanes, the religion of faith alone gains strength: 2231. With the passage of time, the church strays away from caring toward faith, and eventually toward faith alone: 4683, 8094. In the last times of a church there is no faith because there is no caring: 1843, 3488. People who regard faith alone as ensuring salvation say that it is all right to live an evil life; yet those who devote themselves to leading evil lives actually have no faith, because there is no caring in them: 3865, 7766, 7778, 7790, 7950, 8094. Inwardly, they are consumed with false thoughts caused by their evil, although they do not realize this: 7790,

7950. This means that goodness cannot be joined to them: 8981, 8983. In the other life they are opposed to what is good and opposed to people who are engaged in doing anything good: 7097, 7127, 7317, 7502, 7545, 8096, 8313. People who are simple-hearted know better than the wise what it is to lead a good life and therefore know what caring is, and they cannot comprehend what faith would be apart from that: 4741, 4754.

[4] The goodness [of a thing] constitutes its underlying reality, and truth constitutes its manifestation,²⁵¹ so the truth that belongs to religious faith gets the reality underlying its life from the doing of good in a spirit of caring: 3049, 3180, 4574, 5002, 9144. So the truth that belongs to religious faith comes to life when we do good actions out of caring, which means that caring is the life within faith: 1589, 1997, 2049, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. Faith is not alive in us when all we do is know about faith and think about it. Rather, faith comes to life when we will to do, and actively do, what it teaches: 9224. Our faith does not join us to the Lord; what joins us to the Lord is living according to faith, which means caring: 9380, 10143, 10153, 10578, 10645, 10648. Worship in a spirit of goodness and caring is true worship; worship that is devoid of goodness or caring and is inspired only by the truth that belongs to religious faith is a superficial act: 7724.

[5] Faith alone, separated from caring, is like the light of winter, in which everything in the earth is dormant and nothing is produced; but faith together with caring is like the light of spring and summer, in which everything blooms and bears fruit: 2231, 3146, 3412, 3413. In the other life, the light of winter, which is the light of faith separated [from caring], turns into deep darkness when light flows in from heaven; and people devoted to that kind of faith then become blind and stupid: 3412, 3413. People who separate faith from caring are in darkness; they do not know what truth is and are therefore mired in falsities, and these constitute [spiritual] darkness: 9186. They plunge themselves into false convictions and therefore into evil practices: 3325, 8094. The errors and false convictions into which they plunge themselves: 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. The Word is closed to them: 3773, 4783, 8780. They do not pay attention to or even see all the many things the Lord said about love and caring: 1017, 3416 (which include examples). They do not know what goodness is or what heavenly love is or what caring is: 2417, 3603, 4136, 9995.

[6] Caring, and not faith separated from caring, is what constitutes the church: 809, 916, 1798, 1799, 1834, 1844. How great a goodness there would be in the church if caring were seen as first in importance: 6269,

6272. There would be one church—it would not be divided into many—if caring were its essential principle, and it would then not matter how people differed in the teachings of their faith and the forms of their worship: 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452. In heaven we are all evaluated on the basis of our caring; no one is evaluated on the basis of faith separated from caring: 1258, 1394, 2364, 4802.

[7] The Lord's twelve disciples represented all the various forms of faith and caring that together constitute the church, as did the twelve tribes of Israel: 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, caring, and good actions that come from caring, respectively: preface to Genesis 18. Peter represented faith (preface to Genesis 22, §§4738, 6000, 6073, 6344, 10087), and John represented good actions that come from caring (preface to Genesis 18). The fact that in the last times of the church there would be no faith in the Lord because there would be no caring is represented by Peter's denying the Lord three times before the rooster crowed for the third time;²⁵² in a symbolic sense, Peter in that passage means faith: 6000, 6073. Both "the crowing of the rooster" and "twilight" in the Word mean the last times of the church (10134), and "three" or "three times" means what is completed (2788, 4495, 5159, 9198, 10127). Much the same is meant by the Lord's saying to Peter, when Peter saw John following the Lord, "What is that to you, Peter? Follow me, John."²⁵³ Because Peter had said of John, "What about him?" (John 21:21–22): 10087. Since John represented good actions that come from caring, he leaned on the Lord's chest [John 13:23–25; 21:20]: 3934, 10087. All the names of individuals and places in the Word symbolize qualities in the abstract: 768, 1888, 4310, 4442, 10329.

[8] *Caring*. Heaven is divided into two kingdoms, one of which is called the heavenly kingdom and the other the spiritual kingdom. The love that characterizes the heavenly kingdom is love for the Lord and is called "heavenly love," and the love that characterizes the spiritual kingdom is caring about one's neighbor and is called "spiritual love": 3325, 3653, 7257, 9002, 9835, 9961. On the division of heaven into these two kingdoms, see *Heaven and Hell* 20–28; and on the Lord's divine presence in the heavens taking the form of love for him and caring about one's neighbor, see §§13–19 of the same work.

[9] People cannot know what is good and what is true unless they know what love for the Lord and caring about our neighbor are, since all goodness comes from love and caring, and all truth comes from goodness: 7255, 7366. Caring is a result of knowing things that are true, being

willing to do what they teach, and being moved by them for their own sake—that is, because they are true: 3876, 3877. Caring consists of an inner desire to do what truth teaches and not in an outer desire apart from an inner desire: 2439, 2442, 3776, 4899, 4956, 8033. So caring consists of doing useful things because they are useful things to do; the quality of our caring is proportional to the usefulness of what it does: 7038, 8253. Caring is a spiritual way of life for us: 7081. The whole Word is a body of teaching focused on love and caring: 6632, 7262. No one these days knows what caring is: 2417, 3398, 4776, 6632. Nevertheless the light of our reason could tell us that love and caring are what make us human (3957, 6273) and that goodness and truth are in harmony, each belonging to the other, so the same holds true for caring and faith (7627).

[10] In the highest sense, the Lord is our neighbor because he is to be loved above all else. So everything that comes from him and has him within it is our neighbor—in other words, goodness and truth: 2425, 3419, 6706, 6819, 6823, 8124. The type of neighbor someone is is identifiable by the nature of the good that he or she does, and therefore by the Lord's presence in him or her: 6707, 6708, 6709, 6710. Every individual and every community, also our country and the church, and in the most universal sense the Lord's kingdom, are our neighbor; and loving our neighbors is doing them good out of a love of what is good, according to the nature of their state; so our "neighbor" is the well-being of others, for which we are to be concerned: 6818–6824, 8123. Our "neighbor" includes civic goodness, too, which is whatever is fair; and moral goodness, which is what is good for our life together in community. 2915, 4730, 8120, 8121, 8122. Loving our neighbors is not loving the personality they project in public but loving what motivates them from within, therefore the goodness and truth they have: 5028, 10336. If we base our love on their public personality and not on what motivates them from within, we will have as much love for evil people as for good people (3820) and we will support both the evil and the good, even though supporting evil people is harming good people, which is not loving our neighbor (3820, 6703, 8120). Judges who punish the evil in order to correct them and to protect the good from them are loving their neighbor: 3820, 8120, 8121.

[11] Loving one's neighbor is doing what is good, fair, and right in every task and in every function: 8120, 8121, 8122. So caring about our neighbor extends to every least thing that we think, intend, and do: 8124. Doing what is good and true for the sake of what is good and true is loving our neighbor: 10310, 10336. People who do this are loving the Lord, who is our neighbor in the highest sense: 9210. The life of caring is a life in accord with the Lord's

commandments; therefore to live by divine truths is to love the Lord: 10143, 10153, 10310, 10578, 10645.

[12] Genuine caring is not done to get something in return (2371, 2380, 2400, 3887, 6388–6393), because it comes from an inner desire to do what is good and therefore from a joy in doing it (2371, 2400, 3887, 6388–6393). If we separate faith from caring, then in the other life we want credit for our faith and for any outwardly good deeds that we have done: 2371.

[13] The teachings of the ancient church were teachings about how to live our lives, that is, teachings focused on caring: 2385, 2417, 3419, 3420, 4844, 6628. The ancients who were part of the church gave the good actions that embody caring a structure, divided them into categories, and gave each a name; and this was the source of their wisdom: 2417, 6629, 7259–7262. The wisdom and intelligence of people who have led caring lives in this world increase immensely in the other life: 1941, 5859. The Lord flows with divine truth into caring because he flows into our very life: 2363. We are like gardens when caring and faith are joined to each other within us and like deserts when they are not: 7626. The less we care, the less wise we are (6630); if we are not engaged in caring, we are ignorant of divine truths, no matter how wise we may think we are (2417, 2435). An angelic life consists of doing good deeds of caring, which are acts of service: 454. Spiritual angels are embodiments of caring: 553, 3804, 4735.

[14] *Will and understanding*. We have two abilities, one called understanding and the other called will: 35, 641, 3539, 10122. It is these two abilities that make us truly human: 10076, 10109, 10110, 10264, 10284. Our nature depends on the nature of these two abilities of ours: 7342, 8885, 9282, 10264, 10284. These two abilities are also what distinguishes us from animals, because our understanding can be lifted up by the Lord and see divine truths, and our will, too, can be lifted up and perceive divine goodness. And so our partnership with the Lord is made possible by these two abilities that make us who we are—which is not the case with animals: 4525, 5302, 5114, 6323, 9231. And since we surpass animals in these abilities, we cannot die with respect to our deeper levels—the levels that constitute our spirit; rather, we live to eternity: 5302.

[15] Everything in the universe goes back to goodness and truth; likewise everything in us goes back to our will and our understanding (803, 10122), because our understanding is the part of us that receives truth and our will is the part of us that receives goodness (3332, 3623, 5835, 6065, 6125, 7503, 9300, 9930). Whether you say “truth” or “faith” it amounts to the same thing, because faith and truth are mutually dependent; and whether

you say “goodness” or “love” it amounts to the same thing, because love and goodness are mutually dependent; whatever we believe we call true, and whatever we love we call good: 4353, 4997, 7178, 10122, 10367. It therefore follows that our understanding is the part of us that can have faith and our will is the part of us that can have love: 7178, 10122, 10367. And since our understanding can accept faith in God and our will can accept love for God, we are capable of being joined to God by faith and love; and anyone who can be joined to God by love and faith cannot die to all eternity: 4525, 6323, 9231.

[16] Our will is the true underlying reality of our life because it is the part of us that receives love or what is good, while our understanding is the consequent manifestation of our life because it is the part of us that receives faith or what is true: 3619, 5002, 9282. So the life of our will is our primary life, and the life of our understanding comes from it (585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110) the way light comes from fire or a flame (6032, 6314). Whatever enters both our understanding and our will becomes part of us, but what enters only our understanding does not: 9009, 9069, 9071, 9182, 9386, 9393, 10076, 10109, 10110. Whatever is accepted by our will becomes part of our life: 3161, 9386, 9393. It follows then that we are human because of our will and our consequent understanding: 8911, 9069, 9071, 10076, 10109, 10110. We are all loved and valued by others according to how good our will is and only secondarily how good our understanding is. We are loved and valued if both our intentions and our understanding are good; we are rejected and considered worthless if our understanding is good but our intentions are not: 8911, 10076. Even after death we retain the nature of our will and our consequent understanding: 9069, 9071, 9386, 10153. Those things that are in our understanding but not in our will then vanish because they are not within us: 9282. Or to put it another way, after death we retain the nature of our love and the faith that comes from that love—the nature of our goodness and the truth that comes from that goodness—and then anything that is a matter of our faith but not of our love (or of truth in us but not of goodness) vanishes because it is not within us and therefore does not belong to us: 553, 2364, 10153. We are capable of grasping intellectually things that we would not do willingly; that is, we can understand things that run counter to our love and we have no will to do: 3539. Why it is hard for us to tell the difference between thinking and willing: 9995.

[17] How distorted our state is when our understanding and our will are not acting as one: 9075. This is the kind of state we find among hypocrites, con artists, flatterers, and imposters: 3527, 3573, 4799, 8250.

[18] Every act of will to do what is good and every consequent understanding of what is true comes from the Lord, but this is not the case for an understanding of what is true that is divorced from any act of will to do what is good: 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153. Our understanding is what is enlightened by the Lord: 6222, 6608, 10659. Our understanding is enlightened to the extent that our will accepts truth—that is, to the extent that we will ourselves to act in accord with it: 3619. Light from heaven gives enlightenment to our understanding just the way light from this world does to our eyesight: 1524, 5114, 6608, 9128. The nature of our understanding depends on the nature of the love-based truths from which it is formed: 10064. Understanding results from truths that arise from living a good life, not from falsities that arise from living an evil life: 10675. Understanding is seeing, on the basis of our experience and information, things that are true, the causes of events, their connections, and how they follow from each other: 6125. The faculty of understanding is seeing and perceiving that something is true before considering it proven; it is not the ability to prove anything we choose: 4741, 7012, 7680, 7950, 8521, 8780. Seeing and perceiving whether something is true before considering it proven is possible for us only when we love truth for its own sake—that is, when we are in spiritual light: 8521. The light that comes from corroboration is an earthly light that is available to evil people as well:²⁵⁴ 8780. Any dogma, even a false one, can be supported in such a way that it seems to be true: 2385, 2477, 5033, 6865, 7950.

Everything That Was Foretold
in the Book of Revelation
Has Been Fulfilled at the Present Time

40 NO one can know the meaning and implications of everything contained in the Book of Revelation who does not know about the

inner or spiritual meaning of the Word. This is because everything that is written there is written in the same style as that of the prophetic books of the Old Testament, in which every word means something spiritual that is not visible in the literal sense. Then too, the contents of the Book of Revelation cannot be explained in their spiritual meaning except by someone who knows what actually happened to the church, including how it came to an end. This can be known only in heaven, and this is what the Book of Revelation contains. The spiritual meaning throughout the Word concerns the spiritual world—that is, the state of the church both in the heavens and on earth. That is what makes the Word spiritual and divine. That state is what is set forth in the Book of Revelation in its own order. This shows that there is no way the contents of the Book of Revelation can be explained except by someone to whom the sequential states of the church in heaven have been revealed. (There is in fact a church in the heavens just as there is on earth, and we will be talking about that some more in what follows.)

The nature of the Lord's church on earth cannot be seen by any of us as long as we are still living in this world, let alone how it has declined from being good to being evil with the passage of time. This is because as long as we are living in this world we are preoccupied with external matters and see only what is visible to our earthly self. What the church is like spiritually or inwardly is not apparent in this world; but it is clear as day in heaven, because angels enjoy both spiritual thought and spiritual sight.²⁵⁵ This means that they see only what is spiritual. Not only that, all humans who have been born since the beginning of creation are together in that world, as already explained [§§23–27]. Further, all who are there are arranged in communities depending on what kind of good they do out of love and faith (see *Heaven and Hell* 41–50). This is why angels in heaven can see both the states of the church and how they change over time.

[2] Now, since the state of the church's love and faith is described in the spiritual meaning of the Book of Revelation, no one can know what is implicit in all these things in sequence unless that information is revealed from heaven and unless knowledge has also been granted of the inner or spiritual meaning of the Word.

This I can solemnly swear, that the details in the Book of Revelation, right down to each word, have a spiritual meaning within them, and that in that meaning everything about the spiritual state of the church from its

beginning to its end is fully described. Further, since every word there has a spiritual meaning, not a word can be left out without altering the sequence of subjects in the inner meaning. This is why it says at the end of the book,

If anyone takes away from the words of the book of this prophecy, God will take away that person's part from the book of life, from the holy city, and from the things that are written in this book. (Revelation 22:19)

[3] It is the same with the books of the Word's Old Testament. Everything in them, every word, contains inner or spiritual meaning, so not a single word in them can be taken away. This is why under the Lord's divine providence these books have been kept intact right down to the smallest letter²⁵⁶ from the time of their composition, owing to the devotion of the many individuals who counted every detail.²⁵⁷ This was seen to by the Lord because of the holiness inherent in every subject, word, and letter, even to the smallest, in those books.

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An inner or spiritual meaning is similarly present in every word of the Book of Revelation; that meaning contains secrets about the state of the church in the heavens and on earth; and those secrets can be revealed only to someone who is familiar with that meaning and has also been granted to be in the company of angels and to talk with them on a spiritual level. Therefore, so that what is written in the Book of Revelation will not remain hidden from human view and eventually be abandoned as incomprehensible, its inner contents have been disclosed to me. They are so extensive that they cannot be set forth in this booklet, so I intend to give an explanation of the whole Book of Revelation from beginning to end and disclose the secrets that lie within it. This explanation is to be published within two years, and will also deal with some material from Daniel that has remained hidden because of people's lack of awareness of the spiritual meaning.²⁵⁸

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No one who is unfamiliar with the inner or spiritual meaning can figure out what is meant in Revelation by the dragon and by Michael and his angels fighting with it [Revelation 12:3–4, 7–9]; by the tail with which the dragon drew down a third of the stars of heaven [Revelation 12:4]; by the woman who bore a male child who was caught up to God, after which the dragon persecuted the woman [Revelation 12:4–5, 13–17]; by the beast rising up out of the sea [Revelation 13:1–10] and the beast rising up out of the earth [Revelation 13:11–18], with their many horns; by the whore with whom the kings of the earth committed fornication [Revelation 17:1–18]; by the first resurrection and the second [death] [Revelation 20:4–5]; by the thousand years [Revelation 20:6]; by the lake of fire and sulfur into which the dragon, the beast, and the false prophet were cast [Revelation 20:10]; by the white

horse [Revelation 19:11]; by the first heaven and the first earth that passed away [Revelation 21:1]; by the new heaven and the new earth that took the place of the first ones [Revelation 21:1]; by the sea that was no more [Revelation 21:1]; by the city New Jerusalem coming down out of heaven [Revelation 21:10–22:5]; by its measurements, wall, gates, and foundation made of precious stones, and by the various numbers involved [Revelation 21:16–21]; to say nothing of other things that are completely mystifying to people who know nothing about the spiritual meaning of the Word.

The meanings of all these things will be disclosed in the promised explanation of that book.

By way of a preliminary, I should at least mention that everything in the heavenly meaning of the Book of Revelation has now been fulfilled. In this booklet I present some general facts about the Last Judgment and the destruction of Babylon, the first heaven and the first earth that have passed away, the new heaven, the new earth, and the New Jerusalem, in order to let it be known that all these things have occurred already. The specifics cannot be presented, however, except in the context of a detailed explanation of the descriptions of these events in the Book of Revelation.

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The Last Judgment Has Taken Place

IN its own chapter above [§§28–32], I explained that a Last Judgment takes place not in the physical world but in the spiritual world, where everyone who has lived since the beginning of creation is together; and because this is the case, no one [in the physical world] can tell when a Last Judgment has happened. Everyone expects it to happen here, believing it will change everything in the heavens we see above us, everything on this earth, and the whole of humankind. To prevent the people in the church who believe this from continuing to live in ignorance; to prevent people who think about the Last Judgment from having to wait for it forever, which will lead in time to an erosion of their trust in the things said in the literal meaning of the Word about it; and therefore to prevent many from losing their faith in the Word, I have been allowed to see with my own

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eyes that the Last Judgment has already taken place. The evil have been cast into various hells; the good have been raised into heaven; and in this way everything has been brought back into proper order, restoring the spiritual equilibrium between good and evil, and between heaven and hell.

I have been allowed to see from beginning to end how the Last Judgment took place, as well as how Babylon was destroyed, how the people meant by the dragon²⁵⁹ were cast into the abyss, and how a new heaven was formed and a new church established in the heavens—the church meant by the New Jerusalem.

I have been allowed to see all these things with my own eyes so that I could bear witness to them.

The Last Judgment began early last year, in 1757, and was carried to completion by the end of that year.²⁶⁰

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It is important to know, though, that the Last Judgment was carried out only on the people who lived from the Lord's time to the present day, and not on the people who lived before that. Last Judgments have in fact previously taken place twice on this planet. One is described in the account of the Flood in the Word; the other was carried out by the Lord when he was in this world. This is the meaning of his statement "Now is the judgment of this world; now the ruler of this world is being cast out" (John 12:31), and in another passage, "These things I have spoken to you so that in me you may have peace. Take heart! I have overcome the world" (John 16:33). Then too, it says in Isaiah,

"Who is this who is coming from Edom, approaching in the immensity of his strength, and having the power to save?" "I have trodden the winepress alone. Therefore I have trodden them in my wrath. Victory over them is spattered on my garments, because the day of vengeance is in my heart and the year of my redeemed has arrived." Therefore he became the Savior. (Isaiah 63:1–8)

There are also many other such passages.

[2] The reason a Last Judgment has taken place on our planet twice before is that every judgment takes place when the church comes to an end, as has been explained above in its own chapter [§§33–39]. On this planet there have been two previous churches, one before the Flood and a second one after the Flood.²⁶¹ The pre-Flood church is described in the account of the new creation of heaven and earth and of paradise²⁶² in the first chapters of Genesis. Its end is described in the account of the eating from the tree of knowledge, with further detail in what follows there. Its Last Judgment is described in the account of the Flood.

These stories are all written in the style of the Word that uses pure correspondences.²⁶³ In the inner or spiritual meaning, the creation of heaven and earth means the establishment of a new church (see the first chapter above [§§1–5]). The paradise in Eden means the heavenly wisdom of that church; the tree of knowledge means the preference for worldly knowledge that eventually destroyed that church, as does the serpent in the same story [Genesis 3:1–15]; and the Flood means the Last Judgment on the people who were part of that church.

[3] The second church, the one that came after the Flood, is also described in various places in the Word, among them Deuteronomy 32:7–14.²⁶⁴ This church spread over much of the Middle East²⁶⁵ and continued among the descendants of Jacob.²⁶⁶ It ended when the Lord came into the world. At that time a Last Judgment was carried out on all the people since the first establishment of that church as well as on some left from the previous church.²⁶⁷

The Lord came into the world to bring everything in the heavens—and through the heavens, everything on earth—back into order, and to make his human nature divine. If this had not been done, no one could have been saved.

I have explained in various places in *Secrets of Heaven* that there were two churches on this planet before the Lord's Coming (you may see some of these references in a footnote below).^a Also in that work I have explained

a. The first and earliest church on this planet was the one described in the first chapters of Genesis; it was a heavenly church, the finest of them all: 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. What the people of the earliest church are like in heaven: 1114–1125. They live in the best light there: 1117. There were several churches after the Flood, which are collectively referred to as “the ancient church”: 1126, 1127, 1128, 1327, 10355. The ancient church itself was spread across all the countries of the Middle East: 1238, 2385. What the people of the ancient church were like: 609, 895. The ancient church was a church of symbolism: 519, 521, 2896. What the ancient church was like when it began to go into decline: 1128. The difference between the earliest church and the ancient church: 597, 607, 640, 641, 765, 784, 895, 4493. On the church that began with Eber and was called “the Hebrew church”: 1238, 1241, 1343, 4516, 4517. The difference between the ancient church and the Hebrew church: 1343, 4874. On the church that was established among the descendants of Jacob, or the children of Israel: 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10531, 10698. The statutes, judgments, and laws commanded for the children of Israel were somewhat like those of the ancient church: 4449. How the symbolic rites of the church established for the children of Israel differed from the symbolic rites of the ancient church: 4288, 10149. In the earliest church there was direct revelation from heaven; in the ancient church it came through correspondences; in the church of the children of Israel it came by audible speech; and in the Christian church it came through the Word: 10355. The Lord was God of the earliest church and of the ancient church as well, and was known as Jehovah: 1343, 6846.

that the Lord came into the world to bring back into order everything in the heavens, and through the heavens everything on earth, and to make his human nature divine.^b

The third church on this planet is the Christian church.²⁶⁸ The Last Judgment we are now dealing with was on that church and at the same time on all the people who had been in the first heaven²⁶⁹ since the Lord's time.

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In this booklet I cannot give the full details about how that Last Judgment was carried out—there are too many—but they will be set out in the explanation of the Book of Revelation.²⁷⁰ In fact, that judgment was carried out not only on all the people from the Christian church but also on all the people called Muslims and also on all those of the other religions²⁷¹ on our planet; and it was done in the following sequence: first it was carried out on the people of the Catholic religion, then on the Muslims, then on the people of other religions, and finally on the Protestants.²⁷²

For the judgment on the people of the Catholic religion, see the following chapter on the destruction of Babylon [§§53–64]. For the judgment on Protestants, see the chapter on the first heaven that passed away [§§65–72]. For the judgment on Muslims and the people of other religions, see this chapter [§§50–51].

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The original locations in the spiritual world of all the religions and peoples on whom the judgment was carried out looked like this. The people called Protestants appeared gathered in the central area. They were subdivided according to their native countries: the Germans in the spiritual world were toward the north, the Swedes toward the west, the Danes

b. While the Lord was in the world he brought everything in the heavens and the hells back into order: 4075, 4287, 9937. At that time the Lord also freed the world of spirits from the [evil] people who lived before the Flood: 1266. What they were like: 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265–1272. Through his spiritual crises and his victories over them, the Lord gained control over the hells and brought everything back into order; and at the same time he glorified his human nature: 4287, 9937. The Lord did this on his own, or by his own power: 1692, 9937. The Lord alone did this fighting: 8273. By so doing the Lord alone became righteousness and merit: 1813, 2025, 2026, 2027, 9715, 9809, 10019. In this way the Lord united his human nature to his divine nature: 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. His last spiritual crisis and final victory was his suffering on the cross; through this he glorified himself—that is, made his human nature divine—and gained control over the hells: 2776, 10655, 10659, 10828. The Lord could not undergo spiritual crisis with respect to his divine nature: 2795, 2813, 2814. That is why the Lord took on a human nature from his mother, a nature that can undergo spiritual crises: 1414, 1444, 1573, 5041, 5157, 7193, 9315. He drove out everything he had inherited from his mother and divested himself of the human nature he had received from her, even to the point that he was no longer her son, and put on a divine-human nature: 2159, 2574, 2649, 3036, 10830. By gaining control over the hells and by glorifying his human nature, the Lord saved humankind: 4180, 10019, 10152, 10655, 10659, 10828.

in the west, the Dutch toward the east and the south, and the British in the middle. Surrounding this whole central area where the Protestants were, there appeared the people from the Catholic religion, the majority of whom were in the western region, although some were in the south.

Beyond them were the Muslims, again subdivided by nationality. They all appeared in the southern part of the west. Beyond them people of other religions were gathered in great abundance. They constituted an outer ring; and beyond them there appeared an ocean, which formed the farthest boundary.

The arrangement of these peoples in these regions was based on each group's receptivity to divine truths. Because this is the basis, in the spiritual world everyone is known by the general region and the particular place within it where he or she lives; and in a community of many, the individuals are known by which quarter²⁷³ of the community they are staying in (on this subject see *Heaven and Hell* 148–149).

It is much the same when people are traveling from place to place. In every case, the route they take goes through particular regions according to the successive states of the thoughts that arise from the emotions at the core of their lives. As we will see below, that is how they are brought to the place that is their own. In short, the paths that people follow in the spiritual world are a reflection of the thoughts in their minds. This is why in the spiritual sense of the Word “paths” and “walking” and the like mean the direction and movement of our spiritual life.

In the Word the four quarters [of the spiritual world] are referred to as “the four winds,” and the gathering of people from them is referred to as “a gathering from the four winds,” as in Matthew where it speaks of the Last Judgment:

He will send out his angels, and they will gather his chosen people from the four winds, from one end of the heavens to the other. (Matthew 24:31)

Elsewhere in Matthew we read,

All nations will be gathered before the Son of Humanity, and he will separate one from another the way a shepherd separates sheep from goats; and he will set the sheep on his right and the goats on the left. (Matthew 25:32–33)

This means that the Lord is going to separate the people who are both seeking truth and doing good from the ones who are seeking truth but not doing good, since in the spiritual meaning of the Word “the right” and “sheep” mean goodness, and “the left” and “goats” mean truth. The judgment was

not carried out on any others, since the evil who had no interest in truth were long since in hell. All the evil who at heart deny the existence of the Divine and reject all belief in the church's truths are cast into hell after they die. Therefore [such people were already in hell] before the judgment occurred.

The first heaven that passed away was made up of people who were seeking truth but were not interested in doing good; and the new heaven was formed from the ones who were devoted to seeking truth and to doing good.

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As for the judgment on Muslims and those of other religions, which we are dealing with in this chapter, it took place as follows.

The Muslims were led from the places where they had been gathered (in the southern part of the west), by a route that took them around the Christians. They went from the west through the north all the way to the southern borders of the east, and along the way the evil were separated from the good.

The evil were thrown into swamps and lakes.²⁷⁴ Many of them were also scattered in a kind of desert on the periphery. The good, though, were led on through the east to a very spacious land toward the south and were given places to live there.

The ones who were led all the way there were those who in the world had recognized the Lord as the greatest prophet and as the Son of God²⁷⁵ and had believed that he was sent by the Father to instruct humankind, and who had also lived lives that were both moral and spiritual in accord with the principles of their religion.

[2] Many of them, once they have been taught, accept faith in the Lord and acknowledge that he is one with the Father.²⁷⁶ They are also granted communication with the Christian heaven through an inflow from the Lord; they do not mix with that heaven, however, because their religious practice differs.

The first thing all adherents of Islam do when they arrive among their own in the other life is to look for Muhammad, but he is nowhere to be seen. However, in his stead there are two others who call themselves Muhammads. They have obtained a central seat at the border of the Christian heaven, toward the left.

The reason there are these two in Muhammad's stead is that after death we all, no matter what our religion, are brought to the people we revered in the world. This is because our religion clings fast to us. Only when we realize that these people cannot do us any good do we leave them. You see, the only way we can be led away from our [false] religious beliefs is first to be brought more fully into them.

In the work that will explain the Book of Revelation I will tell where Muhammad actually is and what he is like, as well as where the two others came from.²⁷⁷

The judgment on those of other religions was carried out in almost the same way as the judgment on the Muslims, except that they were not led around in the same kind of circuitous route but rather along a sort of roadway in the west. There the evil were separated from the good. The evil were cast into a pair of vast chasms that sloped down into the depths, while the good were led over the central region where the Christians were, toward the area in the eastern quarter where the Muslims now lived. They were provided with places to live; these were behind the Muslims and beyond, stretching far out into the southern quarter.

However, people of other religions who in the world have worshiped God in human form and have lived caring lives in accord with the principles of their religion are joined to Christians in heaven, because they more than the others acknowledge and revere the Lord. The most intelligent ones come from Africa.²⁷⁸

The number of Muslims and people of other religions I saw was so immense that it would have had to have been counted in millions. Yet the judgment on such an immense number took only a few days, because once people had been brought into their own love and faith, their true nature was instantly determined, and they were taken to kindred spirits.

These events establish the truth of the Lord's predictions about the Last Judgment:

Then they will come from the east and the west and from the north and the south and sit down in the kingdom of God. (Luke 13:29)

Babylon and Its Destruction

ON the fact that everything predicted in the Book of Revelation has been fulfilled at the present time, see §§40–44 above; and on the fact that the Last Judgment has already been carried out, see the previous

chapter [§§45–52]; that chapter also explains how the judgment was carried out on Muslims and people of other religions [§§50–51]. Now we turn to the way the Last Judgment was carried out on the Catholics meant by “Babylon,”²⁷⁹ about whom the Book of Revelation has much to say. There is description of its destruction in chapter 18, as follows:

The angel cried mightily with a loud voice, “Babylon is fallen, is fallen, and has become a dwelling place of demons, a refuge for every unclean spirit, and a refuge for every unclean and hated bird!” (Revelation 18:1–2)

Before describing that destruction, I wish to make some preliminary points:

1. What “Babylon” means, and what its nature is.
2. What the people of this Babylon are like in the other life.
3. Which part [of the spiritual world] they were living in until recently.
4. Why they were allowed to live there right up to the day of the Last Judgment.

[Then I will cover]

5. How they were destroyed, and how their dwellings became a wasteland.
6. How all the people among them who were engaged in doing good and had a longing for truth were saved.
7. What the circumstances are for Catholics from now on as they pass into the other world from this one.

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1. *What “Babylon” means, and what its nature is.* “Babylon” means everyone who wants to use religion to control others. Trying to use religion to control others is trying to take control of their souls and therefore their spiritual life itself, using as means the divine principles of the religion. In a general sense, then, Babylon means all people who have control as their aim and use religion as the means of achieving it.²⁸⁰

The reason these kinds of people are referred to as Babylon is that religious tyranny first began in ancient times, although an immediate halt was put to it. That beginning is described as a city and a tower whose top would be in heaven; its being shut down is described by the muddling of the language of those people that led to its name, “*Babel*” (Genesis 11:1–9). For what the details of this story mean in the Word’s inner or spiritual meaning, see the explanation given in *Secrets of Heaven* 1283–1328.

[2] We can see in Daniel that a similar tyranny began again in Babylon, but this time became established: it says of Nebuchadnezzar that he

set up an image that everyone had to worship (Daniel 3:1–end). This is also the meaning of Belshazzar and the leaders under him drinking from the gold and silver vessels that Nebuchadnezzar had brought back from the Jerusalem temple, and worshiping gods of gold and silver and copper and iron at the same time. This is why the words “numbered, weighed, divided” were written on the wall, and why the king himself was killed that very night (Daniel 5:1–end). The vessels of gold and silver from the Jerusalem temple mean the good actions and truths taught by the church; drinking from them while at the same time worshiping gods of gold, silver, copper, and iron means profanation; and the handwriting on the wall and the death of the king mean the judgment and destruction pronounced on people who use as means to their own ends the good actions and truths taught by the Divine.

[3] The nature of people called “Babylon” is also described all through the prophets—in Isaiah, for example:

You will take up this proverb against *the king of Babylon*: “Jehovah has broken the staff of the wicked, the scepter of the rulers. You are fallen from heaven, O Lucifer! You are cut down to the ground. You have said in your heart, ‘I will ascend into the heavens, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will be like the Highest.’ But you will be cast down into hell, to the lowest depths of the pit. I will cut off the name and the remnant of *Babylon*, and I will make it a possession of owls.”²⁸¹ (Isaiah 14:4–5, 12–15, 22–23)

Elsewhere in Isaiah we find,

The lion said, “Babylon is fallen, is fallen, and all the carved images of her god have been cast down.” (Isaiah 21:9)

See also Isaiah 47:1–end; 48:14–20; Jeremiah 50:1, 2, 3. From these passages we can see what “Babylon” is.

[4] It is important to know that a church becomes a Babylon when its caring and faith come to an end and self-love takes charge instead. The more free rein self-love is given, the more it rushes headlong into ruling not only over all the people on earth it possibly can, but even over heaven. Even then it does not rest; it climbs up to the throne of God and transfers God’s divine power to itself.

We can tell from the passages in the Word cited above that a development like this occurred before the Lord’s Coming. That Babylon, however, was destroyed by the Lord when he was in the world, both through

its becoming totally idolatrous and through a Last Judgment on its people in the spiritual world. That is the meaning of the passage in the prophets about Lucifer (who is identified with Babylon there) being cast down into hell [Isaiah 14:12–15], and the passages about Babylon falling [Isaiah 13; 21:1–10; 47; Jeremiah 50–51]; the passage about the handwriting on the wall [Daniel 5:1–29] and the death of Belshazzar [Daniel 5:30–31]; and the passage about the stone hewn from the rock that destroyed the statue in Nebuchadnezzar’s dream [Daniel 2:31–45].

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The Babylon the Book of Revelation is talking about, though, is the present-day Babylon that arose after the Lord’s Coming and is generally understood to be part of the Catholic world. It is actually more destructive and atrocious than the Babylon that existed before the Lord’s Coming because it profanes the church’s inner forms of goodness and truth, which the Lord revealed to the world when he revealed himself. What now follows will provide an overview of how destructive and profoundly atrocious it is.

[2] [The Catholic clergy]²⁸² have no reverence for and acknowledgment of the Lord that possesses any belief in his power to save. They completely separate his divine nature from his human nature and transfer to themselves the divine power that belonged to his human nature.^a They forgive sins, admit people into heaven, cast people into hell, save whomever they choose, and sell salvation. So they claim for themselves functions that actually belong to divine power alone; and since they exercise this divine power, it follows that they are making themselves gods—each one at his own level of the hierarchy, by the transfer of power from the highest of them, whom they call the vicar of Christ,²⁸³ to the lowest of them. By so doing they view themselves as the Lord and worship him not for his sake but for their own.

[3] They not only contaminate and falsify the Word, they also keep it from the people²⁸⁴ to deny them access to any of its light of truth. Even this is not enough—they also destroy the Word, believing in a divinity in the decrees of Rome that is superior to the divinity of the Word. So they close the way to heaven for everyone, since the path to heaven is the

a. The [Roman Catholic] church ascribes two distinct natures to the Lord; it separates his divinity from his humanity. This was arrived at in a council for the sake of the papacy, so that the pope could be acknowledged as the vicar of Christ. This was disclosed to me by a heavenly source: see *Secrets of Heaven* 4738.

acknowledgment of the Lord and faith in him and love for him, and the Word is what teaches us that path; and without the Lord in the Word, there is no salvation. They concentrate all their efforts on extinguishing the light of heaven that comes from divine truth so that ignorance may take its place—the denser the better, as far as they are concerned. They extinguish the light of heaven by forbidding the reading of the Word and the reading of books that contain teachings from the Word. They have made worship into masses conducted in a language that ordinary people do not understand²⁸⁵ and in which there is no divine truth; and in general they fill their world with false teachings that are darkness itself, that take away and scatter the light. They even persuade the common people that their life depends on trusting the clergy—relying on someone else's faith, that is, rather than their own.

[4] Further, they make all worship consist of an outward holiness with nothing inside it. They make the inside utterly empty because it contains no knowledge of goodness or truth. In reality, though, a ritual is only as outwardly worshipful of the Divine as it is inwardly worshipful, because outward worship comes from inward worship.

They have also introduced all kinds of idolatrous practices. They keep making more and more saints, and both see and tolerate people's adoration of them and prayers to them, almost as though the saints were gods. They display images of them everywhere; they boast of vast numbers of miracles performed by them; they devote communities and cathedrals and monasteries to them; they bring their bones out of their tombs and treat them as sacred objects even though they are absolutely worthless—in all these ways they steer the minds of all away from the worship of God to the worship of humans.²⁸⁶

[5] Not only that, they go to great lengths to prevent anyone from emerging from that darkness into light or from the worship of idols to the worship of God. They keep founding monastic orders and stationing members of them everywhere as observers and investigators. They extort confessions of the heart, including what people are merely thinking about or wishing for, and if people do not make such confessions, they threaten their spirits with hellfire and torments in purgatory; and any who dare to speak out against the papal throne and priestly dominion are locked away in a horrendous prison that is called the prison of the Inquisition.²⁸⁷

[6] All this is done with the sole purpose of gaining possession of the world and all its treasures and living in luxury. The clergy are the great ones, and the rest of humanity are their servants.²⁸⁸ This is not the rule of

heaven over hell, though. It is the rule of hell over heaven, because to the extent that a love of being in control gains strength in anyone—especially someone of the church—hell is in control. On the fact that this love is in control in hell and actually is hell, see *Heaven and Hell* 551–565.

This shows that what we are dealing with here is not the church, it is Babylon; because the church exists where the Lord himself is worshiped and the Word is read.

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2. *What the people of this Babylon are like in the other life.* This cannot be clear to anyone who has not been granted by the Lord to be with people who are in the spiritual world. Since this has in fact been granted to me, I can speak of this from personal experience, for I have seen these people, I have heard them, and I have talked with them.

After death we all lead the same kind of life we led in the world. This life cannot be changed, except that the [inward] things that delighted our heart become corresponding [external circumstances] after death;²⁸⁹ there is evidence for this in two chapters in *Heaven and Hell*, §§470–484 and 485–490. So the lives of the people we are talking about here are just like the lives they had led in the world, with the sole difference that now things hidden in their hearts are revealed. These people are now in the spirit, where the things dwell that lie behind their thoughts and intentions—things they kept concealed in the world underneath a covering of outward holiness. [2] Since their inner selves are now visible, it has become clear that more than half of the clergy who have claimed the power to open and close heaven are absolute atheists.²⁹⁰ Their minds are obsessed by the power they had in the world, and that power was based on the principle that the Lord was given all power by the Father and that this power was transferred to Peter, and by the order of succession, to the leaders of the church.²⁹¹ Consequently, there is still an oral confession of the Lord linked to their atheism. However, this lasts only as long as it enables them to have some measure of power. The rest of them, the clergy who are not atheists, are so empty-headed that they do not know anything about people's spiritual life, the means of salvation, the divine truths that lead to heaven—anything about heavenly faith and love. They believe that heaven can be granted to anyone of any sort whatever at the whim of the pope.

[3] Since we all lead the same kind of life in the spiritual world as we led in this earthly world, with no difference as long as we are not yet in heaven or hell (see *Heaven and Hell* 452–480), and since to all outward appearances the spiritual world is just like the earthly world (see *Heaven and Hell* 170–176), these people have the same kind of moral and civic

life and especially the same kind of worship, since this takes root and is firmly lodged in the deepest levels of our nature. None of us can be led out of it after death, either, except those who have been motivated by truth to do good and those who have been motivated by goodness to seek truth. The people we are talking about here, though, are harder to rescue from their form of worship than others are because these people have not been motivated by truth to do good and have certainly not been motivated by goodness to seek truth. Except in the case of a few points, their “truths” are not drawn from the Word, and the few that they do have from the Word have been distorted by being used to gain power. This means that any good they do is not genuinely good, since it is the quality of the truths we have that determines the quality of the good we do.

The reason for saying all this is to let it be known that the kind of worship these people practice is just the same in the spiritual world as it was in the earthly world.

[4] With this as a preface, I would like to relate something about their life in the spiritual world and also about the form of worship they practice there. They have a kind of supreme council that serves the function of the supreme council or consistory in Rome, where the leaders meet to confer about one or another of their religious concerns—especially how the common people can be kept in blind obedience and how their own power can be extended. This council meets in the eastern part of the southern region. However, no one who has actually been a pope or cardinal dares attend. The minds of [many] popes and cardinals are possessed with the idea that they have divine authority, because they claimed the Lord’s power on earth for themselves. The moment they arrive, therefore, they are taken away and cast out to join kindred spirits in the wilderness. Any popes or cardinals who had an upright mind, however, and did not accept the church’s belief that they had divine power, sit in a darkened room adjacent to where the council meets.

[5] There is another gathering in the northern part of the west. Its task is to allow lay believers to experience their idea of heaven. The leaders there set up a number of groups around themselves that enjoy various superficial pleasures. In some of these groups, people play games; in some they dance; in some they are entertained in various ways to put a smile on their face; and in some they carry on friendly conversations: over here there is a conversation about civil affairs; over there, about religious matters; and over there, about lewd subjects—and so on. Depending on the believers’ wishes, the leaders send them to one or another of

these communities, referring to them as “heaven”; but in every case, after being there a few hours the believers become completely bored and wander off, because these pleasures are only shallow and superficial. In this way, many individuals are led to rethink the beliefs they had been taught about what it is to be in heaven.²⁹²

[6] As specifically concerns Catholic worship there, this is very much like their worship in the world. It consists of celebrating the mass as they did on earth; they conduct it in a language that is not a common language among spirits but is composed of words that sound profound. These engender an external sense of reverence and even cause people to tremble, although they do not understand a single word they are hearing.

People revere their saints in the same way as they had and display their images. The saints themselves, however, are nowhere to be seen, because the ones whose goal in life was to be worshiped as a demigod are in hell, and the others, who had no goal of being worshiped, are in the company of ordinary spirits. The leaders know this because they themselves have searched them out and have found them—and therefore now hold them in contempt. They keep this secret from the common people, however, so that the saints may still be worshiped as godly protectors, while the leaders themselves, as rulers of the people, will be revered as lords of heaven.

[7] They establish a great many monastic orders and cathedrals there, too, just as they did in the world; and they amass wealth and accumulate valuables that they hide away in their vaults. (There are valuables in the spiritual world just as there are in the earthly world—in fact, in that world there are many more of them.)

They send out monks there²⁹³ just as they do here, to lure non-Christians into their religion and subject them to their control. It is a common practice of theirs to have watchtowers erected in the middle of their congregations, from which they can keep all the surrounding neighborhoods under observation. They also create for themselves various methods and means of communication with others both near at hand and far away, making treaties with them and getting them on their side.

[8] That is their state in general. As for the bishops of that religion in particular, many of them deny that the Lord has any power and claim that power for themselves; and since they do this, they do not acknowledge the Divine at all. Even so, they assume a kind of outward holiness, but a holiness that is actually profane within because of their lack of any inner acknowledgment of the Divine.²⁹⁴ As a result, they are in touch

with some communities of the lowest heaven by means of their outward holiness but with the hells by means of their inward profanation, so they face both ways. Therefore they are able to persuade simple but good-hearted spirits to join them and they set them up with places to live near themselves, and yet they also gather malicious spirits and surround the congregation with them. They join themselves to heaven through the simple but good-hearted spirits and to hell through the malicious spirits. This is how they are able to carry out unspeakable things perpetrated from hell. These simple but good-hearted spirits, though, who live at the boundaries of heaven, do not look beyond the outward holiness [of these bishops], and notice only the extreme holiness of their outward worship of the Lord. They are unaware of the bishops' crimes and therefore think well of them. This good opinion provides the bishops with their best form of protection. Eventually, though, with the passage of time, all these bishops lapse from their outward holiness, and are then separated from heaven and cast into hell.

[9] This may give you some idea of what the people of this Babylon are like in the other life.

I realize that some people are going to wonder whether things like this really happen in the spiritual world—people who have a worldly focus and whose only ideas of our state after death and of heaven and hell are meaningless and empty. But things stated and explained in *Heaven and Hell* on the basis of what I have heard and seen establish that we are still human after death, that we are in the company of other people there as we were in this world, and that we live in houses [§§183–190], hear sermons in church [§§221–227], do our work [§§387–394], and see the same kinds of things in that world as we did in the world we left behind [§§170–176].

I talked with some Catholics about the keys that were given to Peter,²⁹⁵ and asked whether they believed that the Lord's power over heaven and hell was actually transferred to Peter. Since this was a fundamental principle of their religious system, they vehemently insisted on it, saying that there was no doubt whatever about it because Scripture clearly said so. However, when they were asked whether they were aware that there is a spiritual meaning within the details of the Word, which is the meaning that the Word has in heaven, at first they said that they were not aware of this. Later, though, they said that they would look into it; and when they did, they were taught that within the details of the Word there is a spiritual meaning that differs from the literal meaning the way anything spiritual differs from what is

earthly. They were also taught that no individual who is mentioned by name in the Word is mentioned by name in heaven, but that instead of the name something spiritual is indicated. Then they were told that “Peter” in the Word means the truth of the church’s faith that teaches good actions done out of caring. “The rock” that is mentioned there in connection with Peter has the same meaning, since it says, “You are Peter, and on this rock I will build my church” (Matthew 16:18 and following). This does not mean that power was given to Peter but that power belongs to the truth that serves the doing of good, since all power in the heavens belongs to truth acting on behalf of what is good, or to goodness acting through the agency of truth. Further, since everything good and everything true comes from the Lord and none of it from us, we can see that all power belongs to the Lord.

They became angry when they heard this and said they wanted to know whether there really was a spiritual meaning in these particular words, so the Word as it exists in heaven was given to them. In that form of the Word there is a spiritual meaning but no meaning that is earthly, because it is for angels, who are spiritual beings (on this as the nature of the Word in heaven, see *Heaven and Hell* 259, 261). When they read this passage in it, they saw very clearly that instead of Peter it mentioned truth from the Lord that teaches the doing of good.^b When they saw this they angrily rejected that Word. If it had not been taken away at that moment they might very well have shredded it with their teeth. In this way they were convinced—even though they did not want to be convinced—that only the Lord has that power. No human has it at all, because it is a divine power.

b. The Lord’s twelve disciples represented all the various forms of truth and goodness, or of faith and love, that together constitute the church, as did the twelve tribes of Israel: 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, caring, and good actions that come from caring, respectively: preface to Genesis 18. Peter represented faith: preface to Genesis 22, §§4738, 6000, 6073, 6344, 10087. Peter’s being given the keys of the kingdom of heaven means that all power belongs to the truth that teaches the doing of good, or to the faith that teaches the caring that comes from the Lord; so all power belongs to the Lord: 6344. The “key” means the power of opening and closing heaven: 9410. All power belongs to goodness acting through the agency of truth, or to truths acting on behalf of what is good, which come from the Lord: 3091, 3563, 6344, 6423, 6948, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182. “Peter” in the Word means the Lord’s divine truth: 8581, 10580. All the names of individuals and places in the Word symbolize qualities and states: 768, 1888, 4310, 4442, 10329. These names do not enter heaven but change into the things that they mean; in fact, these names cannot even be pronounced in heaven: 1876, 5225, 6516, 10216, 10282. The elegance of the Word’s spiritual meaning where the literal text consists of nothing but names: 1224, 1264, 1888 (which include examples).

3. *Which part of the spiritual world they were living in until recently.* I mentioned in §48 above what the original locations in the spiritual world of all the religions and peoples looked like, as follows: the people called Protestants appeared gathered in the central area; surrounding this central area were the people from the Catholic religion; beyond them were the Muslims; and finally there were the people of the various other religions. This shows that the Catholics constituted a ring immediately surrounding the Protestants, who were in the central area. The reason for this proximity is that the people in the central area are in the light of truth from the Word, and people who are in the light of truth from the Word are in heaven's light. This is because heaven's light comes from divine truth, and the Word is what contains that truth. On heaven's light coming from divine truth, see *Heaven and Hell* 126–140; and on the Word being divine truth, see *Heaven and Hell* 303–310. The light that is in the center radiates outward toward the circumference and illuminates it. The people from the Catholic religion immediately surround the central area, then, because they too have the Word and because it is read by members of their ecclesiastical hierarchy, although not by their laity. So this is why Catholic people in the spiritual world have homes near those who are in the light of truth from the Word.

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[2] Now I need to say what their life was like before their homes were completely destroyed and laid waste.

Most of the Catholics lived in the southern and the western regions—relatively few were in the northern and the eastern regions.

The ones who lived in *the south* were [clergy] who in the world had been more clever than others and who had firmly convinced themselves of their religious principles. Among them also lived many of the nobility and the wealthy; these did not live above ground there but lived underground for fear of robbers, stationing guards at the entrances. There was a vast city in that region, one that stretched almost all the way from east to west and even extended a little into the west itself, situated close to the central area where the Protestants lived. Millions of people (or spirits) were living in that city. It was full of cathedrals and monasteries. The clergy would bring into the city all the treasures they had been able to accumulate and would hide them away in their own basements or else in underground vaults. These vaults were constructed in such a way that no one but they could get in—they were laid out in the form of a maze.²⁹⁶ The clergy set their hearts on this treasure hoard, and were convinced it would never be destroyed to all eternity. I have seen the vaults; I was

amazed at the skill with which they had been constructed and endlessly extended. Many of those who call themselves members of the Society of Jesus were there; they cultivated friendly relationships with the wealthy who lived in the surrounding areas.²⁹⁷

On the eastern side of that region there was a place of council, where clergy would meet to discuss how to extend their own power and how to keep the common people in blind obedience, as noted in §56 above. All of this concerns the Catholic dwelling places in the southern region.

[3] The Catholics who lived in *the north* were the ones who were not as clever and were less firmly convinced of their religious principles because the sight of their minds was dull, which meant that they were people of blind faith. The population there was not as great as in the south. Most of them lived in a major city that reached from the border with the east toward the west, and even a little way into the west itself. This city too was full of cathedrals and monasteries. On its eastern edge there were many people of various different religions, including some Protestants. A few places in that region but outside the city were also occupied by Catholics.

[4] The Catholics who lived in *the east* were the individuals of that denomination who had taken the greatest delight in being in power in the world and also possessed some earthly enlightenment. In the spiritual world, they appeared on mountains, but only on the side of them that faced north. None at all were on the side that faced south.²⁹⁸ On the border of the northern region there was a mountain, and on top of it they stationed a person who was spiritually deranged. By means of a form of thought-communication well known in the spiritual world but unknown on earth, Catholic leaders were able to inspire him to issue any commands they wished, proclaiming that he was the actual God of heaven in human form, and directing all divine worship toward him. They invented this device to keep the laity obedient, since the latter kept trying to distance themselves from the idolatrous worship the leaders promoted.

[5] This is the mountain meant by “the mountain of the congregation on the farthest sides of the north” in Isaiah 14:13; the people on that mountain are the ones meant by “Lucifer” (Isaiah 14:12), since the ones from the Babylonian crew on the east were the ones who had the most light—a light they in fact skillfully procured for themselves. I have even seen some who were building a tower to reach all the way to heaven, where the angels live; but this was just a representation of their schemes. In the spiritual world schemes are presented to the eyes of people who are at a

distance as things that are not actually happening for the ones who are doing the scheming. This is quite common there.²⁹⁹ This particular sight made it possible for me to know the meaning of the *tower whose head was in heaven, so the place was called "Babel"* (Genesis 11:1–10). This is what Catholics were doing in the eastern region.

[6] *The west*, toward the front, was inhabited by people from that religion who had lived during the Dark Ages³⁰⁰—many of them lived underground there, one generation beneath another. A whole tract toward the front, facing north, had apparently been hollowed out underneath and was full of monasteries. You could see their entrances, through caves with covers over them. The people went out and in through these caves, but rarely talked with those who had lived in later ages. These earlier people were of a different disposition and not so evil minded, because in their times there were no Protestants to fight with, so they had not engaged in so much trickery and malice prompted by hatred and vengeance.

In a western region beyond this tract there were many mountains where the most vicious of these people lived, ones who at heart denied the Divine and yet surpassed all others in their verbal professions of reverence and their devout behavior. The people who lived there devised unspeakably horrible methods of keeping the laity under the yoke of their tyranny, and of coercing others as well to submit to that yoke. I am not free to describe these methods, because they were horrendous; but they were like the schemes described in very general terms in §580 of *Heaven and Hell*. [7] The mountains they lived on are meant by the seven mountains mentioned in the Book of Revelation, and the people themselves are described there as the woman sitting on a scarlet beast, as follows:

I saw a woman sitting on a scarlet beast that was full of names of blasphemy, having seven heads and ten horns. She had a name written on her forehead: "Mystery, Babylon the Great, the Mother of Fornications and of the Abominations of the Earth." The seven heads are seven mountains on which the woman sits. (Revelation 17:3, 5, 9)

In the inner meaning, a woman means the church; in an opposite sense, as here, a woman means a profane kind of religion. The scarlet beast means the profanation of heavenly love, and the seven mountains mean a profane love of power. So this is how Catholics were living in the western region.

[8] The reason Catholics live in several different regions is that in the spiritual world we are all taken to the region, and the place within that

region, that corresponds to our own feelings and loves. No one is taken anywhere else. For more on this point, see the chapter that deals with the four quarters in heaven, in *Heaven and Hell* 141–153.

[9] In general, all the deliberations of the people of this Babylon focus on ruling not only over heaven but over the entire earth as well, with the aim of taking possession of both heaven and earth, using their stake in each to help them conquer the other. To accomplish this they are constantly thinking up and coming out with new rules and new edicts. They work at this in the other life much the way they did in the world, since we are all the same kinds of people after death as we were in the world, especially in regard to our religion. It was granted me to hear some of their leaders coming up with edicts that were designed to be normative for the common people. There were many separate articles, but they all had the same aim: to increase the leaders' power over the heavens and over the earth, to the point where they would have all the power, and the Lord would have none. These edicts were later read before lay people who were present, and when the reading ended, they heard a voice from heaven saying that though the leaders had not realized it, the content had been dictated by the lowest hell. This was confirmed, too, by the fact that a crew of demons came up from that hell, pitch black and dreadful, snatched these edicts away not with their hands but with their teeth, and carried them back down into their hell. The lay people who saw this were shocked.

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4. *Why they were allowed to live there right up to the day of the Last Judgment.* This is because the divine design calls for keeping out [of hell] all the people who can possibly be kept out, and doing so until they can no longer remain among the good. So all are kept out who are capable of pretending outwardly to lead a spiritual life—to represent it in moral behavior as though spirituality were really there inside them, no matter what the faith and the love inside them are actually like. Likewise, people who maintain an outward holiness are kept out [of hell] even if they have no inner holiness. Many of the Catholic leaders were of this kind. That is, they were able to say pious things to lay people, show holy reverence to the Lord, sow the seeds of religion in their minds, induce them to think about heaven and hell, and by preaching the importance of how we live inspire them to concentrate on doing what is good. These leaders were able to lead many people to a life of doing good and thereby set them on the path to heaven. This means that many lay adherents of that religion were saved, even though few of the leaders were. These leaders were of the type the Lord referred to as “false prophets, who come in sheep’s clothing

but inwardly are ravenous wolves” (Matthew 7:15). [2] In the inner meaning of the Word, “prophets” mean people who teach what is true and use truths to lead others to the doing of good, and “false prophets” mean those who teach what is false and use bad teachings to lead people astray. They are just like the scribes and Pharisees³⁰¹ whom the Lord described in the following words:

They sit in Moses’ seat. Observe and do everything they tell you to observe, but do not act in accordance with their deeds, because they say but do not do. Everything they do is to be seen by others. They close the kingdom of the heavens to others, and they themselves do not go in either. They devour widows’ houses and for appearance’s sake pour out long prayers. Woe to you, hypocrites! You cleanse the outside of the cup and the plate, but inside they are full of extortion and unrighteousness. Cleanse the inside of the cup and the plate first, so that the outside of them may be clean as well. You are like whitewashed tombs that look beautiful outwardly, but are inwardly full of dead people’s bones. Even so you also look righteous to others outwardly, but are inwardly full of hypocrisy and unrighteousness. (Matthew 23:1–28)

[3] Another reason they were allowed to stay is that after death we all maintain the religion in which we were steeped in the world; so we become immersed in it again as soon as we arrive in the other life. Among Catholics the religion was instilled by leaders who made a display of holiness in their words and imitated it in their behavior, and impressed on lay people the belief that the leaders had power over their salvation. This, then, is another reason why leaders like this were not taken away from the laity but were kept among them.

[4] The main reason, though, is that in the time between one judgment and the next, all the individuals are kept together who have led seemingly spiritual lives in outward matters and who have modeled reverence and holiness as though it were within them. Common people can be taught and led by leaders like this. After all, people of simple faith and heart do not look any deeper than the outside that they can see with their own eyes. That is why all such people from the beginning of the Christian church right up to Judgment Day have been allowed to stay. I have already explained [§46] that Last Judgments have happened twice before and that this one is the third. All these people are the ones who made up the “first heaven,” the ones meant in Revelation 20:5–6 by those who had no part in the first resurrection. Because they were as described above

[§§54–56], that heaven was destroyed, and those who were hoping for a second resurrection were cast out.

[5] It is important to note, however, that the only [evil] people who were kept out of hell were those who had allowed themselves to be restrained by both civil and spiritual laws, because they were the ones who were capable of living with others in society. [Evil] people who could not be kept in restraint by these laws were cast into hell long before the day of the Last Judgment, because communities are constantly being cleansed and purged of people like this. So if church leaders have led criminal lives, enticed lay people to do evil things, and practiced unspeakable arts of the kind used by those in hell (see *Heaven and Hell* 580), they are cast out of their communities; but they go back and forth. [6] Likewise, individuals who are inwardly good are also taken away from these communities so that they will not be contaminated by the ones who are inwardly evil. The good perceive what lies within others and therefore do not focus on their superficial traits except to the extent that these reflect inner ones. Before the judgment they are taken back and forth to places of instruction (see *Heaven and Hell* 512–520); from there they are finally brought into heaven. These are the people who make up the new heaven and are meant by those who have a part in the first resurrection.

I mention this to let it be known why so many leaders from the Catholic religion were tolerated and kept around right up to the day of the Last Judgment. But more on the same subject will be said in the next chapter [§§65–72], which will deal with the first heaven that passed away.

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5. *How they were destroyed, and how their dwellings became a wasteland.* This I would like to describe briefly here—there will be more in my explanation of the Book of Revelation.³⁰²

No one else could know that the Babylon we are dealing with here was destroyed except someone who actually saw it happen. I have been allowed to see how the Last Judgment on all the peoples happened and how it was carried out, and particularly how it was carried out on the people of this Babylon. Therefore I will provide a description. The main reason this was granted to me was to reveal to the world that all the predictions in the Book of Revelation are divinely inspired and that it is a prophetic book of the Word. If this were not revealed to the world along with the inner meaning (which is contained in its details just as inner meaning is contained in the details of the prophetic books of the Old Testament),³⁰³ the Book of Revelation could be rejected as incomprehensible. A corollary would be disbelief—a conviction that what is said in it is

not worthy of belief and therefore there is not going to be any Last Judgment. (The people [on earth] who are part of this Babylon are more susceptible to this point of view than anyone else.) Therefore to prevent all this from happening, it has pleased the Lord to make me an eyewitness.

However, I cannot present here everything I have seen about the Last Judgment on the people of Babylon or the destruction of that Babylon itself. I have seen so much that it would fill a large volume, so all I will be doing here is offering some general impressions, leaving the details for the explanation of the Book of Revelation.

Since the people of this Babylon had settled in and were spread out across a number of different areas in the spiritual realm and had formed communities in all four regions there (as explained in §58 above), I would like to describe how that destruction took place in each region.

The destruction came about after a process of spiritual assessment, because there is always an initial assessment of this kind. The assessment process involves both an investigation of what people are really like and also a separation of the good from the evil; the good are taken away and the evil are left behind.

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Once this process was complete, immense earthquakes occurred, which made people aware that the Last Judgment was at hand.³⁰⁴ Everyone was then seized with trembling.

Next I saw the people who lived in *the southern region*, especially the ones who lived in the major city mentioned in §58 above, running in all directions. Some were running to escape, some were running to hide in the vaults, some were running to hide in the basements or pits where they kept their wealth, some were running away from those places carrying everything they had been able to lay their hands on. After the earthquakes, though, there was an eruption³⁰⁵ from beneath that overturned everything in the city and in the area around it. After the eruption came a powerful wind from the east,³⁰⁶ which stripped everything, shook everything, and turned everything upside down. Then everyone there was brought out from every locale and every hiding place and cast into an ocean whose waters were black. Millions of people there were thrown in.

[2] Next a smoke rose up from that whole region, the kind that rises after a major fire. Then a cloud of heavy dust rose into the air and was blown by the east wind out onto the ocean, covering its surface. Their wealth had been turned into this dust, all the possessions they called sacred because they were theirs. The dust was deposited on the ocean because this kind of dust means something that has been condemned.³⁰⁷

[3] At the end, I saw some black creature flying over that whole region. On closer view it looked like a dragon, a sign that that whole great city and that whole region had been turned into a wilderness. The reason for this image was that dragons mean the false teachings of that kind of religion, and their den means the wilderness that follows an overthrow. See Jeremiah 9:11; 10:22; 49:33; Malachi 1:3.

[4] I also saw that some [of the clergy] had what looked like a millstone around their left arms. This was a symbol of the fact that they had used the Word to support their own loathsome dogmas. That is the sort of thing meant by a millstone. I could see from this what it means in Revelation when it says,

An angel took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon will be thrown down and will not be found anymore.” (Revelation 18:21)³⁰⁸

[5] It was different, though, for the people who were in the place of council, in the same region but more toward the east, the council where clergy would meet to discuss how to extend their own power and how to keep the common people in ignorance and blind obedience (on this council see §58 above). These people were cast not into the black ocean but into a great chasm³⁰⁹ that opened up far and deep beneath them and around them.

That is how the Last Judgment was carried out on the people of this Babylon in the southern region.

[6] The following, though, is how the Last Judgment was carried out on the people who lived *toward the front of the western region* and the ones who lived in *the northern region*, where there was that other major city.

After massive earthquakes that uprooted everything there right down to the foundations (these, not earthquakes on earth, are the earthquakes referred to in the Word: see Matthew 24:7; Luke 21:11, and similar mentions in Revelation 6:12; 8:5; 11:13; 16:18, and in the Old Testament prophets), an east wind came from the south through the west into the north and laid that whole region bare—first the region toward the front of the western quarter, where the people who had lived during the Dark Ages were dwelling underground, and then the great city that stretched from that quarter all the way through the north to the east. Once all the surfaces had been stripped away, everything that had been hidden there became visible. However, since there was not as much wealth there, I saw no eruption or sulfurous fire consuming treasures. There was only upheaval and

destruction, and then everything would turn to smoke. The east wind would die down and then come back again, overturning and destroying things, and carrying them away. [7] It carried off hundreds of thousands of monks and commoners, and cast some of them into the part of the black ocean that borders the west. Some others were cast into the great southern abyss mentioned just above,³¹⁰ and some into a great chasm in the west. Still others were cast into a non-Christian hell, since a number of the people who had lived in the Dark Ages were as idolatrous as non-Christians. I could also see smoke rising up from that area, going all the way out to the ocean, floating down onto it, and creating a black crust on top of it. The part of the ocean the people had been cast in became completely covered in the dust and ashes of their former homes and possessions. As a result that ocean was no longer visible; instead there was black earth there, under which were their hells.

[8] The Last Judgment on the people who lived on mountains in *the eastern region* (see §58 above on them as well) was carried out like this. I saw those mountains sink into the depths, and all the people on them were swallowed up. The person they had stationed on top of the one mountain there and had proclaimed as God grew darker and darker and then burst into flames and was cast headlong into hell along with the rest. The monks of various orders who lived on those mountains had been calling him God and themselves Christ; in fact, wherever they went they maintained the appalling conviction that they were Christ.

[9] Finally, a judgment was carried out on the people who lived farther out in *the western region*, on mountains there. They were the people meant by the woman sitting on a scarlet beast whose seven heads were seven mountains (also described in §58 above). I saw some of their mountains split down the middle, revealing a huge chasm that spiraled downward; those who were on those mountains were hurled into that chasm. Other mountains were torn up by the roots and turned completely upside down, so that what had been the peak became the bottom of the mountain. The people from that region who were out on the plains were inundated by a flood³¹¹ and submerged; and the people who were there from other regions were cast into chasms.

What I have just been saying, though, is only a fraction of everything I saw. I will be offering more in the explanation of the Book of Revelation. These things happened and were completed early in 1757.

[10] As for the *chasms* into which everyone was cast except for the people who were thrown into the black ocean, there are many, of which

I was shown four. There was a huge one in the southern region, toward the east there; another in the western region, toward the south there; a third also in the western region, but toward the north there; and a fourth farther out, on the border between the west and the north. The chasms and the ocean are their hells.

I saw these chasms, but there were many more that I did not see. The hells of the people of Babylon are divided up according to the various ways in which they profane spiritual things that have to do with the truth and the goodness that are taught by the church.

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So the world of spirits has now been freed from people like this, and the angels are overjoyed at this liberation, because the people of Babylon were burdening and leading astray as many as they could, even more there than they had in the world. This was because their trickery was more vicious in that world, since they were now spirits, and any malice in someone hides itself within that person's spirit, because the spirit in each of us is the part that thinks, intends, strives, and plans. Many of them were examined and were found to believe nothing at all. Their minds were found to be obsessed with a heinous desire to lead people astray—doing so to the rich in order to gain their wealth and to the poor in order to gain power. Because this was their purpose they kept everyone in the deepest ignorance and closed off the way to the light and therefore to heaven. The way to the light and to heaven is closed off when knowledge of spiritual things is buried under idolatrous practices and the Word is contaminated, weakened, or taken away altogether.

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6. *How all the people among them who were engaged in doing good and had a longing for truth were saved.* Catholics who had lived reverent lives and were devoted to doing good and who, although they did not know truths, felt a longing to know them, were rescued and brought to a particular area toward the front of the western region on its border with the north. There they were given places to live and were established in communities. Then they were sent some Protestant clergy to teach them the Word, and as they learned it they were received into heaven.

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7. *What the circumstances are for Catholics from now on as they pass into the other world from this one.* Since the Last Judgment has now been carried out and the Lord has brought everything back into order, and since all the people who were inwardly good have been taken up into heaven and all the ones who were inwardly evil have been cast down into hell, it is no longer allowed to be as it was, with people gathering together below heaven and above hell and being able to communicate with other groups there. Now,

as soon as they arrive (which happens right after they die) the evil are kept completely separate, and after a given amount of time in the world of spirits are taken to their places. So the people who have profaned what is holy—the ones who claimed for themselves the power to open and close heaven and to forgive sins (a power that actually belongs to the Lord alone), the ones who made the pope's proclamations equal to the Word and had power over others as their primary goal—from now on these individuals are taken straight to the black ocean or into the chasms where the hells of the profaners are.

I have been told by a heavenly source that the individuals of this religion who are like this pay no attention to life after death, because at heart they deny it. They believe only in life in this world. Therefore they care nothing for their plight after death, even though it will wear on to eternity; and in fact, they mock it as a thing utterly inconsequential.

The First Heaven, and How It Was Done Away With

IT says in Revelation, “I saw a great throne and the one who sat on it, from whose face earth and heaven fled away. And no place was found for them” (Revelation 20:11), and later, “I saw a new heaven and a new earth; the first heaven and the first earth had passed away” (Revelation 21:1).

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I explained in the first chapter above [§3], and also in what followed, that the new heaven and the new earth and the passing away of the first heaven and the first earth refer not to the heaven we can see and the earth that we live on but to the angelic heaven and the church. In its essence the Word is spiritual and therefore deals with spiritual things; and spiritual things have to do with heaven and the church. In the literal meaning, these are expressed by means of earthly things because earthly things serve as the foundation of spiritual ones; and the Word would not be a divine work if it did not have this kind of foundation, because it would not be complete. The earthly, which is the outermost level of the divine design, brings about completion, so that the inner things, which are heavenly and spiritual, stand

firmly on it the way a house stands on its foundation. [2] However, since people have thought about what it says in the Word on the basis of what is earthly rather than what is spiritual, they have understood the heaven and the earth mentioned in these and other passages to mean nothing but the heavens in the physical world and this planet. That is why everyone expects these to disappear and be destroyed, followed by the creation of new ones. So that people will not keep expecting this forever, though, century after century without it occurring, the spiritual meaning of the Word has been revealed to make known the meaning of many things in the Word. These meanings cannot get through to our comprehension as long as we think in purely earthly terms about what is said, and this includes the meaning of the first heaven and the first earth that will pass away.

66

Before I clarify what is meant by the first heaven and the first earth, though, it is important for you to know that the first heaven does not mean the heavens made up of people who became angels from the time of the first creation of this world up to the present, since that heaven is steadfast and will endure forever. In fact, once people have been received by the Lord, they can never be plucked out of his hand.

Rather, the first heaven means a heaven composed of others, of people who had not become angels and in most cases proved unable to become angels. (Just below I will relate who they were and what they were like.) This is the heaven that is said to have passed away.

It is called a heaven because the people in it lived together in high places on rocks and mountains.³¹² There they pursued the same kind of pleasures they had enjoyed on earth, but no spiritual pleasures. Many people, as they come into the spiritual world from the physical world, believe they are in heaven when they are in high places, and believe they are experiencing heavenly joy when they experience the kind of pleasures they had enjoyed in this world. That is why the Word referred to it as a heaven, but a first heaven that was going to pass away.

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It is also important to know that although it is called “the first heaven” it did not include any of the people who had lived in this world before the Lord’s Coming. It consisted entirely of people who had lived after his Coming, since (as already explained in §§33–39) there is a Last Judgment at the end of every church. At that time a former heaven is done away with and a new one is created or formed. Between the beginning and the end of a church, allowances are made for all who have lived an outwardly moral life and have maintained reverent and holy outward behavior. This holds true even if they are not doing any of this inwardly, as long as the things they are thinking of inwardly and intending to do can be held in

check by the civil and moral laws of society. At the end of a church, though, people's inner natures come to light, and then there is a judgment on those people.

Therefore a Last Judgment has been carried out on the inhabitants of our planet twice before, and a third one has just now happened (see §46 above). Likewise, "heaven" and "earth" have passed away twice before and a new heaven and a new earth have been created—"heaven" and "earth" meaning the church on each level, as noted in §§I–5 above.

We can see, then, that the new heaven and the new earth mentioned in the prophets of the Old Testament are not the new heaven and the new earth mentioned in Revelation. When the Lord was in the world, he brought into being the new heaven and the new earth mentioned by the prophets, and he is now bringing into being the new heaven and the new earth mentioned in Revelation. In the Old Testament prophets, it says of the previous new heaven and new earth, "Behold, I am going to create a new heaven and a new earth, and the former ones will not be remembered" (Isaiah 65:17), and "I will make a new heaven and a new earth" (Isaiah 66:22), not to mention related passages in Daniel.³¹³

Since we are now about to deal with the first heaven, which passed away, and since no one knows anything about it, I would like to describe it in the following sequence.

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1. Who constituted this first heaven.
2. What it was like.
3. How it passed away.

1. *Who constituted this first heaven.* The first heaven consisted of all the people on whom the Last Judgment was carried out. The Last Judgment was not carried out on people who were in hell or on people who were in heaven or on people who were in the world of spirits³¹⁴ (on that world see *Heaven and Hell* 421–520) or on anyone who was still alive in the physical world. The Last Judgment was carried out only on people who had fashioned a sort of heaven for themselves, most of whom lived in the mountains or on rocky heights. These were the people the Lord meant by the goats that he set on his left (Matthew 25:32, 33, and following). Therefore the first heaven consisted not only of Christians but also of Muslims and people of other religions, all of whom had formed heavens like this for themselves in various different places.

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[2] I need to say briefly what kind of people these were. They were people who had led lives of outward holiness in the world, but with no concern for inward holiness; people who were fair and honest because of

civil and moral laws but not because of divine laws. So they were external or earthly people, not internal or spiritual people. They were devoted to the church's body of teaching and were even capable of teaching it themselves, but were not living by it. They held positions of responsibility of various different kinds and did useful work, but not for the sake of being useful. Among all the people in the whole world who had lived since the Lord's Coming, these kinds of people and others like them constituted the first heaven. As a result this heaven was very much like the world and the church on earth when these are made up of people who do good not because it is a good thing to do but because they fear legal repercussions and the loss of their reputation, honor, and wealth if they do not do it. People who do what is good for no other reasons than these have a fear of other people, but no fear of God and no conscience.

[3] Most of the Protestants in the first heaven were people who had a belief in salvation by faith alone but no life in accordance with faith, which means caring; they also had a great love of being admired.

The inner natures of all such individuals were closed off when they were in public, so that those natures would not be open to view.³¹⁵ However, their inner natures were opened to view when the Last Judgment began; and when that happened it became obvious that they were inwardly obsessed with evils and falsities of all kinds, that they were opposed to the Divine, and that they were actually in hell already. This is because after death each of us is immediately allied with kindred spirits—the good with kindred spirits in heaven and the evil with kindred spirits in hell. However, we do not join them openly until our inner natures have been uncovered. In the meanwhile, we can keep company with people who are outwardly like ourselves.

[4] It is important to know, though, that everyone who was inwardly good and therefore spiritual was separated from them and taken up into heaven, and that everyone who was evil not only inwardly but outwardly was separated from them and cast into hell. This has been going on continually from the moment [the church] began after the Lord's Coming until the moment it ended, when the Last Judgment took place. Only those of the kind described just above remained behind and formed among themselves the communities that constituted the first heaven.

There are many reasons why allowances were made for communities or heavens like these. The main one is that through the people's outward holiness, honesty, and fairness they were joined to simple but good-hearted people, whether those people constituted the lowest heaven or were still in the world of spirits and had not yet become part of heaven. This is

because in the spiritual world there is a communication among all, and everyone is therefore joined to kindred spirits; and the simple but good-hearted people who live in the lowest heaven and the ones who are in the world of spirits pay attention primarily to outward appearances, although they themselves are not evil people inwardly. So if [those who were joined to them] had been pulled away from them before the appointed time, heaven would have been torn apart at its lowest levels, and yet the lowest level is what the higher heaven rests on as its foundation.

[2] In the following words the Lord teaches that this was why allowances were made right up to the final moment:

The servants of the owner came and said to him, “Didn’t you sow good seed in your field? Where then did these tares come from?” And they said, “Do you want us to go and gather in the tares?” But he said, “No, because in gathering the tares you might also uproot the wheat with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, ‘First gather the tares and bind them in bundles for burning; then gather the wheat into the barn.’” The one who sowed good seed is the Son of Humanity; the field is the world; the good seeds are the children of the kingdom; the tares are the children of the evil one; the harvest is the close of the age. As the tares are gathered and burned in the fire, that is how it will be at the close of the age. (Matthew 13:27–30, 37–40)

The close of the age means the final time of the church; the tares mean people who are inwardly evil; the wheat means people who are inwardly good; the gathering and binding of the tares into bundles for burning means the Last Judgment.^a

a. Bundles in the Word mean arrangements within us of truths or else falsities in series, so bundles also mean the people who have such truths or falsities: 4686, 4687, 5339, 5530, 7408, 10303. The Son of Humanity means the Lord as divine truth: 1729, 1733, 2159, 2628, 2803, 2813, 3373, 3704, 7499, 8897, 9807. Children mean desires for truth that arise from doing good: 489, 491, 2623, 3373, 4257, 8649, 9807. Thus the children of the kingdom mean people who love truth because they do what is good, and the children of the evil one mean people who love falsity because they do what is evil. So the latter are called tares and the former are called good seed, because tares mean falsity that comes from evil and good seed means truth that comes from goodness. The seed of the field means the truth that serves goodness, something we receive from the Lord: 1940, 3038, 3310, 3373, 10249. In an opposite sense, seed means falsity that serves evil: 10249. The seed of the field also means nourishment for the mind by divine truth from the Word, and sowing means teaching: 6158, 9272. The close of the age means the final time of the church: 4535, 10622.

[3] In the same chapter, there is much the same meaning in the Lord's parable of the gathering in of fish of every kind; in that story the good fish are put in vessels and the bad fish are thrown away. Then it says, "That is how it will be at the close of the age. The angels will come forth and separate the wicked from among the righteous" (Matthew 13:47, 48, 49). These people are compared to fish because in the spiritual meaning of the Word fish mean people who are earthly and external, whether they are good or evil. On the meaning of the righteous, see the footnote below.^b

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2. *What the first heaven was like.* What I said just above can give you an idea of this. Add to that that if people lack spirituality because they have not acknowledged the Divine, have not led good lives, and have not desired truth, but for selfish and worldly reasons have nevertheless taken on the appearance of being spiritual by practicing outward holiness, talking about divine matters, and doing upright things, when they are left to their own devices inwardly, they plunge into the wickedness they have been craving. Nothing holds them back—not fear of God, not faith, not conscience. This is why the moment people in the first heaven were brought into their inner natures, it became obvious that they were joined to the hells.

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3. *How the first heaven passed away.* This has already been described in dealing with the Last Judgment on Muslims and people of other religions (§§50, 51) and on Catholics (§§61, 62, 63), because these groups too were part of the first heaven. It remains to say something about the Last Judgment on Protestants, also called the Reformed and Evangelicals,³¹⁶ or how their part of the first heaven passed away. As already noted [§67], the Last Judgment was carried out only on the people who constituted the first heaven, not on anyone else.

After [the Protestants in the first heaven] had been taken through a process of assessment and brought into their inner natures, they were divided into groups and sorted out either by the evil they loved and the falsity it gave rise to or by the falsity they loved and the evil it gave rise to. Then they were cast into the hells that corresponded to their loves.

b. In the spiritual meaning of the Word, fish mean the knowledge that belongs to our earthly or outer self, and therefore also mean people who are earthly or external, whether they are good or evil: 40, 991. Animals of all kinds correspond to characteristics within us: 45, 46, 246, 714, 719, 2179, 2180, 3519, 9280, 10609. The Word refers to people as "righteous" if the Lord's merit and righteousness are attributed to them, but as "unrighteous" if their righteousness and merit come from themselves: 5069, 9263, 9486.

Their hells were on all sides of the central area, because, as shown above in §48, Protestants were in the middle, with Catholics around them, then Muslims around them, and finally people of other religions on the outside. Those among them who were not cast into hells were sent away into wilderness areas. Some of them, though, were sent off into plains to form communities in the southern and northern regions, where they would be taught and prepared for heaven. These are the ones who were saved.

As for the details of how all this happened, though, they cannot be described here. The Protestant judgment lasted a long time and was carried out gradually, in stages; and because I saw and heard during that time many things worth mentioning, I would like to present them in sequence as part of the explanation of the Book of Revelation.³¹⁷

The State of the World and the Church from Now On

THE state of the world from now on will be very much the same as it has been up to the present. This is because the immense change that has taken place in the spiritual world does not impose any change on the earthly world with respect to its outward form. So the business of civil life will go on afterward as it did before; there will be times of peace, and treaties, and wars as there were before; and other things characteristic of communities on both a large and a small scale will continue.

When the Lord said that in the last times there will be wars, that nation will then rise against nation and kingdom against kingdom, and that there will be famines, plagues, and earthquakes in various places (Matthew 24:6, 7), he was referring not to events like this in the earthly world but to events in the spiritual world that correspond to such events on earth. The prophecies in the Word are not about kingdoms on earth or nations here, so they are not about wars between them. They are not about famines, plagues, or earthquakes on earth either, but about events that correspond to all these in the spiritual world. In *Secrets of Heaven* there are

explanations of what these events are like: for references, see the footnote below.^a

[2] As for the state of the church, though, this is what will not be the same from now on. It will be similar in outward appearance, but different with respect to what lies within. Outwardly, the churches will continue to be divided as they have been, each will continue to put forward its own body of teaching as it has in the past, and the religions among non-Christians will continue to be much the same as they have been. However, from now on the people in the church will have greater freedom of thought concerning matters of faith and concerning spiritual things that have to do with heaven because their spiritual freedom has been restored. Everything in the heavens and the hells has now been brought back into its proper order, and it is either from the heavens or from the hells that all our thinking in favor of divine principles or against them flows in—our thinking in favor of divine principles flows in from the heavens and our thinking against them flows in from the hells. We do not notice this inner change of state, though, because we do not reflect on it or know anything about spiritual freedom or about inflow.³¹⁸ It is perceived in heaven, though, and after we die we will perceive it too.

It is because spiritual freedom has been restored to us that now the spiritual meaning of the Word has been disclosed and its inner divine truths unveiled.³¹⁹ In our former state we would not have understood the spiritual meaning, and anyone who did understand it would have profaned it.

On the fact that we have freedom by means of the balance between heaven and hell and that we can be reformed only while in a state of freedom, see *Heaven and Hell* 597–end.

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I have had various conversations with angels about the future state of the church. They said that they do not know what is to come, because

a. Wars in the Word mean spiritual battles: 1659, 1664, 8295, 10455. Therefore all weapons of war mentioned in it, such as bows, swords, and shields, mean weapons used in spiritual battles: 1788, 2686. Kingdoms in the Word mean churches and their truths and falsities: 1672, 2547. Nations mean people who are focused on doing good or else people who are focused on doing evil: 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 6858, 8054, 8317, 9320, 9327. Famine means a lack of knowledge about what is good and true (1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893); it also means a desolate state in the church (5279, 5415, 5576, 6110, 6144, 7102). A plague means the stripping away and annihilating of what is good and true: 7102, 7505, 7511. An earthquake means a fundamental change in the state of the church: 3355.

knowing the future belongs to the Lord alone. They do know, though, that the inner slavery and captivity that the people in the church have suffered until now has been taken away; and that now, because freedom has been restored, people can have a better perception of inner truths if they choose to and in this way can become people of greater depth if they wish. However, the angels said they have only slight hope for people of the Christian church along these lines, but more hope for a particular group of people distant from the Christian world and beyond the reach of its proselytizers. The nature of these people is that they are capable of receiving spiritual light and becoming heavenly, spiritual individuals. The angels added that inner divine truths are being revealed to these people at the present day and are being accepted with a spiritual faith—that is, in their lives and in their hearts—and that these people lovingly worship the Lord.³²⁰

THE END

THE WHITE HORSE

DESCRIBED IN

REVELATION 19

FOLLOWED BY MATERIAL ON
THE WORD AND ITS SPIRITUAL
OR INNER MEANING

Drawn from Secrets of Heaven





The White Horse Described in Revelation 19

IN the Book of Revelation, this is how John describes the Word³²¹ in regard to its spiritual or inner meaning:³²²

I saw heaven opened, and behold, a white horse. And the one who sat on it was called faithful and true, and with justice he judges and makes war. His eyes were a flame of fire, and on his head were many gems. He had a name written that no one knew except him. He was clothed with a robe dipped in blood, and his name is called *the Word of God*. The armies in heaven, clothed in fine linen, white and clean, followed him on white horses. He has on his robe and on his thigh a name written: *King of Kings and Lord of Lords*. (Revelation 19:11, 12, 13, 14, 16)

Only from the inner meaning can anyone know what these particular details involve. It is obvious that each one represents and means something—the heaven that is opened; the horse that is white; the one who sat on it; his judging and making war justly; his eyes being a flame of fire; his having many gems on his head; his having a name that no one knew except him; his being clothed with a robe dipped in blood; the armies in heaven, clothed in fine linen, white and clean, following him on white horses; and his having a name written on his robe and on his thigh. It says plainly

that this is the Word and that it is the Lord³²³ who is the Word, since it says “his name is called *the Word of God*” and then says “he has on his robe and on his thigh a name written: *King of Kings and Lord of Lords*.”

[2] If we interpret the individual words, we can see that this is describing the spiritual or inner meaning of the Word. *Heaven being opened* represents and means that the inner meaning of the Word is seen in heaven and therefore is seen by people in this world to whom heaven has been opened.³²⁴ The *horse that is white* represents and means an understanding of the Word in regard to its deeper contents (the reason for this meaning of the white horse will become clear in what follows). Unquestionably, the *one who sat on the horse* is the Lord as the Word and is therefore the Word, since it says “his name is called the Word of God.” He is described as *faithful* and *judging justly* because he is good, and he is described as *true* and *making war justly* because he is true, since the Lord himself is justice. His *eyes being a flame of fire* means the divine truth that comes from the divine goodness of his divine love. His *having many gems on his head* means all the types of goodness and truth that belong to faith. His *having a name written that no one knew except him* means that what the Word is like in its inner meaning is seen by no one except him and those to whom he reveals it. His *being clothed with a robe dipped in blood* means the Word in its literal meaning, which has suffered violence. The *armies in heaven that followed him on white horses* mean the people who have an understanding of the deeper contents of the Word. Their *being clothed in fine linen, white and clean*, means that these people have an awareness of truth that comes from doing good. His *having a name written on his robe and on his thigh* means what is true and what is good, and what that truth and goodness are like.

[3] We can see from this and from what precedes and follows [this passage in the Word] that we have here a prediction that around the last time of the church³²⁵ the spiritual or inner meaning of the Word will be opened. What will happen then is described in verses 17, 18, 19, 20, 21.

There is no need to demonstrate here that this is the meaning of these words, since the details have been explained in *Secrets of Heaven*³²⁶ as follows:

The Lord is the Word because he is divine truth: 2533, 2813, 2894, 5272, 8535. The Word is divine truth: 4692, 5075, 9987. It says that the one who sat on the horse judges and makes war justly because the Lord is justice; the Lord is called “justice” because he saved the human race by his own power: 1813, 2025, 2026, 2027, 9715, 9809, 10019, 10152. Justice is a form of merit that belongs to the Lord alone: 9715, 9979. His eyes being

a flame of fire means divine truth that comes from the divine goodness of his divine love, because eyes mean understanding and mean the truth that belongs to faith: 2701, 4403–4421, 4523–4534, 6923, 9051, 10569; and a flame of fire means the goodness of love: 934, 4906, 5215, 6314, 6832. The gems on his head mean all the types of goodness and truth that belong to faith: 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905. His having a name written that no one knew except him means that no one sees what the Word is like in its inner meaning except him and those to whom he reveals it, because the name means what the named thing is really like: 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310. His being clothed with a robe dipped in blood means the Word in its literal meaning, which has suffered violence, because a garment means truth since truth clothes what is good: 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536 (and this has particular reference to the most external forms of truth and therefore to the Word in its letter: 5248, 6918, 9158, 9212); and because blood means the violence inflicted on what is true by what is false: 374, 1005, 4735, 5476, 9127. The armies in heaven that followed him on white horses mean the people who have an understanding of the deeper contents of the Word, because armies mean people who have the understanding of truth and the love for doing good that are characteristic of heaven and the church: 3448, 7236, 7988, 8019; a horse means understanding: 3217, 5321, 6125, 6400, 6534, 6534, 7024, 8146, 8381; and white means truth that is in heaven's light³²⁷ and therefore means deeper truth: 3301, 3993, 4007, 5319. Their being clothed in fine linen, white and clean, means that these people have an awareness of truth that comes from doing good, because linen or fine linen means truth of a heavenly origin, which is truth arising from what is good: 5319, 9469. His having a name written on his robe and on his thigh means what is true and what is good, and what that truth and goodness are like, because a robe means what is true and a name means what that truth is like (as noted above), and the thigh means goodness that comes from love: 3021, 4277, 4280, 9961, 10488. King of Kings and Lord of Lords is the Lord in respect to divine truth and in respect to divine goodness. The Lord is called "King" because of his divine truth: 3009, 5068, 6148. He is called "Lord" because of his divine goodness: 4973, 9167, 9194.

We can see from this what the Word is like in its spiritual or inner meaning and that there is not a word in it that does not mean something spiritual, something about heaven and the church.

Horses are often mentioned in the prophetic books of the Word,³²⁸ but until now no one has been aware that a horse means understanding

and its rider means someone who is intelligent. This is perhaps because it seems strange and bewildering to say that a horse has this kind of meaning when spiritually understood, and therefore has this kind of meaning in the Word. There is support for this, however, in many passages in the Word, of which I should like here to cite only a few. In Israel's prophecy about Dan:

Dan will be a serpent on the way, a darting serpent on the path, that bites the horse's heels, and its rider falls backward. (Genesis 49:17, 18)

No one will understand the meaning of this prophecy about one of the tribes of Israel who does not know the meaning of a serpent and of a horse and a rider. No one can fail to know, though, that something spiritual is involved. You may see what these particular things mean in *Secrets of Heaven* 6398, 6399, 6400, 6401, where this prophecy is explained. In Habakkuk:

God, you are riding on your horses; your chariots are salvation. You walked through the sea with your horses. (Habakkuk 3:8, 15)

We can see that horses here mean something spiritual because these things are being said of God. Otherwise, what would be involved in God riding on his horses and walking through the sea with his horses?

The same holds true for Zechariah 14:20: "On that day 'Holiness belongs to Jehovah' will be engraved on the bells of the horses"; and for Zechariah 12:4, 5: "'On that day,' says Jehovah, 'I will strike every horse with confusion and its rider with madness. I will open my eyes on the house of Judah and strike every horse of the people with blindness.'" This is about the purging of the church that happens when there is no longer any understanding of what is true, so it is described in terms of horse and rider. Otherwise, what would be involved in striking every horse with confusion and striking every horse of the people with blindness? What does this have to do with the church? In Job:

[Because] God deprived [the ostrich] of wisdom and did not endow her with understanding, when she lifts herself up on high, she scorns the horse and its rider. (Job 39:17, 18, 19, and following)

Here it is obvious that the horse means understanding. This is also the case in David when it speaks of "riding on the word of truth" (Psalms 45:4) and in many other passages.

Further, who would know why Elijah and Elisha were called "the chariot of Israel and its cavalry" and why Elisha's servant saw the mountain

full of horses and chariots of fire if they did not know what a chariot and a cavalry mean and what Elijah and Elisha represent? For Elisha said to Elijah, “My father, my father, the chariot of Israel and its cavalry” (2 Kings 2:11, 12); and King Joash said to Elisha, “My father, my father, the chariot of Israel and its cavalry” (2 Kings 13:14); and it says of Elisha’s servant, “Jehovah opened the eyes of Elisha’s servant, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha” (2 Kings 6:17).

The reason Elijah and Elisha were called the chariot of Israel and its cavalry is that both represent the Lord as the Word, the chariot meaning a body of teaching drawn from the Word and the cavalry meaning understanding. On Elijah and Elisha as representing the Lord as the Word, see *Secrets of Heaven* 5247, 7643, 8029, 9372; and on a chariot as meaning a body of teaching drawn from the Word see §§5321, 8215.

A horse means understanding because of the way things are represented in the spiritual world. People there often see horses, and people sitting on horses, and also chariots, and everyone there knows that they mean matters of understanding and refer to a body of teaching. I have often seen that when people there were using their understanding to think, they appeared as if they were riding horses. That is how their thought process presented itself to others, even though they themselves were unaware of it.

There is also a meeting place there for large numbers of people who ponder theological truths with their understanding and talk about them. When others come there, they see that whole area full of chariots and horses; and newcomers who wonder why this is happening are informed that this sight is caused by the deep thought that is occurring. The place is called “the Assembly of the Intelligent and the Wise.”

I have also seen shining horses and fiery chariots when particular people were being taken up into heaven, which was a sign that they were being taken up because they had then been taught about heavenly theological truths and had come to understand them.

Seeing this brought to my mind the meaning of the chariot of fire and the horses of fire by which Elijah was taken up into heaven [2 Kings 2:11–12] and of the horses and chariots of fire that Elisha’s servant saw when his eyes were opened [2 Kings 6:17].

It was common knowledge in the ancient churches³²⁹ that this is what chariots and horses meant, because they were representative churches;³³⁰ for the people of those churches, the knowledge of symbolism and representations³³¹ was the primary form of knowledge. The meaning of a horse as understanding spread from these churches to the wise in

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surrounding lands, especially into Greece. This led to the practice of characterizing the sun, where they placed their god of wisdom and intelligence, as riding in a chariot drawn by four fiery horses.³³²

Not only that, when they described the god of the sea,³³³ since the sea meant the store of knowledge that arises from the understanding, they gave him horses, too; and when they described the way knowledge arises from the understanding, they imagined a winged horse that broke open with its hoof a spring attended by nine virgins, who were the various types of knowledge.³³⁴ In fact, they knew from the ancient churches that a horse meant understanding, that wings meant spiritual truth, that a hoof meant something factual arising from the understanding, and that a spring meant a theological principle that gave rise to knowledge. The Trojan horse stood for a thing contrived specifically by the understanding, the purpose of which was to breach walled defenses.³³⁵

Even today, when it comes to describing understanding, some people borrow from the accepted custom of the ancients the practice of using the image of a flying horse, Pegasus, and of describing teachings as a well-spring and the various types of knowledge as virgins.³³⁶ Hardly anyone realizes, though, that in a mystical sense a horse *means* understanding, let alone that these meanings have spread from the early, symbolic churches to people who were not part of those churches.³³⁷

5 Because the white horse means an understanding of the Word in its spiritual or inner meaning, what now follow are statements about the Word and about that meaning presented in *Secrets of Heaven*, since in that work everything in Genesis and Exodus is explained in terms of the spiritual or inner meaning of the Word.



The Word and Its Spiritual or Inner Meaning from *Secrets of Heaven*

6 *THE necessity and excellence of the Word.* From earthly light,³³⁸ we know nothing about the Lord, heaven and hell, our life after death, or the divine truths that are essential for our spiritual and eternal life: 8944, 10318, 10319, 10320. Evidence for this is the fact that many people, including scholars, do not believe in these things even though they were born where the Word is present and have been taught from it about these matters: 10319. That is why it became necessary for there to be some revelation from heaven, since we are born for heaven: 1775. For this reason there has been a revelation in every era: 2895. Information about the various kinds of revelation in this world over time: 10355, 10632. The earliest people, the ones who lived before the Flood, whose era was called the Golden Age,³³⁹ had direct revelation and therefore had divine truth written on their hearts: 2896. The ancient churches that existed after the Flood had a Word containing both historical and prophetic material:³⁴⁰ 2686, 2897. (See *The New Jerusalem and Its Teachings*³⁴¹ 247 for information about these churches.) Its historical materials were called *The Wars of Jehovah* and its prophetic materials were called *Pronouncements*:³⁴² 2897. This Word was like our own Word as far as its inspiration was concerned, but it was accommodated³⁴³ to those churches: 2897. It was mentioned by Moses: 2686, 2897. However, this Word has been lost:³⁴⁴ 2897. There were also prophetic revelations among other peoples, as we can see from Balaam's prophecies [Numbers 23–24]: 2898.

[2] The Word is divine throughout and in every detail: 639, 3305, 10321, 10637. The Word is divine and holy down to the smallest letters and the tip of every letter:³⁴⁵ 9349 (which includes evidence from eyewitness experience). How people nowadays explain the claim that the Word is inspired down to the smallest letters: 1886.

[3] The church takes a particular form where the Word exists and the Lord is known by means of it, and therefore where divine truths have been revealed: 3857, 10761. Still, though, this does not mean that people are part of the church by merely being born where the Word exists and the Lord is known by means of it; people are part of the church only if they are being regenerated³⁴⁶ by the Lord by means of truths from the

Word—that is, they are living lives of love and faith: 6637, 10143, 10153, 10578, 10645, 10829.

7 *The Word is understood only by people who are enlightened.* Our rational capacity cannot grasp things that are divine; it cannot even grasp things that are spiritual unless it is enlightened by the Lord: 2196, 2203, 2209, 2654. This means that only enlightened people can understand the Word: 10323. The Lord makes it possible for people who are enlightened to understand what is true and to sort out things that seem contradictory: 9382, 10659. Understood on a literal level, the Word is not consistent and often seems self-contradictory (9025); therefore people who are not enlightened can interpret it and constrain it to support all kinds of opinions and heresies and to favor all kinds of worldly and bodily³⁴⁷ loves (4783, 10330, 10400). We gain enlightenment from the Word if we read it out of a love for what is true and good, but not if we read it out of a love for fame, profit, or prestige, and therefore out of a love for ourselves: 9382, 10548, 10549, 10550. We are enlightened if we are committed to living good lives and therefore are affected by what is true: 8694. We are enlightened if our inner self has been opened—that is, if our inner self is capable of being raised into heaven's light: 10400, 10402, 10691, 10694. Enlightenment is an actual opening of the deeper reaches of our minds as well as a raising of them into heaven's light: 10330. If we regard the Word as holy, then without our knowing it something holy flows in from within us—that is, through our inner self from the Lord: 6789. We are enlightened and see truths in the Word if we are being led by the Lord, but not if we are leading ourselves: 10638. We are being led by the Lord when we love what is true because it is true; that is, when we love to live by divine truths: 10578, 10645, 10829. The Word is brought to life for us depending on the amount of life there is in our love and faith: 1776. The products of a self-oriented intelligence³⁴⁸ have no life in them, because nothing good comes from our self-centeredness: 8941, 8944. We cannot be enlightened if we have thoroughly convinced ourselves of false teachings: 10640.

[2] It is our understanding that is enlightened: 6608, 9300. Our understanding is what receives truth: 6222, 6608, 10659. For every teaching of the church, how well we understand it depends on the nature of the concepts we have of it in our intellect and in our thinking: 3310, 3825. As long as we are living in this world, our concepts are earthly because we are thinking on an earthly level. However, there are spiritual concepts

hidden within them if we are passionately interested in the truth for its own sake, and these concepts become ours after death: 3310, 5510, 6201, 10236, 10240, 10551. If we cannot conceive of something in our intellect and in our thinking, we cannot comprehend it, either: 3825. Our concepts of matters of faith are disclosed in the other life, and angels³⁴⁹ there see what our concepts are like; we are then united with others in keeping with our concepts, provided that they are rooted in love and affection: 1869, 3310, 5510, 6200, 6201, 8885. This means that the Word is understood only by rational people, since without some concept of a subject and some rational insight, “believing” is only keeping in our memory some statement that we do not comprehend or love. This is not believing: 2533. It is the literal meaning of the Word that is enlightened for us: 3436, 9824, 9905, 10548.

The Word is understood only by means of a body of teaching drawn from the Word. The church’s body of teaching must be drawn from the Word: 3464, 5402, 5432, 10763, 10765. Without a body of teaching, the Word is not intelligible: 9025, 9409, 9424, 9430, 10324, 10431, 10582. A true body of teaching is a lamp for us when we read the Word: 10400. Any authentic body of teaching must come from people who are enlightened by the Lord: 2510, 2516, 2519, 9424, 10105. The Word is to be understood by means of a body of teaching constructed by someone who is enlightened: 10324. People in a state of enlightenment construct a body of teaching for themselves from the Word: 9382, 10659. The nature of the difference between people who teach and learn on the basis of the church’s body of teaching and those who do so solely on the basis of the literal meaning of the Word: 9025. People who are focused on the literal meaning of the Word without having a body of teaching do not arrive at any understanding of divine truths: 9409, 9410, 10582. They fall into many errors: 10431. When people who have a passionate interest in the truth for its own sake reach adulthood and can see things with their own understanding, they do not simply rest in the theological tenets of their church but check them carefully against the Word to see whether they are true: 5402, 5432, 6047. Otherwise, what everyone believes could be declared true merely because someone else said so or because it was the religion of the person’s native soil, whether that person was born Jewish or Greek;³⁵⁰ 6047. Nevertheless, principles that have become matters of faith on the basis of the Word’s literal meaning should not be eliminated unless they have been fully examined: 9039.

[2] The church's true body of teaching is made up of teachings focused on caring and faith: 2417, 4766, 10763, 10764. What makes a church is not a body of teaching about faith but living according to faith, which means caring: 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. A body of teaching is nothing unless its teachings are lived; anyone can see that they exist to be lived by, not just to be committed to memory and then given some thought: 1515, 2049, 2116. In today's churches there is a body of teaching focused on faith and not on caring, and the body of teaching focused on caring has been consigned to the discipline known as moral theology:³⁵¹ 2417. The church would be united if individuals were recognized as members of the church on the basis of their lives and therefore of their caring: 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much more valid a body of teaching focused on caring is than a body of teaching focused on faith separated from caring: 4844. If we know nothing about caring, then we know nothing about heaven: 4783. If we have a body of teaching focused only on faith and not on caring at the same time, we lapse into errors: 2383, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623–7627, 7752–7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555 (which include some discussion of the errors in question). [In the ancient church,] people who were devoted to teachings on faith but not to living according to faith, which means caring, were called “the uncircumcised” or “Philistines”: 3412, 3413, 3463, 8313, 8093, 9340. The early people had a body of teaching focused on love for the Lord and caring about their neighbor, and their teachings about faith were subsidiary to it: 2417, 3419, 4844, 4955.

[3] Once a body of teaching has been constructed by someone who is enlightened, it can then be supported by rational and factual means; in this way it is more fully understood, and this strengthens it: 2553, 2719, 3052, 3310, 6047. (There is more on this subject in *The New Jerusalem and Its Teachings* 51.) People who are committed to faith separated from caring want the church's body of teaching simply to be believed without any rational inquiry: 3394.

[4] The practice of wisdom is not to support a dogma blindly but to see whether or not the dogma is true before convincing ourselves of its truth; this is what people do when they enjoy enlightenment: 1017, 4741, 7012, 7680, 7950. The light that is shed by convincing ourselves³⁵² is an earthly light, not a spiritual one, and it is accessible even to evil people: 8780. We can convince ourselves of anything, even something false, in such a way that it seems to be true: 2477, 5033, 6865, 8521.

There is a spiritual meaning in the Word that is known as “the inner meaning.” No one who does not know what correspondence is can know what the spiritual or inner meaning of the Word is: 2895, 4322. Absolutely everything in the earthly world, right down to the smallest details, corresponds to and therefore means something spiritual: 2987–3003, 3213–3227. The spiritual realities to which earthly things correspond take on different guises on the earthly level and therefore are not recognized: 1887, 3632, 8920. Hardly anyone knows where in the Word its divine quality resides, when in fact it is in its inner or spiritual meaning—and people nowadays do not even know that this meaning exists: 4989, 9280. The mystical dimension of the Word is precisely that the contents of its inner or spiritual meaning deal with the Lord, the glorification³⁵³ of his human nature, his kingdom, and the church, and not with earthly things that take place in this world: 4923. In many passages the statements of the prophets are unintelligible and therefore of no use apart from their inner meaning: 2608, 8020, 8398 (which provide some examples). For example, the meaning of the white horse in the Book of Revelation (2760 and following); the meaning of the keys of the kingdom of the heavens that were given to Peter³⁵⁴ (preface to Genesis 22, §9410); the meaning of flesh, blood, bread, and wine in the Holy Supper³⁵⁵ (8682); the meaning of Jacob’s prophecies about his sons in Genesis 49 (6306, 6333–6465); the meanings of many of the prophecies about Judah and Israel, prophecies that in their literal meaning contradict each other and do not square with [the actual history of] that people (6333, 6361, 6415, 6438, 6444); and countless other passages (2608). More on what correspondence is may be found in *Heaven and Hell*³⁵⁶ 87–102, 103–115, 303–310.

An overview of the inner or spiritual meaning of the Word: 1767–1777, 1869–1879. There is deeper meaning throughout the Word and in every detail of it: 1143, 1984, 2135, 2333, 2395, 2495, 2619. These meanings are not visible in the literal meaning, but they are there within: 4442.

The inner meaning of the Word is primarily for angels, but it is also for us. To explain what the inner meaning of the Word is, what its nature is, and what its source is, I need to offer the following overview.

People think and speak differently in heaven than in this world—those in heaven think and speak in a spiritual way, and those in this world think and speak in an earthly way. As a result, when we are reading the Word, the angels who are with us³⁵⁷ take spiritually what we are taking in an earthly way. This means that angels are focused on the Word’s

inner meaning while we are focused on its outer meaning. However, the two make a single meaning because of their correspondence.

Angels not only think spiritually, they also talk spiritually. Further, they are with us and are united to us through the Word. On these matters see *Heaven and Hell* where it deals with the wisdom of heaven's angels (§§265–275), their speech (§§234–245), and their union with us (§§291–302), a union that takes place by means of the Word (§§303–310).

[2] The Word is understood differently by angels in the heavens than by us on earth; the meaning accessible to angels is an inner or spiritual one, while the meaning accessible to us is outer or earthly: 1887, 2395. Angels are aware of the inner meaning of the Word and not its outer meaning: 1769, 1770, 1771, 1772 (which include evidence from personal experience with angels who spoke with me from heaven while I was reading the Word). Angelic concepts and angelic speech are both spiritual, while our concepts and speech are earthly, so the inner meaning, being spiritual, is for angels: 2333 (which includes evidence from eyewitness experience). Even so, the literal meaning of the Word serves as a support for the spiritual concepts of angels, much the way the words of our language carry the meaning of a subject for us: 2143. Matters of the Word's inner meaning fall into the category of things visible in heaven's light and therefore are suited to angelic perception: 2618, 2619, 2629, 3086. As a result, what angels get from the Word is very precious to them: 2540, 2541, 2545, 2551. Angels do not understand even a single word of the literal meaning of the Word: 64, 65, 1434, 1929. They do not know the names of people or places in the Word, either: 1434, 1888, 4442, 4480. Names cannot enter heaven or be pronounced there: 1876, 1888. All the names in the Word denote actual things, and are changed into concepts of those things in heaven: 768, 1888, 4310, 4442, 5225, 5287, 10329. Further, angels think in terms of qualities without reference to individuals: 5287, 8343, 8985, 9007. Examples from the Word showing the elegance of its inner meaning even when it consists of nothing but names: 1224, 1888, 5095. Further, a long list of names sometimes expresses just one topic in its inner meaning: 5095. All numbers in the Word have definable meanings as well: 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. To the extent that their inner reaches are opened into heaven, spirits as well³⁸ perceive the inner meaning of the Word: 1771. The literal meaning of the Word, which is earthly, is transformed instantly into spiritual meaning for angels because there is a correspondence (5648); and this happens apart from any hearing or awareness on

their part of the content of the literal or outer meaning (10215). So the literal or outer meaning exists only on our level and does not reach beyond it: 2015.

[3] There is an inner meaning of the Word and also an inmost or highest meaning: 9407, 10604, 10614, 10627 (which include some discussion). Spiritual angels (that is, angels in the Lord's spiritual kingdom)³⁵⁹ perceive the inner meaning of the Word, and heavenly angels (that is, angels in the Lord's heavenly kingdom) perceive its inmost meaning: 2157, 2275.

[4] The Word is for us and is also for angels; it has been accommodated to each: 7381, 8862, 10322. The Word is what unites heaven and earth: 2310, 2895, 9212, 9216, 9357. The joining of heaven to us is brought about by means of the Word: 9396, 9400, 9401, 10452. That is why the Word is called "a covenant":³⁶⁰ 9396. In fact, "covenant" means a joining together: 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. There is an inner meaning in the Word because the Word came down to us from the Lord through the three heavens³⁶¹ (2310, 6597); and in this way it was adapted to the angels of the three heavens and also to us (7381, 8862). This is why the Word is divine (4989, 9280), and is holy (10276), and spiritual (4480), and is inspired by the Divine (9094). This is what inspiration is: 9094.

[5] People who have been regenerated, too, are effectively engaged with the Word's inner meaning even though they do not realize it, since their inner self is open, and this self has spiritual perception: 10400. However, the spiritual content of the Word flows into earthly concepts for them and therefore presents itself in earthly terms, because as long as we are living in this world, as far as we can tell we do our thinking in the earthly self:³⁶² 5614. This means that for people who are enlightened, the light of truth comes from within, that is, through their inner selves from the Lord:³⁶³ 10691, 10694. Something holy also flows in by this path for people who regard the Word as holy: 6789. Since regenerate people are (without knowing it) effectively engaged with the Word's inner meaning and with its holiness, after death they come into that meaning spontaneously and are no longer engaged with the literal meaning: 3226, 3342, 3343. The concepts of our inner self are spiritual, but while we are living in this world we are not aware of them because they are within our earthly thinking, giving it the ability to reason: 10236, 10240, 10551. After death, though, we come into consciousness of our own inner concepts because they are proper to our spirit, and they are then the source not only of our

thinking but also of our speech: 2470, 2472, 2476, 10568, 10604. That is why I said that people who have been regenerated are unaware that they are engaged with the Word's spiritual meaning, although it is actually the source of their enlightenment.

II

There are countless treasures hidden³⁶⁴ in the inner or spiritual meaning of the Word. In its inner meaning, the Word contains countless things that are beyond our grasp: 3085, 3086. They also cannot be put into words or explained: 1955. They are manifest only to angels and are understood only by them: 167. The inner meaning of the Word contains hidden treasures of heaven that have to do with the Lord and his kingdom in the heavens and on earth: 1, 2, 3, 4, 937. These treasures are not visible in the literal meaning: 937, 1502, 2161. Many of the things in the prophets that seem random come together coherently in a beautiful sequence in the inner meaning: 7153, 9022.

There is not a single word in the literal meaning of the Word—not even the smallest letter—that can be lost in the Word's original language without causing a break in the inner meaning, so this is why, in the Lord's divine providence, the Word has been so completely preserved, right down to the tip of every letter: 7933. There are countless things within the details of the Word (6617, 6620, 8920), and in every word (1869). There are countless things in the Lord's Prayer and in its details (6619), and in the Ten Commandments, though their outer meaning contains things that were known to every people quite apart from any revelation³⁶⁵ (8862, 8902). There is something holy in the tip of every letter of the Word in its original language. See evidence of this presented in *Heaven and Hell* 260, where there is an explanation of the Lord's words "Not one little letter or the tip of one letter will pass from the law" (Matthew 5:18).

[2] In the Word, especially in the prophetic books, there are what seem to be paired expressions of the same idea, but one refers to what is good and the other to what is true: 683, 707, 2516, 8339. Teachings about goodness and teachings about truth are wondrously joined to each other in the Word, but this joining is visible only to people who know about its inner meaning: 10554. Therefore in the Word as a whole and in its details there is a divine marriage and a heavenly marriage: 683, 793, 801, 2173, 2516, 2712, 5138, 7022. The divine marriage is the marriage of divine goodness and divine truth and is therefore the Lord in heaven, in whom alone this marriage exists there: 3004, 3005, 3009, 4137, 5194, 5502, 6343, 7945, 8339, 9263, 9314. "Jesus" means divine goodness and

“Christ” means divine truth, and together they mean the divine marriage in heaven: 3004, 3005, 3009. This marriage is in the details of the Word in its inner meaning, so the Lord is there with his divine goodness and divine truth: 5502. What is called the heavenly marriage is the marriage of goodness and truth that comes from the Lord in heaven and in the church: 2508, 2618, 2803, 3004, 3211, 3952, 6179. So in this respect the Word is a kind of heaven: 2173, 10126. Heaven is compared to a marriage in the Word because of the marriage of goodness and truth there: 2758, 3132, 4434, 4835.

[3] The inner meaning contains the genuine teachings of the church: 9025, 9430, 10400. People who understand the Word in its inner meaning know the true teachings of the church, because the inner meaning contains them: 9025, 9430, 10400. The inner reality of the Word is also the inner reality of the church, as well as the inner reality of worship: 10460. The Word is a body of teaching focused on love for the Lord and caring about our neighbor: 3419, 3420.

[4] The Word in its literal meaning is like a cloud, while in its inner meaning it is glory (preface to Genesis 18, §§5922, 6343, in explanation of the statement that “the Lord is going to come in the clouds of heaven, with glory” [Matthew 24:30; Mark 13:26; Luke 21:27]). Further, “clouds” in the Word means the Word in its literal meaning, and “glory” means the Word in its inner meaning: preface to Genesis 18, §§4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. Compared to the contents of the inner meaning, the contents of the literal meaning are like the distorted images around a polished optical cylinder that actually present a beautiful image of a person on the cylinder:³⁶⁶ 1871. People in the spiritual world who want and acknowledge only the literal meaning are represented by misshapen old women, while people who want and acknowledge the inner meaning as well are represented by beautifully dressed young women: 1774. The Word in its fullness is an image of heaven because the Word is divine truth, and divine truth is what makes heaven; and since heaven is like one individual, the Word is in this respect like an image of a person: 1871. *Heaven, grasped as a single entity, reflects a single individual (Heaven and Hell 59–67), and divine truth emanating from the Lord is what makes heaven (Heaven and Hell 7–12, 126–140, 200–212).* The inner meaning of the Word is presented to angels’ view in a beautiful and pleasing way: 1767, 1768. The literal meaning is like a body, and the inner meaning is like the soul of that body: 8943. The life of the Word therefore comes from its inner meaning: 1405, 4857. The Word is pure in its

inner meaning, although it does not seem to be so in its literal meaning: 2362, 2395. The contents of the literal meaning are holy as a result of their inner meaning: 10126, 10276.

[5] There is also an inner meaning in the historical books of the Word, but it is deep within them: 4989. So just like the prophetic books, the historical books contain hidden treasures of heaven: 755, 1659, 1709, 2310, 2333. Angels take them not as historical information but as doctrinal teachings, because they take them spiritually: 6884. The deep treasures in the historical books are less visible to us than are the ones in the prophetic books because our minds get caught up in focusing on and pondering about historical matters: 2176, 6597. Further discussion of the nature of the inner meaning of the Word (1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614), illustrated with an example (1873).

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The Word was composed using correspondences and therefore representations. In its literal meaning, the Word was composed entirely by means of correspondences, that is, by means of things that represent and symbolize spiritual realities that have to do with heaven and the church: 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done so that there would be an inner meaning in the details (2899); so it was done for the sake of heaven, because the inhabitants of heaven do not understand the Word in its literal meaning, which is earthly; they understand it in its inner meaning, which is spiritual (2899). The Lord spoke using correspondences, representations, and symbolic language³⁶⁷ because he spoke from his divine nature: 9049, 9063, 9086, 10126, 10276. This means that the Lord spoke to the world and at the same time to heaven: 2533, 4807, 9049, 9063, 9086. What the Lord said spread through the whole of heaven: 4637.

The historical events recounted in the Word are representative and the individual words used are symbolic: 1540, 1659, 1709, 1783, 2686. The Word could not have been composed in any other style if it was to serve as a means of communication and connection with the heavens: 2899, 6943, 9481. It is an immense mistake for people to belittle the Word because of its seemingly simple and inelegant style and to think that they would accept it if it had been written in a different style:³⁶⁸ 8783. Indeed, the style and standard mode of writing among the earliest people in general was to use correspondences and representative imagery: 605, 1756, 9942. The early sages enjoyed the Word because of its representative imagery and symbolism: 2592, 2593 (which include evidence from eyewitness experience). If people of the earliest church had read the Word they would have

seen what is in its inner meaning clearly and what is in its outer meaning dimly: 4493. Jacob's descendants were led into the land of Canaan because all the places in that land had been given symbolic meaning from the earliest times (1585, 3686, 4447, 5136, 6516), and so that a Word could be composed there in which places would be mentioned because of their inner meaning (3686, 4447, 5136, 6516). All the same, the Word was changed in its outer meaning because of that people,³⁶⁹ although it was not changed in its inner meaning: 10453, 10461, 10603, 10604. A collection of passages from the Word about that people, passages that must, though, be understood in their inner meaning and not literally: 7051. Since that nation symbolized the church and since the Word was written in their community and about them, divine and heavenly things are meant by their names—Reuben, for example, Simeon, Levi, Judah, Ephraim, Joseph, and the rest; and “Judah” in its inner sense means the Lord in respect to heavenly love and also his heavenly kingdom: 3654, 3881, 5583, 5782, 6362–6381.

[2] *To show the nature and characteristics of correspondences and of the representative imagery in the Word, I need to say something further about them.* Everything that corresponds to something also represents and therefore means that something, in such a way that the correspondence and the representation unite: 2896, 2899, 2973, 2987, 2989, 2990, 3002, 3225. What correspondence and representation are: 2763, 2987–3002, 3213–3226, 3337–3352, 3472–3485, 4218–4228, 9280 (which include evidence from eyewitness experience and examples). For the early people, the most highly prized body of knowledge was knowledge of correspondences and representative imagery (3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252); especially among the people of the Near East (5702, 6692, 7097, 7779, 9391, 10252, 10407); in Egypt more than any other region (5702, 6692, 7097, 7779, 9391, 10407); but also in other nations, such as Greece and elsewhere (2762, 7729). Today, though, it is one of the lost bodies of knowledge, especially in Europe: 2894, 2895, 2995, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10252. Nevertheless, this body of knowledge truly does transcend all others, since without it we cannot understand the Word, or the meaning of the rituals of the Jewish church that are described in the Word, or what heaven is like, or what spiritual reality is, or how the inflow of what is spiritual into what is earthly happens, or how the inflow of the soul into the body happens, or a great many other matters: 4280, *and the references cited just above.* All the things that are visible to spirits and angels are representative imagery based on correspondences: 1971,

3213–3226, 3475, 3485, 9457, 9481, 9576, 9577. The heavens are full of representative imagery: 1521, 1532, 1619. The deeper you go into the heavens, the more beautiful and perfect are the images that arise: 3475. What these images show you is real because they come from the light of heaven, which is divine truth; and this is the very essential reality from which everything arises: 3485.

[3] The reason absolutely everything that exists in the spiritual world is represented in the earthly world is that the inner reality clothes itself with suitable materials from the outer world as a means of taking on visible form: 6275, 6284, 6299. Just so, a purpose takes on suitable clothing in order to manifest itself as a means in a lower realm and then to manifest itself as something that results on a still lower level; and when a purpose becomes a result through its means it becomes visible, or takes form before our eyes: 5711. This is illustrated by the inflow of the soul into the body. That is, the soul is clothed with a body that allows those things the soul is thinking and intending to become visible and evident, so when a thought flows down into the body it is represented there by whatever motions and actions³⁷⁰ correspond to it: 2988. Our minds' emotions are represented so clearly by the various expressions of our faces that they can actually be read there: 4791–4805, 5695. We can see, then, that within absolutely everything in the material world there lie more deeply hidden some means and some purpose from the spiritual world (3562, 5711), because the things that exist in the material world are the final effects into which prior realities are flowing (4240, 4939, 5651, 6275, 6284, 6299, 9216). It is inner realities that are represented and outer ones that do the representing: 4292. (For more on correspondences and representative imagery, see *Heaven and Hell* 87–102, “There Is a Correspondence of Everything in Heaven with Everything in the Human Being”; §§103–115, “There Is a Correspondence of Heaven with Everything Earthly”; and §§170–176, “Representations and Appearances in Heaven.”)

[4] Because everything in the material world is symbolic of spiritual and heavenly realities, there were churches in the early times in which all the outer, ritual practices were symbolic. Because of this, these churches were called “symbolic churches”: 920, 1361, 2896. The church established among the children of Israel was a symbolic church: 1003, 2179, 10149. All its rituals were outward practices that symbolized inner realities, aspects of heaven and the church: 4288, 4874. The symbolic practices of the church and its worship came to an end when the Lord came into the world and made himself known, since the Lord opened the inner reaches of the church

and since, in the highest sense, everything about that church focused on him: 4835.

The literal meaning or outer form of the Word. The literal meaning of the Word is in keeping with the outward appearance of things in this world (589, 926, 1832, 1874, 2242, 2520, 2533, 2719), and is suited to the comprehension of ordinary people (2533, 9049, 9063, 9086). In its literal meaning, the Word is earthly: 8783. This is because the earthly level is the outermost level to which spiritual and heavenly realities descend and on which they rest, the way a house rests on its foundation; otherwise, the inner meaning without the outer would be like a house without a foundation: 9360, 9430, 9433, 9824, 10044, 10436. Because this is the nature of the Word, it is a vessel that contains spiritual and heavenly meanings (9407); and because this is its nature, there is something holy and divine in absolutely every bit of its literal meaning, right down to the smallest letter (639, 680, 1869, 1870, 9198, 10321, 10637). Even though some laws given for the children of Israel have been annulled, they are still the holy Word because of the inner meaning they contain: 9211, 9259, 9349. Of the laws, judgments, and statutes established for the Israelite or Jewish church (which was a symbolic church), there are some that are still valid in both senses, inner and outer; there are some that are still absolutely mandatory in their literal sense; there are some that can be helpful at our own discretion; and there are some that have been completely annulled: 9349 (which gives details). The Word is divine even in respect to the laws that have been annulled, because there are truths of heaven that lie hidden within their inner meaning: 10637.

What the Word is like in its literal meaning if it is not understood in its inner meaning as well, or what amounts to the same thing, understood according to a true body of teaching drawn from the Word: 10402. A vast number of heresies come into existence from reading the literal meaning without the inner meaning or without a genuine body of teaching drawn from the Word: 10400. People whose interest lies solely in the outer level of the Word apart from what lies within cannot bear the deeper messages of the Word: 10694. That is what the Jews were like, and they still are today:³⁷¹ 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

The Lord is the Word. The sole subject of the deepest meaning of the Word is the Lord, and it describes all the phases of the glorification of his human nature (that is, of its union with the divine nature itself), as well as all the phases of his taking control of the hells and setting in order

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everything there and in the heavens: 2249, 7014. So in this meaning there is a description of the Lord's whole life in our world, and by means of this there is a constant presence of the Lord with the angels: 2523. At the very center of the Word there is only the Lord, and this is the source of what is divine and holy in the Word: 1873, 9357. The Lord's saying that the Scripture about him was fulfilled [Luke 18:31; 24:44] was referring to everything in the deepest meaning of the Word: 7933.

"The Word" means divine truth: 4692, 5075, 9987. The Lord is the Word because he is divine truth: 2533. The Lord is the Word also because the Word comes from him and is about him (2859); and in its deepest meaning is about no one but the Lord, so the Lord himself is there (1873, 9357); and also because there is a marriage of divine goodness and divine truth throughout the Word and in its every detail, a marriage found only in the Lord (3004, 3005, 3009, 4137, 5194, 5502, 6343, 7945, 8339, 9263, 9314). Divine truth coming from divine goodness is the sole reality, and only what it dwells in—which comes from what is divine—is substantial:³⁷² 5272, 6880, 7004, 8200. And because divine truth emanating from the Lord as the sun in heaven is heaven's light and divine goodness is its warmth, and because everything there comes into being from that light and warmth the way everything in this world comes into being from earthly light and warmth (which are also present in earthly substances and work through them), and because this earthly world as a whole comes into being by means of heaven or the spiritual world, we can see that everything that has been created has been created from divine truth—that is, from the Word, just as it says in John: "In the beginning was the Word, and the Word was with God, and the Word was God. All things that were made were made through him. *And the Word became flesh*" (John 1:1, 2, 3, 14): 2803, 2894, 5272, 7678. (See *Heaven and Hell* 137 for more on the creation of everything by divine truth and therefore by the Lord; §§116–125 for more about the fact that the sun in heaven is the Lord and that it is his divine love; and §§126–140 on divine truth being light and divine goodness being warmth, both from that sun in heaven.)

A joining together of the Lord and us is accomplished through the Word, by means of its inner meaning: 10375. Absolutely everything in the Word is a means to this joining together, and this is why the Word is more wondrous than anything else that has been written: 10632, 10633, 10634. Now that the Word has been written, the Lord speaks to us through it: 10290. (See also the information presented in *Heaven and Hell* 303–310 about the union of heaven with us by means of the Word.)

People who are hostile to the Word. People who belittle, blaspheme, and profane the Word: 1878. What they are like in the other life: 1761, 9222. They are like blood disorders: 5719. How dangerous it is to profane the Word: 571, 582. How much harm is done by using the Word to justify premises that are false, especially if they are in support of a love for oneself and for the world: 589. People who do not care about truth for the sake of truth flatly reject whatever has to do with the inner meaning of the Word and are nauseated by it: 5702 (which includes evidence from eyewitness experience of people like this in the world of spirits). About some people in the other life who rejected the deeper contents of the Word; they tried to attack me and went berserk: 1879.

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The books that are books of the Word. The books of the Word are all the Bible books that have an inner meaning. The other Bible books are not the Word. In the Old Testament, the books of the Word are the following: the five books of Moses, the Book of Joshua, the Book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, and the prophets—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament: the four Gospels—Matthew, Mark, Luke, and John—and the Book of Revelation. The others do not have an inner meaning: 10325.

16

The Book of Job is an ancient book in which there is in fact inner meaning, but not in an unbroken chain: 3540, 9942.³⁷³

More on the Word. In Hebrew, the term “word” has various meanings—speech, a thought of the mind, anything that actually comes into being, and some particular thing:³⁷⁴ 9987. “The Word” means divine truth and the Lord: 2533, 4692, 5075, 9987. “Words” means truths: 4692, 5075. “Words” also means a whole body of teaching: 1288. The phrase “the Ten Words”³⁷⁵ means all divine truths: 10688.

17

Especially in the prophetic books of the Word, there are paired expressions of the same idea, one that refers to goodness and one that refers to truth, which are joined together in this manner: 683, 707, 2173, 8339. The only way to tell which expression refers to goodness and which to truth is from the Word's inner meaning, because there are words that properly express things that are good and words that properly express things that are true: 793, 801. These meanings are so consistent that we can tell just from what the words generally refer to whether that passage has to do with goodness or with truth: 2712. In some instances, too, one expression involves a generalization and the other some particular thing

defined by that generalization: 2212. Sometimes in the Word there occurs an alternation in pairs of meanings:³⁷⁶ 2240 (which includes some discussion). Many things in the Word also have an opposite meaning: 4816. The inner meaning of a statement is in accord with what is being said about the subject: [4502].

In the other life, people who have taken delight in the Word are open to heaven's warmth—which bears heavenly love within itself—in proportion to the nature and extent of their delight in and love for the Word: 1773.

THE END

THE EARTHLIKE BODIES
CALLED
PLANETS
IN OUR SOLAR SYSTEM
AND
IN DEEP SPACE,
THEIR INHABITANTS,
AND
THE SPIRITS AND ANGELS THERE
Drawn from Things Heard and Seen



The Planets in the Universe

BY the Lord's³⁷⁷ divine mercy the deeper levels within me, which belong to my spirit, have been opened, enabling me to talk with spirits and angels³⁷⁸—not only those near our world, but also those close to other planets. Because I have had a longing to know whether there are other worlds, what they are like, and what their inhabitants are like, the Lord has granted me opportunities to talk and interact with spirits and angels from other planets. With some of them I spent all day, with others a full week, and with still others months on end. I learned from them about the planets they came from and are close to now, about the life, customs, and worship of the inhabitants of those planets, and various other noteworthy details about them. Since it has been granted to me to know such things in this way, I am in a position to offer descriptions based on things I myself have heard and seen.³⁷⁹

I

[2] It is important to know that all spirits and angels are human^a and that they remain close to their planet of origin.^b They know what is

The statements immediately following, and those printed below the lines on subsequent pages, are explained and illustrated in [the indicated sections of] *Secrets of Heaven*.

a. There is no such thing as spirits and angels who are not human: 1880.

b. The spirits from each planet remain close to that planet, because they once lived there themselves, they have a nature similar to that of the current inhabitants, and the inhabitants need their help: 9968.

happening on that planet; and any people whose deeper levels have been opened to the point where they can talk and interact with spirits and angels can learn such things from those spirits and angels. After all, in our essence we too are spirits;^c and in our deeper levels we are already among other spirits.^d So anyone whose deeper levels have been opened by the Lord can talk with spirits and angels the way people talk with each other.^e For twelve years now, this has been granted to me daily.³⁸⁰

2 In the other life it is common knowledge that there are many planets with people on them and consequently spirits and angels from them. If a love of truth and therefore some useful reason prompts people there to want to talk with spirits from other worlds, they are all allowed to do so. This assures them that there is indeed a plurality of worlds and informs them that humankind exists on not just one earth but countless planets. It teaches them also about the character and life of these people, and about their worship of God.

3 I have talked with spirits from our earth about this a number of times. We concluded that anyone with a capable mind can see, on the basis of things that are well known, that there must be many planets and they must have people on them. That is, we can determine on rational grounds that bodies as large as the planets—and some of them are significantly larger than our own—are not uninhabited lumps created only to be carried along on a wandering course³⁸¹ around the Sun and shed their feeble light for the benefit of just one planet. Their function must be more worthwhile than this.

If we believe, as everyone should, that the Divine created the universe for the sole purpose of bringing humankind into being as the source of heaven (because humankind is the seedbed of heaven), then we cannot help but believe that wherever there is a planet there must be people on it.³⁸²

c. The soul that lives after death is our spirit, which is the essential person within us; in the other life it appears in a perfect human form: 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

d. Even while we are in this world, in our deeper levels, meaning our spirit or soul, we are surrounded by spirits and angels whose character is like our own: 2379, 3644, 4067, 4073, 4077.

e. It is possible for us to talk with spirits and angels; the early people on our planet did this frequently: 67, 68, 69, 784, 1634, 1636, 7802. These days, however, it is dangerous to talk with them unless we have true faith and are being led by the Lord: 784, 9438, 10751.

[2] As for the objects visible to our eyes because they are within our solar system,³⁸³ we can obviously tell that they are planets from the fact that they are bodies of physical matter. They reflect the light of the Sun, and when we look at them through a telescope they do not look like stars, which twinkle because of their fire, but appear earthlike, with darker and lighter patches.³⁸⁴ There is also the fact that they, like our own planet, travel around the Sun along the path of the zodiac, which must cause years and the seasons of the year called spring, summer, fall, and winter. Similarly, they rotate on their axes as our planet does, which must cause days and the times of day called morning, afternoon, evening, and night. Not only that, some of them have moons called satellites, which have their own periodic orbits around their sphere the way our moon orbits our planet. The planet Saturn, which is very far from the Sun, has a huge luminous ring around it that gives a great deal of light to that planet, even though it is reflected light.³⁸⁵ Can any rational individual who knows all this maintain that these bodies are uninhabited?

Further, I have talked with spirits about the fact that if people consider how incredibly vast the starry heaven³⁸⁶ is and how incalculably huge the number of stars in it is—and each star is a sun in its own realm, has its own solar system, and is much like our sun, though it may vary from it in magnitude—they can come to believe there is more than one inhabited world in the universe. Anyone who ponders this in the right way will conclude that all this immensity must be a means of achieving the ultimate purpose of creation, which is a heavenly kingdom in which the Divine can dwell with angels and with people [still in the physical world]. The whole visible universe, the sky studded with stars beyond number, each and every one of which is a sun, is just a means of producing planets with people on them, people who are the source of that heavenly kingdom.

The only conclusion rational individuals can draw from this is that a means so vast for a purpose so great was not brought into being so that a single planet could then produce the human race and the heaven it populates. How would that satisfy the Divine, which is infinite, for which thousands or even millions of planets full of people would amount to so little a thing as to be almost nothing?

Not only that, the angelic heaven is as vast as it is in order to correspond to³⁸⁷ the details of the human body,³⁸⁸ and there are millions of

4

5

details involved in each of its members, organs, and viscera and in every condition it goes through. I have been given to understand that, seen in the light of these correspondences, heaven could not exist at all if it did not consist of people from a great many different planets.^f

6 There are some spirits whose sole interest is in gathering information. Since nothing else gives them pleasure, they are allowed to travel around even to other solar systems beyond this one and acquire knowledge for themselves. They have reported that not only are there planets within this solar system that are inhabited, there are inhabited planets around other stars as well, in fact a huge number of them.

The spirits who learned this were from the planet Mercury.

7 As for the worship of God by the inhabitants of other planets, generally speaking any who are not idolaters acknowledge the Lord as the only God.³⁸⁹ That is, they worship the Divine not as a God who cannot be seen but as a God who can be seen, because the Divine, when appearing to them, appears in a human form, a form like that seen long ago by Abraham and others on this planet;^{g,390} and everyone who worships the Divine in human form is accepted by the Lord.^h

Such people also say that no one can properly worship God, let alone be joined to him, who does not have some understandable concept of him, and that God can be understood only in human form. Otherwise the inner sight³⁹¹ we direct at God, the sight of our thinking, loses all coherence the way our eyesight does when it tries to focus on the limitless vastness of the universe. Our thinking then cannot help but sink down into a focus on the physical world and worship it instead of God.³⁹²

f. Heaven corresponds to the Lord, and a human individual in every detail corresponds to heaven, so in the Lord's sight heaven in its full representation is a human being, and should be referred to as the universal human: 2996, 2998, 3624–3649, 3741–3745, 4625. An overview from personal experience of the way in which a human in all respects corresponds to the universal human that is heaven: 3021, 3624–3649, 3741–3750, 3883–3896, 4039–4055, 4218–4228, 4318–4331, 4403–4421, 4527–4533, 4622–4634, 4652–4660, 4791–4805, 4931–4953, 5050–5062, 5171–5189, 5377–5395, 5552–5573, 5711–5727, 10030.

g. The inhabitants of all planets worship the Divine in human form, which means that they are worshipping the Lord: 8541–8547, 10159, 10736, 10737, 10738. They rejoice when they hear that God actually became a human being: 9361. Our thinking about God goes nowhere unless we think of God as existing in a human form: 8705, 9359, 9972. We can worship and love an entity of which we can form some mental image, but not an entity of which we can form no mental image: 4733, 5110, 5663, 7211, 9356, 10067, 10267.

h. The Lord accepts everyone who is devoted to doing some good and who worships the Divine in human form: 7173, 9359.

When [spirits from other planets] were told that the Lord put on a human nature in our world, they thought it over a little and soon said that this happened for the sake of the salvation of humankind.

8



The Planet *Mercury* and Its Spirits and Inhabitants³⁹³

ONE of the secrets not yet known in this world is that heaven in its entirety is like one individual, which is therefore called the universal human, and that absolutely everything in us, on both our inner and outer levels, corresponds to something in that universal human, or heaven. I have demonstrated this many times elsewhere, though.^a

9

Not enough people come into heaven from our world to make up that universal human. We are relatively few, so people from many other planets are needed as well. As a result, the Lord has provided that the moment there is any deficiency anywhere in the quality or quantity of people needed to embody this correspondence, people from another planet are immediately summoned to fill the need, so that the proper proportion is maintained and heaven therefore stands firm.³⁹⁴

What spirits from the planet Mercury relate to in the universal human has been disclosed to me by a heavenly source. It is the function of memory, but specifically the memory of abstract concepts, apart from things that are earthly and merely physical.³⁹⁵

10

Since it has been granted to me to talk with the spirits of Mercury for many weeks and hear about their nature and explore what things are like for the people who live on that planet, I wish to relate my experiences with them.

Some spirits came to me, and I was told by a heavenly source³⁹⁶ that they were from the planet closest to the Sun, which in our world is called Mercury. As soon as they reached me, they searched my memory to see

11

a. See note f on §5.

what I knew. This is something spirits can do most skillfully, because when they come close to an individual they can see what is in that individual's memory in detail.^b As they were going through various things in my memory, including the cities and places I had been to, I noticed that they had no interest in knowing about the churches or palaces or houses or streets I had seen but only what I knew had happened in those locations, as well as what form of government existed there, and what the character and customs of the citizens were, and things like that. In our memories such matters are associated with particular places, so when the places are called to mind, these characteristics come to mind as well.³⁹⁷

I was surprised that the spirits were like this, so I asked them why they had no interest in the magnificent things that exist in those places, but instead wished to know only about the culture and events there.³⁹⁸ They said that they found pleasure only in looking at what is real, and none in looking at material, physical, or earthly things. This gave me confirmation that in the universal human the spirits from that planet relate to the memory of things that are apart from what is physical and earthly.

12

I was told that this attitude also shapes how the inhabitants of that planet live. That is, they are completely uninterested in earthly and bodily things but are very interested in the statutes, laws, and forms of government of the peoples who live there. They are also interested in the information they have about heaven, which is abundant. I was told that many of the people on that planet talk with spirits and learn from them about spiritual realities and about different states of life after death. This too has led them to disregard bodily and earthly matters. Once people really know about life after death and believe in it, heavenly things are of great interest to them, because these last forever and bring happiness; but they care nothing for worldly things, except as far as the necessities of life require them.

Since this is what the inhabitants of that planet are like, this is also the nature of the spirits who come from there.^c

13

I could tell how eagerly they seek out and soak up all types of knowledge retained in the part of the memory that transcends the physical senses by this: in the course of investigating what I knew about heaven and running

b. Spirits have access to everything in our memory, but nothing can pass from their memory into ours: 2488, 5853, 6192, 6193, 6198, 6199, 6214. Angels have access to the desires and goals in us that give rise to and determine the precise ways in which we think, will, and act: 1317, 1645, 5854.

c. See note b on §I.

through it all, they kept saying, “That’s right. That’s right.” As I just mentioned, when spirits come to someone they gain access to everything in that individual’s memory, and retrieve from it whatever suits their interests. In fact, they read what is there like a book, a phenomenon I have often observed.^d

These spirits were doing all this with extraordinary skill and speed because they were not dwelling on types of information that are heavy and sluggish, which constrain and therefore slow down inner sight.³⁹⁹ All that is earthly and bodily has this dulling effect when we focus on it, which is what we do when it is the only thing we love.⁴⁰⁰ Instead, these spirits pay attention to higher information. Concepts that have nothing earthly clinging to them lift the mind up and give it a panoramic view, while information that focuses on what is merely physical drags the mind down, hemming it in and closing it.

The following experience, too, showed me how intensely eager they are to gather higher types of knowledge and enrich their memory with them. I was writing at one point about things yet to come, and they were too far away to see the contents of my memory. Because I was unwilling to read out loud to them what I had written, they became intensely annoyed and, going against their usual principles, attempted to assault me verbally, saying that I was a terrible person and things like that. To show how angry they were, they also brought about a painful kind of pressure on the right side of my head, from the crown to the ear. That sort of thing did no harm at all to me, but because what they had done was wrong, they moved farther away from me. Even so, they soon stopped in their tracks, because they were still longing to know what I had written. That is how great their passion for learning is.

The spirits from Mercury possess far more knowledge than other spirits do, both about what is going on within our own solar system and also about what is happening on extrasolar planets. Once they have learned something they retain it, and they also recall it every time they encounter something similar. This shows that spirits have the faculty of memory and that their memory is far better than ours is. It also shows that spirits retain what they hear and see and perceive, especially things they enjoy, such as the information about higher realities that gives pleasure to these

14

d. The spirits who are with someone adopt everything in that person’s memory: 5853, 5857, 5858, 5859.

spirits from Mercury. This is because things that we delight in and love flow into us almost effortlessly and remain with us. The rest does not penetrate but only glances off the surface of our minds and disappears.⁴⁰¹

15 When spirits from Mercury come to other communities [in the spiritual world] they investigate what the inhabitants there know, and once they have learned it, they leave. The sharing of information among spirits, and especially among angels, is such that when they visit a community, if they are loved and well received, they share in everything its residents know.^e

16 Because of their wealth of knowledge, spirits from Mercury have more pride than other spirits have, so they were told that no matter how much they know, there is infinitely more that they do not know, and if their knowledge kept increasing forever they still could not attain to even a rough notion of everything in general. They were told that they are susceptible to pride and to a high opinion of themselves, and that this is unseemly. They replied that it is not pride; it is just a glorying in their faculty of memory. So this is how they excuse their faults.

17 They have a distaste for verbal speech because it is a physical thing, so if there were no mediating spirits⁴⁰² present, the only way I was able to talk with them was through a kind of active thinking.

Since their memory retains concepts rather than purely physical images, it more readily supplies subject matter to their thoughts, because on the level of thinking that transcends mere mental imaging, the objects of thought are things that have been stripped of their materiality. Yet even though this is the case, spirits from Mercury have very little skill in the exercise of judgment. They take no pleasure in exercising judgment or drawing conclusions from what they have learned. Knowledge by itself is their delight.

18 I asked them whether they did not want to make some use of their knowledge, because taking delight in knowledge is not enough. After all, knowledge exists to serve some use, and usefulness has to be its goal. By itself what they know does them no good, I said, although it might be helpful to others, if these spirits were willing to share what they know. If someone wants to become wise, it is not at all effective to stay focused

e. In the heavens everything that is good is shared, because heavenly love shares everything it has with others; and this is the basis of angels' wisdom and happiness: 549, 550, 1390, 1391, 10130, 10723.

only on having knowledge, because knowledge is no more than an instrumental means that helps us in our search for the way we ought to live. They answered, though, that they truly enjoy learning and that for them it is in fact useful just to know things.

Some of them actually did not want to look like people the way spirits from other planets do, but like crystal balls instead. The reason they wanted to look like this even though they did not is that in the other life knowledge that transcends what is physical is represented by crystals.

The spirits from Mercury are completely different from the spirits from our planet, because the spirits from our planet attach no value to anything except what is worldly, physical, and earthly—what is made of matter. This means that spirits from Mercury cannot be together with spirits from our planet; wherever they encounter spirits from our planet, they beat a hasty retreat. The spiritual auras that radiate from each are almost exactly opposite.

Spirits from Mercury are fond of saying that they have no interest in looking at the husk but only at things stripped of their husk—deeper things, that is.

I kept seeing a fairly bright, cheerful flame for the better part of an hour. The flame signaled the arrival of some other spirits from Mercury, but these spirits scrutinized things, thought about them, and communicated even more rapidly than the earlier ones. As soon as they came, they ran through the contents of my memory, but I could not catch what they were observing, because they were so quick. I kept hearing them say, “Yes, that’s right.” As for what I had seen in the heavens and the world of spirits, they said they already knew that information. I perceived that there was a large group of spirits accompanying them, a little behind [me] on the left, on a level with the back of [my] head.⁴⁰³

On another occasion I saw a large group of the same kind of spirits, but at some distance from me—in front and a little to the right. They communicated with me from there, but had to use other spirits as intermediaries to do so, because their speech is as quick as thought and is not expressible in normal human language except through the mediation of other spirits. To my surprise, they all spoke together as a group,⁴⁰⁴ and yet their communication was extremely fast and well timed. Because many were talking at once, I experienced their speech as coming in waves. It was also striking that even though they were to my right, their communication seemed to glide toward my left eye. This was because the left eye

corresponds to concepts that are separate from matter; the left eye, then, has to do with intelligence, while the right eye has to do with wisdom.^f

They grasped and evaluated what they heard with the same quickness with which they spoke, saying, “Yes, that’s right” or “No, that’s not correct.” They made up their minds almost instantly.

23

There was a spirit from another planet who was able to communicate with them quite skillfully because he could talk fluently and rapidly, but who adopted an air of elegance in what he said. In an instant they passed judgment on what he was saying. This one point of his, they said, was expressed too elegantly; that other point, too cleverly. All they were looking for was whether he was telling them anything they did not already know. They had no use for things that as far as they are concerned cloud the issue, which are mainly pretensions to eloquence and erudition, because these hide the true message and substitute mere words, which are only matter-based forms for conveying underlying realities.⁴⁰⁵ The speaker keeps the mind focused on the words and wants the words rather than their meaning to be heard, so what is affected is the hearing of the other more than the mind.⁴⁰⁶

24

Spirits of the planet Mercury do not stay in one place, or linger among the communities of spirits from one world, but roam throughout the universe. This is because they relate to our conceptual memory, and this memory needs constant enrichment; so they are allowed to roam around and acquire knowledge for themselves everywhere.

If in the course of their travels, though, they run across spirits who love material things—things that are bodily and earthly—they avoid them and go somewhere else where they do not hear about things like that.

This shows that their minds are elevated above what is sensory and that they are therefore in a more inward light.⁴⁰⁷ I was actually able to perceive this when they were near me and communicating with me: I noticed at such times that I was being so drawn away from what is sensory that even the light I was seeing with my eyes became weak and dim.

25

The spirits from that planet travel in regiments in tight formation, and when they gather they form a kind of sphere. They are joined together by

f. The eye corresponds to our power of understanding because our understanding is our inner sight and sees things that are not made of matter: 2701, 4410, 4526, 9051, 10569. The sight of the left eye corresponds to seeing truths and therefore corresponds to intelligence, while the sight of the right eye corresponds to seeing the good actions that truth teaches, and therefore corresponds to wisdom: 4410.

the Lord so closely that they act as one being; what each individual knows is communicated to all and what all know is communicated to each individual, just as happens in heaven.^g

How I learned that they travel throughout the universe to gather new knowledge was that on one occasion, when I saw them already at a fair distance from me, they communicated with me and said that they were now gathered together and were about to leave the region of this solar system to go out among the stars, where they knew there were people who had no concern for earthly, physical matters but only for matters on a higher level. These were people they wanted to be with.

They said that they themselves did not know where they were going but that they were being taken under the Lord's supervision to a place where they could be taught things which they did not yet know, but which fit well with the knowledge they already had. They also said that they did not know how they had found the friends they were already connected to, but that this too had happened under the Lord's supervision.

Since they travel around the universe and are therefore in a position to know more than others about the solar systems and planets outside our own, I talked with them about this as well. They said that there were a great many planets in the universe with people on them. It bewildered them that some people (people they described as not having much sense) thought that the heaven of an omnipotent God could be made up of spirits and angels who came from one planet only, when in comparison with the omnipotence of God these were so few that they would amount to virtually nothing. In fact, this would be the case even if there were millions of solar systems and millions of planets. They went on to say that they knew many hundreds of thousands of [inhabited] planets in the universe—but still, what was that compared to the Divine, which is infinite?

Some spirits from Mercury were with me while I was writing an explanation of the Word's inner meaning.⁴⁰⁸ When they noticed what I was writing they said that it was very simplistic and that virtually every expression in it seemed mundane. I replied, though, that nevertheless the people of our planet see what I have written as subtle and lofty, and a lot of it they do not understand. I added that many in our world do not even know that there is an inner self that acts on the outer and causes it to be alive. On the basis of deceptive sensory experience, they have convinced

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27

g. See note e on §15.

themselves that life is a property of the body, and this leads the ones who are evil and unbelieving to doubt that there even is a life after death. As for the part of us that will live after our bodies die, they call it the soul rather than the spirit, and they argue about what the soul is and where it is located.⁴⁰⁹ They believe that the material body, even though it has been scattered to the four winds, must be reunited with the soul before we can live as people again, and things of that kind.⁴¹⁰

When the spirits from Mercury heard this, they asked whether people of that sort could ever become angels. I replied that people become angels if they have lived lives devoted to acts of goodness that are inspired by faith and caring. In that case they are no longer focused on things that are external and physical but on things that are internal and spiritual; and when they come into this state they are in fact in a light higher than that of the spirits from Mercury. In order that the spirits from Mercury would know that this was true, they were allowed to talk with an angel in heaven from our planet, one who had been like that while living on earth. The story is continued below [§37].

28

Later on, a long sheet of paper was given to me by some spirits from Mercury. It was irregularly shaped because it was made up of a number of individual pages glued together. It seemed to have typeset printing on it, the kind we have in our world. I asked whether they had that sort of thing in their world and they said that they did not, but that they knew that we had printed pages like that in our world. They did not want to say more than that, but I perceived they were thinking that knowledge in our world exists on paper and not in human minds. In fact, they made jokes about pieces of paper on Earth knowing things that the people there do not know. However, the reality of the situation was explained to them.

After a while they came back and gave me another sheet of paper, also covered with printing like the earlier one, only not untidily stuck together, but neat and clean. They said that they had been further informed that the pages on our planet were like that, and that books were made of them.

29

What has just been said shows very clearly that spirits retain in their memories what they see and hear in the other life and that they can be taught just as they could when they were people on their planet. This means they can learn the teachings of faith and can therefore be perfected. The more inwardly aware spirits and angels are, the more quickly and fully they absorb things and the more perfectly they retain them; and since this goes on forever, we can see that they are constantly increasing in wisdom.⁴¹¹

For spirits from Mercury, knowledge about things is constantly growing, but this does not result in growth in wisdom, because although they love conceptual knowledge, which is actually only a means to an end, they do not love the using of that knowledge, which is its purpose.

The nature of spirits from the planet Mercury can also be seen in what follows. It is important to know that all spirits and angels were once humans [living in the physical world]. Humankind is the seedbed of heaven. It is also important to know that the characters of spirits are completely determined by the particular passions and inclinations they had when they were living in the physical world, because every individual's life awaits her or him after death.^h Since this is the case, we can tell the particular character of the people on any planet from the particular character of the spirits who come from that planet.

Since in the universal human the spirits from Mercury relate to the memory of concepts separate from matter, when anyone is talking with them about things that are earthly, physical, and merely worldly, they are totally unwilling to listen; and if they are compelled to listen they change what they are hearing into something else—for the most part, into the exact opposite—as a means of escape.

To make me absolutely sure about their particular character, I was allowed to represent to them meadows, newly ploughed and planted fields, as well as gardens, forests, and rivers (“representing” things like this means displaying images to others; in the other life images seem alive), but they immediately changed the images. They darkened the meadows and farmlands and by representations of their own filled them with snakes; they darkened the rivers so that the water was no longer clear. When I asked why they were doing this, they said that they did not want to think about that sort of thing but about what is conceptual, which is separate from what is earthly, and especially concepts about the kinds of things that happen in the heavens.

Somewhat later I showed them some larger and smaller birds, typical of the ones we have on our planet, since in the other life it is possible to present living images of such things. When they first saw these images of birds they tried to change them, but then they started enjoying them and

h. In every case, our life stays with us and continues after death: 4227, 7439. The outer levels of our life are kept closed after death and the inner levels of our life are opened: 4314, 5128, 6495. Then each and every bit of our thinking is revealed: 4633, 5128.

became calmer. This was because birds mean knowledge of spiritual realities, and a perception of this meaning was flowing into them.ⁱ So they stopped changing the images and blocking them from their memory.

After that I was allowed to show them a very beautiful garden with many oil lamps on stands. This time they paused and paid attention, because oil lamps on stands mean truths that shine because they reveal what is good.^j

I could see from this that they were able to stay focused on observations of material things, provided the meaning of those things on a spiritual level was suggested at the same time. This is because the things that are present in the Word's spiritual meaning are not that distant from material things, since material things are used to represent them.

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I also talked with them about sheep and lambs, but they did not want to hear about things like that since they felt that they were earthly. This was because they did not understand what innocence means, which is what lambs represent. I found this out when I told them that the lambs that are represented in heaven mean innocence,^k and they said that they did not know what innocence was—they knew it only as a word. This was because they are interested only in conceptual knowledge and not in the useful functions that are the purposes of that knowledge, so they had no inner perception of what innocence is.

35

Some spirits from the planet Mercury came to me who had been sent by others to listen in on the discussions that were going on around me. One of the spirits from our own planet told these envoys that when they were reporting back to those who had sent them they should not say anything but the truth. They should not, as they usually did, give misleading information to their questioners, because if any spirits from our planet did that they would be severely punished. However, the group that was at a distance, the group that had sent the spirits, said that if that was a reason for punishing someone, they should all be punished, because they were so used to doing this that they were incapable of doing anything else. They said that they also did this when they were communicating

i. Birds mean thoughts, ideas, spiritual knowledge, and things involving reason or understanding: 40, 745, 776, 778, 866, 988, 991, 5149, 7441; and this varies depending on the genus and species of the bird: 3219.

j. Oil lamps on stands mean truths that shine because they reveal what is good: 4638, 9548, 9783.

k. In heaven and in the Word, lambs mean innocence: 3994, 7840, 10132.

with the inhabitants of their own planet. They did not do it out of any intent to deceive, though, but only to stimulate the inhabitants' desire for knowledge. When they give the inhabitants misleading information and hide in particular ways the true reality of what they are communicating about, the inhabitants develop an intense desire to know the truth, and the eagerness with which they further investigate the subject then perfects their memory.

I spoke with them about this on another occasion as well; and since I knew they were communicating with the inhabitants of their own planet, I asked how they were teaching them. They said they do not tell the inhabitants how matters actually stand but only give them some inkling of it, so that their desire to explore and find out for themselves might be fed and increased. If instead they simply answered all the inhabitants' questions, that desire might die. They added that another reason they give misleading information is so that the truth can be seen more clearly, because every truth becomes more visible in relation to its opposite.⁴¹²

They have a custom of not telling anyone else what they know but nevertheless trying to find out from all others what the others know. Within their own community, though, they share everything, to the point that what one knows, all know, and what they all know each one knows.¹

Since spirits from Mercury have an abundance of knowledge, they have a particular kind of pride as well. They think they know so much that there is hardly anything more to know. Some spirits from our planet told them, though, that what they know is not a lot but a little, and what they do not know is infinite in comparison. They said that what the spirits from Mercury know is like a trickle from a little spring, and what they do not know is like a vast ocean. They added that the first threshold of wisdom is to know, admit, and perceive that what they know is hardly anything at all in comparison to what they do not know.

To teach them that this was so, an angelic spirit was allowed to talk with them and review with them in general terms what they knew and what they did not know, showing that what they did not know was infinite, and that to all eternity they would be unable to comprehend even a general outline of the underlying reality. This spirit communicated using angelic images, communicating far more quickly than they were able to,

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1. See note e on §15.

and since he was disclosing what they knew and what they did not know, they were stunned.

Later I saw an angel talking with them. He appeared somewhat above and on the right. He was from our planet. He listed a great many things they did not know, and then communicated with them using changes of state, which they said they did not understand at all. He told them that each change of state contained infinite details, and that each detail contained an infinity as well.

Because they had placed such pride in what they knew, when they heard this they began to feel profoundly humble. Their feelings of humility were represented by a lowering of their scroll (as a group they now began to look from a distance like a scroll,⁴⁴³ in front of me and off to the left, on a level below the navel). The scroll then appeared low in the middle but raised at each end and had a noticeable back-and-forth motion as well. They were told what this meant; namely, it was a reflection of what they were thinking as they were feeling humble; and it meant that the spirits who appeared at the raised ends were not yet feeling any humility. Then I saw the scroll split apart and the spirits who were not feeling humble were sent back toward their own planet, while the rest stayed where they were.

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Some spirits from Mercury approached a man from our planet who had been especially celebrated for his learning during his earthly life (it was Christian Wolff).⁴⁴⁴ They were eager to have him tell them about a variety of subjects, but they became aware that what he was saying was not at all elevated above the sensory level of the earthly self. This was because when he was talking he was thinking about his own reputation, and tried to force things into various series just as he had in the world (we all stay very much ourselves in the other life). Then he wanted to go on and do the same with these series and keep drawing conclusions so as to form chains of a great many things that the spirits from Mercury did not see or acknowledge as true. This meant, they said, that the chains were not consistent with themselves or with the conclusions he drew from them, so they called them “the obscurity of authority.”⁴⁴⁵ They stopped asking him substantive questions and inquired only what term he used for this and what term he used for that; but because the ideas he expressed in response were all matter-based and not spiritual in the least, they left him. In the other life we all speak spiritually, or communicate using spiritual images, if we believed in God in this world; and we speak materialistically if we did not believe.

[2] Let me take this opportunity to tell how things work out in the other life for scholars. On the one hand I wish to say how it is for those scholars who gain understanding through their own reflections and are motivated by a love of knowing what is true for its own sake and therefore for some purpose beyond worldly considerations. On the other hand I wish to say how it is for the scholars who base their work on what others have done without reflecting on it for themselves. This latter practice is typical of people who want to know what is true solely for the sake of their own reputation as scholars, to get from it respect or wealth in this world; and therefore for no purpose beyond worldly considerations. Let me insert one particular experience along these lines.

I became aware of a sound spreading from below, at my left side, and up toward my left ear. I could tell that some spirits were trying to get out of that region, but I could not tell what kind they were. When they did finally get out, they talked with me, saying they had been experts in logic and metaphysics, and that their thinking had been totally absorbed in such matters, but solely for the purpose of sounding erudite and thereby gaining status and wealth. They complained that now their lives were wretched because that had been their only reason for learning, which meant that their learning had not served to develop their reasoning faculties. Their speech was mumbling and slow.

[3] All the while, there were two spirits talking with each other above my head. When I asked who they were I was told that one of them had been one of the most famous minds on earth, and I was given to believe that it was Aristotle. I was not told who the second spirit was. The first spirit was then returned to the state he had been in during his life in the world (we can all be quite readily returned to the state we were in during our life in the world, because we bring our whole state of life with us). To my surprise, he came over to my *right* ear and started talking to me; his voice was hoarse, but what he was saying was sound. From the meaning of what he said I could perceive that his nature was completely different from that of the Scholastics whom I had seen coming up first.⁴¹⁶ His own thoughts had been the source of his writings, and from them he had produced his philosophy. Therefore the terms he had come up with and had applied to the subjects he was thinking about were expressions for conveying ideas that had real depth. I realized also that what had taken him in that direction was a true feeling of delight and a genuine desire to know what was involved in thinking and understanding, and that he had followed faithfully the dictates of his spirit. That was why it was my right ear that he approached,

unlike his followers (the ones called Scholastics). The Scholastics did not go from thought to terms but from terms to thoughts, which is moving in the wrong direction. Many of them did not even get to thoughts, but simply stayed focused on terms; and the use they made of those terms was only to confirm whatever they chose and to superimpose an appearance of truth on things that were false in accordance with their zeal to persuade others. For them, then, philosophy was a means of going insane rather than becoming wise,⁴¹⁷ and brought them darkness instead of light.⁴¹⁸

[4] I then talked with Aristotle about the science of reasoning.⁴¹⁹ I said that what a young child spontaneously utters over the course of half an hour follows more rules of philosophy, reasoning, and logic than Aristotle himself could set forth in an entire volume, because there are components within every aspect of human thought and language, and the laws that govern these components come from the spiritual world. People who instead use an artificial system based on special terminology as a method of trying to achieve thought are rather like a dancer who wants to learn to dance by studying motor fibers and muscles: anyone whose mind is focused on this during an exercise can scarcely lift a foot. But dancers with none of this knowledge can move all the motor fibers spread over the whole body, coordinating the movement of the lungs, diaphragm, sides, arms, neck, and the rest—even though volumes would not suffice to describe what is going on anatomically. Much the same issue applies to people who with great effort base their thinking on terminology.

Aristotle agreed with this and said that if that is the way we are taught to think, we have the whole process upside down. He added that if someone actually wanted to become stupid, that was the correct way to proceed. If not, though, people ought to keep constantly in mind what is useful, and start their thinking from what lies within.

[5] He then showed me how he had viewed the Supreme Deity: he had envisioned the Deity as having a human face and a head encircled with rays of light.⁴²⁰ He said that he now knew that that divine-human being is the Lord and that the ring of light-rays depicts the divine emanation that comes from him and flows not only into heaven but into the physical universe, managing and governing them both. He added that to manage and govern heaven is to manage and govern the universe, because the two cannot be separated from each other. He also said that he had believed there was only one God, but God's various attributes and qualities had been given names that others eventually worshiped as separate gods.⁴²¹

[6] At that time I saw a vision of a woman who was reaching out her hand and trying to caress my cheek. When I wondered out loud about this, he said that while he was living in the world he often saw a woman like that who would almost caress his cheek and that her hand was beautiful. Angelic spirits [who were present] said that the ancients in general sometimes had visions of women like this and called them Pallasess.⁴²² They said that these visions had been given to Aristotle by a group of spirits who during their lives in the world, in even more ancient times, had taken delight in concepts and spent much time in thought, but lacked a philosophical system.⁴²³ Because spirits of this kind had been with Aristotle and had been delighted that he was thinking so deeply, they had represented to him an image of a woman like this.

[7] Lastly, he let me know the concept of the human soul or spirit he had formerly held, which at that time he referred to as the *pneuma*⁴²⁴—that is to say, he had understood it as an unseen vital force, like something made of ether. He also said that he had known his spirit was going to live on after death, since it was his inner essence, and that essence is not subject to death, because it possesses the power of thought.⁴²⁵ Beyond that, however, the concepts he had formed concerning the soul were more vague than clear, because everything he had known about it he had come to on his own; very little had come from other ancients.⁴²⁶

Aristotle himself is one of the sane spirits in the other life; many of his followers, though, are among the foolish.

On one occasion I saw some spirits from our planet in the company of spirits from Mercury and heard them talking with each other. One of the questions our spirits asked the spirits from Mercury was, “Whom do you believe in?” The spirits from Mercury replied that they believed in God; but when they were asked further questions about the God they believed in, they were unwilling to respond. This was because of their custom of not giving direct answers to questions.

Then the spirits from Mercury asked the spirits from our planet, “Whom do *you* believe in?” Our spirits said they believed in the Lord God. The spirits from Mercury, though, said they could tell that the spirits from our planet had no belief in God at all, but were in the habit of *saying* that they believed when in fact they did not. (Spirits from Mercury are extremely perceptive because they are constantly exercising their powers of perception in order to find out what others know.) These spirits from our planet were of the kind that, during their lives in the world, had

confessed faith because the church had taught them to, but had not lived a life of faith; and people who do not live a life of faith [in this world] have no faith after death, because faith never becomes a part of them.^m When the spirits from our planet heard this they became silent, because an awareness they were then granted made them recognize that it was true.

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Some spirits were told by a heavenly source that spirits from the planet Mercury had at one time been promised that they would see the Lord. So the spirits around me asked the spirits from Mercury whether they remembered receiving this promise. They said they did remember receiving it, but they were not sure the promise had been so definite that there was no possibility of doubt about it.

While this conversation was going on, the sun of heaven appeared to them. (Only the inhabitants of the inmost or third heaven see the sun of heaven, which is the Lord—the rest just see its light.)⁴²⁷ When the spirits from Mercury saw the sun, however, they said that it was not the Lord God, because they did not see a face. Then the spirits had a conversation with each other, but I did not hear what they were saying.

Then, suddenly, the sun reappeared, but this time at its center was the Lord surrounded by a solar ring. When they saw this, the spirits from Mercury felt profoundly humbled and bowed themselves down.

At that time, the Lord appeared in the sun to spirits from our planet as well, those who had seen him in the flesh when he was on earth. One after another, a large number testified that this was the Lord, and they said this in front of everyone.

At the same time the Lord also appeared in the sun to spirits from the planet Jupiter, who said in the clearest terms that this was the one they had seen on their planet when the God of the universe had appeared to them.ⁿ

m. People who confess faith because they are taught to do so, but do not live a life of faith, do not actually have any faith: 3865, 7766, 7778, 7790, 7950, 8094. In fact, their deeper natures are opposed to the truths that belong to religious faith, even though during their lives in the world they do not realize this: 7790, 7950.

n. The Lord is the sun of heaven, the source of all the light that is there: 1053, 3636, 4060. The Lord appears as a sun to the people in his heavenly kingdom, where love for the Lord reigns supreme: 1521, 1529, 1530, 1531, 1837, 4696. He is seen at a middle altitude above the level of the right eye: 4321, 7078. In the Word, therefore, the sun means the Lord's divine love: 2495, 4060, 7083. The sun of our world is not visible to spirits or angels. In its place there is a kind of darkness behind them, in the direction that is opposite the sun of heaven or the Lord: 9755.

After they had seen the Lord some spirits were led forward and to the right, and as they went they said that they were seeing a much clearer and purer light than they had ever seen before and that there could be no greater light—and at the time, it was evening here. There were a lot of people saying this.^o

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It is important to know that the sun of our world and the light that comes from it are not in any way visible to any spirit. The light of our sun is like dense darkness to spirits and angels. Our sun remains in the consciousness of spirits only as a result of what they had seen when they were in the world and is presented to them as an image of something dark, at a considerable distance behind them, a little above the level of the head.

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The planets in our solar system are seen by them in fixed positions with reference to the sun: Mercury appears behind and a little to the right; Venus appears to the left and a little behind; Mars appears out in front to the left; Jupiter too appears out in front and to the left, but farther away; Saturn appears straight ahead at a considerable distance; and our moon appears fairly high up to the left. The satellites of other planets, too, appear to the left of their planet. That is how the locations of the planets appear in the conceptions of the angels and spirits [from our earth]. The spirits from a given planet appear near their planet but outside it.⁴²⁸

As for the spirits from Mercury in specific, though, they do not appear in one particular region or at one particular distance, but are sometimes in front, sometimes to the left, sometimes a little toward the back. This is because they are allowed to roam around the universe acquiring knowledge.

Some spirits from Mercury once appeared to me in the form of a sphere to my left, and then in the shape of a scroll stretching far into the distance.⁴²⁹ I wondered where they were headed, for our planet or for some other. I soon noticed that they curved back and toward the right, and that their scroll unrolled as they were nearing the front region of the planet Venus. When they got there, though, they said that they did not

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o. There is great light in the heavens, many levels above the light of midday on earth: 1117, 1521, 1532, 1619–1632, 4527, 5400, 8644. All the light in the heavens comes from the Lord as their sun: 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The divine truth that emanates from the divine goodness of the Lord's divine love appears in the heavens as light and is the source of all the light there: 3195, 3222, 5400, 8644, 9399, 9548, 9684. Heaven's light enlightens both the eyesight and the understanding that angels have: 2776, 3138. Heaven is said to have abundant light and warmth, which means that it has abundant wisdom and love: 3643, 9399, 9400.

want to remain in that place because the people there were evil; so they curved around to the back part of the planet⁴³⁰ and said that that was a place they wanted to stay because the people who lived there were good.

While this was going on, I felt a distinct change in my brain⁴³¹ and strong activity within it as a result.

This led me to conclude that the spirits from that part of the planet Venus were in harmony with the spirits from Mercury. I gathered that those spirits from Venus related to a type of memory of matter-based concepts⁴³² that harmonizes with the memory of non-matter-based concepts to which the spirits from Mercury relate. This is why I felt stronger activity from the spirits of Mercury when they were there.

44

I wanted to know what the faces and bodies of the inhabitants of the planet Mercury looked like—whether they looked like ours. A woman was then presented before my eyes who looked similar in every way to the women of our planet. She had a beautiful face, though it was smaller than the faces of women of our planet; she was about the same height, but her body was more slender. Her head was covered with a piece of linen arranged rather casually but becomingly. I was also shown a man. He too was more slender than men from our planet. He was wearing a dark blue garment, very close-fitting, with no folds or protrusions anywhere. I was told that this was what the men of that planet looked like and how they dressed.

I was then shown what the bulls and cows of their cattle looked like, which in fact were not all that different from those of our planet—smaller, though, and somewhat close in appearance to does and bucks.

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I also asked them what the sun of our solar system looked like from their planet. They said that it looked huge, larger than it does when seen from other planets. They said they had learned of this contrast from seeing the mental image of the Sun that the spirits from other planets had.

They went on to say that their climate was moderate, not too hot or too cold. It occurred to them to add that the Lord saw to it that their planet should not be too hot for them even though it was nearer the Sun than others, since the heat we feel depends not on our proximity to the Sun but on the depth and therefore the density of the atmosphere where we are, as we can see from the coolness felt on high mountains even in places where the climate at lower altitudes is hot. There is also the fact that the temperature varies with the angle of incidence of the Sun's rays, as we can see from the seasons of summer and winter that each region goes through.

This is what it has been granted to me to know about the spirits and inhabitants of the planet Mercury.

The Planet *Jupiter* and Its Spirits and Inhabitants

I have been allowed to interact with the spirits and angels from Jupiter over a longer period than with spirits and angels from other planets, so I can report more about their state of life and the state of their planet's inhabitants. There have been a number of indications that this is where these spirits came from, and I have been told so by a heavenly source as well.

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The actual planet Jupiter is in no way visible to spirits and angels because there is no way for any planet to be visible to people in the spiritual world—only the spirits and angels who come from that planet are visible. The ones from the planet Jupiter can be seen toward the front on the left at a fair distance, and this location is constant (see §42 above). That is where spirits and angels visualize the planet as being, too. The spirits from each planet are near their planet because they were originally among that planet's inhabitants (since everyone becomes a spirit after death) and also because their character is similar to that of the inhabitants and therefore they can be with them and be of service to them.

47

They told me that in the region of the planet where they had lived their earthly lives there were a great many people, as many as the land could feed. They said that the land was fertile and abundant in every way. In their world people desired no more than they needed for the necessities of life, and they saw no use in having more than that. That was why so great a population could be sustained there.

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They said that their greatest concern was for the raising of their children and that they loved their children most tenderly.

They went on to tell me that the inhabitants were divided into peoples, extended families, and individual households,⁴³³ and that all of the inhabitants lived separately like this, among their own. This meant that they spent most of their time with their relatives. Further, no one longed

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for anyone else's possessions. It never crossed anyone's mind to covet something that belonged to someone else, let alone to lay claim to it by some scheme, still less to break in and steal it. They regarded this as a crime against human nature—as something horrendous.

When I tried to tell them that in our world there are wars and robberies and murders, they turned away and did not want to hear it.

[2] Angels have told me that the earliest people on our planet lived like that.⁴³⁴ They too were divided into peoples, extended families, and households. All of them were content with what they had. Profiting at the expense of others and ruling over others out of self-love were utterly unknown to them. This was why ancient times on this earth and especially the earliest times were preferred by the Lord over later times. Since this was the prevalent state, innocence reigned supreme then, accompanied by wisdom. Everyone did what was good because it was good, and what was upright because it was upright. They knew nothing about doing things that were good and upright only for the sake of their own reputation or for profit. Back then people did not say anything unless it was true, and this was not so much because it was the truth as because doing so was good—that is, not just from their understanding by itself but from their will in conjunction with their understanding. That is what ancient times were like.

Because of this, angels were able to interact with people on earth in those days and lift people's minds almost entirely out of their bodily perspective into heaven. Angels were able to take people around heaven and show them grand and joyful things, sharing their own joys and happiness with them. These times were well known to ancient authors, who called them the Golden or Saturnian Age.⁴³⁵

[3] The reason those times were like this was, as just noted, that the ancients lived divided into peoples. The peoples were divided into extended families, the extended families were divided into households, and each household lived as a separate unit. It never crossed anyone's mind to claim someone else's inheritance in order to gain wealth and power. Self-love and love for the world were then far away. People were just as happy when things went well for someone else as when they went well for themselves.

[4] As time went on, though, and a craving for power and excessive wealth invaded the mind, the situation reversed. Humankind then gathered into kingdoms and empires for the sake of safety; and since the laws of caring and conscience that had been written on the human heart became no longer operative, people needed to enact laws to constrain

violence, laws that used status and wealth as rewards and loss of status and wealth as punishments.

Because of this change in our state, heaven began moving farther and farther away from us; and this has continued to the present age, when people are no longer sure whether there is a heaven or a hell, and some even flatly deny that they exist.

I mention this to illustrate by parallelism what the state of people from Jupiter is like and why they have such integrity and wisdom, which will be described in what follows.

Spending a lot of time with spirits from Jupiter gradually made it plain to me that they are more upright than the spirits of many other planets. Their quiet approach⁴³⁶ as they came to me, their presence, and the inflow⁴³⁷ from them that ensued, was so sweet and gentle that there are no words to describe it. In the other life, the character of all spirits is quite evident because there is an inflow from them that communicates their feelings. Uprightness comes across as gentleness and sweetness, gentleness because the upright fear doing harm, and sweetness because they love doing good. I could tell very clearly how the type of gentleness and sweetness flowing in from good spirits of our planet differed from the type flowing in from theirs.

They said that when some slight difference of opinion arises among them, they see a kind of thin white streak of light like a bolt of lightning, or else they see a narrow band of twinkling wandering stars; but the difficulties between them are soon resolved. Twinkling stars that wander mean something that is false,⁴³⁸ while twinkling stars that are fixed mean something that is true; so the wandering stars were a reflection of their disagreement.^a

I could tell that spirits from Jupiter were present not only from the sweetness and gentleness of their approach and of their inflow but also from the fact that they flowed particularly into my face, making it cheerful and smiling the whole time they were with me. They said that they had this effect on the faces of the inhabitants of their planet when they visited them, to inspire a sense of peace and delight in their hearts. They inspired me with peace and delight as well; I could feel it filling my chest and my heart.

a. Stars in the Word mean knowledge of what is good and true and therefore truths themselves: 2495, 2849, 4697. In the other life truths are represented by stars that are fixed and falsities are represented by stars that wander: 1128.

It took away my cravings and my worries about the future, along with the restlessness and misery and emotional upheaval those feelings cause.

This made it possible for me to see what life was like for the inhabitants of Jupiter. One can get to know the nature of a planet's inhabitants from the spirits from that planet because we all bring with us the life we led in the physical world and go on living that same kind of life when we become spirits.

I became aware that their state was one of blessedness, meaning profound inner happiness. I observed this because I was able to tell that their deeper levels were not closed off but were open toward heaven. The more open our deeper levels are toward heaven, the more open we are to receiving divine goodness; and blessedness and profound happiness come with that goodness. It is totally different for people who are not living within the design of heaven;⁴³⁹ their deeper levels are closed, and their outer levels are open to this world.

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I was shown what the faces of the inhabitants of Jupiter look like. I did not actually see inhabitants themselves, but I saw spirits whose faces were like the ones they had had when they lived on their planet. Before I saw them, though, one of their angels appeared behind a bright cloud and gave permission. I was then shown two faces. They were glowing and beautiful like the faces of people of our own planet. Honesty and modesty radiated from them.

[2] When spirits from Jupiter were with me, the faces of people from our planet looked smaller than usual to me. This was because what was flowing in from the spirits was a concept they had that their own faces were larger. The people who live on that planet have the belief that after they die their faces will become larger and rounder. Since this concept makes a deep impression on them it persists in them after death; and when they become spirits, they see themselves as having larger faces.

[3] The reason the inhabitants of Jupiter believe their faces will be larger after death is, as they say, that the face is not part of the body, since they see, hear, speak, and express their thoughts through their faces, and since in this manner the mind can be seen through the face. So their concept of the face is that it is an outward form of the mind, and since they know that they will become wiser after their life in the physical world, they believe that their face, as an outward form of their mind, will become larger.

[4] They also believe that after death they will sense a fire that will warm their faces from within. They get this notion because the wiser of

them know that, spiritually understood, fire means love, that love is the fire of life, and that for angels this fire is the source itself of their life.^b If they have led lives devoted to heavenly love their dream comes true [after death] and they feel their face grow warm and the deeper levels of their mind catch fire with love.

[5] Because of this, the inhabitants of that planet frequently wash and cleanse their faces and carefully protect them from the heat of the sun. They have a bluish covering made from the bark or cork of a tree that they put around their heads to shield their faces.

[6] Through my eyes they have seen the faces of people of our planet.^c They said that these did not look good, and that any beauty they had was on the surface of the skin, not in the fibers within. They were astounded that some of the faces they saw had warts or pimples or were deformed in other ways; they said that they had never seen things like that among their own people. Some faces made them smile, though. These were the ones that were cheerful and smiling and also those that protruded a bit around the lips.

The reason they responded with a smile to faces with lips that protrude is that most of their communication takes place by means of the face and especially the region around the lips. It is also because they never pretend—that is, say something other than what they are thinking—so they exert no control over their faces but let them freely reflect what is within.

It is different for people who have learned to dissimulate from childhood on. This makes them control their faces interiorly to prevent any of their thinking from showing through. Exteriorly their faces are not free either, but must be prepared to relax or else to constrict depending on what seems shrewdest.

An examination of the [nerve and muscle] fibers and surrounding tissues of the lips will support the truth of this point: There we find intricate

b. In the Word, fire means life in either sense, [good life or evil life]: 934, 4906, 5215. The sacred fire and the fire in heaven [mentioned in the Word] mean divine love and every desire that comes from that love: 934, 6314, 6832. Hellish fire means love for ourselves and for the world and every craving that comes from those loves: 934, 1861, 5071, 6314, 6832, 7575, 10747. Love is the fire of life; life itself actually comes from love: 4906, 5071, 6832.

c. Spirits and angels do not see things that are in our subsolar world on their own, but some have seen them through my eyes: 1880.

series of fibers interwoven and interconnected, created not only for eating and verbal speech but also for expressing the concepts in our minds.

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I have been shown how their thoughts are expressed through their faces. The feelings they have, stemming from what they love, are displayed in their overall expression and the way it changes, while the thoughts within these feelings are displayed in variations in specific tissues beneath the surface, which are indescribable.

The inhabitants of the planet Jupiter also have verbal speech, but not as resonant as ours. Each of the two kinds of communication helps the other; their verbal speech is brought to life by their facial communication.

[2] I have been told by angels that on every planet the very first form of speech has been facial, using the two basic means of the lips and the eyes. The reason this kind of speech comes first is that the face has been formed to reflect what we think and what we want. That is why the face is called the image and index of the mind.⁴⁴⁰ It is also because honesty was a characteristic of the earliest or primal times. People did not have thoughts, and did not want to have thoughts, that they were unwilling to show in their faces. This allowed the feelings of their minds and their consequent thoughts to be vividly and fully presented in their faces. So their thoughts and feelings were visible to others' eyes in a single form containing many details at once. This kind of speech therefore surpassed verbal speech the way seeing something surpasses hearing about it—for example, seeing a field for yourself as opposed to hearing and understanding a verbal description of it.

They added that this kind of speech was compatible with the speech of angels; it allowed the people of those times to be in actual communication with angels. In fact, when our face speaks or our mind speaks through our face, that is angelic speech in its outermost earthly form. This is not the case when our mouth is communicating verbally.

As should be clear to everyone, the earliest people could not have had verbal speech, because the words of a language are not instilled directly but must be invented and associated with things, something that can happen only with the passage of time.^d

d. The earliest people on this planet communicated by means of their faces and lips through internal breathing: 607, 1118, 7361. The inhabitants of some other planets, too, use a similar way of communicating: 4799, 7359, 8248, 10587. How excellent and perfect that form of communication is: 7360, 10587, 10708.

[3] For as long as honesty and straightforwardness prevailed among people this kind of communication continued; but as soon as the mind began to think one thing and say another (which happened when we began to love ourselves and not our neighbor) verbal speech began to gain ground, and the face became either silent or deceptive.

This brought about a change in the inner form of the face, a contraction and hardening, and it became almost devoid of life, although it still looked to others as though it was alive because self-love was burning within it. That underlying absence of life is not visible to our eyes. It is, however, visible to the eyes of angels, since they see what lies within. So this is the nature of the faces of people who think one thing and say another; this is the effect of the pretense, hypocrisy, guile, and deceit that constitute prudence nowadays.⁴⁴¹

Things are different in the other life, though. There we are not allowed to say one thing and think another. Any inconsistency is in fact perceived with utmost clarity in every word; and when it is perceived, spirits guilty of the inconsistency are ejected from the interaction and punished. Thereafter they are compelled by various means to speak in alignment with their thinking and to think in alignment with their willing until eventually they have a unified mind and not a divided one. If they are good, then, they intend what is good and think and say the truth that stems from that goodness; if they are evil they intend what is evil and think and say the falsity that stems from that evil. Until this happens, the good are not raised into heaven and the evil are not cast into hell. The purpose of all this is that in hell there should be nothing but what is evil and the falsity that stems from it, and that in heaven there should be nothing but what is good and the truth that stems from it.⁴⁴²

I have also been told a number of other things about the inhabitants of that planet by spirits from there—about how they walk, for example, about their food, and about their homes.

As to how they walk, they do not walk upright like the inhabitants of our planet and of many others, nor do they go on all fours like animals, but help themselves along with their hands, from time to time straightening themselves up on their feet partway. Every third step as they go along, they look to the side and back, twisting their body a little, in a single, quick motion. This is because it is considered impolite for them not to show their face to others.

[2] When they are walking like this they keep their faces raised much the way we do, in order to see the sky as well as the ground. They do

not keep their faces down and look only at the ground—this they call damnable. The worthless among them, though, do in fact do this; and if these do not develop a habit of raising their faces, they are exiled from their community.

[3] When they sit, they look like the people of our planet with respect to their upper bodies, which are upright, but not with respect to their legs, which are crossed. As when walking, so also when they are sitting they take care not to be seen from behind, only face to face. They want others to see their face because their face reveals their mind. They never do, and never could, put on a face that is at odds with their mind. This means that the people present with them know quite clearly what their attitude toward them is. They do not hide it. This applies especially to knowing whether the friendliness being shown is genuine or forced.

This was demonstrated for me by Jupiter's spirits and confirmed by its angels. This, furthermore, explains why its spirits seem not to walk upright like others but to proceed almost like swimmers, helping themselves along with their hands, and looking around from time to time.

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The ones who live in the tropical regions of that planet go naked except for a loincloth. They are not embarrassed by nudity, since their minds are chaste. They love only their spouses, and loathe acts of adultery. They were very surprised that when spirits from our planet hear that they walk like that and go naked, the spirits from our planet snicker and think lewd thoughts, giving no attention to their heavenly way of life but only to that sort of thing. The spirits from Jupiter said this was an indication that we are concerned more with bodily and worldly things than with heavenly ones and that our minds are obsessed with filthy thoughts. The spirits from Earth were told that nudity is neither shameful nor scandalous to people who lead lives that are chaste and innocent, though it is both of these things to people who lead lives that are lewd and sexually unclean.

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When the inhabitants of that planet lie down in their beds they turn their face inward, toward the center of the room, rather than outward, toward the wall. Their spirits told me this and explained the reason. They do this because they see it as turning their face toward the Lord; if they face the wall they see it as turning away from the Lord. The idea [that I should face away from the wall] had occurred to me at times when I was in bed, but before this conversation I had no idea why.

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They enjoy taking their time at meals, not so much because they enjoy the food but because they enjoy the conversation that goes with it.

When they sit at table they do not sit on stools or benches or on raised grassy banks or on the grass but on the leaves from a particular tree. They were reluctant to say what kind of tree the leaves were from, but when I kept guessing and eventually mentioned fig leaves, they said yes.⁴⁴³

They said further that they do not prepare their food to suit their taste, but primarily for its benefit; in any case, they said, to them any food that is beneficial tastes good.

[2] There was a discussion of this among some spirits, and they said that this is right and proper for people because it shows that they are at heart concerned to have a sound mind in a sound body.⁴⁴⁴ It is different for people for whom the taste of their food takes precedence. This approach makes the body sicken or at least weaken inwardly; and therefore the mind does too, since its functioning is affected by the inner condition of the parts of our body that receive our mind, just as our sight and hearing depend on the condition of our eyes and ears. Therefore it is a form of insanity to believe that all the joy in life is to be found in luxury and self-gratification. This attitude leads us to be skillful in matters that concern the body and the world but stupid in matters that require thought and judgment. This is the origin of the view that people are just like brute animals—and people who think this way even compare themselves to animals, not inappropriately.⁴⁴⁵

I was also shown their homes. They are simple wooden structures, but paneled inside with light blue bark and dotted with little stars all around and overhead to resemble the sky. This is because they want to bring into their homes an image of the sky with its stars, since they believe the stars are the dwellings of angels.

They also have tents, which are domed and oblong. These too are dotted with little stars on a blue background. The inhabitants gather there in the daytime to prevent their faces from being damaged by the heat of the sun. They take great care in assembling and cleaning these tents. These are also where they eat.

When spirits from Jupiter would see horses on our planet the horses looked unusually small to me, though they were perfectly strong and tall. This was because of the image these spirits had of their own planet's horses. They said that they had horses that were similar but much larger. The horses on their planet were wild and roamed the forests, and when the inhabitants saw them they were terrified even though the horses did them no harm. They added that this fear was natural or instinctive for them. This made me ponder the cause of their fear. Spiritually understood, a

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horse means an intellect shaped by factual information;^e therefore because they dread cultivating their intellect with worldly information this fear of horses flows into them.

As we will see below [§62], they have no interest in information generated by human learning.

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Spirits of that planet do not want to be in the company of spirits from our planet because they are different in temperament and custom. They say that spirits from our planet are crafty, and quick and clever at evil schemes, but do not know much about what is good or give it much thought.

Spirits from Jupiter are much wiser than spirits from our planet. They describe us as talking a lot and thinking very little and therefore having almost no inner perception or ability even to tell what is good. This leads them to conclude that the people of our planet are external by nature.

[2] On one occasion some evil spirits from our planet were allowed to exercise their evil skills and harass some spirits from Jupiter who were with me. The spirits from Jupiter stood this for quite a while, but eventually said they could no longer endure it. They came to believe there could not be anyone worse than these spirits, because the spirits twisted their imagination and thinking so much that they felt shackled and could not be rescued and freed except by divine intervention.

When I read them passages from the Word about our Savior's suffering on the cross, some European spirits put up horrifying roadblocks in order to steer the spirits from Jupiter away from belief. I asked who these European spirits were and what they had done in the world. I discovered that some of them had been preachers and many had been Jesuits, that is, members of the Society of the Lord.⁴⁴⁶ I told the spirits from Jupiter that during their earthly lives these evil spirits had been able to move crowds to tears with their sermons about the Lord's suffering. I added that they had been able to do this because in the world their thinking had been very different from what they said, so their hearts had one agenda but their mouths presented something else. Now, though, they were not allowed to speak deceptively, because when they became spirits they were forced to say exactly what they thought.

e. A horse means our intellectual ability: 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. The white horse in the Book of Revelation means an understanding of the Word: 2760.

The spirits from Jupiter were absolutely stunned that there could be such a discrepancy between the inside and the outside of anyone, that is, that anyone could say one thing but think something completely different. For them this would be impossible.

[3] They were astonished, then, to hear that many people from our planet actually become angels and are totally different from these people at heart; they had presumed that all the people on our planet were alike. It was explained to them that many were not like the ones they had met. There are people who think with good intent and not with evil intent like those others, and the ones with good intent become angels.

To show them that this was true, choruses of angels from our planet, one after another, came to them from heaven, joining with one voice and with one accord in praise to the Lord.^f The choruses gave the spirits of Jupiter who were with me such pleasure that they seemed to themselves to have been caught up into heaven. The choruses' praises went on for about an hour. I could feel the delight the spirits took in these praises because it was communicated to me. The spirits said they would describe this experience to their companions who were elsewhere.

Wisdom, for the inhabitants of Jupiter, is thinking well and fairly about the situations they encounter in the course of their lives. From early childhood on they eagerly learn this kind of wisdom from their parents and pass it on to the next generation, and since they love it because it belonged to their parents, it grows.

They know nothing whatever of the kinds of academic knowledge we have on our planet and have no desire to know them. They call them "shadows" and liken them to clouds between us and the sun. They got this negative impression of academic knowledge from some spirits from our planet who bragged to them about the wisdom they had developed from book learning.

[2] These boasting spirits from our planet were people who had equated wisdom with nothing more than the contents of memory—for example, languages they knew, and in particular Hebrew, Greek, and Latin; accounts of events familiar to the world of the well-read; critical reviews; mere experiments; terminology (especially philosophical terminology); and other such

f. It is called a chorus when a number of spirits speak at the same time and are of one mind: 2595, 2596, 3350 (which include descriptions). They speak with one accord: 1648, 1649 (which include descriptions). In the other life, choruses serve to bring people into a state of unanimity: 5182.

things—all without using these as means to wisdom, because they equated the information itself with wisdom.⁴⁴⁷ Since they had not used their learning to cultivate their rational ability, in the other life they have very little perceptiveness. Because their [mental] vision is restricted to terminology and is based on it, the information they have is like dust to people of this sort, or like clouds in front of their intellectual sight (see §38 above). The ones who had become proud as a result of their learning are even less perceptive. Further, the ones who had used academic learning to undermine and destroy the teachings of the church and of faith had utterly destroyed their own intellects. Like owls, they see in darkness [rather than light]; they see falsity as true and evil as good.

[3] On the basis of their conversations with people like this, the spirits from Jupiter drew the conclusion that academic learning causes obscurity and [mental] blindness. However, they were told that on our planet academic study is a means to opening an intellectual sight that makes it possible to see things in the light of heaven.⁴⁴⁸ Nevertheless, because things that concern nothing more than earthly and sensory life have become predominant here, academic pursuits have become a means to insanity, that is, a means of convincing ourselves to believe in nature rather than the Divine and in this world rather than heaven. [4] They were also told that in and of itself academic learning is spiritual wealth and that people who possess it are like people who possess worldly wealth. In both cases the wealth can be of benefit to themselves, their neighbor, and their country, but can also be used to do harm. This learning is also like clothing, which can be useful and attractive, but can also be a source of pride for people who want to be respected simply because of the way they dress.

The spirits from Jupiter understood this well, but it still puzzled them that during life in the physical world these people stayed with the means, attaching more importance to the building blocks of wisdom than to wisdom itself, not seeing that immersing their minds in these concerns and failing to raise them any higher was causing them darkness and blindness.

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A spirit came up to me from the lower earth⁴⁴⁹ and said that he had heard what I was talking about with some other spirits but did not understand anything we were saying about a spiritual life and its light. When he was asked whether he wanted to learn, he said that he had not come with that in mind. This led me to the conclusion that he would not be able to grasp such matters; he was extremely stupid. I was told by some angels, though, that when he was living in the world he had been one of the more celebrated scholars. He was cold, as we could definitely tell

from his breath. This was a sign that the light within him was merely earthly and not spiritual. So by his learning he had not opened the path to heaven's light but had closed it instead.

Since the inhabitants of the planet Jupiter gain intelligence by a different route than that followed by the inhabitants of our planet and since they are also of a different basic disposition because of the way they live, they cannot be with us very long. They either leave us or send us away.

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There are auras, properly called spiritual auras, that constantly radiate from every spirit, that in fact flow out in waves. These auras originate in the activity of the spirits' feelings and associated thoughts and therefore the life within them.⁸ In the other life, auras are always what determine whether people associate with each other. Auras that are in harmony join people together in response to the degree of their harmony, and auras that conflict repel people from each other in response to the degree of their discord.

[2] In the universal human, spirits and angels who come from Jupiter have to do with the *image-making activity of thought* and therefore inner creativity, while spirits from our planet have to do with various functions of the outer parts of the body. When these latter functions are trying to be in control, the creative or image-making activity of thought cannot flow into them from within. As a result, there is a conflict between the auras arising from the way each group lives.

As for their worship of God, it is all based on the acknowledgment of our Lord as the Highest, the one who rules heaven and earth. They call him "the Only Lord," and since they acknowledge and worship him during their physical lives they seek him and find him after death. This is the same Lord we worship.

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I asked them whether they know that the Only Lord is human. They have replied that they all know he is human because in their world many people have seen him as a human, who teaches them about truth, protects them, and gives them eternal life if they worship him by doing what is good.⁴⁵⁰

They said further that he has revealed to them how they should live and what they should believe, and that what he has revealed to them has

g. Every human, spirit, and angel has an aura that flows out in waves from and envelops that individual; this is the spiritual or life aura: 4464, 5179, 7454. It flows out from their feelings and associated thoughts: 2489, 4464, 6206. In the other life, auras determine both the alliances and the divisions that occur: 6206, 9606, 9607, 10312.

been handed on from parents to children. A body of teaching flows from this to all their families and to a whole people who are descendants of the same ancestor.

They added that it seemed to them as though they had that body of teaching written on their minds. What makes them think this is that they perceive immediately and recognize seemingly instinctively whether what others are saying about heaven's life within humankind is true or not.

[2] They did not know that their Only Lord was born as a human on our planet; but they said that knowing this does not matter to them—only that he alone is human and governs the universe. When I said that on our planet he is called Christ Jesus, “Christ” meaning “Anointed One” or “King” and “Jesus” meaning “Savior,” they said that they do not worship him as their King, because the notion of kingship feels too worldly to them, but that they do worship him as their Savior.

When some spirits from our planet challenged the idea that their Only Lord was the same as our Lord, the spirits from Jupiter removed all doubt by recalling that they had seen him in the sun [of the spiritual world] and had recognized him as the one they had seen on their planet (see §40 above). [3] On one [earlier] occasion some doubt suddenly flowed into some spirits from Jupiter who were with me, doubt as to whether their Only Lord was the same as our Lord; but this doubt that flowed in for a moment was also dispelled in a moment. It was flowing in from some spirits from our planet. Then (which surprised me) the spirits felt such shame at having doubted this for even a moment that they blushed and asked me not to tell anyone, so that they would not be accused of any disbelief when in fact they knew this better than anyone else.

[4] These spirits were deeply moved and delighted to hear it said that their Only Lord is in fact the only human and that all people are referred to as human only because of what comes from him. We are human to the extent that we are images of him, that is, to the extent that we love him and love our neighbor, and therefore to the extent that we are devoted to doing what is good, since good that is done out of love and faith *is* the image of the Lord.

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Once when I was reading in the seventeenth chapter of John about the Lord's love and about his glorification⁴⁵¹ there were some spirits from Jupiter with me. When they heard what it said, they were filled with a sense of holiness and declared that all these things were divine. Then, though, some spirits from our planet who were unbelievers repeatedly set up obstacles [to a belief in the Lord's divinity], saying that he was born

as a baby, lived a human life, looked like any other human, was crucified, and more along the same lines. The spirits from Jupiter paid no attention to this, though. They said that their own devils were similar and that they loathed them. They added that there was absolutely nothing heavenly dwelling in the minds of these spirits, only a worldliness that they referred to as “slag.” They said they could also tell that this was the case from the fact that when these spirits heard that people walked around naked on Jupiter, lewdness immediately took control of their thoughts, and that they gave no thought to the heavenly way of life [practiced by people on Jupiter] even though they had heard about that as well.

I was able to determine how clear the perception of things spiritual is in spirits from Jupiter from seeing how they portrayed the way the Lord changes immoral desires into good ones. They represented the intellectual mind as a beautiful form and portrayed the living force of desire as a motion that was shaped to fit that form. There are no words to describe how they did this—so skillfully that angels joined in praising them.

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Some scholars from our planet were also present at the time, scholars who had immersed their minds in the terminology of the academic disciplines, and had written and thought a great deal about form, substance, the material and the immaterial, and the like, but had not put any of this information to use. They could not understand this representation at all.

On Jupiter they take the greatest possible care to prevent anyone from slipping into warped opinions about the Only Lord; and if they notice that people are beginning to think dark thoughts about him they give them a warning, then deter them by threats and eventually by punishments. They said they have observed that if something like this creeps into a family, what is effective in removing the warped opinion from their midst is not other members of the community threatening them with death but spirits restricting [the offenders’] breathing and the life it gives them, after first threatening them on pain of death. This is because on their planet spirits talk with them and punish them if they have done or are intending to do something evil (more on this below [§72]). So if they are thinking evil thoughts about the Only Lord and do not repent, they are threatened with death. That is how the worship of the Lord is maintained there, since to them the Lord is the Supreme Deity.

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They said that they do not have days that are set aside as sacred, but that every morning at sunrise and every evening at sunset they hold holy worship of the Only Lord in their tents, and that they accompany these with their own unique music.

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Further, I was told that on that planet there are some people who call themselves holy ones and demand under threat of punishment that their servants—and they like to have an ever increasing number of them—call them “lords.” They even prohibit their servants from worshiping the Lord of the universe, saying that they themselves are “mediating lords” and that any requests made to them will be forwarded to the Lord of the universe.

They do not call the Lord of the universe (who is our Lord) “the Only Lord,” as everyone else does, but “the Highest Lord,” since they call themselves “lords” as well.

[2] They call the sun of their world the face of the Highest Lord and believe he has his home there, so they worship the sun. The other inhabitants avoid them and do not want to interact with them, both because they worship the sun and because they call themselves “lords” and are worshiped as demigods by their servants.

[3] Some spirits showed me what they wear on their head—a tall, dark hat.

[4] In the other life, people like this can be seen on the left at some height; they sit there like idols and at first are worshiped by their former servants. Later, though, their servants ridicule them.

Remarkably, their faces glow there as if they were on fire, which happens because they had thought of themselves as holy ones. Yet even though their faces look fiery, they are cold and intensely desire to feel warmer. This shows that the fire that gives them their glow is the fire of self-love and is illusory.

In order to get warm they chop wood, and as they do, a human shape appears to them beneath the logs, which they try to chop up along with the logs. They have this experience because they attribute merit and holiness to themselves; and people who do this in the world seem to themselves in the other life to be chopping wood. As I have mentioned elsewhere [*Secrets of Heaven* 1110, 2784, 6393], some of the people from our planet have the same experience. By way of example, let me cite one such experience [*Secrets of Heaven* 4943].

In the lower earth, under the soles of the feet, there are people who have placed merit in their own good deeds and actions. Many of them seem to themselves to be chopping wood. The place where they are is quite cold, and they seem to feel warmed up by their labor. I was talking with them, and it occurred to me to ask if they wished to leave that place. They said that they still had not done enough work to deserve it.

When that state is completed, though, they are released. These spirits are earthly in nature, because trying to earn salvation for ourselves is not spiritual, because it comes from our own selfhood and not from the Lord. They consider themselves to be better than others, and some of them even despise others. If in the other life they are not granted more joy than others they resent the Lord; so when they are chopping wood it seems as though there is something of the Lord underneath the logs. This comes from their resentment.^h

It is quite common on that planet for spirits to talk with the inhabitants, to teach them, and also to punish them if they have done evil things. Their angels have told me many things about this, so I would like to lay out some of them here.

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The reason spirits talk with the inhabitants there is that the inhabitants give a great deal of thought to heaven and life after death and are not as concerned with their life in the world. They know that they are going to continue living after they die and that they will be in a happy state in accord with the state of their inner self that has taken shape in the world.

In ancient times, on our planet too talking with spirits and angels was normal, for the same reason—because people then were thinking a lot about heaven and not much about the world; but that living communication with heaven was later closed off when we turned from being internal to being external, or (which is the same thing) began to give a great deal of thought to this world and little to heaven. This was even more the case when we no longer believed in the existence of heaven and hell or saw ourselves as essentially spirits who would go on living after death. In fact, nowadays people believe that the body has a life of its own and no longer think it is sustained by its spirit. So the only kind of resurrection they can believe in is that they will be resurrected in their bodies.

As for the presence of spirits with the inhabitants of Jupiter, there are spirits who punish them, spirits who teach them, and spirits who govern them. The ones who punish them attach themselves to the inhabitants'

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h. Only the Lord has merit and righteousness: 9715, 9975, 9979, 9981, 9982. People who place merit in their deeds, that is, who want to earn heaven through the good things they have done, want to be waited on in the other life and are never satisfied: 6393. They despise their neighbors, and are angry against the Lord himself if they do not get their reward: 9976. What their portion in the other life is like: 942, 1774, 1877, 2027. They are among those in the lower earth who seem to themselves to be chopping wood: 1110, 4943.

left sides and then lean toward their backs; and once they are in position they draw from their subjects' memory everything the subjects have thought and done. This is easy for spirits because when they approach people they enter everything in their memory.ⁱ

If they discover that people have done evil things or have had evil thoughts they criticize them; and they punish them, too, with pains in their joints, feet, or hands, or pain in the general area of their abdomen. This is also something spirits can do very skillfully when it is permitted. When spirits of this kind are approaching people they cause a trembling accompanied by fear; this lets people know they are coming. Evil spirits can strike people with fear when they approach, especially spirits who were robbers during their lives in the physical world.

[2] To teach me what these spirits do when they come to someone from their planet, a spirit of this sort was allowed to come to me. As he approached, I was filled with a palpable fear and trembling. I was not trembling inwardly, though, but outwardly, since I knew that it was this kind of spirit. I was able to see him as well, and he looked like a dark cloud with wandering stars in it. Stars that wander mean falsities, and stars that are fixed mean truths.^j He attached himself to my left side toward the back and began to criticize me for things I had done and thought, things he was drawing out of my memory, and began to put a dark interpretation on them, but was held back by angels. When he realized that he was with someone who was not from his own planet he started a conversation with me, and said that when he came to people, he knew absolutely everything they had done and thought. He added that he criticized them severely and also punished them with various kinds of pain.

[3] On another occasion a punitive spirit of this sort came to me and attached himself to my left side below the waist. Like the earlier one, he tried to punish me, but he too was held back by angels. Still, he showed me the kinds of punishment he was allowed to inflict on the people of his planet if they had done or were intending to do evil things. In addition to pains in the joints, he also caused a painful restriction of the middle of the abdomen that felt like a sharp-edged belt being cinched too tight. Then on and off again he made it hard to breathe, causing them distress. In addition, he would prevent them from being able to eat anything other

i. See note b on §11.

j. See note a on §50.

than bread for some period of time. Finally he would threaten them with death if they did not stop doing evil, and with the accompanying loss of all their joy in their spouses, children, and friends, the pain of which he was able to make them feel at the time of the threat.

The spirits who teach the inhabitants also attach themselves to the left side, but more toward the front. They criticize people, too, but mildly, and soon move on to teaching them how they should live. They also look dark, though not like clouds as the earlier ones did—rather, they seem to be wearing sackcloth. [2] They are called teachers, while the former ones are called punitive spirits.

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When these spirits are present, angelic spirits are present as well who station themselves by the inhabitant's head and fill it with their own unique influence. Their presence there is perceived as a gentle breathing, since they fear that the inhabitant might otherwise feel some pain or anxiety, if only a small amount, at their approach and inflow. They govern both the punitive spirits and the teaching spirits, and make sure that the punitive spirits do nothing worse to the person than the Lord permits and that the teaching spirits only say things that are true.

When a punitive spirit was with me there were also some angelic spirits [from Jupiter] with me who kept my face constantly cheerful and smiling, the region around my lips protruding, and my mouth slightly open. When they have the Lord's permission, angels can easily flow in and do this. They said that they cause this kind of expression on the inhabitants of their planet when they are present with them.

If, after having been punished and instructed, the inhabitants again either do evil or plan to do it and do not restrain themselves in accord with the principles of truth, the spirit returns and punishes them more severely. Still, the angelic spirits temper the punishment to fit the intent behind those actions and the will behind those plans.

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We can tell from this that the angels from Jupiter who are stationed by their inhabitants' heads are carrying out a kind of judgment on the inhabitants, because they flow in and allow some things, temper others, and prevent still others. I was told, though, that they themselves are not the ones passing judgment. Only the Lord is the true Judge, and every instruction the angels give the punitive and teaching spirits is something that in actuality they have received from the Lord; the judgments they make merely appear to come from themselves.

While the spirits there are able to talk to people, the people are not allowed to talk back to the spirits except to say, once they have been

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instructed, “We won’t do that anymore.” They are not allowed to tell anyone what the spirits who were with them said, either. If they do, they are punished afterward.

At first, the spirits from Jupiter who were with me thought that they were talking with someone from their own planet; but when I responded to them and even said I was thinking of publishing and thus communicating to others things like this, and told them they would not be allowed to punish or instruct me, they realized that they were not with someone from their planet.

76 When they are with someone there are two signs that appear to those spirits. They see a man from ancient times with a white face, which is a sign that they should not say anything untrue or do anything unfair. They also see a face in a window, which is a sign that they should leave. I too have seen that man from ancient times; and I too have seen the face in the window, and when I saw it, the spirits [from Jupiter] immediately left.

77 In addition to the spirits we have just been talking about, there are also spirits who argue in opposition. They were people who had been exiled from their communities during their lives in the world because they were evil. When they approach, you can see something like a flying flame that comes down close to their faces. They take a position down low, behind their subjects, and talk up at them from there.

They say things that go against what the teaching spirits said on behalf of the angels; for example, they say that there is no need for the people to live by what they are being taught, that they are free to do whatever they want. These spirits usually show up after the other spirits have left.

However, the people there know who these spirits are and what they are like, so they pay no attention to them. Still, though, they learn in this way what is evil and therefore what is good, since we learn what is good by means of what is evil. Indeed, the nature of anything good is recognized when we see its opposite. All our awareness of a particular thing comes from thoughtful attention to the features that distinguish it from things that contrast with it in various ways and to different degrees.

78 The punitive and teaching spirits do not come to the people who call themselves holy ones and mediating lords (the ones described in §70 above) as they do to the others on that planet. This is because these people do not allow themselves to be taught or to be corrected by any punishment. They are inflexible because self-love is what drives them. The spirits said that they recognize these people by their coldness, and that when they become aware of this coldness, they leave the people alone.

The spirits from Jupiter also include some whom they call chimney sweeps because the spirits in question dress like sweeps and have sooty faces as well. These too I am allowed to identify and describe.

One such spirit came up to me and earnestly begged me to intercede on his behalf so that he could get into heaven. He said that he was not aware of having done anything evil, only that he had rebuked people from his planet, adding that after he had rebuked them he had instructed them. He attached himself to my left side under the elbow. His voice cracked as he spoke. He was effective at evoking compassion, but all I could say in response was that I could not be of any help to him: that was up to the Lord alone. I could not intercede either, because I did not know whether it would be helpful or not; but if he was worthy, then there was hope for him. He was then sent to the company of some upright spirits from his own planet, but they said he could not be in their group because he was not upright. Since he kept demanding to be let into heaven so earnestly, though, he was sent to a community of upright spirits from our planet; but they too said that he could not be with them. He looked black in the light of heaven, though he himself said that he was not black but reddish brown.

[2] I was told that this is what the spirits are like at first who are later accepted among the ones who make up the province of the *seminal vesicles* in the universal human, or heaven. These vesicles are where the seed is collected and clothed with a substance⁴⁵² which is able to prevent the fertility of the seed from being lost, but which can be shed at the entrance of the uterus so that what has been kept safe within will be effective for conception, or for impregnating the egg. So as a result, this seminal matter has a striving, an ardent desire, to shed itself and allow the seed to perform its proper function. You could see something of the sort in this spirit. He came to me again, in shabby clothing, and said again that he yearned to get into heaven, but added that he now began to perceive that he was the sort of spirit who could. I was given the inspiration to tell him that this might be a sign that he would be accepted before long. He was then told by some angels to take off his clothes. He was so eager that he did this faster than one would think possible, which was a representation of the eagerness of the spirits who are in the province that corresponds to the seminal vesicles.⁴⁵³

[3] I was told that when people like this have been prepared for heaven they remove their old clothes and are dressed in gorgeous new garments, and become angels.

They are like caterpillars, which go through a humble state, but then change into nymphs and then butterflies and are given new clothes, so to

speaking, including wings of blue, yellow, silver, or gold. These creatures are then granted the freedom to fly through the air as their own heaven, to celebrate their marriages, and to lay their eggs—in this way providing for the continuance of their kind. At the same time they are allowed a sweet and elegant nourishment from the juices and scents of all kinds of flowers.

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So far I have not described what the angels of this planet are like. The ones who come to the people of their planet and sit by their heads, as noted in §73 above, are not angels from their inner heaven but are angelic spirits or angels from their outer heaven.⁴⁵⁴ Since the nature of the angels [from their inner heaven] has also been disclosed to me, I wish to relate what I have learned about them as well.

[2] A particular spirit from Jupiter, one of the ones who strikes people with fear, came up to my left side under the elbow and spoke to me from there. His speech was raspy—the words were not very well articulated or distinct from each other, so it took some time before I could gather what he meant. Further, as he was speaking he was also creating an atmosphere of fear, warning me that when the angels came to me I should be sure to receive them graciously. I was permitted to reply, though, that this is not up to me—I am obligated to receive all people in accord with their nature.

[3] Soon afterward some angels from that planet arrived, and it was granted to me to perceive from the way they talked with me that they were entirely different from the angels of our planet. They communicated not through words but through mental images that spread out in all directions within me, and flowed from there into my face so that my face was reflecting every detail, beginning with my lips and spreading out from there in all directions. The images that took the place of words were separate from each other, but just barely so.⁴⁵⁵

[4] Later on they communicated with me in another way, using images that were still less separated from each other, to the point that there seemed to be scarcely any spacing between them at all. To my perception it was like the meaning of verbal speech when someone ignores the words and pays attention solely to the meaning. This kind of communication was easier for me to understand than the earlier kind and was also fuller. Like the earlier kind, it flowed into my face, but the inflow, like the speech, was smoother; and unlike the earlier kind it began not with my lips but with my eyes.

[5] After that they communicated with me by a method that was even more smooth and full; but in that case my face could no longer keep up

and present a suitable motion. Rather, I felt an inflow into my brain, and felt that it was being moved in much the same way.

Lastly, they communicated in such a way that their message simply fell into my inner comprehension. It was like a stream of highly rarefied air. I felt the inflow itself, but did not get details with any clarity.

These kinds of speech behave like fluids of different kinds—the first like liquid water, the second like a thinner fluid, the third like the air [at sea level], and the fourth like the thinner air [at high altitude].

The spirit I mentioned earlier, the one by my left side, interrupted this from time to time, especially to remind me to be courteous to the angels. This was because there were spirits from our planet who kept saying things that displeased these angels. The spirit said that he had not understood what the angels were saying until he moved closer to my left ear. After that, his speech was no longer raspy, but sounded like that of other spirits.

Afterward I talked with these angels about things that are noteworthy on our planet, especially about our printing, about the Word, and about the various theological publications of the church based on the Word, saying that people here learn the Word and theological teachings because they are available in published form. The angels were utterly amazed that matters of this sort could be published in writing and in printed form.

It was granted me to see what happens when spirits from that planet who have been prepared are taken up into heaven and become angels. Chariots and horses appear then, bright and fiery, which carry them up like Elijah [2 Kings 2:11]. The reason gleaming, fiery horses and chariots appear is that this is a representation of the fact that they have been taught and prepared to enter heaven, because chariots mean the teachings of the church and gleaming horses mean an enlightened understanding.^k

The heaven into which they are taken up can be seen to the right of their planet and therefore separate from the heaven of the angels from our planet. The angels in their heaven are seen to be dressed in brilliant

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k. Chariots mean the teachings of the church: 2762, 5321, 8215. Horses mean our understanding: 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148, 8381. The white horse in the Book of Revelation means an understanding of the Word: 2760. In a representative sense, Elijah means the Word: 2762, 5247; and since the Word is the origin of all the church's teachings and all its understanding, Elijah was called "the chariot of Israel and its cavalry" [2 Kings 2:12]: 2762. This is why he was carried up by a chariot and horses of fire: 2762, 8029.

blue, studded with golden stars. This is because they had loved that color in the world and believed it to be absolutely heavenly, especially because they are devoted to the particular kind of good and loving actions to which this color corresponds.¹

84

I saw a vision of a bald head, but only the top of it, which was bony; and I was told that the people on Jupiter who were going to die within a year saw a vision of this kind and then made their preparations. They have no fear of death there except as it involves leaving their spouses or children or parents, because they know that they will go on living after death; they are not leaving life, they are going to heaven. So they do not call dying “dying,” but “being heavenized.”⁴⁵⁶ As for the ones from that planet who have lived in true marriage love and have cared for their children as parents should, they do not die of illnesses but die peacefully, as if they were merely falling asleep. That is how they cross over from the world into heaven.

[2] Their usual lifespan is thirty years, going by our years. In the Lord’s providence, they die after this short time to prevent the number of people there from rising beyond what that planet can support. Another reason is that once they have reached that age they no longer allow themselves to be led by spirits and angels the way the younger inhabitants do. As a result spirits and angels are rarely present with the older inhabitants. Then too, the people there mature more quickly than people on our planet do. They get married in the first flower of youth, and then their greatest joy is to love their spouse and care for their children. There are other things they call joys, but these are superficial by comparison.

The Planet *Mars* and Its Spirits and Inhabitants

85

THE spirits from Mars are among the best of all spirits from the planets in our solar system. Most of them are of a heavenly nature, not

1. Blue that contains a flamelike red corresponds to good actions that are motivated by heavenly love, while blue that contains a shining white corresponds to good actions that are motivated by spiritual love: 9868.

very different from the people who constituted the earliest church on our planet.^a When I was shown images of their qualities, they were represented by a face in heaven and a body in the world of spirits, and in the case of the ones who were angels, by a face turned to the Lord and a body in heaven.

As spirits and angels see it, the planet Mars, like other planets in various locations, seems to have its own constant place—a little way out in front, to the left, at the level of the chest, and therefore outside the region where the spirits from our planet live.

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The spirits from one planet are kept apart from the spirits of another planet because the spirits of each planet are associated with some particular district in the universal human^b and are therefore in a different state. Difference of state makes them seem more or less widely separated from each other, either to the right or to the left.^c

Spirits from Mars came to me and connected themselves to my left temple. There they breathed a communication toward me, but I could not understand it. The flow of their communication was very gentle—I had never felt one gentler, like the softest of breezes. It first reached my left temple and the top of my left ear, then moved on toward my left eye and gradually extended further toward the right, and flowed down, especially from my left eye, toward my lips; and once it reached my lips it followed a course into my mouth, and from a channel inside my mouth—the Eustachian tube⁴⁵⁷ in fact—it went into my brain. When the breath of their communication arrived there, then I became able to understand what they were saying and respond.

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I noticed that when they were communicating with me my own lips would move and my tongue would also move a little. This is because there is a correspondence between inner and outer means of communication. By outer communication I mean that articulated sounds strike the membrane of the outer ear, and are then carried to the brain by means of the minute organs, membranes, and fibers that make up the inner ear.

a. The first and earliest church on our planet was a heavenly church, the finest of them all: 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545 (which include descriptions). A church in which love for the Lord comes first is called “heavenly,” while a church in which caring for the neighbor and faith come first is called “spiritual”: 3691, 6435, 9468, 9680, 9683, 9780.

b. See note f on §5.

c. Distances in the other life are manifestations of realities that the Lord makes visible according to the deeper states of angels and spirits: 5605, 9104, 9440, 10146.

[2] This showed me that the method of communicating used by the inhabitants of Mars differs from that of the inhabitants of our planet in that theirs is not dependent on sound but is almost silent, making its way into the inner hearing and sight by a more direct route; and for this reason the communication is more complete, richer in thought imagery, and closer to the communication of spirits and angels. They use facial expressions to signal the emotional content of what they are saying, and they use their eyes to signal its thought content, because their emotions and facial expressions act in unison, as do their thoughts and what they are saying.⁴⁵⁸ To them it would be utterly reprehensible to think one thing and say another, or to have one thing in their heart and another on their face. They do not know what hypocrisy is, or what fraudulence and deception are.

[3] Conversations in the other life with some of the earliest people from our planet have made it possible for me to know that they had a similar method of communicating. To shed some light on this, let me relate what I have heard, as follows:⁴⁵⁹

By an inflow that I cannot describe, I have been shown how the people of the earliest church^d communicated. Specifically, it was not articulated like the verbal speech of our own times but silent, using not external but internal breathing. This means that it was a thought-based form of communication. I was also allowed to perceive what their internal breathing was like: when they were communicating, it moved from the region of their navel to their heart and then through their lips, but without a sound. Further, it did not enter other people's ears from the outside and vibrate what is called the eardrum but came in by an inner route, in fact through what we now call the Eustachian tube.

I was shown that this mode of communication enabled them to express their thoughts and opinions much more fully than can possibly be done using the articulated sounds of audible speech. Audible sounds, too, travel on breath (external breath, though), in the sense that there is no word or even part of a word that can be conveyed without the use of breath. The communication they had was much better, though, because it relied on internal breathing; and since the pathway was internal the communication was more perfect, more expressive, and better suited to the actual concepts of thought.

d. See note a on §85.

In addition, they used subtle movements of the lips and corresponding changes of facial expression. Since they were a heavenly kind of people, whatever they were thinking shone out from their face and eyes, and these would keep changing in response to their thoughts; their facial expressions and the gleam in their eye would reflect the liveliness of their emotions. They were completely incapable of making any facial expression that was at odds with their thinking. Since their mode of communication used internal breathing, which is the breathing of the human spirit, they were even able to communicate and interact with angels.

[4] The way the spirits from Mars breathe was also communicated to me.^e I became aware that their breathing started from the lower chest region toward the navel and flowed up from there through the chest, accompanied by an imperceptible movement of breath toward the mouth. This, together with other evidence from my experiences, made it possible for me to tell that they were of a heavenly nature and were therefore not unlike the people of the earliest church on this planet.

I have been informed that in the universal human, spirits from Mars relate to the connection between the understanding and the will, and therefore to *thoughts that arise from a feeling*; and the best of them relate to *the feeling behind the thoughts*. This is why their facial expressions act as one with their thinking and they are incapable of pretending otherwise to anyone.

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Since that is what they are associated with in the universal human, the region that corresponds to them is the one that is between the cerebrum and the cerebellum.⁴⁶⁰ When the spiritual functioning of the cerebrum and of the cerebellum are united in people, their face acts in unison with their thoughts. Their face reveals the emotion behind what they are thinking, and that emotion, along with certain clues given off by the eyes, conveys the general tenor of their thinking. As a result, whenever these spirits were near me I actually felt as if the front of my head were being pulled toward the back, that is, the cerebrum were being pulled toward the cerebellum.^f

e. [Like us,] spirits and angels too have breathing: 3884, 3885, 3891, 3893.

f. In ancient times on our planet, people's faces were receptive to an inflow from their cerebellum; as a result, their faces reflected their inner emotions. Later, though, when people began to pretend and to use their facial expressions to counterfeit emotions they were not having, their faces became open to an inflow from their cerebrum. Information about changes in the way human faces operated over time: 4325–4328.

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On one occasion, when some spirits from Mars were with me and were occupying the aura generated by my mind, some spirits from our planet came along with the intention of filling the same space. As they did so, though, the spirits from our planet became insane, because they were completely out of place. In the universal human, spirits from our planet play the role of the outer senses. They focus their attention on the world and themselves, while the spirits from Mars focus their attention away from themselves, on heaven and their neighbor; this was why there was opposition between the two groups. However, some angelic spirits from Mars arrived then and brought all communication between the groups to an end, so the spirits from our planet left.

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The angelic spirits talked with me about the way the inhabitants of their planet live. They do not have any kind of government there but reside in separate communities, some of which are relatively large and some of which are small, and these communities are made up of people who share a similar disposition. The inhabitants recognize this similarity immediately from each other's faces and speech, and are rarely mistaken. They instantly become close friends.

The angelic spirits also said that the gatherings the inhabitants have are very enjoyable and that they talk about what is going on in their communities—especially about what is going on in heaven, since many of them have open communication with angels of heaven.

[2] If people in their communities begin to think dark thoughts and therefore intend to do evil, they are exiled and left to fend for themselves, so they live rather wretched lives outside any community, in rocky wastelands, since the others no longer show them support. Some of the communities will first try by various means to get these people to come to their senses, but when this proves fruitless, they leave them alone.

In this way they make sure that no craving for control or for excessive wealth creeps in, that is, that no one driven by a craving for control would take over one community and then many others, and no one driven by a craving for excessive wealth would take away others' belongings. They each live content with their own possessions and with the esteem they are given for being fair-minded and loving. This joy and peace of mind would be destroyed if people who think evil thoughts and have evil intent were not exiled and if the other inhabitants did not take strong, decisive action against self-love and love for the world at the very outset.

These are the loves that lead to kingdoms and empires, in which only a few have no desire to be in control or possess the wealth of others. This is

because there are few who do what is right and fair out of a love for what is right and fair—and fewer still who do what is good because they are truly caring individuals. Instead, people do what is right and fair only because of fear—fear of the law, fear for their lives, or fear of losing their wealth, status, or reputation.⁴⁶¹

As for how the inhabitants of their planet view the Divine, they said that they acknowledge and revere our Lord, saying that he is the only God and that he rules both heaven and the universe. They said as well that all that is good comes from him and that he leads them, and also that he often appears among them on their planet. I was then allowed to say that Christians on our planet too know that the Lord rules heaven and earth because of the words of the Lord himself in Matthew, “All power has been given to me in heaven and on earth” (Matthew 28:18), but that our people do not believe it the way people from Mars do.

[2] They also told me that the inhabitants believe there is nothing but what is foul and hellish in themselves and that all that is good comes from the Lord. The spirits added that they themselves are actually devils but that the Lord lifts them out of hell and constantly keeps them out.

[3] On one occasion, when someone mentioned the Lord by name, I saw those spirits humble themselves so deeply and profoundly as to defy description. In that state of humility they were thinking that left to themselves they are in hell and are therefore utterly unworthy to look toward the Lord, because he is holiness itself. Because of their beliefs they were so completely immersed in these thoughts that they were no longer in possession of themselves, remaining down on their knees, full of these reflections, until the Lord lifted them up and brought them out of hell, so to speak. When they come out of a humble state like this they are filled with goodness and love, and therefore feel joy in their hearts.

As long as they are bowing themselves down in humility like this they will not turn their face toward the Lord. They do not dare. They turn away. The spirits who were around me said that they had never seen such humility.

Some spirits from that planet were amazed that so many spirits from hell were around me and were even talking to me; but it came to me to reply that they were allowed to do this so that I could know what they are like, why they are in hell, and that it is a result of the kind of life they had led. I was also allowed to mention that many of them were people I had known when they lived in the world and that some of them had been appointed to very high positions and yet at the time had cared about

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nothing but the world. I added that it was impossible for any evil spirit, even the most hellish, to do me any harm, because I was constantly protected by the Lord.⁴⁶²

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I was shown what an inhabitant of that planet looks like—what I saw, though, was not an actual inhabitant, but a likeness of one. His face was like the faces of inhabitants of our planet, but the lower part was black.⁴⁶³ This was not because of a beard, since he did not have one, but from a blackness where a beard would be; the blackness also extended to just below the ears on both sides. The upper part of the face looked tanned, like the faces of inhabitants of our planet that are not pale.

They said that on their planet they eat fruit from trees, and especially a kind of round fruit that grows out of their soil; they also eat vegetables. They wear clothes that they make from the fibers of the bark of particular trees that can be woven and also glued together with a kind of adhesive that they have.

They told me that they know how to make flammable liquids so that they have light in the evening and at night.

94

I saw a flame, as beautiful as could be. Its color varied—it had purple in it, and also red with bright areas, and the colors were sparkling because of the flame. I also saw a kind of hand to which the flame was clinging, first to the back of the hand, then to its cupped palm, after which the flame was licking the hand all around. This lasted for some time. Then the hand and the flame moved some distance away, and there was a brightness where it stopped. In that brightness the hand retreated, at which point the flame changed into a bird whose colors at first were like those of the flame and glistened in a similar way. Gradually, though, the colors changed, and as they did, so did the liveliness of the bird. It flew around, first circling my head and then flying forward into a kind of narrow chamber that looked like a shrine; but the farther forward it flew, the more its life drained away. Eventually it turned to stone, initially with a pearly color and then dark, but even though it had no life anymore, it still kept flying.

[2] Back when the bird was flying around my head and was still in the full flush of life, I saw a spirit coming up from below, through the region of the groin to the region of the chest. From that location he started trying to snatch the bird away. But since it was so beautiful, the spirits around me blocked him, because they were all transfixed, looking at the bird. However, the spirit who had come up from below argued forcefully that the Lord was with him and that he was therefore doing this on the

Lord's behalf. Even though most of them did not believe this, they no longer blocked him from taking away the bird; but since heaven flowed in at that moment, he could not keep hold of it, but soon released it from his hand and let it go free.

[3] When this was over, the spirits around me, who had been very closely watching the bird and the successive changes it went through, talked with each other about what had happened, and their discussion continued for a remarkable length of time. They were aware that a vision like this had to mean something heavenly. They knew that anything flamelike means heavenly love and the feelings that come from it, that the hand to which the flame was clinging means life and its power, and that changes in color mean variations in the wisdom and intelligence present in that life. They also knew that birds mean much the same thing, the main difference being that a flame means heavenly love and the feelings that come from it, while birds mean spiritual love and the feelings that come from that (heavenly love is love for the Lord; spiritual love is caring about one's neighbor).^g They knew that changes in the bird's color and also in its liveliness until it turned to stone mean successive changes in understanding and their consequent impact on spiritual life. [4] They also knew that the spirits who come up from below through the region of the groin to the region of the chest are completely convinced that they are one with the Lord and therefore believe that everything they do, even if it is evil, is done in accord with the Lord's will.

Nonetheless, these spirits could not figure out which people were meant by the vision. Eventually they were told by a heavenly source that it was in reference to inhabitants of Mars. The flame that was clinging to the hand was a symbol for the many inhabitants who were still devoted to heavenly love. When the bird to begin with was in all its multicolored glory and in the full flush of life, it was a symbol for the inhabitants there who were devoted to spiritual love; but when the bird became stony and lifeless and when its color eventually darkened, it became a symbol for the inhabitants who had distanced themselves from doing good actions out of love and were instead engaged in evil, but in spite of that still believed that they were one with the Lord. The spirit who came up and tried to take away the bird meant much the same.

g. See note a on §85.

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The bird of stone also represented particular inhabitants of that planet who have a strange way of turning the vital energy of their thoughts and feelings into something almost lifeless. The following is what I have heard about this.

[2] There was once a spirit above my head who was speaking to me. From the sound of his voice I could tell that he was in a sleeplike state. Yet in that state he was saying many things and speaking as carefully as he would have if he had been wide awake. I was given the perception that he was an emissary through whom angels would speak, and that in that state he would comprehend what the angels were saying and pass it on.^h He spoke nothing but the truth, though. If something flowed in from any other source, he would indeed let it in but would not pass it on.

When I asked him about the state he was in he said that he experienced it as deeply peaceful and that he felt no anxiety whatever about the future. Yet at the same time he was doing useful things that granted him communication with heaven.

I was told that in the universal human, people like this are associated with the brain's *longitudinal sinus*,⁴⁶⁴ which lies between its two hemispheres. It remains in a quiet state there no matter how turbulent the brain becomes on either side.

[3] While I was engaged in dialog with this spirit some other spirits intruded toward the front part of the head where he was located. They exerted pressure on him, so he withdrew to one side and let them have the space.

These newly arrived spirits were talking with each other, but neither the spirits around me nor I myself could understand what they were saying. I was told by some angels that they were spirits from the planet Mars who knew how to talk with each other in such a way that nearby spirits would not be able to perceive or understand anything they were saying. I was surprised that there could be a way of communicating like this, because all spirits share a common language that flows from their thinking and is made up of concepts that are heard as words in the spiritual world.⁴⁶⁵ I was told, though, that these spirits have a method of expressing

h. Communication between one community of spirits or angels and others takes place by means of spirits who are sent out to the other communities; these spirits who are sent out are called "emissaries": 4403, 5856, 5983, 5985–5989.

concepts with their lips and faces in a way that is unintelligible to anyone else, and that they instantly and skillfully withdraw their thoughts, making particularly sure that no trace of feeling remains in evidence. If any trace of feeling were conveyed, the thinking would be exposed because thinking flows from feeling and is virtually contained within it.⁴⁶⁶

I was told that this mode of communication was developed by inhabitants of Mars who define a heavenly way of life solely in terms of having knowledge and not in terms of living a life of love. (Not all the inhabitants there [share this view].) When these inhabitants become spirits they continue this mode of communication.

These individuals in particular are meant by the bird of stone, because to communicate in this way—by using facial expressions and curling their lips but keeping away from others what they are feeling and withdrawing their thoughts from them—is to take all the life out of their communication and make it like a statue. In fact, doing so gradually turns *them* into statues.

[4] But although they believe that others do not understand what they are saying to each other, angelic spirits have no difficulty perceiving absolutely everything they are saying. This is because no thought can be kept from this kind of spirit.

The spirits from Mars were in fact shown by firsthand experience that this is the case. I was thinking about the fact that evil spirits from our planet feel no shame when they are attacking others. This thought was actually flowing into me from angelic spirits who perceived that this was the topic being discussed by the spirits from Mars. The spirits from Mars were amazed at this and admitted that this was indeed what they had been talking about. In fact, just one angelic spirit was able to disclose much of what they were saying and thinking in spite of the fact that they were doing their best to hide their thoughts from him.

[5] Later these spirits flowed from above into my face. The inflow felt like streaks of light rain, which was a sign that they had no interest in anything true or good, since this disinterest is what streaks represent. Then they communicated with me clearly and said that [their covert mode of communication] was also how the inhabitants of their planet talked with each other.

They were then told that that type of communication is evil because they are blocking what is internal and moving away from it to what is external, and even that they are depriving it of its life. It is evil especially because it is dishonest to talk like this. Honest people do not want to say

or even to think anything unless it is fit to be known by others—in fact by everyone, by all heaven. In contrast, people who pass judgment on others, thinking badly of them and highly of themselves, do not want others to know what they are saying. Eventually, habit drives such people to the point where they think and say bad things about the church, heaven, and even the Lord himself.

[6] They were also told that in the universal human, people who love knowledge but do not love living by it are associated with the inner membrane of the skull. People who have accustomed themselves to not communicating their feelings and to drawing their thoughts into themselves, keeping them from others, are also associated with that membrane, but one that has turned to bone, because whatever spiritual life they used to have becomes no life at all.

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Since the bird of stone also represented people who were devoted solely to knowledge and not at all to living a life of love, and since this meant they had no spiritual life, as an appendix to this chapter I would like to point out that spiritual life is something possessed only by people who devote their lives to heavenly love and to the knowledge that goes with it. I will also show that every kind of love contains within itself a full cognitive capacity for the knowledge that goes with that love.

Take animals of the earth, for example, or those animals of the sky called birds. They have all the knowledge that supports what they love—their love of being nourished, living in safety, having offspring, nourishing their young, and for some, getting ready for winter. They have all the knowledge they need. That knowledge is actually inherent in what they love and flows into their love as into a container made specifically to hold it. Some animals even have a level of knowledge that we cannot help but find awe-inspiring. Animals are born with this knowledge. We call it “instinct,” but it is actually a by-product of the earthly love that drives them.

[2] Love for the Lord and love for our neighbor are our proper loves, the loves that distinguish us from animals.⁴⁶⁷ They are heavenly loves. If we were devoted to these loves, then we would have not only all the knowledge we need but all the intelligence and wisdom as well, for they flow into these loves from heaven—that is, through heaven from the Divine.

However, since we are not born with these loves but with loves that oppose them, namely, love for ourselves and love for this world, we cannot help but be born into complete ignorance, knowing nothing. By divine means we are brought closer to intelligence and wisdom, but we are not

really granted them unless our love for ourselves and love for this world are put aside and the way is thus opened for love for the Lord and love for our neighbor.

[3] We can tell that love for the Lord and love for our neighbor contain all intelligence and wisdom within them by the fact that when people who have been devoted to these loves in the world arrive in heaven after death, they know and appreciate things they had never known before. They actually think and talk like other angels, saying things no ear has heard or mind has known because they are ineffable.⁴⁶⁸ This is because these loves are by nature receptive to such things.

The Planet *Saturn* and Its Spirits and Inhabitants

THE spirits from that planet, like the planet itself, appear out in front at a considerable distance, down on a level with the knees. When one looks in that direction, a whole crowd of spirits comes into view, all of them from that planet. They are observed on the near side of that planet, toward the right.

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I have been allowed to talk with them and from our conversation to learn what they are like in comparison to others. They are upright and modest; and since they think little of themselves, in the other life they actually look small as well.

The inhabitants of that planet are profoundly humble in their worship because in that context they think of themselves as nothing. They worship our Lord and acknowledge him as the only God. Further, the Lord sometimes appears to them in the form of an angel and therefore as human; and when this happens divinity shines forth from his face and moves their lower minds.

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When the inhabitants come of age they talk with spirits, and the spirits teach them about the Lord, about how to worship, and about how to live.

When others try to lead the spirits from that planet astray and tear them away from their faith in the Lord, from their humble attitude toward

him, and from their upright way of living, they say they want to die. Small knives then appear in their hands, with which they seem to be trying to stab themselves in the chest. When they are asked why they are doing this, they say they would rather die than be taken away from the Lord. Sometimes spirits from our planet make fun of them because of this and harass these upright spirits for behaving this way. The spirits reply, though, that they know perfectly well they are not actually killing themselves. This is just a projection that flows from what their lower mind desires: that they would rather die than be drawn away from their worship of the Lord.

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They said that sometimes spirits from our planet come to them and ask what God they worship. They reply that the ones posing this question must be crazy. There could be nothing more insane than to ask what God someone worships when there is only one God for everyone in the universe; and they are even more insane for not saying that the Lord is that only God. He rules the whole heaven and therefore also rules the whole world; whoever rules heaven also rules the world because the world is ruled through heaven.⁴⁶⁹

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They said that there are some people on their planet who refer to the light they have at night (which is bright) as “the Lord,” but these people are kept apart from the other inhabitants and are not tolerated by them. The light at night there comes from the great ring that surrounds their planet at some distance and from the satellites that are called Saturn’s moons.

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They told me that spirits of another type who travel in a group often come to them wanting to learn about their situation. These spirits use various means of finding out from them what they know. They said that these spirits are not crazy except in their being so eager to know things for no other reason than to know them. They were later told that these spirits were from the planet Mercury, the planet nearest to the Sun, and that knowledge itself is what they enjoy, and not any use they might get from it.

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In the universal human, the inhabitants and spirits of Saturn have to do with *a sensory function midway between the spiritual and the earthly self*, but one that pulls back from the earthly self and draws closer to the spiritual self. Because of this these spirits seem to be borne or snatched up into heaven but are also soon sent back, since any sensory function that is spiritual occurs in heaven, while any sensory function that is earthly occurs underneath heaven.⁴⁷⁰

[2] Since in the universal human the spirits of our planet have to do with the earthly and bodily senses, I learned from direct experience how the spiritual self and the earthly self fight and conflict with each other when

the earthly self is not devoted to faith and caring. [3] Some spirits from Saturn came into view at a distance, at which point a living communication was established between them and some spirits from our planet who were faithless and uncaring. As soon as the spirits from our planet became aware of the Saturnians they seemed to go crazy and began to harass them, deluging them with insults against their faith and against the Lord. While they were caught up in uttering these attacks and assaults, the spirits from our planet even broke into their midst and were driven so insane that they tried to do them harm. The spirits from Saturn felt no fear, though, because they were safe and at peace. But when our spirits were among these spirits from Saturn, our spirits began to feel pain and could not breathe, so they scattered in all directions and disappeared.

[4] We bystanders gathered from this what the earthly self that has been separated from the spiritual self is like when it enters a spiritual atmosphere—namely, that it becomes insane. This is because the earthly self that has been separated from the spiritual self derives all its wisdom from this world and none from heaven; and people who derive all their wisdom from this world believe only what is grasped by the bodily senses. This means that what they believe is based on fallacies arising from the senses, and if these are not put aside by an inflow from the spiritual world they lead to false conclusions. That is why spiritual matters mean nothing to people like this, even to the point that they can scarcely stand to hear the word “spiritual.” As a result, when they are kept in a spiritual atmosphere they become insane. It is different while they are living in this world. They then either think materialistically about spiritual matters or turn their ears away—that is, they hear these things but pay no attention.

[5] This experience also showed that the earthly self cannot turn itself into the spiritual self—that is, it cannot rise up. However, when we are devoted to our faith and are therefore leading a spiritual life, our spiritual self flows into our earthly self and thinks there. There is such a thing as spiritual inflow, which is a flow from the spiritual world into the physical world, but there is no flow in the other direction.^a

Spirits from that planet have also given me information about the social structures of the people who live there, among other things. They

a. Inflow is spiritual and not physical or earthly, so there is an inflow from the spiritual world into the physical world but not from the physical into the spiritual: 3219, 5119, 5259, 5427, 5428, 5477, 6322. It seems as though there is an inflow from the outside into the inner self, but this is an illusion: 3721.

said that the inhabitants live divided into families, each family separate by itself, just a husband and wife with their children. When they marry they leave the home of their parents and are no longer concerned with it; therefore the spirits from that planet are seen in twos.

They do not make much fuss about food and clothing. They eat the fruits and vegetables that their land yields and their clothing is simple—they wrap themselves in a thick pelt or cloak that protects them from the cold.

Further, all the people on that planet know that they will go on living after death, so they attach little importance to their bodies—only as much as is necessary for living, which they call continuing to serve the Lord. For the same reason, too, they do not bury the bodies of their dead but discard them and cover them with tree branches from the forest.

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Asked about the great ring that from the perspective of our planet appears to extend beyond that planet's circumference and to change where it appears over time, they said that to them it does not look like a ring but like a whiteness in various directions in their sky.

The Planet *Venus* and Its Spirits and Inhabitants

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AS spirits and angels conceive of it, the planet Venus seems to be on the left, a little toward the back, not that far from our planet. I say “as spirits conceive of it” because neither the sun of our world nor any planet is visible to any spirit. Rather, spirits have only a concept of the existence of these things. Within the limits of their concepts concerning them, the sun of our world appears behind their backs as something dark, and the planets are not wandering as they do in our world but keep their places constantly (see §42 above).⁴⁷¹

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There are two kinds of people on the planet Venus, of quite opposite dispositions. There are people who are gentle and humane, and there are people who are savage and almost feral. The gentle and humane ones appear [in the spiritual world] on the other side of that planet, while the savage, feral ones appear on the side that faces our planet. It is important to know, though, that these locations depend on their states of life,

since the state of life determines all apparent space and distance in that world.⁴⁷²

Some of the spirits who appear on the other side of that planet, the gentle and humane ones, came to me and stood where I could see them, just above my head. I talked with them about various subjects. They said, among other things, that when they were in the physical world they had acknowledged our Lord as their only God and that now their acknowledgment was even greater. They insisted that they had seen him on their planet and even represented for me how they had seen him.

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In the universal human, these spirits relate to *a type of memory of matter-based concepts that harmonizes with the memory of non-matter-based concepts*⁴⁷³ to which the spirits from Mercury relate. Because of this, spirits from Mercury are very much in harmony with spirits from Venus; so when they were together, I felt a distinct change in my brain and strong activity within it as a result of an inflow from them (see §43 above).

I have not talked with the spirits from the side of Venus that faces our planet [in the spiritual world], the ones who are savage and almost feral. I have been told by angels, though, what they are like and where they get such a savage nature. They take great delight in pillage, and the greatest delight in eating plundered food. The pleasure they feel when they think about eating plundered food was communicated to me; I could tell that it was their supreme joy.

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Historical accounts of various populations on our planet show that here as well there have been people this feral. Some of the inhabitants of the land of Canaan were this way (see 1 Samuel 30:16),⁴⁷⁴ as were some of the people of Judah and Israel at the time of David, who made annual forays to plunder other nations and rejoiced to eat the spoils.⁴⁷⁵

I was told that most of these inhabitants of that planet were giants, and that the people of our planet would only come up to their navels.

I was also told that they are stupid, with no interest in heaven or eternal life. All they care about is what has to do with their land and their herds.

Because this is what they are like, when they come into the other life they are completely overcome with evil and falsity.

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Their hells can be seen near their planet. These hells have no contact with the hells of the evil from our planet because the two are of totally different natures and dispositions; therefore the types of evil and falsity in them are also totally different.

If they are capable of being saved, though, these spirits are taken to places set aside for the process of devastation⁴⁷⁶ and there they are reduced to utter despair. This is because there is no other way that evil and falsity

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of this kind can be brought under control and put aside. When they are in a state of despair, they cry out that they are beasts, that they are loathsome, hateful, and therefore damned. Some of them even cry out against heaven when they are in this state, but this is overlooked in them because it is only an expression of their despair. The Lord makes sure, though, that their railing does not transgress certain limits.

When they have suffered the furthest extreme of the process, their self-centered, carnal appetites die, so to speak, and they are finally saved.

I was told concerning them that when they lived on their planet they believed in a Supreme Creator but without a mediator.⁴⁷⁷ As they are being saved, though, they are taught that the Lord is the only God, Savior, and Mediator.

I saw some of them, after they had suffered the worst, being carried up into heaven, and when they were accepted there I felt from them such a tender happiness that it brought tears to my eyes.

The *Moon* and Its Spirits and Inhabitants

III ABOVE my head there once appeared some spirits from whom I heard voices like thunder. They made booming sounds exactly like the thunder that comes from the clouds after lightning. I assumed that this must be a great crowd of spirits, and they were particularly well practiced in making their voices sound like this. Some unsophisticated spirits who were with me, though, laughed out loud at these spirits, which was a real surprise to me. The reason for their laughter soon became clear—it was only a few spirits who were making this sound, not a great number, and they were as small as children. These spirits had used such sounds to terrify the spirits with me before, and yet they were completely incapable of doing any harm.

[2] So that I could learn what they were like, some of them came down from the height where they had been making these sounds. Much to my surprise, one was carrying another on his back, and in this fashion two of them came to me. Their faces were not unattractive, but were longer than the faces of other spirits. They were about as tall as seven-year-old children, but of sturdier build, so they were little people. I was told by some angels that they were from the Moon.

[3] The one carried by the other came to me, positioning himself at my left side under my elbow, and talked with me from there. He said that this is what they sound like when they use their voices, and that in this way they strike fear into spirits who want to do them harm, and even drive some of them away. This makes it possible for these spirits to go in safety wherever they wish. To convince me that this tremendous sound came from them, he went off to join some of his companions (without going completely out of sight) and thundered again.

They also showed me that belching the sound out of their abdomens gave it this thunderous quality. [4] I perceived that this practice arose out of the fact that the inhabitants of the Moon do not speak from their lungs like the inhabitants of other planets, but from the abdomen and therefore from some air that is stored there. This is because the Moon is not surrounded by the same kind of atmosphere as other planets are.

I was informed that in the universal human, spirits from the Moon have to do with the scutiform or xiphoid cartilage⁴⁷⁸ to which the ribs are attached in front and from which descends the fascia alba⁴⁷⁹ that supports the abdominal muscles.

Spirits and angels know that there are people living on the Moon just as there are on the moons of Jupiter and Saturn. Even the spirits who have not seen and talked with spirits from these moons have no doubt that there are people there because the moons are planets, too, and where there is a planet there are people. Humanity is, after all, the purpose for which planets exist, and the Supreme Creator has done nothing without a purpose. Anyone who thinks with even slightly enlightened reason can conclude that creation came about so that heaven could arise from humankind.

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Why the Lord Wanted to Be Born on Our Planet and Not on Some Other

THERE are many reasons why it pleased the Lord to be born and take on a human nature on our planet and not on some other, reasons about which I have been informed by a heavenly source. *The main reason*

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was for the sake of the Word, which was able to be written on our planet, and what was written was then able to be published throughout the whole planet; and once published, it was able to be preserved for all generations; and in this way it could become clear even to everyone in the other life that God had become a human.

II4 *The main reason was for the sake of the Word* because the Word is the divine truth itself that teaches humankind that God exists, that there is a heaven and a hell, and that there is a life after death. It also teaches how we must live and what we must believe if we are to come into heaven and live in happiness forever. All this would have been utterly unknown if there had been no revelation—which means, in the case of our planet, if there had been no Word—and yet with respect to our inner natures we have been created in such a way that we cannot die.^a

II5 *The Word was able to be written on our planet* because we have had the art of writing here since the earliest times, at first on wooden tablets, then on parchment, then on paper, and lastly in published form in print. This was provided by the Lord for the sake of the Word.

II6 *The Word was then able to be published throughout the whole planet* because here commerce exists among all peoples, since we are able to travel not only by land but also by sea to all parts of the whole globe. So once the Word had been written it could be passed on from one people to another and taught everywhere.

II7 *Once the Word was written down it was able to be preserved for all generations*, therefore for thousands and thousands of years; and as is well known, it has indeed been preserved.

II8 *In this way it could become clear that God had become a human.* This is the first and foremost purpose of the Word, since no one can believe in a God and love a God who is incomprehensible because he has no specific manifestation. This is why people who worship God as an invisible and therefore incomprehensible entity lapse into thinking of nature as God and consequently believe in no God at all. For this reason it pleased the Lord to be born here and to make this fact clear by means of the

a. From earthly light alone, we know nothing about the Lord, heaven and hell, our life after death, or the divine truths that are essential for our spiritual and eternal life: 8944, 10318, 10319, 10320. Evidence for this is the fact that many people, including scholars, do not believe in these things even though they were born where the Word is present and have been taught from it about these matters: 10319. That is why it became necessary for there to be a revelation from heaven, since we are born for heaven: 1775.

Word—so that it might not only be known on this globe but could also *become clear as a result even to spirits and angels who have come from other planets, as well as to non-Christians who have come from our own.*^b

It is important to know that the Word on our planet, which was given by the Lord through heaven, is what unites heaven and the world.⁴⁸⁰ To this end there is a correspondence between everything in the literal sense of the Word and divine realities in heaven. It is also important to know that in its highest or deepest sense the Word is about the Lord, about his kingdom in the heavens and on earth, and about the love and faith we receive from him and return to him—that is, about the life we have from him and in him. Things like this are presented before the angels in heaven when the Word is read and preached on our planet.^c

On all other planets, divine truth is revealed directly by spirits and angels, as I have described above [§§65, 71, 73, 98] in discussing the inhabitants of planets in our solar system. This takes place within families, though, for on most planets humankind lives in separate families. This means that the divine truth revealed in this way through spirits and angels does not spread much beyond the family in which it was received, and if new revelations were not constantly occurring, the truth would become distorted or be lost. It is different on our planet, though, where the divine truth that is the Word remains in its integrity forever.

It is important to know that whatever planet people are from, the Lord acknowledges and accepts everyone who acknowledges and worships a God in human form, because God in human form is the Lord. Since the Lord appears to the inhabitants of various planets in an angelic form, which is a human form, when spirits and angels from those planets hear from spirits and angels of our planet that God is an actual human being, they accept this as the Word, acknowledge it, and rejoice that this is the case.

In addition to the reasons just given, there is this: In the universal human the inhabitants and spirits of our planet relate to the external,

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b. In the other life, non-Christians are taught by angels; the non-Christians who have led good lives according to their religion are receptive to the truths of [Christian] faith and acknowledge the Lord: 2049, 2598, 2600, 2601, 2603, 2861, 2863, 3263.

c. The Word is understood differently by angels in the heavens than by us on earth: the meaning they take from it is internal and spiritual; the meaning we take from it is external and earthly: 1769–1772, 1887, 2143, 2333, 2395, 2540, 2541, 2545, 2551. The Word is what unites heaven and earth: 2310, 2895, 9212, 9216, 9357, 10375. Therefore the Word was written entirely by means of correspondences: 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687. In the deepest sense of the Word the only subject is the Lord and his kingdom: 1873, 2249, 2523, 7014, 9357.

physical senses,⁴⁸¹ and these senses are the outermost limit, in which the deeper planes of life find completion, and on which they come to rest as their shared foundation. It is much the same with the presence of divine truth in the writing that we call the Word, which for this reason too was given on this planet rather than on any other.^d Since the Lord is the Word and is the first and the last of it,⁴⁸² he chose to be born and to become the Word on this planet so that everything would be done in accord with the divine design. This aligns with the following statements in John:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and nothing that was made came about without him. *And the Word became flesh and lived among us; and we saw his glory, glory like that of the only-begotten child of the Father.* No one has ever seen God. The only-begotten Son, who is close to the Father's heart, has made him visible. (John 1:1, 2, 3, 4, 14, 18)

The Word is the Lord as divine truth, so it is divine truth from the Lord.^e This, though, is a mystery that only a few will grasp.

d. In its literal meaning, the Word is earthly: 8783. This is because what is earthly is the outermost limit, in which spiritual and heavenly realities find completion and on which they stand as on their foundation; and because otherwise the Word's inner or spiritual meaning, lacking an outer or earthly meaning, would be like a house without a foundation: 9430, 9433, 9824, 10044, 10436.
e. The Word is the Lord as divine truth, so it is divine truth from the Lord: 2859, 4692, 5075, 9987. Everything was created and made by means of divine truth: 2803, 2894, 5272, 7678.





Extrasolar Planets

PEOPLE in heaven are able to speak and converse not only with angels and spirits from the planets in our solar system but also with those who come from planets in the universe outside that system. They can communicate not only with the spirits and angels from these [extrasolar] planets, but also with the inhabitants themselves, though only with those whose inner reaches are opened so that they can hear people speaking from heaven.

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We too can do the same while we are living in this world if the Lord allows us to talk with spirits and angels, since we ourselves are spirits as far as our inner selves are concerned. The bodies we carry around in this world simply enable us to function in this earthly or terrestrial realm, which is the outermost one. To communicate with spirits and angels as spirits ourselves, though, is allowed us only if our character is such that we can be in angelic company with respect to our faith and love; and we cannot be in that company unless our faith and love are focused on the Lord.⁴⁸³ This is because we are joined [to the Lord] through faith in him and love for him—that is, through truths we have been taught and good actions we have done that originate in him; and when we have been joined to him, we are safe from any assault of the evil spirits who come from hell. Other people’s inner reaches cannot be opened that far because they are not in the Lord.

This is why there are not many people nowadays who are given the privilege of talking and interacting with angels. One clear sign of this is the fact that hardly any believe that spirits and angels even exist, let alone that they are with every one of us and that through them we have a connection with heaven and through heaven with the Lord. Still less do people believe that when our body dies we live on as spirits, and in just as human a form as before.

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Since many in the present-day church⁴⁸⁴ do not believe in life after death and scarcely believe that heaven exists or that the Lord is the God of heaven and earth, the deeper levels of my spirit have been opened so that even while I am in my body I can at the same time be in the company of angels in heaven and not only talk with them but also see amazing things there and describe them. This is so that no one in the future will say, “Who has come from heaven to tell us that it exists and describe what is there?”⁴⁸⁵

All the same, I am well aware that people who at heart have already denied the reality of heaven and hell and life after death will be adamantly opposed to these descriptions and will deny them, because it is easier to make a crow white⁴⁸⁶ than it is to make people believe something once they have rejected faith from their heart. This is because they constantly approach such matters from a negative perspective and not from an affirmative one.⁴⁸⁷

What I have said and am about to say about angels and spirits is primarily for those few who believe. Nevertheless, in order that others too may be persuaded to accept at least a few of these ideas, I have been allowed to include the sort of details that appeal to and intrigue the curious. The next stories will be about extrasolar planets.

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If you know nothing of heaven’s secrets, you might not be able to believe that anyone could see such distant planets or report anything about them on the basis of direct experience. Be aware, though, that spaces, distances, and consequently movement from place to place in the spiritual world⁴⁸⁸ are, in their origins and first causes, inner changes of state, and that to angels and spirits, these spaces, distances, and movements appear in accordance with those inner changes.^a Further, spirits and angels can by this means appear to be taken from one place to another and from one planet to another, even to planets that are at the edge of the universe. The spirit of a person in this world can also do this, even while the person’s body remains in the same place.

That is what has happened with me, since by the Lord’s divine mercy it has been granted to me to talk with spirits as a spirit and at the same

a. In the other life, [what spirits and angels experience as] motion, travel, and changes of location are actually changes in the inner state of their lives, and yet the relocation appears to the spirits and angels to be perfectly real: 1273–1277, 1377, 3356, 5605, 10734.

time with people on earth as a person on earth. The fact that our spirit can travel in this way is not something sense-oriented people can grasp, because they are immersed in space and time and measure their journeys by these criteria.

Anyone can conclude that there are many solar systems from the fact that we can see so many stars in the universe. It is common knowledge in the learned world that each star is a sun in its own region, remaining fixed the way the sun of our planet does in its own position, and only their great distance from us makes stars appear small. So we may conclude that like our sun, each star has planets around it that are worlds.⁴⁸⁹ We cannot see them with our eyes because they are at a vast distance from us and because the light they have from their star is not strong enough to be reflected all the way to us.

What other use could there be for such a huge expanse of space and so many stars? After all, the purpose of the creation of the universe is humankind and, through humankind, a heaven of angels. If the human race and the resulting angelic heaven came from just one planet, how would that satisfy an infinite Creator, for whom a thousand planets or even millions would not be enough?

[2] I once calculated that if there were a million planets in the universe, with three hundred million (300,000,000) people on each planet, and two hundred generations over six thousand years,⁴⁹⁰ and if each individual or spirit were given a space of three cubic ells,⁴⁹¹ then the total of all these people or spirits gathered into one place would not fill the space⁴⁹² of a thousandth part of this planet—perhaps the space, then, of one of the moons of Jupiter or of Saturn. This would be an almost invisibly small space in the universe—we can scarcely see those moons with the naked eye. What would this be for the creator of the universe, for whom it would not be enough if the whole universe were full? The Creator is, after all, infinite.

[3] I discussed this with angels and they said they have a similar idea of the meager extent of the human race in comparison to the infinity of the Creator, although they think of it in terms of states rather than of space; to their minds, no matter how many millions of planets one could ever imagine, they would still be absolutely nothing compared to the Lord.

But the source of the material that follows about extrasolar planets is [not theory or imagination but] my own personal experience. Among

other things the accounts will show how my spirit traveled to those planets while my body stayed where it was.



A First Extrasolar Planet and Its Spirits and Inhabitants, Based on Things I Heard and Saw for Myself

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ANGELS who had been sent by the Lord took me to a particular extrasolar planet, where I was allowed to observe the planet itself, but not to speak with its inhabitants—although I was allowed to speak with spirits who came from there. After their lives in the physical world come to an end, all the people who inhabit a given planet become spirits and remain in the general neighborhood of their planet. They are still able, therefore, to be a source of information about their planet and the state of the people who live there, because when we leave our bodies we take with us our whole former life, including our whole memory.^a

[2] Being taken to other planets in the universe does not mean being taken there in the body, but rather in the spirit, which is led through changes of the state of its inner life that seem like movement through space.^b What enables people to approach each other is harmony or similarity in the states of their lives, because harmony and similarity bring people together, and discord and dissimilarity drive them apart. As a result, a person's spirit can be transported and brought to distant places while the person remains in the same place.

[3] Only the Lord, though, has the power to lead our spirit outside its usual sphere through changes of our inner state. Only he can bring it about that these changes follow a sequence that leads to a state of harmony or similarity with the people to whom we are being led. This requires foresight and constant guidance from beginning to end, there and back,

a. After death we retain a memory of all our dealings in the world: 2475–2486.

b. See note a on §125.

and this is especially true in the case of people who are still bodily present in the material world, and are therefore in [time and] space.

[4] This actually happened to me, but if people are completely absorbed in their physical senses and do their thinking on that basis, there is no way to get them to believe that. This is because the physical senses cannot grasp the idea of travel without moving through space. If people do their thinking on the basis of the senses of their spirit, though, at least somewhat above and away from the senses of their body, and therefore think inwardly, they can be led to believe and grasp this, because there is no space or time in the concepts of deeper thought. Instead, there are the properties that underlie space and time.

The following material about extrasolar planets is for people like this, then, and not for others unless they are by nature willing to learn.

While I was awake, angels from the Lord led my spirit to a particular planet in the universe; we were accompanied by some spirits from our planet. We advanced to the right for two hours.

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At the outer limit of our solar system the first thing I saw was a dense yet shining cloud, and beyond that there was fiery smoke rising out of a huge abyss. This was a vast chasm separating this side of our solar system from some extrasolar planets. As we traveled a considerable distance we kept seeing the fiery smoke.

I was taken across the middle of it, and in the abyss or chasm below me I saw many people, meaning spirits (all spirits have a human form and are actually people). I heard them talking with each other but it was not granted me to know where they were from or what they were like. One of them said to me, though, that they were guards to prevent anyone from crossing from our solar system to another one without permission. I was also given proof that this was the truth. When some of the spirits in our company who lacked permission to cross over came to that great abyss they began screaming that they were dying. They looked like people in the grip of death. So they stayed on their side of the chasm and could not be taken across. It was actually the smoke billowing from the chasm that overcame them and caused this torment.

After being taken across that vast abyss I finally reached a place where I could stop for a while. Some spirits then appeared above me, and I was able to talk with them. From their manner of speaking and their unique way of perceiving things and expressing their views I could clearly tell that they were from an extrasolar planet, since they were completely different from the spirits of our solar system. They could also tell from my speech that I was from far away.

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After we had some conversation on various subjects, I asked them what God they worshiped. They said that actually they worship a particular angel, an angel who looks to them like a divine person, radiant with light. This angel teaches them and helps them see how they should be living their lives. They know, they added, that God Almighty is in the sun of the angelic heaven and that although he does not appear to them, he does appear to their angel; but he is too powerful for them to dare to worship him.

The angel they worshiped was actually a whole angelic community,⁴⁹³ to which the Lord had assigned the task of overseeing them and teaching them the path of justice and uprightness. The light these spirits have as a result is yellow and fiery, like the light of a burning torch, because the object of their adoration is not the Lord himself. Therefore the light they have is not the light of the sun in the angelic heaven but just light from that particular angelic community. When the Lord so provides, an angelic community can shed light on spirits who are in a lower region.

I was able to see that angelic community. It was high above them. I also saw in that community the flame that gave these spirits their light.

131

As for their other qualities, they were modest, rather simple people, but their thinking was quite good. I was able to determine what their faculty of understanding was like from the light that they had, since the understanding we have depends on how receptive we are to the light that exists in the heavens. This is because the divine truth that radiates from the Lord as the sun is what gives light there and makes it possible for angels not only to see but also to understand.^c

132

I was informed that in the universal human the inhabitants and spirits of that planet have to do with something in the *spleen*, and this was confirmed for me by an inflow into my spleen when they were talking with me.

133

When I asked them about the sun of their solar system, which gives light to their planet, they said that the sun there looks fiery. When I showed them the size of the sun of our planet they stated that their sun was smaller. (Of course, to our eyes their sun is a star.) From angels as well I heard that their star is one of the smaller ones.

c. There is a great abundance of light in the heavens: 1117, 1521, 1522, 1533, 1619–1632, 4527, 5400, 8644. All the light in the heavens comes from the Lord as the sun: 1053, 1521, 3195, 3341, 3636, 4415, 9548, 9684, 10809. The divine truth that radiates from the Lord becomes manifest in the heavens as light: 3195, 3222–3224, 5400, 8644, 9399, 9548, 9684. That light enlightens both the vision and the understanding of angels and spirits: 2776, 3138. Heaven's light is also what enlightens the understanding of people [in the physical world]: 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

They added that from their planet they too see a star-studded sky and that there is a star larger than the rest that they see toward the west. I was told by a heavenly source that it is our sun.

After a little while my sight was opened so that I could look at their actual planet to some extent, and I saw multiple meadows, deciduous forests, and woolly sheep.

134

Then I saw some of the people who lived there, of the more lowly sort, who were dressed quite similarly to country people in Europe. I saw a husband and wife. She was good-looking and graceful, and so was her husband; but what surprised me was that he strode with an air of nobility as if there were pride in his step, but his wife walked humbly. I was told by angels that this was the custom on that planet and that men like that are well loved there because they are nonetheless good people. I was further told that they are not allowed to have more than one wife, because this is against the law.

The woman I saw wore over her chest a garment wide enough to allow her to conceal the rest of her body by inserting her arms through it and wrapping it around herself. She could then go on her way. The lower part of it could be folded up and fastened so that the garment looked like the stomachers⁴⁹⁴ that women on our planet wear. The same garment also served as clothing for the man, though. I saw him take it from the woman and put it on his back, loosening the lower part so that it hung down to his feet like a toga, and walking around in it.

What I saw on that planet I did not see with my physical eyes but with the eyes of my spirit; and our spirit can see things that are on a physical planet when allowed to do so by the Lord.⁴⁹⁵

Since I know that some people are not going to believe that anyone could ever see anything on such a remote planet with the eyes of the spirit, let me explain how this works.

135

Distances in the other life are not like distances on earth. Distances in the other life depend entirely on the inner states of the people in question. The people who live together in a given community there and inhabit the same region are people whose states are similar. Presence there depends entirely on similarity of state, and distance is a function of dissimilarity. So when the Lord led me into a state like the state of that planet's spirits and inhabitants, then I was near that planet, and once I was there I was able to talk with them. This shows that in the spiritual world planets are not distant from each other in the same way they are in the material world but only seem so because of the states of life of their inhabitants and spirits; and by "states of life" I mean the state of the love and the faith contained in their hearts.

Let me also explain how it is that a spirit—or what is the same thing, a person functioning in the spirit—can see things on another planet. [2] With their own vision, neither spirits nor angels can see anything at all in the physical world. In fact, for them the light of our world, the light of its sun, is like thick darkness.⁴⁹⁶ By the same token, we cannot see anything at all in the other life with our physical vision. For us the light of heaven is like thick darkness.

When it pleases the Lord, though, a spirit or an angel can see things in the physical world through our eyes. However, this happens only if we are people allowed by the Lord to talk with spirits and angels and to associate with them. Through my eyes they have been permitted to see things in the world just as clearly as I do, and to hear the people who were talking with me as well. It has happened several times that they have seen through me some of the friends they had had in the world. Looking through my eyes they were stunned to be able to see their friends so close at hand. They have even seen their spouses and children and have wanted me to say that they were present and able to see them; they wanted me to tell their loved ones about their state in the other life. I have been strictly forbidden, however, to say this or to reveal that they were being seen. Among other considerations, the loved ones would have said I was insane or would have thought I was hallucinating. I am well aware that even though people say with their mouths that spirits are real, and that the dead have been raised and are with the spirits and can see and hear through us, in their hearts they do not believe it.

[3] When my inner sight was first opened, the people in the other life who saw the world and what was happening in it through my eyes were so stunned that they called it the miracle of miracles. They were moved by a new joy that this kind of communication of earth with heaven and of heaven with earth was being provided. This joy lasted for several months, but now that the phenomenon has become familiar they no longer marvel at it.

I have been told that the spirits and angels who are with other people see nothing whatever of what is happening in the world but are aware only of the thoughts and feelings of the people they are with.

[4] These experiences made it clear that we have been created in such a way that while we are living among others in this world we could also be living among angels in heaven and they could be living among us. In this way heaven and the world would coexist and work together in us. We would know what was happening in heaven and angels would know what was happening in the world; and when we died, we would cross over from the Lord's kingdom on earth⁴⁹⁷ into the Lord's kingdom in the heavens.

This would not be like passing from one kingdom into another but like passing into the same one we already inhabited during our physical lives.

Instead we have become so focused on bodily things that we have shut heaven off from ourselves.

Later I told some spirits from that planet about various things that exist on our planet, especially about our having sciences that others do not—astronomy, geometry, engineering, physics, chemistry, medicine, optics, philosophy. I also told them about technologies we have that are unknown elsewhere: for example, shipbuilding, metal casting, writing on paper, printing and publishing, and using books not only to communicate with others currently alive on our planet but also to preserve the written word thousands of years into the future. I told them that this has been done with the Word given us by the Lord, and that as a result revelation remains constant on our planet.

136

Eventually I was shown the hell for people from that planet. The people there were absolutely terrifying. I dare not describe their monstrous faces. I also saw women there who practice malignant sorcery. They appeared in green clothing and filled me with a sudden horror.

137

A Second Extrasolar Planet and Its Spirits and Inhabitants

LATER on, I was taken by the Lord to a planet out in space that was farther from our planet than the first one, the one just discussed. I could tell it was farther away because it took my spirit two whole days to be led there. This planet was to the left, while the former one was to the right.

138

As I said before [§§125, 127, 135], remoteness in the spiritual world arises not from distance between locations but from a difference in state. Therefore I could tell from the slowness of my trip there—two days—that the inner state of its spirits (the state of their feelings and consequent thoughts) was significantly different from the inner state of the spirits of our planet.

Since I was taken there in spirit by changes in my inner state, I had a chance to observe the actual changes as they followed one another until I arrived. This happened while I was awake.

139

When I got there I did not see the planet itself, but I did see some spirits from it, since as already noted [§127] the spirits of any planet can be seen in its vicinity. This is because they have a nature similar to that of the planet's inhabitants, they once lived there themselves, and the current inhabitants need their help.

I saw these spirits fairly high above my head, and from there they saw me clearly as I arrived. It is important to know that in the other life people who are located on high can clearly see people who are below them, and the higher they are, the wider their view; and they can not only see people but communicate with them as well.

They observed that I was not from their planet but from somewhere quite remote; so they addressed me from where they were, asking me various questions to which I was allowed to respond. I told them among other things what planet I was from and what it was like; and later I told them about other planets in our solar system. I included a mention of the spirits from Mercury who travel around to many other planets gaining knowledge for themselves about various things. When they heard this, they said that they too had been visited by them.

140

I was told by some angels from our world that in the universal human the inhabitants and spirits of this planet have to do with *keenness of vision*, which is why they are seen on high, and that they actually are very sharp-sighted.

Because this is what they relate to and because they have such a clear sight of what is below them, in the course of our conversation I compared them to eagles, which fly high and see clearly far and wide. This upset them, though, because they thought I believed them to be predatory like eagles and therefore evil; but I replied that I was comparing them to eagles not as predators but rather as having clear sight.

141

Asked about what God they worshiped, they answered that they worshiped a God both visible and invisible—a visible God in human form and an invisible God in no form at all. Both from what they said and from thought images they shared with me, I learned that their visible God was our Lord himself and that they too called him “the Lord.”

It occurred to me to respond that on our planet too a God both visible and invisible is worshiped; the invisible God is called “the Father,” and the visible God is called “the Lord.” The two are one, though, as the Lord himself taught when he said that people have never seen what the Father looks like, but that the Father and he are one, that those who see him see the Father, and that the Father is in him and he in the Father. So both divine attributes exist in one person.

To see that these are the words of the Lord himself, look at John 5:37; 10:30; 14:7, 9, 10, 11.

Later I saw some other spirits from that same planet who appeared in a place below the spirits just mentioned; I talked with them as well. They were idolaters; they worshiped a stone idol that looked more or less human, but was not pleasing to look at. It is important to know that the religious focus of all who arrive in the other life is at first the same as it was in the world; they are weaned from it only gradually. This is because our whole religious orientation is deeply rooted in our inner life, and it takes time to uproot and remove it from that life.

142

When I saw their idolatry, it occurred to me to tell them that they should worship what is living, not what is dead. They replied that they know God is alive and is not made of stone, but by focusing their attention on the human-shaped stone they think about the living God; there is no other way they can fix and focus the ideas of their thought on a God who is invisible.

It then came to me to say that the ideas of their thoughts could in fact be fixed and focused on a God who is invisible if they were focused on the Lord, who is a God visible to our thoughts in a human form. In this way, by being joined to the Lord we can be joined to the invisible God in thought and feeling and therefore in faith and love. It cannot happen in any other way.

I asked the spirits overhead whether on their planet they lived under the dominion of rulers and monarchs. They replied that they did not even know what that meant. They live on their own, distinguished into peoples, extended families, and individual households. Asked whether it was safe for them to live that way, they said that it was, because there was nothing one extended family had that another family envied or wanted to take away. In fact, it bothered them that I asked, as though I were implying they were hostile to each other or needed protection from thieves. What more did they need, they insisted, than to have food and clothing and to live quietly and contentedly on their own?

143

In response to further questions about their planet, they said that they had meadows, flower gardens, woods full of fruit trees, and lakes with fish in them; also blue-colored birds with golden wings, and animals large and small. They mentioned that one of their smaller animals is humpbacked, like the camels on our planet. The only meat they eat, however, is fish. They also eat fruit from their trees and vegetables from their soil.

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They said they did not live in human-built houses but in groves where they made roofs for themselves among the branches as protection from the rain and from the heat of the sun.

145 When I asked them about their sun, which to our eyes on Earth is a star, they said that it looked fiery and appeared no larger than a human head. I was told by angels that the star that is their sun is one of the smaller stars and is not far from the celestial equator.⁴⁹⁸

146 I saw some spirits from that planet who looked the same way they had during their lives there. Their faces are not all that different from the faces of people on our planet except that their eyes and noses are small. This made their faces look distorted to me, but they explained that they consider small eyes and a small nose to be most beautiful.

I saw a woman wearing a robe that had on it roses of various colors. I asked what they make their clothing from, and they replied that they take plant material and make it into threads, then place the threads together in double or triple layers and moisten them with an adhesive fluid so that they hold together. They then color the fabric with vegetable dyes.

I was also shown how they make their thread. They sit half-reclined in a chair and twist the thread with their toes, then pull the twisted thread toward themselves and work it with their hands.

147 They said that on that planet a husband has only one wife, no more, and that a couple will have ten or even fifteen children. They added that there are prostitutes there as well, but that when they become spirits after their physical lives they take up sorcery and are cast into hell.

A Third Extrasolar Planet and Its Spirits and Inhabitants

148 SOME spirits appeared at a distance but were reluctant to come closer. This was because they could not be in the same place as the spirits from our planet who were with me at the time. I gathered from this that they were from another planet; and later I was told that they were from an extrasolar planet, although I was not told where that planet was.

These spirits absolutely refuse to think about their bodies or even about anything physical or material, unlike spirits from our planet. That

was why they did not want to come any closer. All the same, when some of the spirits from our planet left they did come closer and talk with me; but even then I could feel an anxiety occasioned by the collision of auras.

There are spiritual auras around every individual spirit and also around all communities of spirits,^a and since these auras radiate from the life of their feelings and associated thoughts, wherever there are contrary feelings there is a collision and therefore anxiety.

The spirits from our planet told me that they too did not dare approach these others, because when they tried they were not only seized with anxiety but even appeared to be bound hand and foot by serpents, and were unable to be rid of the serpents unless they retreated. This appearance can be attributed to a correspondence, since in the universal human, spirits from our planet play the role of the outer senses—meaning bodily sensations—and in the other life the outer senses are represented by serpents.^b

Since that is the nature of the spirits from that planet, in the eyes of other spirits they do not appear in a clearly defined human form the way others do; instead they look more like clouds. Many of them look like black clouds with a shining, vaguely human shape showing through here and there. They said, though, that inwardly they shine brightly and that when they become angels the [outward] darkness turns into a beautiful, heavenly blue—a phenomenon they also showed me.

I asked them whether they had had the same low opinion of the body when they were people living in the physical realm. They said that the people of their planet attach no importance to their bodies, only to the spirit within the body, because they know that the body will die but the spirit will go on living forever. Many of the inhabitants, they said, believe that the spirit within the body has existed forever and is poured into the body at conception; but they added that they themselves now know this is not the case and regret having had such a mistaken opinion.⁴⁹⁹

When I asked whether they would like to see some of the things on our planet and said that this could be done through my eyes (see §135 above), they answered at first that this was impossible and then that they

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a. See note g on §64.

b. In the spiritual world our outer senses are represented by serpents because they are on the lowest level, and in relation to the deeper aspects of our being they lie on the ground and seem to slither; and this is why people who do their reasoning on the basis of their senses are called serpents: 195, 196, 197, 6398, 6949.

did not want to, because all they would see would be earthly and material things, which they did their best to exclude from their thinking.

Nevertheless, they were shown representations of some splendid mansions like the ones monarchs and rulers have on our earth, since things like this can be represented to spirits, and these representations are so vivid that it is just as though the objects were right there. However, the spirits of that planet were not in the least impressed. They said these were just imitations made of marble. Then they told me that they had even more splendid structures and that these were their sacred gathering places, made not from stone but from wood.

When I said that these structures were nonetheless earthly they said no, they were heavenly because when they looked at them their mental image was of something heavenly, not earthly. They believed that they would also see things like this in heaven after their death.

151

Then their sacred gathering places were shown to some spirits from our planet; they said that they had never seen anything more magnificent. I saw them too, and can therefore describe them. These structures are made from trees that have not been cut down but are still growing in their native soil. The spirits said that on that planet they have trees that grow wonderfully tall and large. They plant these in patterns right from the beginning to become covered walkways, and while their branches are still pliable, well in advance they trim and prune them so that as they grow they will intertwine and join together to form the subfloor and the finish flooring of the developing structure and will also grow up on the sides to form walls, eventually bending together into arches overhead to form the roof. In this way, with amazing skill, they form a structure that is raised high above the ground, and provide it with a staircase formed of branches extending out and solidly connected. They also decorate the space in various ways outside and in by bending branches into particular forms. They make whole groves like this.

I was not allowed to see what their sacred gathering places looked like on the inside, though. I was told only that their sun's light is let in through spaces between the branches and refracted in all directions by crystals that vary the light on the walls in rainbowlike colors—especially shades of blue and orange, which they love the most.

This was their architecture, which they preferred to the most magnificent mansions on our planet.

152

They went on to say that the inhabitants do not make their *dwellings* in lofty places, though, but instead in lowly huts on the ground, because

lofty places are for the Lord who is in heaven and lowly places are appropriate for people in the physical world. They showed me their huts. They were rectangular. Inside, there was a long bed along the wall where they lay head to toe. Opposite the door was a circular area with a table at the front and a fireplace at the back that lit up the whole room.⁵⁰⁰ No flames burned on the hearth, though; instead there was some luminous wood that gave as much light as the fire on any hearth. They said that in the evening these logs look as though they have burning embers within them.

They said that they do not live in communities but household by household, and that they are together in one community only when they gather for worship. Then the ones who teach walk around in the area under the raised structure, while the others are in the covered walkways to the sides. They said that they find deep joy in these meetings, both from seeing their gathering place and from worshiping in it.

153

As to how they view the Divine, they said that they acknowledge God in human form—that is, our Lord. Anyone who acknowledges the God of the universe in human form is welcomed by our Lord and led by him. Others cannot be led by him because their thought about God has no focus.

154

The inhabitants of their planet, they went on to say, are taught about matters of heaven by a form of direct contact with angels and spirits. They are led by the Lord into such contact more easily than others are because they banish material preoccupations from their thinking and feeling.

I asked what happens to those among them who are evil. They said that on their planet people are not allowed to behave immorally. If any of them think evil thoughts and do evil things, they are rebuked by a particular spirit who threatens them with death if they persist in what they are doing; and if they do persist, they lose consciousness and die. This is how the people of that planet are protected from the spread of evil.

One such spirit was sent to me and talked to me as though I were an inhabitant of that planet. He also caused a kind of pain in my abdominal region, saying that this was what he did to people who were contemplating or doing evil, and that he would threaten them with death if they persisted.

The spirits also said that people who profaned holy things were even more severely punished and that before the punitive spirit came to them they would have a vision of the gaping jaws of a lion, pale as a corpse, who seemed to be trying to swallow their head and wrest it from their body. This overwhelmed them with terror. They called this punitive spirit a devil.

155

Since they wanted to know how revelation worked on our planet, I told them that it was given through writing and through preaching from the Word and not by direct contact with spirits and angels. I also told them that what is written can be published in print and read and understood by whole populations, to the amendment of their lives. It quite astonished them that we have this technology, which is absolutely unknown anywhere else; but they understood that on a planet where there is such a love for things physical and earthly, there is no other way divine teachings can flow in from heaven and be accepted, and that it would actually be dangerous for such people to talk with angels.

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The spirits from that planet can be seen high up, at head level, toward the right. All spirits can be identified by their position relative to the human body. This is because heaven in its entirety corresponds to a human being in every detail.^c These spirits stay on that level and at that distance because they correspond not to outer features of a person but to inner ones. Their activity affects the left knee, above and a bit below, with a very noticeable trembling. This is an indication that they correspond to *the joining together of what is earthly and what is heavenly*.

A Fourth Extrasolar Planet and Its Spirits and Inhabitants

157

I was taken to yet another planet out in space beyond our solar system, a journey accomplished by changes in the state of my mind and therefore with regard to my spirit. As I have already said several times [§§125, 127, 135], the only way spirits can be taken from place to place is by changes in their inner state. To the spirits themselves, these changes look exactly like going from place to place, like traveling. I experienced changes like this steadily for about ten hours until I had left behind my

c. See note f on §5.

own state of life and had come into theirs, meaning that I arrived there in spirit.

Along the way I was taken eastward, toward the left, and seemed to be gradually lifted up above the horizontal plane. I was also able to observe quite clearly a progress and motion away from my former location, even to the point that I could no longer see the people I had left behind. While this was going on, some spirits were accompanying me, and I talked with them about various matters.

One of the spirits who was with us had been a church leader during his earthly life, and also a deeply moving preacher and writer. My companion spirits gathered from my own image of him that he was at heart more of a Christian than others, since in the world we form our image of others and judge them on the basis of what they preach and write and not on the basis of how they live their life, if this is not known to us. But even if something in their life were to seem inconsistent with their message, we would overlook it anyway. This is because our image of others, what we already think and feel about them, always colors any new information we receive about them.

Once there, I realized that in spirit I was somewhere among the stars far outside our solar system. This I could tell from the changes of state and from my seeming to have traveled continuously for almost ten hours. Eventually I heard some spirits talking near a planet that I later saw for myself. When I approached them, after we had some conversation together they said that sometimes visitors come from elsewhere who talk to them about God and give them confusing mental images. They showed me the direction from which these visitors arrived, and I gathered that they were spirits from our planet. Asked about the nature of the confusion, they replied that it was because these visitors said we should believe in a Divinity divided into three persons, whom the visitors nevertheless referred to as one God. When the spirits of that planet examined the mental image their visitors had in their minds, it was revealed to be a trinity that was not interconnected but divided. The picture some of the visitors had was of three separate beings in conversation, and one would talk to another. Other visitors were picturing two beings sitting side by side with a third listening to their conversation and then departing from them; but although they called each person God and had a different mental image of each one, they still spoke of them as “one God.”

The spirits of that planet complained bitterly that this confused them, this thinking three and saying one, when what we think should agree with what we say and what we say should agree with what we think.

[2] The spirit with me who had been a church leader and preacher in the world was then examined to see what image he had regarding one God and three persons. He represented before us three gods who were nevertheless one by virtue of their interconnectedness; but his thinking portrayed this united trinity as invisible because it was divine. When he presented it this way, we perceived that he was then thinking only of the Father and not of the Lord, and that his image of the invisible God was nothing but an image of nature in its first principles. This meant that as far as he was concerned, what lay deeply hidden within nature was his concept of the Divine and that therefore he could easily be persuaded to acknowledge nature as God.

It is important to know that in the other life whatever mental picture we have of anything is vividly put on display. This is what makes it possible for each of us to be examined with respect to the nature of our thought and perception about matters of faith. The image we have when we think about God is absolutely fundamental. This is because if it reflects reality, it allows us to be joined to the Divine and therefore also to heaven.

[3] I asked the spirits from that planet what their image of God was. They answered that they thought of God not as invisible but as visible in human form. They knew this not only on the basis of an inner perception but because God had actually appeared to them in human form. They added that if they were to conceive of God as invisible the way these visitors did, as having no form or nature, there was no way they could think about God at all, because something utterly invisible like that does not form any idea in our thinking.

On hearing this, I was allowed to tell them that they did well to think of God in human form and that many people on our planet have similar thoughts, especially about the Lord. The early people on our planet thought that way too. I then told them about Abraham, Lot, Gideon, and Manoah and his wife, and what it says about them in our Word, namely, that they saw God in human form and acknowledged him as the Creator of the universe, calling him “Jehovah,”⁵⁰¹ and in their case as well this came from an inner perception. Today in the Christian world, though, that inner perception has [mostly] perished; it remains only among uneducated people who are devoted to their faith.

Before I said all this, they had believed that our group was another one intending to confuse them with the notion of God as three, so when they heard this they were moved with joy and declared that God (whom they now called “the Lord”) had sent them people to teach them about himself.

They asserted that they are no longer willing to admit visitors who disturb them, especially with the notion of three persons in the Godhead, because they know that God is one and that there is only one Divinity; there is not a unanimity among three—unless we think of God as being similar to an angel. In angels, they explained, there is indeed an invisible core of life that enables them to think and be wise, a visible outer level of life in human form that enables them to see and act, and an emanation of life that is an aura of love and faith that comes from them. From every spirit and angel there emanates an aura of life by which they can be recognized at a distance.^a In the Lord's case, this emanation of life from him is the divine nature itself, which fills the heavens and makes them what they are, because it comes from the true reality underlying the life within everyone's love and faith. They said that this was the only way they could conceive of a trinity and a unity at the same time.

[2] On hearing this, it occurred to me to say that this way of holding a trinity and a unity at the same time is in agreement with the way angels conceive of the Lord and also squares with what the Lord actually taught about himself: he taught that he and the Father are one, that the Father is in him and he in the Father, that whoever sees him sees the Father, and that whoever believes in him believes in the Father and knows him. The Lord also taught that the Comforter, whom he calls "the Spirit of Truth" and "the Holy Spirit," emanates from him and speaks on his behalf, not on its own authority; the Comforter means the emanating divine nature.⁵⁰²

[3] I went on to say that this concept of a trinity and a unity at the same time is in agreement with the underlying reality and manifestation⁵⁰³ of the Lord's life when he was in the world. The reality underlying his life was the divine nature itself, since he was conceived by Jehovah and the reality underlying anyone's life comes from that by which it is conceived. The manifestation of that life from that underlying reality is what is human in form. The reality underlying our life that we get from our fathers is called the soul,⁵⁰⁴ and the consequent manifestation of life is called the body. The soul and the body together make one person. The relationship between the two is like the relationship between a force and a resulting action. The action is in fact the force at work, so the two are one. In us, what is referred to as our will is the driving force, and what are called our actions are that force at work. Our body is the instrumental

a. See note g on §64.

element by means of which our will acts, our will being the principal element behind it; and when we are doing something, the instrumental element (our body) and the principal element (our soul) are one. This is how the angels in heaven conceive of the soul and the body. Therefore they know that the Lord made his human nature divine from the divine nature within himself that was the soul he had from the Father.

The statement of faith that has been accepted throughout the Christian world is not in disagreement with this, since it teaches the following:

Although Christ is God and a human being, yet he is not two, but one Christ. Indeed, he is one altogether, one person. Therefore as the body and the soul are one human being, so God and a human being are one Christ.^{b,505}

Because there is this kind of union, this kind of oneness, in the Lord, he unlike anyone else rose from the dead not only with respect to his soul but also with respect to his body, which he glorified in the world. In fact, he taught his disciples this when he said, “Touch me and see, because a spirit does not have flesh and bones as you see I have” [Luke 24:39].^c

The spirits readily understood this because spirits who are angelic find such concepts understandable. They then added that only the Lord has power in the heavens and that the heavens are his. I was inspired to say that the church on our planet knows this as well, from the mouth of the Lord himself before his ascension into heaven: he then said, “All power has been given to me in heaven and on earth” [Matthew 28:18].⁵⁰⁶

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Later I talked with the spirits about their planet, since all spirits remember such things when their earthly or outer memory is opened by the Lord.⁵⁰⁷ We bring such memories with us from the world, but they are opened only when it pleases the Lord.

Concerning the planet that these spirits had come from, they said that when they are given permission they become visible to people who are living on their planet and talk with them face to face. How this happens is that the spirits are brought into consciousness of their earthly or outer memory and therefore into the kind of thinking they had been engaged in when they lived in the world; at the same time the inhabitants

b. This is from the Athanasian Creed.

c. We rise in spirit immediately after death and are in human form; we are [then still] human in absolutely every respect: 4527, 5006, 5078, 8939, 8991, 10594, 10597, 10758. We rise from the dead in our spirit, not in our body: 10593, 10594. Only the Lord rose from the dead with his body as well: 1729, 2083, 5078, 10825.

of the planet have their inner or spiritual sight opened and see the spirits by means of it. They also said that for all the inhabitants know, the individuals they are seeing are also inhabitants of their planet; they first realize they are not when they suddenly vanish from their sight.

I told them that something like this happened on our planet in early times, to Abraham, for example, Sarah, Lot, the inhabitants of Sodom, Manoaah and his wife, Joshua, Mary, Elizabeth, and the prophets in general.⁵⁰⁸ I said that the Lord looked like other people and that the people who saw him could not tell that he was not just another earthly individual until he revealed himself.

This rarely happens nowadays, though, so that events like this will not compel people to believe. Belief by compulsion, the kind induced by miracles, does not take hold; and it also would do harm to those people who are able to have belief implanted in them by means of the Word without any need of being compelled.

The spirit who had been a church leader and preacher in the world had absolutely refused to believe that other planets besides our own could be inhabited, because while in the world he had considered that the Lord was born only on our planet and that no one can be saved without the Lord. Therefore he was put into a state like that of the spirits when they become visible as ordinary individuals on that planet, as described just above. This made it possible for him not only to see their planet but also to talk with some people there. Once this began, his perspective was shared with me so that I likewise saw the inhabitants, and other features of that planet as well (see §135 above).

We saw four kinds of people there, one after another. At first we saw a kind that wore clothes; then a kind that was naked, whose skin was of a flesh color;⁵⁰⁹ then another kind that was naked, but whose bodies looked inflamed; and finally a kind whose skin was black.

When the spirit who had been a church leader and preacher was with the kind of people that wore clothes, a woman appeared who had a very pretty face, dressed in a simple garment with an outer layer draped becomingly across her back and over her arms. She had a beautiful head covering in the form of a garland of flowers. The spirit was entranced at seeing this young woman, and spoke to her and even took hold of her hand; but since she noticed that he was a spirit and not someone from her own planet, she abruptly pulled herself away from him.

After that he saw several other women to his right who were shepherding sheep and lambs. They were leading them to a watering trough that was supplied with water through a small channel from a lake. They

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were similarly dressed and had in their hands shepherds' crooks, with which they were leading the sheep and lambs to drink. They said that the sheep will go wherever they point with their crooks. The sheep we saw were large, with broad, long, woolly tails. We saw the women's faces nearer at hand; they had beautiful features.

We also saw some men. Their faces were the same color as the skin of people [in Europe] on our planet, but with the difference that the lower part of their faces was black rather than bearded and their noses were more snow-white than flesh-toned.

[2] The spirit—who, as already noted, had been a preacher in the world—was then taken to the next location, but unwillingly, because he was still thinking intently about the woman he had found so delightful. This was obvious because there was still a kind of visible shadow of him in the place where he had been.

He was brought next to the kind of people who were naked. He saw them walking in pairs, husband and wife, wearing loincloths and a kind of covering on their heads. Once the spirit reached them he was brought into the state he had experienced in the world when he felt the urge to preach. He said that he wanted to preach the Lord crucified to them.⁵¹⁰ They, though, said that they did not want to hear anything like that, because they do not know what that means, but they do know that the Lord is alive. So then he said that he wanted to preach the living Lord to them, but this offer too they rejected, saying that they perceived something in his speech that was not heavenly, because he was motivated to do so mainly for his own sake and for the sake of his status and reputation; and they could tell from the tone of his voice whether he was speaking from the heart or not. Since he was that kind of person, they said, he could not teach them anything; so he kept silent. During his life in the world he had been an emotionally powerful preacher, so much so that he could move his listeners to a deep state of holiness. This effectiveness was acquired by artistry, though, and therefore came from himself and the world, not from heaven.

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Further, they said that when in the presence of their own people, meaning the inhabitants who were naked, they could perceive whether they had a reverence for marriage or not. I was shown that they were able to perceive this because of the spiritual image they had of marriage. They explained this image as a compatibility of [two] inner selves formed by a bond between their goodness and truth—and so their love and faith; and they said that as that bond flows down into their bodies it becomes manifest as marriage love.⁵¹¹ This is because everything that has to do with our

lower minds shows up in some earthly likeness in the body. So there is an earthly manifestation of marriage love when the inner selves of two individuals love each other and when because of that love each one longs to will and to think as the other one does. This means that they want to be together and to be joined to one another in the deeper levels of their minds. As a result of this, the spiritual feelings in their minds become earthly feelings in their bodies and clothe themselves in a sensory experience of marriage love. The spiritual feeling in their minds is a love for what is good and what is true and for joining the two together, because everything mental, everything having to do with thinking and willing, goes back to truth and goodness.

They also said that no marriage like this exists between one husband and more than one wife because the marriage of goodness and truth, which is a marriage of minds, is not possible except between two.

Then the spirit we have been talking about was brought to the people who were naked but whose bodies looked inflamed and lastly to the ones whose skin was black, some of whom were naked and others of whom wore clothes. Each kind lived in a different part of that same planet, though. Spirits can be taken in a moment to different parts of a planet because they are moving and traveling not from one place to another, the way we do, but from one state of mind to another (see §§125, 127 above).^d

Finally, I talked with some spirits of that planet about what people on our planet believe about resurrection [immediately after death], saying that people from our planet cannot conceive of the idea that we come into the other life immediately after death and then look like people, with faces, bodies, arms, legs, and all our outer and inner senses, let alone that we wear clothes and have houses and homes. The sole reason for this is that most people on our planet base their thinking on their physical senses and therefore do not believe anything exists that they are unable to see or touch. Few of them can be lifted up from their outer senses to their inner ones and thus be raised into the light of heaven, in which we become aware of things like this. As a result, they are incapable of having any concept of their soul or spirit as human, only a concept of something like a formless breeze or air or breath that nevertheless has some life in it. This is why they believe they will be resurrected only at the end of the world, which they call the Last Judgment, and that then their bodies—even though they have disintegrated into dust and been scattered to all

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d. See note a on §125.

winds—will be reassembled and united with their souls or spirits.⁵¹² [2] I added that they are allowed to believe this because people who base their thinking on their physical senses (as just noted) inevitably believe that the soul or spirit cannot live as an individual in human form unless it regains the body that it carried around in the world; so unless that body were said to rise again, they would reject from their hearts as incomprehensible any teaching about resurrection or eternal life.

[3] However, this thought about resurrection has one benefit at least, namely, that they do believe in life after death, and it follows from this belief that when they are lying sick in bed and not thinking as usual about worldly and bodily concerns, and therefore not thinking on the basis of their senses, then they believe they are going to continue living immediately after they die. At such times they actually talk about heaven and their hope of a life there as soon as they die, which has nothing to do with what is taught about the Last Judgment.

I went on to tell these spirits that sometimes I have marveled at the fact that when those who are part of the [Christian] faith talk about life and death and about people they know who are dying or have died but are not thinking at that moment about the Last Judgment, they believe their loved ones will live or are living as people immediately after death. But as soon as a thought about the Last Judgment comes into their minds, their view changes into a materialistic concept of the earthly body and its eventual reunion with the soul. [4] They are unaware that in our inner selves we are all spirits already and that this is what is alive in our bodies and in every detail of them: the body does not live on its own. For all of us, it is the spirit that gives the body its human form. We are primarily our spirit,⁵¹³ and our spirit has a form similar [to a body]—a form that is invisible to physical eyes, but visible to the eyes of other spirits. That is why when our spiritual sight is opened, a process that involves our physical sight becoming inoperative, the angels we see look like people. To the ancients as well, as is described in the Word, angels looked like people.

I have occasionally talked with spirits I had known when they were living in the world and have asked them whether they would like to put their earthly bodies on again, as they used to think would happen. At the mere mention of the idea they ran far into the distance, stunned with amazement that in the world they had harbored such thinking out of a blind and mindless faith.

I also saw their homes on that planet. They were long low houses, with windows on the sides corresponding to the number of rooms into

which they were divided. The roof was rounded, and there were doors at each end. I was told that these were homes made of earth, with sod roofs and windows made of fine grass woven together in such a way that light could shine through.⁵¹⁴

I saw children, too; the spirits said that neighbors would come to visit especially for the sake of the children, so that they could play with other children under the watchful eye of the parents.

I also saw fields that were turning white with grain almost ready for harvest. I was shown some seeds or grains of that harvest, which were like the grains of Chinese wheat.⁵¹⁵ I was also shown some bread made from it, which was small, in square pieces.

In addition to this, I saw grassy fields with flowers there, as well as trees with fruits like pomegranates, and also bushes they had instead of grapevines that bore berries from which they made wine.

The sun there (which is a star to us) looks fiery to them and about a quarter the size of our sun. Their year is about two hundred days, and their days fifteen hours, using the length of days on our planet for comparison. The planet itself is one of the smallest extrasolar planets, barely five hundred German miles in circumference.⁵¹⁶ Some angels said this on the basis of comparable facts about our planet that they saw in me or in my memory. They reached their conclusions on the basis of angelic concepts that enable them instantly to know measures of space and time in true proportion to space and time in other locations. Angelic concepts, being spiritual, are vastly better in such respects than human concepts, which are earthly.

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A Fifth Extrasolar Planet and Its Spirits and Inhabitants

ON another occasion I was taken to a different planet in the universe outside our solar system, and again this required a succession of changes of state, this time lasting almost twelve hours continuously.

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Accompanying me were many spirits and angels from our planet. I spoke with them during our journey, or [spiritual] progression. We were taken now diagonally upward, now diagonally downward, but always toward the right, which in the other life is toward the south.⁵¹⁷ I saw spirits in only two places along the way; in one of those I talked with them.

During our journey, our [spiritual] progression, it was granted to me to observe how vast the Lord's heaven for angels and spirits is. From the areas that are not inhabited I could tell that heaven is so vast that if there were millions of planets each of which had as many people as there are on ours, to eternity there would still be enough room for everyone to live in, and it would never be filled. I was able to deduce this by comparison with the size of the heaven that surrounds and serves our own planet, a size so relatively small that it does not amount to a billionth of the area that is uninhabited.

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When some angelic spirits from that planet came into view they addressed us, asking who we were and what we wanted. We told them that we were travelers and had been brought there, and that they had nothing to fear from us. They were in fact afraid, though, that we might be more of the kind of people who disturb them about God, faith, and the like. It was because of people like this that they had retreated to the region of their planet that they were now in, to avoid such people in any way that they could.

When we asked what it was that had disturbed them, they said it was the idea that there are three [gods] and the notion that there is divinity but not humanity in God, when in fact they know and perceive that God is one and is human.

We could tell from this that the people who were disturbing them, the people they were avoiding, were from our planet. Another sign was that the only people in the other life who take journeys because they developed a passion for and delight in travel during their time in the world are the people of our planet. The people on other planets do not engage in travel.

We learned later that the visitors were monks who had traveled throughout our globe to make converts of non-Christians.⁵¹⁸ We therefore told the spirits that they did well to avoid them because the monks' intention was not to teach but to amass wealth and gain power.⁵¹⁹ Their first goal was to captivate the others' minds by various means; their second was to turn the others into their slaves.

We also said the angelic spirits did well not to let their own concept of God be disrupted by such people.

[2] They added that these visitors also disturbed them by saying that they should have faith and believe what they were being told; but they had replied to them that they did not know what faith was or why they would need to believe something when they could perceive in themselves whether it was true. These angelic spirits were part of the Lord's heavenly kingdom; all the people there have an inner perception that helps them recognize the truths that to us are matters of faith. Unlike people in the Lord's spiritual kingdom, they are bathed in enlightenment from the Lord.⁵²⁰

We were also shown that the angelic spirits of that planet were from the heavenly kingdom by the flamelike light in which their mental images were presented. The light in the heavenly kingdom is flamelike; the light in the spiritual kingdom is a shining white.

When there is a conversation about matters of truth, people from the heavenly kingdom say no more than "Yes, yes," or "No, no"; they never resort to reasoning to determine whether something is true or not. They are the type of people the Lord is referring to when he says, "Let your communication be 'Yes, yes; no, no.' Whatever is more than these comes from evil."⁵²¹ That is why they said that they do not know what it means to have faith or believe. In their eyes, this is like saying to friends who can see houses and trees with their own eyes that they should have faith or believe that there are houses and trees, when they can see them perfectly well. This is what people from the Lord's heavenly kingdom are like, and this is what these angelic spirits were like.^a

[3] We told them that on our planet not many people have inner perception, because in our youth we learn about truths but we do not live by them. People have two basic abilities, called understanding and

a. Heaven contains two different kingdoms, one called the heavenly kingdom and the other the spiritual kingdom: 3887, 4138. Angels in the heavenly kingdom are immensely knowledgeable and are far wiser than angels in the spiritual kingdom: 2718. Heavenly angels do not think and talk the same way spiritual angels do, on the basis of faith, but on the basis of an inner perception that something is true: 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1898, 1919, 7680, 7877, 8780. On the topic of the truths that belong to religious faith, heavenly angels say only "Yes, yes" or "No, no," while spiritual angels employ a method of reasoning to determine whether something is true or not: 202, 337, 2715, 3246, 4448, 9166.

will. Some people accept truths only into their memory and then to some extent into their understanding, but not into their lives—that is, into their will. Since people like this can have no enlightenment or inner vision from the Lord, they say that things must be believed or that we must have faith, and they also employ reasoning to determine whether things are true or not. They have no desire to perceive something by inner vision or by enlightenment of any kind flowing into their understanding. They say things like this because for them truths have no light from heaven, and to people with no light from heaven, things that are false can appear to be true and things that are true can appear to be false. As a result, a great blindness has afflicted many on Earth. Even though people do not practice what is true or live by it, they still say that we can be saved solely by our faith. It is as if we were human not because of and in accord with the way we live, but because of our knowledge of a type of faith that says it does not matter how we live.⁵²²

[4] Later we talked with them about the Lord—about love for him, love for our neighbor, and regeneration⁵²³—saying that loving the Lord is loving the commandments that come from him, which means loving to live by them.^b

We said that love for our neighbor is wishing well to and therefore doing what is good for our fellow citizens, our country, the church, and the Lord's kingdom, doing so not for show or for credit for our own sakes, but because we care about what is good.^c

On regeneration, we said that people who are being regenerated by the Lord and are putting truths straight into their lives develop an inner perceptiveness about truths, while people who accept truths into their memory first and only later will them and do them are people who are focused instead on faith.⁵²⁴ This is because they act on the basis of their faith, which they then call “conscience.”

The angelic spirits said that they perceived that this was true and therefore also perceived what “faith” was. I expressed these things to them by means of spiritual images, which make it possible for things like this to be presented and grasped in the light.

b. Loving the Lord means living by his commandments: 10143, 10153, 10310, 10578, 10645.

c. Loving our neighbor is doing what is good, fair, and right in every task and in every function because we care about what is good, fair, and right: 8120, 8121, 8122, 10310, 10336. A life of love for our neighbor is a life in accord with the Lord's commandments: 3249.

The particular spirits I was talking to at the time were from the northern part of their planet. I was then taken to some others, who were from the western part. They too wanted to find out who I was and what I was like. They abruptly stated that in me there was nothing but evil; they thought that this would make me afraid to come any closer. I perceived, though, that this was the first thing they said to everyone who came to them. It was given me to reply that I knew perfectly well that this was true and that by the same token there was nothing but evil in them, because everyone is born into evil.⁵²⁵ Everything that comes from any people, spirits, or angels as a derivation of their own selves is nothing but evil because everything good that is in anyone comes from the Lord. They could tell from this that I was devoted to truth and gave me permission to talk with them.

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They then showed me their mental image of the evil in people and the goodness from the Lord in them and how the two are kept separate from each other. They set them side by side, almost touching but still distinguished, yet seemingly connected in some indescribable way so that the goodness was leading the evil and reining it in to prevent it from acting impulsively. The goodness was thus leading the evil wherever it wished without the evil noticing this. This is how they presented the control that goodness has over evil while at the same time portraying a state of freedom.

[2] Then they asked me what the Lord looked like to the angels from our planet. I said that he appeared to them as a human being in the sun, enveloped there in the solar fire from which angels in the heavens get all their light. The heat that radiates from that sun is divine goodness, while the light from it is divine truth, and both come from the divine love that is the fire they see around the Lord in that sun. That sun is visible only to angels in heaven, though, not to spirits who are on a lower level, because spirits are less receptive to doing what is good out of love and to believing what is true than are the angels who are in the heavens (see §40 above).

They were inspired to ask about the Lord and how he appeared to the angels from our planet because it pleased the Lord at that time to make himself present to them and to restore order to the things that evil spirits had thrown into disarray there, the spirits they had been complaining about. In fact, the reason I had been brought there was to see this very thing.

Then I saw a dark cloud over toward the east coming down from above. As it descended it gradually looked brighter and brighter and came more

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and more into a human shape, eventually becoming a human form within a fiery ray of light surrounded by little stars of the same color. This was how the Lord made himself present among the spirits I was talking with.

All the spirits who were there flocked from all sides to that presence, and when they arrived the good were separated from the evil, the good to the right and the evil to the left. This happened immediately and seemingly spontaneously. The ones on the right were then arranged according to their particular type of goodness and those on the left according to their particular type of evil. The good were given a free hand to form a heavenly community for themselves, while the evil were cast into hell.⁵²⁶

[2] Later I saw that fiery ray of light go down quite deep into the underground realm there, and as it did, the ray gradually changed, from fiery to transparent, then from transparent to murky, then from murky to opaque. I was told by angels that the way the ray of light looked reflected the receptivity of the inhabitants of that underground realm, either to truth that comes from goodness or to falsity that comes from evil; they assured me that the fiery ray of light itself did not undergo any changes whatever. They also said that both good and evil people live in that underground realm, but are clearly separated, so that the evil can be kept under control by the Lord by means of the good. They went on to say that from time to time the good are raised from there into heaven by the Lord and others then take their place; this goes on all the time.

In the course of the light's descent, the good were separated from the evil and everything was brought back into order. The evil had used deceptive arts of various kinds to infiltrate the homes of the good there and attack them. This was the reason for this visitation.

[3] The cloud that gradually looked brighter and came more and more into a human shape as it descended, eventually becoming a human form in a fiery ray of light, was an angelic community with the Lord at its center. This experience taught me what is meant by the Lord's words in the Gospels describing the Last Judgment: "He is going to come with angels in the clouds of heaven with glory and power" [Matthew 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27].

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Later I saw some monastic spirits, who had been traveling monks or missionaries in the world (the ones mentioned above [§169]); and I also saw a crowd of spirits from that planet, many of them evil, that the monastic spirits had attracted to their cause and led astray. I saw them in the eastern region of that planet, a region from which they had driven the good, who had made their way to the northern region mentioned earlier.

That crowd and the people who were misleading them were gathered into one group amounting to some thousands, and were then sorted out. The evil among them were cast into the hells.

I was given an opportunity to talk with one of the monks. I asked, "What are you doing here?"

He said, "I am teaching people about the Lord."

"What else?"

"About heaven and hell."

"What else?"

"That they should believe everything I tell them."

"What else?"

"That [I have] the power to forgive sins and open and close heaven."

We then explored what he knew about the Lord, the truths that belong to religious faith, the forgiveness of sins, our salvation, and heaven and hell, and it turned out that he knew hardly anything at all; on every topic he was in darkness and error. His sole obsession was a craving for wealth and power—a craving he had acquired in the world and had brought with him from there. I told him that since that craving was the reason he had come all the way to them, and since that is the type of teacher he is, he could not help but take the heavenly light away from the spirits of that planet and plunge them into the darkness of hell, bringing them under the control not of the Lord but of the hells. He was skillful at leading people astray, but stupid in matters concerning heaven.

Since that was the kind of person he was, he was then cast into hell. That is how the spirits of that planet were set free.

One of the other things the spirits of that planet said was that those visitors, the monastic spirits just mentioned, tried their best to persuade them to live together in a large community, not by themselves.

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Spirits and angels live and dwell together after death the same way they had in the world. The ones who lived in large communities in the world live in large communities in the other life too, and the ones who lived in separate individual households or in extended families by themselves live that way there as well.

When these spirits were living on their planet they lived separately, household by household, extended family by extended family, and group by group; they did not even know what it would be like to live all together in one community. So we told them that the reason their visitors were persuading them to do this was in order to rule and dominate them and that this was the only way they could make them their subjects and slaves.

Their reply was that they have no idea what “ruling and dominating” even means. When I showed the city where I lived to one of the spirits who had come back with us, I discovered that those spirits would run away at the mere notion of being ruled over and dominated. The moment he saw the place he fled, and I never saw him again.

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Then I talked with the angels who were with me about ways of exercising authority, saying that there are two basic ways of doing this, one out of a love for one’s neighbor and the other out of a love for oneself. Authority exercised out of a love for one’s neighbor is the kind that is found among people who live apart in individual households, extended families, and peoples, while authority exercised out of love for oneself is the kind that is found among people who all live together in one community.⁵²⁷ Among people who live apart in individual households, extended families, and peoples, the one who exercises authority is the father of the people, and under him are the heads of the extended families, with the parents of each household under them. The one called the father of the people is the one from whom the extended families have come, and the individual households have come in turn from these families, but the father of the people governs them all with the kind of love that parents have for their children. The leader teaches them all how to live, helps them, and shares as much as he can with them of what he has. It never crosses his mind to subordinate them to himself as subjects or servants. Rather, he loves them to obey him the way children obey their parents. Further, since as everyone knows this kind of love grows stronger as it extends to later generations, the father of the people acts from an even deeper love toward them than their own parents do. This is the kind of authority that is exercised in the heavens because it is how the Lord exercises authority. In the Lord’s case, he acts and rules out of divine love for the entire human race.

[2] The exercise of authority that comes from love for ourselves, which is the opposite of the exercise of authority that comes from love for our neighbor, began when we alienated ourselves from the Lord. This is because to the extent that we do not love and worship the Lord we love and worship ourselves, and love the world as well. In order to be safe, it then became necessary for whole peoples, along with their extended families and individual households, to gather together and set up various forms of government. The reason for this is that the more self-love grew, the more evils of every kind increased, such as hostility, envy, hatred, vengeance, cruelty, and deceit against everyone who opposes us. From the self-interest⁵²⁸ of people mired in love for themselves, nothing flows forth but evil, because our intrinsic

characteristics are nothing but evil; and since those characteristics are evil, they do not accept what is good from heaven. So when self-love rules, it becomes the parent of all such evils.^d Then too, it is the nature of this love that to the extent that we give it free rein, it goes so wild that eventually each of us wants to rule over everyone else in the whole world, and each of us wants to own everything of value that belongs to others. Even this would not be enough: we want to rule over the entire heaven, as is quite clear from the present-day Babylon.⁵²⁹

This, then, is the exercise of authority based on love for oneself, which is as different from that of a love for our neighbor as heaven is from hell.

[3] All the same, no matter how prevalent the exercising of authority from self-love is in communities or in kingdoms and empires, there is still an exercise of authority from love for our neighbor in them, in people who are wise because of their faith in and love for God, because such people love their neighbor. If the Lord's divine mercy sees fit, I will be explaining elsewhere⁵³⁰ that in the heavens individuals like this live among their own peoples, extended families, and households even though they are also together with others in communities. However, this is a function of being related to each other *spiritually*, that is, in terms of love for doing what is good and belief in what is true.

Later I asked those spirits about various things on the planet they came from, first about their worship of God and about revelation. On the subject of their worship, they said that the peoples and their families gathered in a particular place every thirty days and listened to sermons. They said that at those times the preacher, from a pulpit raised up a bit from the ground, taught them divine truths that were conducive to leading a good life.

On the subject of revelation, they stated that this comes to them in the morning, in a state between sleeping and waking, when they are in an

d. Our intrinsic characteristics, which we get from our parents, are evil through and through: 210, 215, 731, 874, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. What is intrinsic to us is loving ourselves more than God, loving the world more than heaven, and regarding our neighbor as nothing in comparison to the self unless our neighbor is serving us and our own purposes, so it is a love for ourselves and for the world: 694, 4317, 5660. As long as love for ourselves and love for the world are in charge, they are the source of all evils: 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 8318, 9335, 9348, 10038, 10742. These evils are contempt for others, hostility, hatred, vengeance, cruelty, and deceit: 6667, 7372, 7373, 7374, 9348, 10038, 10742. All falsity comes from these evils: 1047, 10283, 10284, 10286.

inner light that has not yet been interrupted by physical and worldly sensory input.⁵³¹ At such times they hear angels of heaven talking about divine truths and about how to live by them; and later when they become fully awake, an angel dressed in white appears beside their bed, and then suddenly disappears from their sight. This is how they know that what they have heard comes from heaven. So they can tell the difference between visions from God and visions that are not from God: when the visions are not from God they do not see an angel. They added that revelations happen this way especially for their preachers, but sometimes for others as well.

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When we asked about their homes, they said that they were low and made of wood, with a flat roof surrounded by a downward sloping rim. The husband and wife live in the front part of the home, their children in an adjacent room, and servants, female and male, at the back.

As for their food, they said that they drink milk with water and that the milk comes from cows that have wool like sheep. As for the way they live, they go naked and their nakedness is not a matter of shame to them. They limit their interactions to people within their extended families.

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They told us about the sun of their planet, saying that it looks fiery to the people who live there. The duration of their year is two hundred days, and their days last just nine hours of our time—something they could tell by sensing in me the length of the days on our planet. Further, they said that it is always spring and summer for them, so their fields are in blossom and their trees bear fruit throughout the year. This is because their year is very short, amounting to only seventy-five days of our year; and where the years are that short, the cold does not last in winter or the heat in summer, so the soil is always fertile.

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As for engagements and marriages on their planet, they told us that daughters are kept at home when they are near marriageable age and are not allowed to go out until the day when they are to be married. Then they are taken to a certain house of marriage where a number of other marriageable young women have been brought and stationed behind a platform that comes up to the middle of their bodies, so that their nakedness can be seen only from chest to face.⁵³² Then young men come and choose wives. When a young man sees someone suitable for him, someone who appeals to him, he takes her by the hand. If she then follows him, he takes her to a home that has been made ready and she becomes his wife. They see from each other's faces whether their dispositions agree, because everyone's face there is a sign of his or her disposition. There is no dissimulation or deceit.

To ensure that everything happens properly and without lewdness, an elderly man sits behind the young women and there is an elderly woman to one side, both keeping watch.

There are many locations like this where the young women are brought, and there are also fixed times for the young men to make their choices. If they do not see a suitable young woman in one place they go to another, and if not at one time, they come back the next time.

They also said that a husband marries only one wife, never more than one, because this would be contrary to the divine design.

THE END

NOTES & INDEXES

Notes

Unless otherwise indicated, in the following endnotes the quotations from the theological works published by Swedenborg are drawn from the translations of the New Century Edition. The following abbreviations are used: *New Jerusalem*, NJ; *Last Judgment*, LJ; *White Horse*, WH; *Other Planets*, OP. A list of the works of Swedenborg that are mentioned in these notes can be found on pages 110–116.

Notes to *New Jerusalem* Chapter 1, §§1–7

1 (in NJ 1:1). A stadium (“stadia” is the plural) was an ancient Greek unit of distance. It was always equal to 600 feet in the local measuring units, but since that local value varied, the value of the stadium itself cannot be stated definitively. By one common estimate, it can be taken to equal about 607 (United States customary) feet, or 185 meters. A distance of twelve thousand stadia would then be approximately 1380 miles, or 2220 kilometers. See the *Oxford Classical Dictionary*, under “measures”; for examples of the variation in this unit in just one ancient Greek author, see the article cited there, Bauslaugh 1979, 5–6, with note 22. [SS, JSR]

2 (in NJ 1:1). A cubit is the length from the tip of the middle finger to the elbow, approximately seventeen to eighteen inches (43.18 to 45.72 centimeters). The extent in question is presumably the height of the wall surrounding the city (which is far less than the height of the entire city), though some interpreters hold that the measurement refers to the thickness of the walls. In any case, the measurement would equate with approximately 204 to 216 feet (62.18 to 65.8 meters). [GFD, RS, SS]

3 (in NJ 1:1). The statement in Revelation 21:17 that “one hundred and forty-four cubits” is “the measure of a human being, that is, of an angel” is somewhat obscure. Given the reference to a measuring rod used by the angel in the preceding verses (Revelation 21:15–16), the natural inclination is to interpret this passage about the measurement of the wall as indicating that a *cubit* is the human standard of measurement that the particular angel in question was using, as many modern translations do; see, for example, the New Revised Standard Version, the New International Version, and the International Standard Version. However, Swedenborg interprets the wording nonidiomatically as indicating that both a human and an angel *have the same measure*; and since according to Swedenborg the inner meaning of “measure” is the quality of a thing (in the case of a person, the quality of her or his goodness and truth), the statement, he says, indicates that humans and angels have the same *spiritual quality*. See, for example, *Secrets of Heaven* 8988:4, 9603:2, 10217:9; *Heaven and Hell* 73; *Revelation Unveiled* 910; *Revelation Explained* (= Swedenborg 1994–1997a) §430:4. In the last cited section especially, Swedenborg states that the words in this verse mean specifically that one hundred and forty-four cubits (which has its own inner meaning), and not just a single cubit, is the

measurement of a human being and also of an angel. In several of the passages cited he also says that this verse is unintelligible if the New Jerusalem is understood as a literal city. See also the similar line of argument in *New Jerusalem* 6. [LSW]

4 (in NJ 1:1). The literal meaning of the phrase “pure gold, like clear glass” in the biblical text here (Revelation 21:18), like the meaning of “pure gold, like transparent glass” in a later verse (Revelation 21:21), is not certain, but it probably is meant to suggest an idealized gold so free of opaque impurities as to take on the transparent qualities of crystalline glass. Compare 1 Kings 6:20–22, 28, 30, 32, in which the interior of Solomon’s temple is said to be covered with pure gold. [SS]

5 (in NJ 1:1). Literal interpretations of the Book of Revelation are more common than allegorical or esoteric interpretations of the text. One of the earliest attestations of a literal interpretation can be found in the writings of the church father Justin Martyr (around 100–around 165 C.E.): “A man among us, named John, one of Christ’s apostles, received a revelation and foretold that the followers of Christ would dwell in Jerusalem for a thousand years, and that afterward the universal and, in short, everlasting resurrection and judgment would take place” (Justin Martyr *Dialogue with Trypho*, §81 [= Justin Martyr 2003, 127]). Whether literal or otherwise, interpretations of Revelation have been broadly grouped into three categories: the *eschatological*, which see the text as dealing explicitly with the end times; the *historical*, which see it as reflecting current events at the time of the work’s composition in the late first century of the Christian era; and the *mythological*, which view it as a compendium of earlier legendary material (McGinn 1979, 13). Swedenborg’s interpretation does not fall into any of these categories. For more discussion, see the introduction, pages 70–72. [RS]

6 (in NJ 1:2). The Latin word here translated “in an earthly way” is *naturaliter*, traditionally translated “naturally.” In Swedenborg’s terminology, the concept of “the natural” denotes a range of things from what is purely physical and material to what is earthly in the minds or preoccupations of angels and spirits, who are themselves non-material beings. (On angels and spirits in Swedenborg’s works, see note 57.) [JSR]

7 (in NJ 1:2). By “the Word” Swedenborg generally means the Bible—a terminology that was prominent in the world of his Lutheran upbringing. However, though he does at times use the term in that general sense, especially in his later theological works, his predominant use of it refers to a biblical canon that is a subset of the Protestant canon. His canon is defined and listed in three parallel passages in his earlier theological works: *Secrets of Heaven* 10325, *New Jerusalem* 266, and *White Horse* 16. In these passages Swedenborg defines “the Word” as those books of the Bible “that have an inner meaning” (more on this below), and provides a list of the books that qualify. In *New Jerusalem* 266 the relevant passage reads: “In the Old Testament, the books of the Word are the following: the five books of Moses, the Book of Joshua, the Book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, and the prophets—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament: the four Gospels—Matthew, Mark, Luke, and John—and the Book of Revelation.” The books in the Protestant and Catholic canons of the Bible that are not on this list—namely, Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs,

Ecclesiastes, and Song of Songs (Song of Solomon) in the Old Testament; all the books now included in the Apocrypha; and Acts and the Epistles in the New Testament—are not part of “the Word” as Swedenborg most commonly uses the term. However, in his last theological works and manuscripts, which seem to be addressed more specifically to a traditional Christian audience, he often uses the term “the Word” to refer to the more familiar Protestant canon of Scripture, including Acts and the Epistles; see, for example, *True Christianity* 158, 176, 601, 675:2, 730:1; *Draft for “Coda to True Christianity”* (= Swedenborg 1996a) §§2:3, 23:2; *Draft Invitation to the New Church* (= Swedenborg 1996c) §47. In one of these passages, for example, he cites a phrase that is “frequently mentioned in the Word of the New Testament, both in the Gospels and in the Acts of the Apostles and their Epistles” (*True Christianity* 158). In two other passages, he apparently refers to Acts and the Epistles as “the Apostolic Word” (*Draft for “Coda to True Christianity”* 1, 59:5; compare *True Christianity* 730:1). By contrast, he never overtly quotes or cites Acts or the Epistles in his earlier works, such as *Secrets of Heaven* and the works of 1758, although there are allusions to them. The first explicit reference to Acts or the Epistles in his published theological writings occurs in his 1764 work *Divine Providence*, §115, in which he quotes Romans 3:28 and Romans 3:31. However, in his earlier works there are scattered explicit references to several books in the Protestant canon of the Old Testament that are not included in Swedenborg’s canon: 1 and 2 Chronicles, Ezra, Job, and Song of Solomon. References to the Book of Job, in particular, are occasionally included in lists of references to passages from “the Word” (see, for example, *Secrets of Heaven* 46, 737, 3901, 9125, 9818), indicating that even in his earlier works Swedenborg sometimes uses that term in its more generally accepted meaning. Still, he is careful to point out that although Job and the Song of Solomon, in particular, are ancient books containing deeper meanings, they do not have the same kind of inner meaning that is contained in the books he defines more specifically as “the Word” (see, for example, *Secrets of Heaven* 1756:2, 3540:4, 9942:5; *Sacred Scripture* 20). The inner meaning of the books he includes in his canon of Scripture, he says, is characterized by a “vertical” series of layers of meaning that extend inward and upward all the way to the Lord, and whose subject is the Lord, his kingdom, and the church, which is the Lord’s kingdom on earth (see *Secrets of Heaven* 1–4, 2343:2, 4442:2, 5275:2, 7417). He also describes that inner meaning as being “horizontally” continuous in the sense of extending seamlessly from one word, verse, and chapter to the next, without break or interruption (see *Secrets of Heaven* 1659:1–2, 2102:2, 4987, 7933:3, 9022). Without this type of “vertical” and “horizontal” series and continuity of deeper meaning, Swedenborg says, a book is not a book of “the Word” in the fullest and most proper sense of the term—which is the sense in which he most commonly uses that term in his theological writings. [JSR, LSW]

8 (in NJ 1:2). The Latin words here translated “good actions done out of love” are *bonum amoris*, literally, “the good of love,” or “the good that arises from love.” The Latin word *bonum* (literally, “good thing”), as used by Swedenborg, very often has the sense of “goodness, or a good, that arises specifically out of an action performed,” or “a good action,” or “a good thing done.” See Chadwick and Rose 2008, under *bonum*, definition 4, and under *bonus*, definition 6. This use of the word is much in keeping with Swedenborg’s focus on the importance of “doing” truth, goodness, and love rather than

merely knowing or acknowledging the importance of those things. See, for example, *Secrets of Heaven* 4538:4–5, 5595:1, 9282; *New Jerusalem* 23:1 and note 51 there. [SS]

9 (in NJ 1:2). “What is good” (Latin *bonum*) and “what is true” (Latin *verum*) and their respective equivalents “goodness,” “good,” or “the good,” and “truth” are the most frequently occurring terms in Swedenborg’s theological works. Echoing ancient philosophical and ethical traditions, in Swedenborg’s theology these concepts stand in a complementary relationship to all things: that is, absolutely everything, whether physical, psychological, or spiritual, relates to goodness or truth or to a “marriage” of both (or to their opposites, evil and falsity). Their complementarity is so all-encompassing that in the relevant chapter in this work (*New Jerusalem* 11–19, with further references to *Secrets of Heaven* in §§20–27), Swedenborg defines them only in terms of each other. In Swedenborg’s system, goodness encompasses affective qualities such as love, affection, desire, and caring, and corresponds to physical heat, while truth encompasses cognitive qualities such as wisdom, thought, perception, and faith, and corresponds to physical light (on “caring,” see note 19; on “correspondences,” see note 12). Swedenborg uses these terms almost algebraically to stand in for things ranging from the sublimely abstract to the utterly concrete. [JSR]

10 (in NJ 1:2). In Swedenborg’s works, “the Lord” (Latin *Dominus*) generally refers to Jesus Christ as God, though sometimes to God previous to the Incarnation. A core concept in Swedenborg’s theology is that there are not three persons in the Trinity; there is one person, whose soul is the unknowable Divine, whose human manifestation is Jesus Christ, and whose operative influence is the Holy Spirit. Of the many names and terms from philosophical and biblical backgrounds that Swedenborg uses to denote God (the Divine Being, the Divine, the Divine-Human One, the One, the Infinite, the First, the Creator, the Redeemer, the Savior, Jehovah, God Shaddai, and many more), “the Lord” is the most frequently met with. It is a title rather than a name, meaning “the one in charge,” and referring to Jesus Christ as the manifestation of the one and only God. For Swedenborg’s brief explanation of his reasons for using “the Lord,” see *Secrets of Heaven* 14. See also chapter 2 of *True Christianity*. [JSR]

11 (in NJ 1:2). The Latin here translated “divine-human nature” is *Divinum Humanum*, in which two adjectives are put together to form a noun, meaning “that which is both divine and human.” The Latin is a term of neuter grammatical gender. Swedenborg also uses a parallel phrase made up of two nouns, *Deus Homo*, “God-Human.” In Swedenborg’s theology, the divine-human nature generally refers to God existing and appearing in human form, and more specifically to the Lord (Jesus Christ) when fully “glorified” (see note 113) or made divine. For more on the divine-human nature as compared to the divine nature itself, see *New Jerusalem* 282–297; *Secrets of Heaven* 3061, 6280, 6880, 10579; *True Christianity* 82–84, 92–94, 101–102. See also the extensive references to *Secrets of Heaven* in *New Jerusalem* 298–306. [GFD, LSW]

12 (in NJ 1:3). The concept of correspondence is briefly defined in *Divine Love and Wisdom* 71 as “the mutual relationship between spiritual and earthly things.” In its full formulation, it holds that there are two separate “universes” or worlds, one spiritual and one material, that are related to each other through similarity but not through any shared matter or direct continuity. The material world is caused by God through the spiritual world and therefore reflects that constantly changing world; physical phenomena and events *offer*

images of—that is, are “responsive to” or “correspond to”—spiritual phenomena and events. Swedenborg sees his canon of “the Word” (see note 7) as “written in pure correspondences” (*Heaven and Hell* 114), and so understands the earthly circumstances, characters, and events it describes as reflections or images of spiritual ones. [JSR, SS, GFD]

13 (in NJ 1:3). *Secrets of Heaven* was published by Swedenborg in London in eight volumes between 1749 and 1756. [Editors]

14 (in NJ 1:3). In this edition, the work Swedenborg mentions here is referred to by the short title *Last Judgment*. It was published by Swedenborg in London in 1758. [Editors]

15 (in NJ 1:4). The Latin word here translated “representing” is a form of the verb *repraesentare*; the Latin word translated “symbolizing” is a form of the verb *significare*. These terms are heavily used in Swedenborg’s theology, and they have related but distinguishable meanings. Both indicate the presence of an inner meaning in an object, person, name, or action, but symbolism directs our attention to the meaning itself (especially as communicated by words), whereas representation generally directs our attention to the living enactment of that meaning (especially by persons). A typical example occurs in *Secrets of Heaven* 3131, which expounds a phrase in Genesis 24:29, “And Laban ran to the man outside at the spring.” Swedenborg describes this as symbolizing the predisposition that goodness has toward truth; running symbolizes predisposition, and a man symbolizes truth, as does a spring, but Laban *represents* a desire for what is good. These distinctions apply only where Swedenborg is using the word *symbolize* in a technical sense. Often he uses it much more broadly. For more on these distinctions in inner meaning in relation to various modes of biblical writing, see *Secrets of Heaven* 66. On representations in general, see *Secrets of Heaven* 4044. [LHC, GH0]

16 (in NJ 1:5). “Urim” and “Thummim” are transliterations of two plural Hebrew words, אֲרִיִּים (*’urim*) and תִּמְמִיִּים (*tummim*), meaning “the lights” and “the perfections,” respectively. (Swedenborg adds that Thummim means “radiance” in the language of angels; see *True Christianity* 218.) The Urim and Thummim were associated with the breastplate of the high priest of the Israelites (Exodus 28:30; Leviticus 8:8). Their exact nature and function are unknown. Swedenborg equates them with the breastplate itself (as seems to be the case here), and also with the stones in it (see *Secrets of Heaven* 3858:9, 3862, 6335:2, 9905; *True Christianity* 218; *Revelation Explained* [= Swedenborg 1994–1997a] §431:3, 15). The Jewish historian Flavius Josephus (37 or 38–after 93 C.E.) states: “God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when [the Israelites] should be victorious in battle; for so great a splendor shone forth from [the stones] before the army began to march, that all the people were sensible of God’s being present for their assistance” (Flavius Josephus *Antiquities of the Jews* 3.8.9 = Josephus 1997, 105). Hence the common view that the Urim and Thummim were themselves the twelve stones and grew bright or dimmed in response to questions. This view is reflected in Swedenborg’s discussions of them, as seen in the references above, and in *Secrets of Heaven* 6640:2. A comprehensive recent study (Van Dam 1997) does conclude that “Urim and Thummim” should be translated as “perfect light” and that they were believed to authenticate inspired prophecy. According to Van Dam’s reconstruction of Jewish belief about their usage, military or political questions with existential significance for the kingdom of Israel would be ritually posed to the high priest; the high priest would then respond

in the form of an ecstatic or prophetic utterance, and the Urim and Thummim on his breastplate would shine with “perfect light” if his words had been sent by Jehovah. Nevertheless, 1 Samuel 14:41–42, the most specific description of their use, suggests that they were a kind of lot. Other references in the Hebrew Bible give little indication of what they were or how they were used: Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; Ezra 2:63; Nehemiah 7:65. [LHC, RS, JSR, DNG, LSW]

17 (in NJ 2). “The first heaven,” also referred to as “the former heaven,” is treated in *Last Judgment* 65–72. “The first earth” (that is, the former church; see note 28 below on the meaning of “church”) is covered in *Last Judgment* 45–64, without being explicitly labeled as such. On “the first earth,” see also *Supplements* 9–10. In this context, “the first heaven” is a reference to Revelation 21:1, in which “first” is a temporal term denoting a heaven that passes away and is replaced by a new heaven (compare note 314). This should not be confused with the “first heaven” that is the lowest in Swedenborg’s system of three heavens arranged vertically one above the other, in which context “first” serves as a spatial analogy (see note 27). [GFD, LSW]

18 (in NJ 2). Swedenborg begins *Last Judgment* by insisting that the term “the Last Judgment” does not refer to the end of the world. In *Last Judgment* 46, he notes two previous “last judgments,” one at the time of the Flood and the other at the time of the Incarnation. He takes the word “last” in the familiar phrase “the Last Judgment” to refer to the end of a religious era; and the era he usually means is the one which began with the life and resurrection of Jesus Christ and which by his account ended with a cataclysmic upheaval in the spiritual world in 1757. [JSR, GFD]

19 (in NJ 2). Much like “goodness” and “truth” (see note 9), “faith” (Latin *fides*) and “caring” (Latin *charitas*; sometimes elsewhere in this edition rendered “thoughtfulness,” “goodwill,” or the more traditional “charity”) are treated by Swedenborg as a pair. In *True Christianity* 365:1 faith and caring (goodwill) are in fact defined together in terms of goodness and truth: “Faith’ means all the truth from the Lord that we perceive, think, and speak. ‘Goodwill’ means all the goodness from the Lord which moves us and which we then intend and do.” The Latin word *charitas* is an abstract noun related to the adjective *charus*, also spelled *carus*, meaning “dear,” “beloved”; this connection is made quite explicitly in *New Jerusalem* 108. “Caring” is here used with the intent of suggesting that meaning. [JSR, GFD]

20 (in NJ 2). Without ever specifying exactly what the form is, Swedenborg mentions “the form of heaven” or “a form like heaven” in almost a hundred descriptions of spiritual objects in his published theological works. As Swedenborg says, “Heaven’s form by its very nature can never be fathomed even in a general way and is thus incomprehensible even to angels” (*Heaven and Hell* 212). The phrase is occasionally plural (as it appears later in the sentence in question here), and apparently these forms are varied (*Marriage Love* 14:2). The chief characteristics of these forms are that they are “human,” they incorporate a great variety of elements into one harmonious arrangement, and each element can be viewed as the central one; see *Secrets of Heaven* 4040, 4043, 6607, 9846, 9877. Even household utensils in the spiritual world may have this form (*Marriage Love* 137:7). See also *Heaven and Hell* 202. [JSR, SS]

21 (in NJ 2). *Heaven and Hell* was published by Swedenborg in London at some time in 1758. It would seem from the references to that volume throughout *New Jerusalem*

that the date of the composition of *Heaven and Hell* was likely to have been earlier than that of *New Jerusalem*. On the order of composition of Swedenborg's works of 1758, see the editors' preface to this volume, pages 29–33. [GFD]

22 (in NJ 2). The Latin word here translated “a joining together” is *conjunctio*. Swedenborg uses the word to denote the relationship that develops when two people or things come together, without either element losing its identity. It may be used of our relationship with the Lord as well as of the relationship between inanimate objects or qualities of the mind. [JSR]

23 (in NJ 2). On the function of a fullness and variety of many differing individuals or parts working harmoniously together in the approach to the perfection of a form, see note 394. [Editors]

24 (in NJ 3). “From the Lord's time” means since the lifetime of Jesus. Compare note 10, on “the Lord.” [Editors]

25 (in NJ 3). The Latin word here translated “non-Christians” is a form of the noun *gentes*, which generally refers to “peoples” or “nations,” but has a special sense in Christian contexts. Though in *Heaven and Hell* 308 this word is defined simply as “people who are outside the church, where the Word is not found,” in Swedenborg's usage in general the word is a relative term, not an absolute designation; it identifies which people in a discussion have, by implicit contrast, a *lesser* access to the Word than another given group. It may arise out of Swedenborg's concept of *ecclesia* (the church), which he defines as “where the Word exists and the Lord is known by means of it” (*New Jerusalem* 246:1; compare *Sacred Scripture* 104). In this sense, the *gentes* are those who are, relatively speaking, less a part of the church because they know less about the Christian God. This explains why in *Secrets of Heaven* 367 the term clearly retains its New Testament sense of “Gentiles” (that is, non-Jews) in contrast to Jews, while in *Heaven and Hell* 516 it means certain unspecified non-Christians in contrast to Muslims. A relevant parallel can be found in the Qur'an, which speaks of the “People of the Book,” meaning “those who have the Torah or the Gospel.” [DNG, GFD]

26 (in NJ 4). Swedenborg attacks bodies of religious teachings that promote “faith apart from love” throughout his theological works, but his exact meaning is sometimes ambiguous, because the referent is twofold. His immediate referent is usually the doctrine of Martin Luther (1483–1546) commonly known as *Sola Fide*, or “By Faith Alone,” the traditional rendering of the phrase. To Luther it was not so much the act of repentance that mattered, but faith in God through Christ, which would lead to a pouring down of grace. His aim in teaching this doctrine was partly to emphasize human incapacity and partly to counteract Catholic teachings, which held that works, or actions—specifically, the receiving of the sacraments (or the intention of receiving them), and notably those of baptism and penance—were necessary for forgiveness by God. Luther believed that it is too much even to say that repentance results in justification (our “setting ourselves right with God”); rather this is accomplished solely through faith in Christ's power to atone for our sins. *Sola Fide* remained the doctrinal cornerstone of the Lutheran tradition in which Swedenborg was raised nearly two centuries later, but ultimately Swedenborg rejected the theory of Christ's atonement on which *Sola Fide* was built. He severely criticized the spiritual complacency that resulted from dismissing good works (which he understood

as loving actions toward one's neighbor rather than as the sacraments). However, Swedenborg also uses the term "body of teaching about faith apart from love" to refer to any religious system that privileges ritual performance or orthodox profession over living a life of caring for the neighbor: it is in this latter, wider sense that the term is being used here. Swedenborg sees the propensity toward crafting a theology of faith alone as something universal to humanity after the fall of the early churches, a temptation represented in the Bible by the Philistines:

In the ancient church and after its time, "Philistines" referred to people who had little energy for learning how to live but a great deal of energy for learning theology. Eventually they even rejected life issues and acknowledged belief issues as those crucial to the church, detaching them from life. So they dismissed and erased doctrines concerning neighborly love, which formed the whole of the ancient church's theology. (*Secrets of Heaven* 3412:2; see further references in *New Jerusalem* 257:2)

On the notion of earlier churches, see note 28 below. For Swedenborg's discussion of faith, see *New Jerusalem* 108–122. He attacks justification by faith alone at many points in his works; the foundations for this criticism and rejection are laid as early as §§30–36 in *Secrets of Heaven*. This treatment continues in *Heaven and Hell* 521–527, *The Lord* 18, and *Marriage Love* 523–529, right through to *True Christianity*, the final published work in his corpus, where it receives colorful commentary in §§355–361, 626–666, and elsewhere. There are dozens of similar passages in other volumes. Some of the more focused and extensive discussions of faith alone, or faith apart from love, may be found in *Secrets of Heaven* 4783, 4925, 8093; *Faith* 41–72; *Divine Providence* 114–117; and in the chapters of *Revelation Unveiled* expounding on Revelation 8–16 (§§386–716). On the connection of faith alone with blindness, or blind faith, see *Faith* 9, 46; *Revelation Unveiled* 914; *Revelation Explained* (= Swedenborg 1994–1997a) §781. For more on faith separated from charitable (loving) works and its effect on the church specifically, see the passages from *Secrets of Heaven* listed in *New Jerusalem* 121:2 and *Last Judgment* 39:3. For more on the content and context of the doctrine of *Sola Fide* see, for example, Strohl 2003; Wriedt 2003; Bertram 1985, 172–184. [DNG, RS, LSW, SS]

27 (in NJ 4). The three heavens described in this section are the upper or third heaven, also called the heavenly heaven; the middle or second heaven, also called the spiritual heaven; and the lower or first heaven, also called the earthly or natural heaven. These heavens can be pictured as levels one above the other or as distinct regions one within the other. (See *Secrets of Heaven* 9594; *Heaven and Hell* 29–40; *Divine Love and Wisdom* 202.) The three hells, which are an inverted and distorted mirror image of the three heavens, are the deepest hell opposite to the third heaven, the middle hell opposite to the second heaven, and the highest hell opposite to the first heaven (*Heaven and Hell* 542; *Divine Love and Wisdom* 275). For diagrams illustrating these relationships, see Woofenden and Rose 2008, 38; Lang 2000, 13, 21. [LSW]

28 (in NJ 4). The term "church" in Swedenborg's usage does not always denote a group of Christians (though it may do so) but very often refers instead to one of five major phases he assigns to the world's spiritual history. In general he calls the first phase the earliest church (from the creation story to the time of the Flood); the second the early, or ancient, church (from the Flood to the time of Moses, but with a second phase

called the Hebrew church starting at the time of Eber); the third the Israelite or Jewish church (from Moses to the time of Christ); the fourth the Christian church (the Christian era up to 1757); and the fifth a new church represented by the New Jerusalem in Revelation 21 and 22 and seen as beginning in Swedenborg's own time and covering the rest of human spiritual history. In addition to the reference to further discussion that Swedenborg himself provides at the end of this section (that is, *Last Judgment* 46, which itself contains further references to the voluminous material on these churches in *Secrets of Heaven*), see the following: *New Jerusalem* 246–248; *Divine Providence* 328; *True Christianity* 760, 786; *Revelation Explained* (= Swedenborg 1994–1997a) §948:3; and *Heaven and Hell* 115 and 327 (which contain brief overviews). Three particularly useful passages in *Secrets of Heaven* are §§1850, 10248:7, and 10355. See also notes 261, 268. For an early use of the word *church* to refer to the Israelites, see Acts 7:38. [GFD, LHC, LSW]

29 (in NJ 4). “Inflow” is a one-way flow from one level or entity into another, having a direct effect on the lower or secondary level or entity (see note 192). Here Swedenborg mentions two distinct types of inflow: indirect inflow and direct inflow. Direct inflow proceeds from the Lord by an internal route into the souls of angels, spirits, and people on earth, and from there into the rest of their being. Indirect inflow proceeds from God through the various levels of the spiritual world (see note 27). From there it influences angels, spirits, and people on earth in a more external way, through their spiritual and social environments, and for people on earth through their physical environment as well. In this case, the inflow is presumably a flow of goodness as spiritual heat and truth as spiritual light. For more on direct and indirect inflow, see *New Jerusalem* 23:8; *Secrets of Heaven* 6058, 6063:2, 6472, 9682–9683; *Heaven and Hell* 296–297. For more on inflow in general, see *New Jerusalem* 277–278. [LSW]

30 (in NJ 4). The two kingdoms, or realms, of heaven mentioned here are the heavenly kingdom and the spiritual kingdom. These are occasionally identified with the heavenly and spiritual heavens outlined in note 27 (as in *True Christianity* 195, 212), but are more commonly presented as distinct regions of heaven that stand side by side, as opposed to the three heavens, which are presented as horizontal levels “stacked” one on another. In general, the angels occupying the heavenly kingdom are motivated by love for the Lord, while the angels occupying the spiritual kingdom are motivated by love for the neighbor. For more on the two kingdoms of heaven, see *Secrets of Heaven* 3887–3889; *Heaven and Hell* 20–28, 95. [LSW]

31 (in NJ 5). The term “the heavenly Canaan” was indeed a common trope in the homiletic literature of Swedenborg's time and earlier. Though Swedenborg is not alluding to the following works specifically, examples of this use include *A Clowd of Faithfull Witnesses, Leading to the Heavenly Canaan* (1607, 1618), a commentary on part of the Book of Hebrews by an English Puritan divine named William Perkins (1558–1602); and *A Cluster of Sweetest Grapes for Saints, Brought from the Heavenly Canaan* (1664) by the German clergyman Christopher Jelinger (around 1602–1685). The expression may derive from an allusion to Canaan in Hebrews 11:13–16. [RS, SS]

32 (in NJ 6). The Festival of Unleavened Bread (Passover), the Festival of First Fruits (also known as the Festival of Harvest and the Festival of Weeks), and the Festival of Tabernacles (also known as the Festival of the Ingathering, Festival of the Booths, Sukkoth, Succoth, or Sukkot) were three major sacred holidays in the ancient Jewish calendar.

For the biblical description of these events as originally instituted, see Exodus 23:14–17; 34:18–24; Leviticus 23:4–21, 33–43; Deuteronomy 16:1–17. For Swedenborg’s explanation of their inner meaning, see *Secrets of Heaven* 9286–9287, 9294–9296. [JSR]

Notes to *New Jerusalem* Chapter 2, §§8–10

33 (in NJ 8). The Reformed tradition in Protestantism is usually considered to include the churches inspired by the theology of John Calvin (1509–1564). These churches include the Dutch Reformed, the Presbyterian, and others. In Germany and much of continental Europe the term *Evangelical* (German *evangelisch*) has generally been used to refer to Lutherans, meaning the churches inspired by the theology of Martin Luther (1483–1546). However, both *Reformed* and *Evangelical* were also used by various authors to refer to Protestants in general; for an example of this different usage, see *Last Judgment* 47–48, where the word *Reformati*, “the Reformed,” is translated “Protestants”; and contrast note 272. For the historical development of these factions over time, see MacCulloch 2003. [RS, SS, JSR]

34 (in NJ 8). Swedenborg’s distinction between “Christians” and “Catholics,” while offensive to many readers today, is rooted in the dominant assumptions of Swedenborg’s Lutheran environment and the details of his own theology. Sixteenth-century polemics against the Roman Catholic Church were still being repeated in eighteenth-century Protestant Europe. Martin Luther had lumped “papists” together with “Jews, Turks, [and] radicals,” and his tactic of assimilating Roman Catholic worship to “pagan” religion was frequently employed during the vicious sectarian debates of the following centuries (Harrison 2002, 5–10). However, it is important to note that Swedenborg in no way saw this exclusion of Catholicism from the Christian world as excluding the Catholic faithful from salvation. See, for example, *Last Judgment* 63; *Supplements* 58; *Revelation Unveiled* 786:3; *True Christianity* 821:1; *Draft of “Supplements”* §III [Rogers’s numbering] = §112 [Potts’s numbering] (= Swedenborg 1997a, 99–100). Elsewhere he expresses approval of Catholic practices of good works and confession, as well as other features of the religion. See, for example, *Revelation Unveiled* 531:7; *Survey* 108; *True Christianity* 561–562. For more information on the confessional debates of this period, see Harrison 2002 and Pailin 1984. On Swedenborg’s specific charges against the Catholic Church, see notes 35–37. [DNG, RS, JSR, SS]

35 (in NJ 8). By the statement that members of the Roman Catholic Church “worship themselves in place of the Lord,” Swedenborg probably is referring to the reverence traditionally accorded by Roman Catholics to officials at all levels of the church hierarchy, but especially the pope. The saints, too, may be included in this reference. For an extended example of these and similar charges against the Catholic hierarchy, see *Last Judgment* 55. For places where Swedenborg speaks of Catholics worshiping or venerating the pope, see, for example, *Revelation Unveiled* 743:3, 796:2; *True Christianity* 820. For places where he speaks of Catholics worshiping or invoking saints, see, for example, *Secrets of Heaven* 3447; *Last Judgment* 56:6; *Faith* 8; *True Christianity* 560, 634, 824. For more on Roman Catholic worship of saints, see note 286. [SS, JSR, LSW]

36 (in NJ 8). A key part of the accusation that “the Word is kept from the laity” was the medieval papacy’s reluctance to translate the Bible out of the Latin Vulgate and into the new European vernaculars, in which it could be read by the laity. Martin Luther made lay readership of vernacular Bibles a central plank of the Reformation, and the

Catholic Counter-Reformation responded by banning the reading of vernacular Bibles absent the formal permission of the Inquisition (see MacCulloch 2003, 393–394, 565–566; compare also the decrees of the Council of Toulouse [1229], canon 14 [Peters 1980, 195], and “Ten Rules on Prohibited Books,” rules 3–4 [Janz 2008, 422–426], authorized by the Council of Trent in 1563, and approved in 1564 by Pope Pius IV [1499–1565]). The ban was never consistently applied, and in Swedenborg’s day approved vernacular translations in all the major European languages were permitted to circulate among the Catholic faithful. Nevertheless, the accusation that the Roman Catholic Church discouraged its communicants from reading the Bible was still widely repeated, and Swedenborg clearly accepted its substance. In Swedenborg’s theology, the church is generally defined as “where the Word is present and the Lord is known by means of it” (*Sacred Scripture* 104; see also *New Jerusalem* 246:1 and note 25). So in Swedenborg’s view, the Roman Catholic Church had ceased to be a church when it began discouraging lay readership of the Bible: “The Lord ensures that there is always a church on earth where the Word is being read and the Lord is becoming known through it. When the Word was virtually rejected by Catholics, in the Lord’s divine providence the Reformation took place. As a result, the Word was taken from its hiding places, so to speak, and put to use” (*True Christianity* 270). For more on the history of vernacular Bible translation in this period, see Hunter and others 1969, 2:338–490 (= chapter 9, “The Vernacular Scriptures”) [DNG, RS, JSR, SS]

37 (in NJ 8). Swedenborg here touches on one of the points of contention between the Roman Catholic Church and the Protestant reformers. The Catholic Church holds that “truth and [church] discipline are contained in the written books [of Scripture] and the unwritten traditions which . . . have come down even unto us” (Council of Trent, Session 4, April 8, 1546, as quoted in Schaff 1931, 2:80). By contrast, most of Protestant Christianity insists that Scripture alone contains divinely revealed truth; thus *Sola Scriptura*, “Scripture Alone,” was one of the battle cries of the early reformers. Complementing the importance of tradition in Catholic doctrine is the concept of the Magisterium, the teaching authority of the church, which conveys and interprets the tradition. The Magisterium includes not only the decrees of the pope mentioned here, but the decrees of church councils and the authorized writings of church scholars. Although today the Catholic Church clearly teaches that the Magisterium “is not above the Word of God, but serves it” (*Catechism of the Catholic Church* 2000, 27), among non-Catholics the Magisterium has long been target of such criticism as is seen in this passage. [SS]

38 (in NJ 9:2). For extensive discussion of the inner and outer self, see *New Jerusalem* 36–53. In general, the inner self is engaged with spiritual realities, and the outer self is engaged with material realities. Compare note 362, on “the earthly self” as an outer self in relation to our inner self. [RS, LSW]

39 (in NJ 9:2). The Latin word here translated “higher reaches” is *interiora*, literally, “more inward [matters].” The same word is translated “inner depth” in the first sentence of the current paragraph. Swedenborg sees the psychological makeup of a human being as having multiple levels. The terms “higher” and “inner” are equivalent descriptions of one level in his system; “lower” and “outer” are equivalent descriptions of another. For a detailed explanation of these equivalencies, see *Divine Love and Wisdom* 205–206. [JSR, SS]

40 (in NJ 9:3). The Latin word here translated “self-centered” is *corporeus*, literally, “bodily.” In Swedenborg’s hierarchical view of a human being, the lowest level is “bodily,” or physical and self-centered; it is preoccupied with one’s own person and standing in society. The level one step above that is “worldly,” or preoccupied with wealth. Each of these levels has its own driving motivation and values, or “love,” and its own perspective on life. Elsewhere (for example, *True Christianity* 395) Swedenborg clarifies that when people choose to give heavenly values and perspectives precedence over bodily and worldly ones, the heavenly self, the worldly self, and the bodily self in each individual work in harmony for that person’s betterment; only if people willfully disregard heavenly values and perspectives do the lower loves and perspectives become dominant and damaging. Swedenborg does not, then, share the view of some Christian theologies that the body and the world, or our enjoyment of them, are intrinsically evil; when he speaks pejoratively of worldly and bodily loves or perspectives, the wider context of his works shows that he means the state those loves and perspectives take on when they have left their post, so to speak, and have mutinied against what is higher. On the topic of worldly and bodily things, see also note 249. [JSR]

41 (in NJ 9:4). Generally, the phrase “the Law and the Prophets” as used in the New Testament refers to two main sections of the Hebrew Scriptures: the Law or Torah, comprising the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; and the Prophets or *Nevi'im*, including the “Former Prophets,” namely, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, and the “Latter Prophets,” namely, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. These two sections contain most of the books included in Swedenborg’s canon of the Old Testament (see note 7, on “the Word” as used by Swedenborg). [JSR]

Notes to *New Jerusalem* Chapter 3, §§11–27

42 (in NJ 11). The phrase “the divine design” (the Latin term used here is *Divinus ordo*, literally, “divine order”) refers to a divinely ordained arrangement of things in relation to each other both in physical space (or spiritual state) and in physical time (or spiritual sequence). On humans as images of the divine design, see note 191. On the similar phrase “the design of heaven,” see note 439. [JSR]

43 (in NJ 13). For passages containing this marital imagery, see, for example, Matthew 9:15, John 3:29, and Revelation 21:2, 9. [GFD]

44 (in NJ 18). In this paragraph, Swedenborg distinguishes carefully between truth as incapable of being joined to anything evil without becoming untrue, and goodness as being capable of being put together with something false without being polluted, provided that the falsity in question does not arise from evil. In other words, Swedenborg does not see the taint of incidental falsity as marring the good with which the falsity may come to be placed. A speculative example within his frame of reference would be those who love God and their neighbor, but do so without a specific knowledge of the Christian religion, and who therefore have a faulty understanding of the nature of God. The good of their love would thus occur together with the falsity of their knowledge, but would not be negated by it. A major consequence of this liberality of view is Swedenborg’s inclusion of non-Christians within the scope of salvation; for in fact Swedenborg says that such people can have a good afterlife (see, for example, *Last Judgment* 50–51). This would contrast with the situation of nominal Christians who do not

love God or their neighbor—that is, those whose truth (their Christian beliefs) cannot be joined with the evil of their failure to act with love. For an example of the latter, see *Last Judgment* 49, where the “goats” of Matthew 25:32–33 are identified with those who seek truth but do not do good. [SS]

45 (in NJ 20). On understanding and will, see *New Jerusalem* 28–35 and note 62. [Editors]

46 (in NJ 20). Over the course of writing and publishing his theological works, Swedenborg came more and more to use the geometrical style of argumentation (also called axiomatic presentation), in which pithy statements are first presented without support in list form, and then taken up one by one and discussed, illustrated, and corroborated. This style of argumentation is named for geometry—even though its content may not be in the least mathematical—because the best known work of ancient Greek geometry, *Elements of Geometry* by Euclid (flourished around 300 B.C.E.), was written in this axiomatic style. Many Enlightenment thinkers, including René Descartes (1596–1650) and Benedict de Spinoza (1632–1677), were impressed by the certainty and self-consistency of Euclid’s proofs, in which every proposition is logically grounded either in self-evident “axioms” or in previously proved propositions; they tried to build their own philosophical systems *in more geometrico*, “in geometrical fashion.” Swedenborg was well read in contemporary philosophy, and it is no surprise that he employed the geometrical style in constructing his own theological system. [JSR, DNG]

47 (in NJ 21:1). Swedenborg’s theology generally holds that one of four kinds of love is dominant within us, whether we are aware of it or not: love for the Lord, love for our neighbor, love for the world, or love for ourselves. To Swedenborg the last two, love for the world and love for ourselves, are highly negative kinds of love when they are dominant. By “love for the world” he does not mean care for the world of nature or the planetary ecosystem. Instead this love focuses on a desire for “worldly” things, including wealth, possessions, objects that please the physical senses, and enjoyable interaction in elite social settings. By “love for ourselves” as a dominant love he does not mean care for ourselves in a positive sense: providing for our physical health and well-being, cultivating a positive sense of self-esteem, and avoiding debilitating self-disparagement. Instead this love focuses on a desire for power, high position, respect, glory, fame, and status. Swedenborg’s use of the term “love for the world” reflects 1 John 2:15–16, but also owes something to the biblical use of “world,” at times, to mean all that is opposed to God and religion; see, for example, John 15:18–19; 17:14–16; James 4:4. His use of “love of self” reflects 2 Timothy 3:2, as well as other biblical passages that express the idea that one’s neighbor is at least as worthy of love as oneself (Matthew 22:39; Mark 12:31; Galatians 5:14; James 2:8). Yet in Swedenborg’s view, “self” and “the world” in themselves are far from purely negative; see note 76. For further information on love for the world and love for ourselves, see especially *New Jerusalem* 65–80, 81–83. [JSR, SS]

48 (in NJ 21:4). For more on the topic of profanation, see *New Jerusalem* 172 and note 107 below. [Editors]

49 (in NJ 22). By regeneration Swedenborg means in general the process of human spiritual rebirth, and in specific, the last stage of that process in which the individual gains a new heart or will and a new mind or intellect. The process mirrors gestation, birth, infancy, and childhood. For a succinct introduction to the process, see the chapter in *True Christianity* on reformation and regeneration (§§571–620). Further references to

some of the many passages on the topic in *Secrets of Heaven* are given throughout *New Jerusalem*. See also John 3:1–10; Titus 3:4–5. [JSR, LSW]

50 (in NJ 22). Swedenborg uses “the spiritual world” as an umbrella term that includes heaven, hell, and the intermediate “world of spirits” to which people first go after they die, before going to either heaven or hell (*Divine Love and Wisdom* 140). All people who have lived and died in the physical world now live in the spiritual world (*Heaven and Hell* 311–317). [JSR]

51 (in NJ 23:1). Although the English locution “to do truth” may seem strained, it mirrors the Latin of this passage, which reads *verum . . . facit*, “one does truth.” Compare similar language at *New Jerusalem* 24:4 (“practicing . . . goodness”) and 106:4 (“doing what is good and what is true”). This kind of emphatic language about “doing” goes back to the Bible. Examples from the New Revised Standard Version include: “All that the Lord has spoken we will do, and we will be obedient” (Exodus 24:7); “Whoever does [these commandments] and teaches them will be called great in the kingdom of heaven” (Matthew 5:19); “My mother and my brothers are those who hear the word of God and do it” (Luke 8:21); “Those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God” (John 3:21); “If you know these things, you are blessed if you do them” (John 13:17); “It is not the hearers of the law who are righteous in God’s sight, but the doers of the law who will be justified” (Romans 2:13); “Be doers of the word, and not merely hearers who deceive themselves” (James 1:22); “If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true” (1 John 1:6). See also Matthew 12:50; Luke 6:47. Compare the passage cited here, *Secrets of Heaven* 9282: “Statements on life, worship, and the public sphere are nothing to us as long as they remain in our intellect alone; it is when they are present in our will that they first become part of us. That is why the Word is constantly saying that a thing is ‘to be done.’” Compare also *New Jerusalem* 4: “‘Living’ includes both intending and acting.” [JSR, SS]

52 (in NJ 23:4). The Latin word here translated “reality” is *Esse*, the infinitive of the verb meaning “to be,” used substantively. The Latin word underlying the term “becomes manifest” is *Existere*, a substantive infinitive of the verb that means “to arise,” “to spring (from),” or, etymologically, “to stand forth.” *Esse* refers to underlying existence; *Existere*, to actualization. In *True Christianity* 21 Swedenborg correlates the terms with substance and form. [GFD, JSR]

53 (in NJ 24:3). The Latin here translated “established [a custom of referring to]” is *instituerint*, whose most concrete meaning would be “set up.” It is used of establishing ritual practices in *Secrets of Heaven* 8153 and *Heaven and Hell* 287:3, and of establishing a church in *The Lord* 61:1. It here seems to suggest that the early people adopted a practice of conceptually or verbally linking truth and goodness on the model of a union in marriage. [GFD]

54 (in NJ 24:4). The nature of heaven’s light, as Swedenborg explains it, is that it reveals the underlying nature of the thing or person seen (see *Secrets of Heaven* 4674:2–3; *Heaven and Hell* 131; *Marriage Love* 269:3; *True Christianity* 281:12, 462:11). Swedenborg reports seeing people’s inner natures represented in the light of heaven as human beings (*Secrets of Heaven* 6626; *Revelation Unveiled* 341:2); animals (*Revelation Explained* [= Swedenborg 1994–1997a] §1005:3); birds (*True Christianity* 42, 334:8); monstrous, mythological, or biblical creatures (see *Divine Love and Wisdom* 254; *Marriage Love* 521:1; *True Christianity*

388:1, 389:7); or lifeless objects (see *Divine Providence* 226; *True Christianity* 31:4, 110:8, 113:4). For a striking example of the revealing power of heaven's light, see *Revelation Unveiled* 926. For further references on heaven's light, see note 248. For the contrasting term, "this world's light," see note 68. [JSR, GFD]

55 (in NJ 24:5). The Latin word here translated "aura" is *sphaera*. It is often used by Swedenborg to indicate a "sphere" of influence or a "field" surrounding an individual or even an inanimate object. For more on spiritual auras and their various effects, see *Secrets of Heaven* 1048, 1316:2, 1383–1400, 1504–1520, 4464:2–3, 5179, 5725, 7454, 8794, 9109–9110, 10130; *Marriage Love* 171; *Revelation Explained* (= Swedenborg 1994–1997a) §865:1. [LSW, SS]

56 (in NJ 25:1). This proposition, like those in *New Jerusalem* 26 and 27, was not announced in the list of propositions to be treated in §20. [Editors]

57 (in NJ 25:1). In Swedenborg's theological works "angels" are people who have been born in the material world, died, gone through a transitional process in the spiritual world as described in *Heaven and Hell* 491–520, and found their final home in heaven. Generally speaking, "spirits" are people who have died recently and are still in the "world of spirits," which is a realm located between heaven and hell where all who die initially arrive when they enter the spiritual world. The spirits in the world of spirits may be good or evil, but they have not yet found their final homes in heaven or hell. In this passage, the term "spirits" may include "evil spirits," who have found their final place in hell. For more on the nature of spirits and the world of spirits, see *Secrets of Heaven* 320–323, 1880–1881, 5852; *Heaven and Hell* 421–444, 453–469; *Divine Love and Wisdom* 140. On changes in this nomenclature over the course of the theological works, see note 454. [LSW]

58 (in NJ 26). The Latin words here translated "intellectual truth" are *verum intellectuale*, which literally mean "a truth of the intellect." The Latin words here translated "factual truth" are *verum scientificum*, which literally mean "a truth of knowledge." Broadly speaking, in his use of these terms Swedenborg reworks a traditional distinction made in the terminology of the medieval Christian philosophers known as the Scholastics. They distinguished between two types of cognition: the *sensitive* (that is, knowledge deriving from or pertaining to the senses) and the *intellectual*. "By the former we perceive individual, concrete material objects, facts, and phenomena. The proper object of the latter are purely immaterial objects, and material objects abstracted from the *individual* and universalized" (Shallo 1923, 107). Furthermore, according to Scholastic philosophy, "we are enjoying *intellectus* [intellect] when we 'just see' a self-evident truth" (Lewis 1964, 157). Swedenborg's *verum scientificum* corresponds to the "sensitive" knowledge of the Scholastics; he uses it to label a truth taken into one's knowledge from the realm of the senses, a "fact." By contrast, he uses the term *verum intellectuale* to describe both our knowledge when it has been united to the inflowing Divine (*Secrets of Heaven* 1496) and the truth inflowing from the Divine that meets up with and illuminates our knowledge (*Secrets of Heaven* 1901:2). The manner in which Swedenborg's *verum intellectuale* corresponds to Scholastic "intellectual" knowledge is that it is knowledge of higher truth that is confirmed by *an inner perception that a thing is so* (compare *Secrets of Heaven* 1495–1496). Since this perception is an intuitive linking of acquired knowledge with the fundamental premises of divine order, *verum intellectuale* has sometimes been translated "intuitive truth" in this edition. For more on the instantaneous perception of

truth by means of a connection with divine inflow, see *Secrets of Heaven* 104, 202, 521. [SS, RS, LHC]

59 (in NJ 27:1). The Latin words here translated “spiritual and worldly knowledge” are *cognitiones* and *scientiae*. Swedenborg uses both of these terms to refer to *types of knowledge*, or to *concepts*, and generally to two different types of knowledge or concepts, though he does not always distinguish between them, or distinguish between them in the same way. *Cognitiones*, however, tends to be used of “deeper” knowledge, the concepts of the inner self (*Secrets of Heaven* 24), while *scientiae* tends to refer to facts learned by the outer self. Given these tendencies of use, the contrast between the two aligns with the contrast between knowledge about religious matters, the province of *cognitiones*, and knowledge about worldly matters, the province of *scientia*. See *Secrets of Heaven* 9945, where Swedenborg notes that by *cognitiones* he means “relatively deep facts, such as facts about faith and love that are known to the church”; and also *Secrets of Heaven* 1458:1, where he calls *cognitiones* “heavenly and spiritual truths.” (Compare also *Secrets of Heaven* 1171:4, where he says that without *cognitiones* “no one can become part of the church.”) In *Heaven and Hell* 353:1, he defines *scientiae* as “the various experimental disciplines such as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, and political history, as well as the realms of literature and criticism and language study.” And thus *scientifica* (compare note 58), a word related to *scientia*, tends to mean *facts* about nonspiritual matters known to the earthly self (*Secrets of Heaven* 3309:1, 9394:1; *New Jerusalem* 51:2) that are merely stored in the memory of the outer self; compare *Secrets of Heaven* 24, 27, 7689 (“the kind of truth the earthly mind contains is facts”); and contrast §§4749, 5934. Swedenborg does not dismiss outer knowledge, *scientiae*, as worthless; he notes several times that initially such knowledge forms the basis of the inner knowledge, *cognitiones* (*Secrets of Heaven* 1472, 9918). He also observes, however, that for many people knowledge about religion stops short at merely factual knowledge that is not applied or brought to bear on life, and so remains a matter of shallow, rote faith (*Secrets of Heaven* 200, 1162–1163, 1197:1, 1198, 3412, 3762:2, 9230:2). “In the absence of any deeper content,” even *cognitiones* may be merely “superficial knowledge” and “just a collection of facts” (*Secrets of Heaven* 1201:2; compare 2973). [SS, LHC]

60 (in NJ 27:1). The Latin word here translated “the useful things we do” is *usus*, which is sometimes also translated “functions,” “service,” “useful purposes,” or “uses.” When “use” is synonymous with “action” (as in the notion of “performing a use”) it refers to an action that is helpful to—does good for—someone. When indicating an aspect of an activity or the person who performs it, it refers to the help that the activity or person provides; for instance, if one were to refer to “the use of a wise person” (compare *Marriage Love* 18:1–2). For an extended treatment of use or service from a philosophical perspective, see *Divine Love and Wisdom* 296–348. For a more practical treatment of a life of useful service, see the small work *Sketch on Goodwill* (= Swedenborg 1995). For briefer statements on use or service, see, for example, *Secrets of Heaven* 997, 7038; *Heaven and Hell* 387–394, 402–403. Swedenborg’s notion of “use” is also explored in Van Dusen 1981. [RHK, GFD, LSW]

61 (in NJ 27:5). The Latin word here translated “brother” is *frater*. This term can be used of not only male but female siblings under certain grammatical circumstances, but the *Secrets of Heaven* context suggests that masculine imagery is intended. Specifically, *Secrets of Heaven* 4267, the passage referenced here, concerns Genesis 32:17–18, in which Jacob sends a message to his brother Esau. [GFD]

Notes to New Jerusalem Chapter 4, §§28–35

62 (in NJ 28). The Latin words here translated “will” and “understanding” are *voluntas* and *intellectus*, respectively; the latter is also sometimes translated “intellect.” In Swedenborg’s use, however, *intellectus* has a somewhat broader connotation than *understanding* or *intellect* has today, one more consonant with the use of the Latin word in the system of the Scholastics. For example, in the philosophy of the major figure of Scholastic thought, Thomas Aquinas (1224 or 1225–1274), which underlies the terminology of much of philosophical language up to and including Swedenborg’s time, *intellectus* encompasses all of what we associate with the faculties of mind, not only the capacity to reason and understand, but the capacity to perceive ideas in the abstract, as well as the mind’s ability to be aware of itself (Shallo 1923, 115–116). The complementarity of will and intellect is also something Swedenborg shares with Scholastic thought. For an overview of the relationship between the will and the intellect, see *True Christianity* 397; for a detailed and extensive account of their interaction as analogous to that of the heart and the lungs, see *Divine Love and Wisdom* 394–431. For discussion of the related term “intellectual truth,” see note 58 above. For further discussion of the will and the understanding, see note 65 below. [GFD, RS, JSR]

63 (in NJ 30). The Latin words here translated “truth that belongs to faith” are *verum fidei*. For a definition of one common meaning of this phrase in Swedenborg’s works, see *Secrets of Heaven* 9230:2: “‘The truth belonging to faith’ . . . refers to everything [about religious knowledge] that has yet to develop a purpose as its goal or to look toward the way we live. So it refers to everything [about religious matters that] we know and hold in our memory, and to everything [on these matters that] we therefore grasp with our intellect and teach to others.” It is differentiated from “rational truth” and “earthly truth,” meaning bodies of knowledge and understanding that are not religious in nature; see, for example, *Secrets of Heaven* 3271. In the present passage, the phrase clearly refers to such truth in its broadest and most abstract sense. As Swedenborg says, “As long as the church’s truth goes no further [than merely being held in our memory], it consists in mere concepts and facts, and compared with goodness, it stands outside our real self” (*Secrets of Heaven* 9230:2). [SS]

64 (in NJ 31). The Latin phrase here translated “The body . . . is simply a thing that follows orders” is *corpus est modo obedientia*, literally, “The body is merely obedience.” Compare *Revelation Explained* (= Swedenborg 1994–1997a) §1071:2: “The body is merely obedience, since it speaks what we think in our understanding, and it does what we will it to do because of our emotions” (translated by SS). Swedenborg’s point is that the body is subservient to the will and understanding, which are nonmaterial. Compare also *Marriage Love* 310:1. [SS]

65 (in NJ 33). To understand the points made in this section, it is necessary to read some of the key terms using Swedenborg’s more specialized definitions of them rather than applying the broader meanings they have when he is speaking more loosely. In their broader meanings, the Latin words *voluntas* (translated in this and other passages as “will,” though sometimes elsewhere in this edition as “volition,” “intention,” or the like) and *intellectus* (here translated “understanding” and elsewhere translated “intellect” or “discernment”) refer to the two basic faculties of the human mind as defined by Swedenborg. “Will” refers to the faculty that encompasses human loves, emotions, motives, and desires. “Understanding” refers to the faculty that encompasses human perception,

comprehension, rationality, and knowledge. (For additional discussion of these faculties, see note 62.) In the broad sense of these terms, all human beings, whether good or evil, have both will and understanding on whatever level their minds operate. However, in the more specific sense in which Swedenborg is using them here, they refer to faculties of the inner, spiritual level of the human mind. In this sense, will and understanding are defined as faculties that receive what is good and true, respectively (see *New Jerusalem* 29), in the inner self. In people who are focused on what is evil and false, the inner, spiritual level where these faculties reside is closed off from conscious awareness, and functions only as a conduit for more generalized life. This happens because such people reject the good and truth that would otherwise flow into their outer, conscious self through their inner self. It is in this more specialized sense of the terms that people who are focused on what is evil and false do not have will or understanding. On the Latin term *scientia*, here translated “mere information,” see note 59. On the inner and outer self, see *New Jerusalem* 36–53. For a fuller discussion of the ideas in this section, see *Secrets of Heaven* 977–978. [LSW]

66 (in NJ 35:3). It appears that when material in *Last Judgment* 39:16 was copied to this passage in *New Jerusalem*, there was an inadvertent omission of an entire line by an error known as haplography, in which the copyist’s eye skips from a word in one place to the same or a similar word in another. The missing material has been reintroduced here in brackets. [JSR]

Notes to *New Jerusalem* Chapter 5, §§36–53

67 (in NJ 37). The term “efficient cause” (Latin *causa efficiens*) here represents one of the four main categories of cause introduced by the Greek philosopher Aristotle (384–322 B.C.E.) and adopted by Scholastic philosophers; see *Physics* 193b21–195b30 (= Aristotle 1984, 330–334). Aristotle’s “efficient cause” generally corresponds to what people today think of simply as “cause.” Specifically, the efficient cause of an effect is the force or agent that brings the effect about, as when a fire (the effect) is started by a lit match (the efficient cause). The other three main Aristotelian causes correspond to what are now generally considered purposes or conditions; they are material cause, formal cause, and final cause. [JSR, RS]

68 (in NJ 37). The idea of an informative “light” that is associated with nature or the material world has been a commonplace in Western theology and philosophy for millennia. One prominent example is attested in the writings of Augustine (354–430); see his *On Two Souls: Against the Manichaeans* (written in 391), chapters 2–5, a passage that is in fact cited by Swedenborg in this connection in *Quotations on Various Philosophical and Theological Topics* (= Swedenborg 1976b), 26. Though the specific term *the light of nature* itself has been put to various uses over the centuries, it is often contrasted to knowledge that stems from religious faith. In the current passage it refers metaphorically to human reason unassisted by the Divine (compare the phrase “light of reason” in *True Christianity* 473). In short, it is the very sort of “light” that many thinkers of Swedenborg’s day considered to be indicated by the term *Enlightenment*. This is the meaning in which the term was utilized in such philosophical and theological works as *Novum Organum* (1620; see book 1, aphorism 42 there), by Francis Bacon (1561–1626); *An Elegant and Learned Discourse of the Light of Nature* (1652), by the Cambridge Platonist Nathaniel Culverwell (1619–1651); and *The Light of Nature Pursued* (1768–1778), by the English utilitarian Abraham Tucker (1705–1774). Generally Swedenborg expresses this idea with the term “this world’s light”;

for examples of this use and further references to the symbolism of light in Swedenborg's theology, see *New Jerusalem* 48:3, 49. For examples of Swedenborg's use of the contrasting term "heaven's light," or "the light of heaven," in specific, see notes 54 and 248. For an overview of the process of being raised from one form of light to a higher form, see *Secrets of Heaven* 6310–6313, 6315. [SS]

69 (in NJ 37). The statement that "evil people have no inner self" must be read functionally rather than literally. As pointed out in *New Jerusalem* 43–44, in evil people the inner self is closed off and therefore undeveloped and largely nonfunctional rather than being literally nonexistent. For further references on this subject, see *New Jerusalem* 47:11–15. See also note 65, on will and understanding in good and evil people. [LSW]

70 (in NJ 38). For an example of the use of the terms "living" (or "being alive") in the sense "spiritually alive," and "dead" in the sense "spiritually dead," see Revelation 3:1: "And to the angel of the church in Sardis write: These are the words of him who has the seven spirits of God and the seven stars: I know your works; you have a name of being alive, but you are dead" (New Revised Standard Version). For more on Swedenborg's interpretation of "living" and "dead" in the Bible, including numerous additional Bible references, see *Secrets of Heaven* 7494; *Revelation Unveiled* 866; *Soul-Body Interaction* 10; *Revelation Explained* (= Swedenborg 1994–1997a) §186. [LSW]

71 (in NJ 47:1). The reference to the recognition of the concept of inner and outer selves "in the Christian world" may point to such passages in the Epistles as Romans 7:22–23; 2 Corinthians 4:16. Jesus also refers metaphorically to the inner and outer self in Matthew 23:25–28; Luke 11:37–41. [SS]

72 (in NJ 48:3). The Latin here translated "earthly light" is a form of the word *lumen*. It is used instead of another word for light, *lux*. When Swedenborg chooses to make the distinction, *lux* refers to the light of heaven and *lumen* to the far feeble light of the material world. See, for example, *Secrets of Heaven* 10156:2. Compare note 68. [GFD]

73 (in NJ 49:7). The Latin phrase here translated "people whose faith is merely a self-induced conviction" is *qui in fide persuasiva*, literally, "those in persuasive faith," and is traditionally translated in the latter manner. However, the description in *New Jerusalem* 117–119 makes it quite clear that this faith is one deliberately and opportunistically adopted by someone in order to appear like a true believer to others, the sole purpose being the advancement of one's own interests. Thus it is more a "self-persuaded faith" than a "persuasive faith," although it is by nature adopted in order to persuade others that one holds approved views. Many careers in eighteenth-century Europe required the appearance of religious conformity. On the materialistic corruption attaching to just one such career, that of church administration, see note 90. [GFD, SS]

74 (in NJ 51:6). For an example of such people, see the dialog in *Marriage Love* 232 between Swedenborg and some "reasoners." Asked what must be the religion by which people could be saved, their response is to break this down into component questions, the first being whether religion actually is anything. This, they say, would require so much research that it could not be settled within a day, a year, or according to one, a hundred years. [GFD]

75 (in NJ 53). In general English use, *prudence* only rarely has a negative sense—for instance, in the case of a Falstaffian coward who acts "prudently" with a view to his or her own survival. But in Christian authors the term often has a negative denotation.

This negative aspect derives from the Vulgate translation of passages such as Romans 8:6, *Prudentia carnis mors, prudentia autem spiritus vita et pax* (“The prudence of the flesh is death, but the prudence of the spirit is life and peace”), and 1 Corinthians 1:19 (quoting Isaiah 29:14), *Prudentiam prudentium reprobabo* (“I will condemn the prudence of the prudent”). The Bible often distinguishes between the wisdom of the world and the wisdom of God (for example, Isaiah 47:10; Jeremiah 4:22; Romans 1:22; 1 Corinthians 2:6; 3:19; James 1:5). Swedenborg, following this tradition, generally uses the term *prudence* to refer to an overweening belief in one’s ability to foresee and take measures to meet the difficulties of life without divine assistance. This belief typically stands in contrast to reliance on divine providence (see, for example, *Secrets of Heaven* 950, 4214:4, 6316, 8717:3; *Divine Providence* 206). In some passages Swedenborg defines prudence as speaking or acting with cunning deceit in order to hide one’s evil intentions (see, for example, *Secrets of Heaven* 3573:4, 6655). In other passages, however, he understands prudence as the use of cunning and deception to achieve good ends; see for example, *Secrets of Heaven* 3993:12; *Marriage Love* 155b:3, 187. He does approve the use of prudential thinking when it is properly understood to be wisdom that derives from the Lord rather than one’s self (see *Divine Providence* 191), especially in the collocation “Christian prudence” (see, for example, *New Jerusalem* 85; *Secrets of Heaven* 6704). For extensive discussion of the topic of divine providence as opposed to human prudence, see *Secrets of Heaven* 8478, and especially *Divine Providence* 191–213. For examples of discussion of these issues by other Christian authors, see Aquinas *Summa Theologiae* 2:2:55 (= Aquinas 2012, 17:507–521); Saarinen 2006, 206–209 (on Luther). [SS]

Note to *New Jerusalem* Chapter 6, §§54–64

76 (in NJ 59). This principle—that love for oneself and the world are the opposite of love for the Lord and one’s neighbor—will be qualified in *New Jerusalem* 97–99, where the point is made that we do need to take care of ourselves first if we are to be of any use to others. Compare the discussion in note 47, and see also *Secrets of Heaven* 7819: “People with a goodness born of charity and faith also love themselves and worldly advantages, but only the way one loves the means to an end.” As mentioned in *New Jerusalem* 61, and expanded upon in *True Christianity* 403–405, it is when the love for oneself and the world are in control rather than serving the other two loves that they are their opposites, and become the source of everything evil and false. [GFD, LSW]

Notes to *New Jerusalem* Chapter 7, §§65–83

77 (in NJ 70). The Latin word here translated “intrinsic characteristics” is *proprium*. It is the substantive form of an adjective, *proprius*, that has the basic meaning “one’s own,” “belonging to oneself.” Swedenborg uses the word frequently (some 2,350 times in his published theological works), virtually always referring to a claim to ownership. Swedenborg regards *proprium* as lying at the root of virtually everything that is wrong with us, though it can serve a good purpose if it is governed by the Lord. This common form of *proprium*, an earthly one, is to be distinguished from *proprium coeleste*, roughly translatable as “a heavenly sense of identity,” which is the healthy acceptance of responsibility for our conduct. On these two types of *proprium*, see *Secrets of Heaven* 155, 731, 1937, 1947:1, 2883, 2891, 3812:2. [GFD]

78 (in NJ 70). For more on the topic of inherited evil (which is distinct from the conventional concept of original sin), see *New Jerusalem* 83, the references there to further passages in *Secrets of Heaven*, and note 81 below. [Editors]

79 (in NJ 71). Swedenborg's world during his early life was dominated by a titanic conflict between two absolute monarchs, both of whom could serve as examples of rulers who "thirst for unlimited power and glory": Peter the Great of Russia (who reigned 1682–1725) and Charles XII of Sweden (who reigned 1697–1718). According to Voltaire (1694–1778), who wrote biographies of both these figures, they were "by common accord the most remarkable men to have appeared in over two thousand years" (Voltaire 1980, 19). The Great Northern War between them, which lasted from 1700 to 1721, impoverished Sweden and destroyed it as an imperial power, Russia replacing it as the new arbiter of the north. Of the two, Charles is particularly relevant to Swedenborg's life: Swedenborg was personally acquainted with him, and in 1716 received a position as Extraordinary Assessor on the Board of Mines on the king's recommendation (Sigstedt 1981, 40–46; Bergquist 2005, 66–69). Charles's stubbornness in pursuit of renown was legendary; as Voltaire says, "Everything he . . . accomplished in his life [was] purely for glory's sake" (Voltaire 1980, 217). Though he had numerous opportunities to conclude the Great Northern War on favorable terms, he obstinately refused to do so unless he could achieve the total subjugation of Poland and Russia. Swedenborg makes reference to his stubbornness in his diary *Spiritual Experiences*, where he speaks of encountering Charles in hell. Despite the fact that Charles had "ruined his country and everyone in it," says Swedenborg, "he claimed that he had its best interests at heart." Furthermore, during Swedenborg's conversation with him, Charles could not be brought to see that he was mistaken in his belief, and that "he most obstinately remained in the determination never to desist until he had reduced himself to such extremities that all was lost" (*Spiritual Experiences* [= Swedenborg 1998–2013] §4741; translated by SS). [DNG, GFD, SS]

80 (in NJ 71). Though Swedenborg does not limit the scope of his criticism here to any one religious group, this statement strongly parallels his criticisms of the hierarchy of the Catholic Church elsewhere; for an example of these, see *Last Judgment* 55. For further background on these criticisms, see notes 35, 168, 283. [SS]

81 (in NJ 79). While Swedenborg maintains that "everyone is born for heaven," and "no one is born for hell" (*Heaven and Hell* 329), he also says that "we are born into every type of evil, . . . so on our own we are condemned to hell" (*Secrets of Heaven* 10367:3). This concept of "hereditary evil" is based on the notion that an *inclination to do evil* is inherited from one's parents. It is distinct from the traditional Christian concept of original sin first articulated by Augustine (see Kelly 1960, 361–366), which is based on the notion that all humans inherit *actual sin* from Adam and Eve. In Swedenborg's view, humans are born inclined to do evils of every kind, and more so to commit those evils that one's parents have committed, though every human is perpetually in freedom to choose between good and evil. Despite the differentiation Swedenborg makes between hereditary evil and original sin, he does not claim that the simple fact of our being born evil is unique to his theology. For an example of a similar teaching from Lutheran confessional texts, see the following statement in the Apology of the Augsburg Confession: "It is further taught that since Adam's fall all human beings, who are naturally conceived, are born in sin. From their mother's womb they are all filled with evil desire and the inclination toward evil"

(McCain, Baker, and Veith 2006, 76.2). For more on Swedenborg's concept of hereditary evil, see *Secrets of Heaven* 313, 494:2; *True Christianity* 469, 520–521; *Marriage Love* 525:1. For a passage specifically on our being born evil, see *Secrets of Heaven* 987, which further cites Genesis 8:21, “The inclination of the human heart is evil from youth” (New Revised Standard Version). [RHK, KK, JSR, RS, SS]

82 (in NJ 81:1). The Latin phrase here translated “acts of goodness that are inspired by faith” is *bonum fidei*, literally, “the good belonging to [or coming from] faith.” Compare *Secrets of Heaven* 9230:2: “‘The goodness belonging to faith’ refers to everything in the church that concerns the way we live and serve others on the basis of the theology taught by the church’s faith. In short, it refers to everything that has to do with the formation of an intent to put that theology into practice and with the act of doing so, out of obedience. The truth that makes up the church’s faith turns into goodness when we will and do it.” [SS]

Notes to *New Jerusalem* Chapter 8, §§84–107

83 (in NJ 97). The Latin proverb here translated “we are neighbors to ourselves,” *Quisque sibi proximus*, is of unknown provenance and antiquity. Its history is long and varied. In the form “we are each our own best friend,” it is discussed at some length in the *Laws* 731e (= Plato 1997, 1414) of Plato (427–347 B.C.E.). For the same thought, compare Aristotle *Rhetoric* 1371b:19 (= Aristotle 1984, 2183); Aristotle *Politics* 1263b:2 (= Aristotle 1984, 2005). As a maxim of Roman law, *Proximus sum egomet mihi*, “I am always next as regards my own interest,” the concept applied to cases in which, for instance, an executor could properly pay a debt owed to himself from an estate before discharging others. In this latter version it is quoted by the Roman comic poet Terence (185 or 186–159? B.C.E.) in *Andria* 4:1:12. As examples of its appearance in later Western literature, it can be seen in Latin in an English play of 1633, *The Jew of Malta* 1:1:194 (= Marlowe [1633] 1994, 10), by Christopher Marlowe (1564–1593); in a Latin epigram by Georg Carolides (1579–1612), the court poet of Prague (Carolides von Carlsperg 1597, 229); and in the work of an eighteenth-century lexicographer and collector of proverbs, Nathan Bailey (?–1742), who connects it not only with Terence but with the Greek proverb Φιλῇ δ’ ἑαυτοῦ μᾶλλον οὐδεὶς οὐδένα (*Philei d’ heautoû mállon oudeis oudéna*), “No one loves anything more than him- or herself” (Bailey [1721] 1917, 6). Swedenborg’s version of the proverb appears again in *True Christianity* 406, 459:6. [SS]

84 (in NJ 98). The Latin phrase *mens sana in corpore sano*, “a sound mind in a sound body” originated in *Satires* 10:356 of Juvenal (Decimus Junius Juvenalis, who wrote around 120–140 C.E.). It was as much a common saying in Swedenborg’s time as in our own. [RS, SS]

85 (in NJ 106:6). On “spiritual angels” as distinct from “heavenly angels,” see *New Jerusalem* 4, where spiritual angels are said to be characterized by caring for their neighbor, and heavenly angels by love for the Lord. In terms of character, spiritual angels are generally more focused on truth, ideas, and discernment, while heavenly angels are more focused on what is good, on wisdom informed by an inward perception, and on love. For more on spiritual and heavenly angels, including many references to *Secrets of Heaven*, see *New Jerusalem* 107, 121:8, 140. For an overview of angels and spirits, see note 57. [LSW]

86 (in NJ 107:2). The “inmost meaning” (*sensu intimo*) is the level elsewhere referred to as “heavenly” (*coelestis*, traditionally rendered “celestial”), while the “inner meaning”

(*sensu interno*) is elsewhere referred to as “spiritual” (*spiritualis*). These are contrasted with the literal meaning, which is characterized as “outer” or “earthly.” See *Secrets of Heaven* 4279, 10614:2; *True Christianity* 212, 248; and for a brief summarizing discussion, Woofenden and Rose 2008, 25. Sometimes Swedenborg uses the term “inner meaning” loosely of both the inmost and inner meaning in contrast with the literal. [GFD, RS, SS]

Notes to New Jerusalem Chapter 9, §§108–122

87 (in NJ 108). The Latin phrase here translated “What we . . . care about” is *quod . . . charum habet*, literally, “what one holds dear.” Swedenborg’s use of *charum*—the alternative spelling of the adjective *carum*, “dear”—may be intended to connect it with the Latin word *charitas*, here translated “caring.” See note 19. [GFD]

88 (in NJ 115). With this reference to a “truly saving faith,” Swedenborg is taking issue with an essential corollary of the Protestant doctrine of faith alone (*Sola Fide*; see note 26). According to Martin Luther (1483–1546) and later Protestant theologians who extended his thought, prospective Christians must first enter into a state of faithful *assensus* (assent or agreement) with the truth of God’s promises as they appear in the Scriptures; this means believing that Christ has already received the punishment for all human sin by dying on the cross, making him “righteous” and “meritorious” in the eyes of God the Father and thus worthy of salvation, and that this salvation is also promised to those who believe in Christ’s saving work. Once new Christians achieve this state of *assensus*, the merit and righteousness Christ has already achieved is “imputed” to them by the Father for the sake of their faith in Christ the Son, and they thus achieve the “state of grace” or salvation. This produces a corresponding state of *fiducia* (trust, confidence, assurance) that the believer has already been saved, regardless of any good works or acts of love that she or he may perform thereafter (Beeke 1991, 22–26). Martin Luther placed enormous stress on the idea that true *fides* (faith) contained *fiducia* within itself, developing the theme extensively in his 1535 *Lectures on Galatians*:

Now Christ is completely certain that in His Spirit He is pleasing to God. Since we have the same Spirit of Christ, we, too, should be certain that we are in a state of grace, on account of Him who is certain. (Luther [1535] 1955–1986b, 26:378–379)

John Calvin (1509–1564) maintained and extended this emphasis on certainty of salvation within the context of his doctrine of predestination: “The elect [those predestined to be saved] have been given the Spirit by whose witness they know for a certainty that they have been adopted to the hope of eternal salvation” (Calvin [1546] 1960, 2:59). For a survey of attitudes among the early Reformers toward the question of assurance, and an account of the intense debates surrounding the doctrine in the Dutch and English Reformed churches of Swedenborg’s day, see Beeke 1991. In this and the following sections, Swedenborg presents his rebuttal of and alternative to the Protestant doctrine of assurance. [DNG]

89 (in NJ 116). The Latin term here translated “conviction one deliberately induces in oneself” and elsewhere as “self-induced conviction” is *fides persuasiva*, literally, “persuasive faith.” On this Latin phrase, see note 73. [Editors]

90 (in NJ 117). In Swedenborg’s Europe, a clerical career was often a path to political and material aggrandizement. The clergy had a significant role to play in the

administration of the realm, and the highest offices were accompanied by lucrative sinecures. One example is given by the defrocked-priest-turned-diplomat Talleyrand (1754–1838): “The French clergy consisted of men of whom some were genuinely pious, others were distinguished as administrators, and others again were merely worldly, and, like the Archbishop of Narbonne [Arthur Richard Dillon; 1721–1806], delighted to put off the attributes of their office and live as great nobles” (Cragg 1960, 203–204). As a more immediate case in point, in Sweden the Clergy was one of the four Estates (houses) in the Diet (parliament), and every bishop had a seat in it. Furthermore, the children of noted bishops were traditionally ennobled. Thus in 1719 Queen Ulrika Eleonora (1688–1741) ennobled Swedenborg and his siblings, in acknowledgment of the distinguished career of their father, bishop Jesper Swedberg (1653–1735). This gave Swedenborg a seat on the Diet as a member of the Estate of Nobility and enabled his early career in politics (Bergquist 2005, 84). It also gave him an insider’s perspective on the corruption that obtained in both the church and the nobility of Europe. [DNG]

91 (in NJ 121:2). One of the problems Swedenborg saw as arising out of the doctrine of faith alone was that it could be used to justify antinomianism. Though the term *antinomianism* is sometimes used in a milder, technical sense to refer to Christian freedom from the laws of Moses, in its extreme form antinomianism holds that Christians, having received the grace of God and having won salvation, are not required to observe *any* moral law; in other words, having been “saved” already, Christians remain saved no matter what moral wrongs they commit, even to the point of outright atrocities. The rationale, though not the term, has an ancient history: the apostle Paul (died between 62 and 68 C.E.) mentions that he was accused of holding to it (Romans 3:8). It reemerged occasionally after Paul’s time, including in Reformation Europe, and was sufficiently problematic then that Luther condemned it in the Smalcald Articles:

Some fanatical spirits might arise [and] perhaps some already are present . . . who maintain that all who once have received the Spirit or the forgiveness of sin or have become believers, should they sin after that, would still remain in the faith, and such sin would not harm them. They shout, “Do what you will! If you believe, then nothing else matters. Faith blots out all sin,” etc. . . . Therefore it is necessary to know and teach that when holy people . . . somehow fall into a public sin . . . at that point faith and the Spirit have departed. (Kolb and Wengert 2000, 318.42–319.45)

Though antinomianism was sometimes associated with distinct Protestant groups such as the Anabaptists in Germany and the so-called Ranters in Britain, Swedenborg does not attack antinomianism as a separate movement within Christianity; he sees it rather as an error into which Christians of any denomination who believe in faith alone may readily fall. It would seem that a full survey of antinomianism in the history of Christianity has yet to be written, though its influence in some periods and places has been discussed. For a brief overview of the contentions over antinomianism in Luther’s time, see Wengert 1996, 51–53, which contains further resources on the subject in that era. For reaction to specifically Lutheran antinomianism in later times, see Mann 2003. On antinomianism in England in the 1600s, see Huehns 1951 and Como 2004. [SS]

92 (in NJ 122). See Matthew 26:34, 69–75; Mark 14:30, 66–72; Luke 22:34, 54–62; and John 13:38; 18:25–27. The accounts in Matthew, Luke, and John suggest that Peter’s

three denials will occur before the rooster crows even once, though the language there is sometimes understood to refer generally to “cockcrow,” or the series of calls the rooster makes at dawn; the account in Mark specifies two crowings by the rooster. [GFD, SS]

93 (in NJ 122). See John 21:20–22. The name “John” does not occur in the Greek text of this biblical passage, and there the command to follow seems clearly to be addressed to Peter. It should be noted that quotation standards were not as strict in Swedenborg’s day as they are today. The line between direct quotation and paraphrase in Swedenborg’s Latin is often unclear, and Swedenborg may have intended “John” to be a gloss on the biblical text rather than a direct quotation of it. In three other places (*Last Judgment* 39:7; *Revelation Explained* [= Swedenborg 1994–1997a] §§250:7, 785:5) Swedenborg also adds “John” to this verse. However, in several other places (*Secrets of Heaven* 6073:3, 10087; *Revelation Explained* 9:3–5, 820:6–7, 821:8) he quotes the passage without adding “John,” indicating that he was aware that “John” does not appear in the original Greek. In two places he states contrariwise that the words “follow me” in either John 21:19 or John 21:22 are addressed to Peter (*Revelation Explained* 9:5, 821:8). The interpretation that the words “follow me” were addressed to John, and the general interpretation that John, not Peter, followed Jesus, seems to stem from John 21:20, in which John (called in that verse “the disciple whom Jesus loved”) is said to be following Jesus. This is further supported by statements in *Revelation Unveiled* 17:5 and *Revelation Explained* 229:3, 443:4 that John rather than Peter followed Jesus. [LSW, GFD]

Notes to New Jerusalem Chapter 10, §§123–129

94 (in NJ 124). Matthew 6:7–8 reads: “When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him” (New Revised Standard Version). [GFD]

95 (in NJ 125). The phrase in parentheses is missing from the first edition but has been supplied on the basis of an errata list sent from Swedenborg to his printer. See Acton 1948–1955, 523–526, for this list and a summary of the printer’s attempts to furnish it to readers. [GFD, SS]

96 (in NJ 129:3). For a discussion of two distinct meanings of the term “glory,” see note 113. Here Swedenborg draws on both meanings of “glory.” [LSW]

97 (in NJ 129:4). In the Book of Revelation, as interpreted by Swedenborg, the two ultimate evils are the desire for power and the confidence that we are saved by correct belief regardless of the quality of our lives. The first is represented by Babylon (see especially chapters 17–19) and the second by the dragon (see especially chapter 20). Swedenborg, like most Protestants of his day, associated the desire for power particularly with the claim of Roman Catholic clergy to have the power to forgive sins. On this association, see further at note 168. [GFD]

Notes to New Jerusalem Chapter 11, §§130–140

98 (in NJ 139:1). Much later in Swedenborg’s body of work, in *True Christianity* 665, he provides an account of a memorable occurrence that lays out in further detail various theories regarding the nature of conscience. [JSR]

99 (in NJ 139:5). The Latin term here translated “spiritual crisis,” *tentatio*, is used in a particular way in Swedenborg’s theology, yet the process to which it refers is sufficiently

multifaceted that no single English equivalent will suffice in all contexts. It has traditionally been translated “trial” or “temptation,” an echo of its use in the Bible (see, for example, Psalms 95:9; Matthew 26:41; Luke 4:1–13; James 1:2–3, 12–14; Revelation 3:10). In the present edition it is at times alternatively translated “inner conflict” or “assault,” “struggle,” “crisis,” “test,” “trial,” “temptation,” or “enticement,” depending on context. *Tentatio* has six major meanings in Swedenborg’s theology, all of which relate to its root meaning of “trying,” and all of which are used to express various aspects of a human being’s experience during a crisis of the spirit. It denotes: (1) “an assault” or “attack,” because this is how Swedenborg says such a crisis begins—as an attack from hell (*Secrets of Heaven* 1690); (2) “an attempt,” because such attacks are an attempt on the part of hell to control the individual (*New Jerusalem* 190); (3) “a putting to the test” or “a being put to the test,” because although hell may not have a “putting to the test” as its goal, spiritual crises serve to test the individual, and in them one could be said to succeed or fail (in the sense that either the individual allows the Lord to be victorious or the individual succumbs; see *New Jerusalem* 192); (4) “an enticement to evil,” because enticement is an aspect of the assault: hell attacks the good things that the individual’s inner self loves by inflaming desires and stirring up unclean thoughts and impulses that still reside in the outer self (*New Jerusalem* 196); (5) “a battle” or “combat,” namely, between heaven and hell, because a struggle occurs as heaven resists and counters the attack from hell (*Secrets of Heaven* 6657:2; *Revelation Unveiled* 100); (6) “a harrowing, painful, trying experience,” usually culminating in utter despair and followed by consolation (*Secrets of Heaven* 1787:1; *New Jerusalem* 196), because this is how a spiritual crisis feels to the individual. Perhaps the three meanings used most commonly in Swedenborg’s theology are the first, the fifth, and the sixth: attack on, battle within, and harrowing of the individual. For a general overview of this topic with abundant references to *Secrets of Heaven*, see *New Jerusalem* 187–201. [JSR]

100 (in NJ 139:8). The Latin word here translated “hyperconscientious” is *conscientiosus*. It refers to people afflicted by continuous, severe, and unreasonable guilt about their sinfulness. This is a state of “melancholy,” or depressive habit of mind, long decried as harmful in the Christian church. In the Protestant tradition, Bishop John Moore of Norwich (1646–1714) is recorded to have spoken on the topic in 1691 (López-Ibor and López-Ibor Alcocer 2010, 227); in the Catholic tradition, Alphonsus Maria de’ Liguori (1696–1787) wrote a small treatise against it (Liguori [1751] 1999, 209–216). In technical religious parlance it is referred to as “scrupulosity” or “scrupulous conscience”; in modern psychological practice it has also been called “scrupulosity” and is understood as a type of obsessive-compulsive disorder (Abramowitz and Jacoby 2014, 140–149). (In this use, “scruple” is understood negatively as a doubt based on trifling grounds, a meaning that is paralleled in Swedenborg’s use of the Latin term *scrupulus* in *Secrets of Heaven* 6479; *Spiritual Experiences* [= Swedenborg 1998–2013] §3667. Compare the *Oxford English Dictionary*, under “scruple 2,” definition 1.) For other passages in which these “hyperconscientious” people are mentioned, see *True Christianity* 562:1, 665:7; *Spiritual Experiences* 1240. Compare also *Marriage Love* 271. [JFS, SS]

Note to *New Jerusalem* Chapter 12, §§141–149

101 (in NJ 149). The excerpt is from the text of *Heaven and Hell* 597–599, but it has been lightly edited by Swedenborg. [GFD]

Notes to New Jerusalem Chapter 13, §§150–158

102 (in NJ 151). The Latin here translated “self-interest” is *proprio*, literally, “what belongs to oneself,” “one’s own.” Though the Latin word is an adjective in origin, it is commonly used as a noun, as in this passage, to mean the self and the qualities that belong to the self. For further discussion of the Latin term, see note 77. [GFD]

103 (in NJ 155). On everything good and true being from the Lord and nothing good and true being from us, see *New Jerusalem* 158:2; *True Christianity* 626–660. For more on the Lord saving the human race by his own power, see *New Jerusalem* 158:1, 293–294, 301; *True Christianity* 114–125. [Editors]

104 (in NJ 155). Possible examples of passages Swedenborg might have in mind include Ezekiel 16:49–52; 33:12–16; Matthew 23:27–29; Luke 18:9–14. For a treatment of the topic of righteousness that cites many further illustrative biblical passages, see *Secrets of Heaven* 9263, which is cited in this connection in *New Jerusalem* 158:1. [RS]

105 (in NJ 158:4). In Swedenborg’s geography of the regions of the spiritual world, the lower earth is an area for good people who are nevertheless strongly attached to false ideas. He describes it as surrounded below and on all sides by the hells themselves; the people there are unwittingly subject to the negative influence of the hells. Yet from above it enjoys support from and contact with angels and heaven. In this underground realm, and particularly in pits within that realm (to which biblical mentions of “the pit” correspond), people undergo a process called “devastation” (see note 244) to disabuse them of their false notions. This involves sometimes lengthy, painful, shattering experiences, but afterward the people who undergo them are lifted up into heaven with a great sense of consolation and relief. See *Secrets of Heaven* 4728, 4940–4947, 7090; *Heaven and Hell* 513 and its note a; *Revelation Unveiled* 845:2. [JSR]

Notes to New Jerusalem Chapter 14, §§159–172

106 (in NJ 159). The Latin phrase here translated “If we want to be saved” is *Qui vult salvari* (literally, “he or she who wants to be saved”); it has a creedal ring to it, in that it closely echoes the opening Latin words of the Athanasian Creed, *Quicumque vult salvari* (literally, “whoever wants to be saved”), and is actually identical to Swedenborg’s Latin wording of the creed in *The Lord* 56 and in his rewording of it in §58 there. His use of this phrase at the beginning of a chapter on repentance implies that repentance is of fundamental importance to a Christian life. For more on the Athanasian Creed and Swedenborg’s use of it, see note 156. [JSR]

107 (in NJ 169). Profanation, as Swedenborg defines it, is taking the good and true things of the church, which are holy in themselves, and distorting them for selfish and materialistic ends, such as gaining personal wealth and power. It necessarily involves denying truths previously known, though those who do profane them may think of themselves as believing the truth; those who are simply ignorant of spiritual truth cannot profane it. In Swedenborg’s theology, those who commit profanation are in the lowest and harshest hells because they have mixed good and truth with evil and falsity, and the fundamental conflict between these opposites tears people apart from the inside out, destroying much of their life in the process. This concept of profanation has echoes in Bible passages such as 2 Peter 2:21, which reads: “It would have been better for them [the evil] never to have known the way of righteousness than, after knowing it, to turn back

from the holy commandment that was passed on to them” (New Revised Standard Version). See also John 5:14; 12:40, which are mentioned in *New Jerusalem* 172:2, as well as Matthew 12:43–45; 13:13; Luke 8:10. Given this biblical underpinning, it is not surprising that the concept is not unique to Swedenborgian theology. Compare, for example, Aquinas *Summa Theologiae* 2:2:10:6 (= Aquinas 2012, 17:100–101). For an extensive list of references to *Secrets of Heaven* on profaners and profanation, see *New Jerusalem* 172. Particularly useful passages include *Secrets of Heaven* 1008, 1327, 2357, 3398; and see also *Divine Providence* 221–233. For more on the condition of profaners in hell after death, see *Secrets of Heaven* 6348:3, 6959, 10287; *Divine Providence* 226; *Revelation Explained* (= Swedenborg 1994–1997a) §§1047:3, 1050:2, 1055:4, 1059:2, 1063:3. [LSW, SS]

108 (in NJ 170:5). In addition to the *Secrets of Heaven* passages cited, which include general discussion of the meaning of “carrying iniquity” in the Bible, along with representative passages, see also *The Lord* 16:4–7 for the meaning of this term specifically with respect to the Lord. [SS]

109 (in NJ 172:2). On problematic material in Swedenborg’s works, including his attitude toward Jews, see the discussion in the translator’s preface, pages 19–21. [Editors]

110 (in NJ 172:5). As noted in the section cited from *Secrets of Heaven*, the allusion is to the prohibitions on various incestuous relationships issued in Leviticus 18:6–24. [GFD]

111 (in NJ 172:5). The terms “the Israelite church” and “the Jewish church” in Swedenborg’s usage refer to the Judaism of biblical times as the third in a grand sequence of five “churches” (see note 28). In this view, the earthly life and death of Jesus Christ marked the end of ancient Judaism’s, and the beginning of Christianity’s, role as “the church.” [JSR]

Notes to *New Jerusalem* Chapter 15, §§173–186

112 (in NJ 176). On the inherited evil to which Swedenborg refers here, see *New Jerusalem* 83, the references there to further passages in *Secrets of Heaven*, and note 81 above. He is not referring to the physical inheritance of genetic traits, but to the spiritual inheritance of moral traits. [SS]

113 (in NJ 185). The term “glorification” here may be misunderstood by today’s readers. It has two essential meanings: to *deem* glorious or ascribe glory to, and to *render* glorious or actually transform. It is the latter meaning that Swedenborg generally intends by “glorify” and “glorification” in relation to Jesus’ human nature (and thus this edition often uses the renderings “transform” and “transformation,” respectively). Swedenborg makes explicit that glorification is a rendering divine or a uniting with the Divine (see *True Christianity* 2:2, 97, 105, 110:4, 114, 126, 128, 130:3, 154:6). Swedenborg apparently derives this usage from the Gospel of John. Although generally in the Bible the word “glorify” means to praise or extol (the first meaning just given) and Swedenborg occasionally uses the word in this sense (see, for example, *True Christianity* 16:1, 117), the Gospel of John often uses “glorify” in the second sense just given. For example, to say that the Holy Spirit had not yet come into existence because Jesus was not glorified yet (John 7:39) clearly does not mean that Jesus was not praised yet; it means, in Swedenborg’s view, that Jesus was not yet completely transformed, or rendered fully divine. [JSR]

114 (in NJ 186:4). Swedenborg has added the word “then” (Latin *tunc*) to this quotation from Matthew 24:18 (and to the following quotation from Luke 17:31–32), apparently in reference to the apocalyptic circumstances described earlier in the biblical text. The looser quotation standards of his day allowed such editorial interpolations. [LSW, SS]

Notes to New Jerusalem Chapter 16, §§187–201

115 (in NJ 188). This seems to be a reference to James 1:13: “No one, when tempted, should say, ‘I am being tempted by God’; for God . . . tempts no one” (New Revised Standard Version). There are, however, several other biblical passages that either definitely state or strongly imply that God does tempt, or test, humans; for instance, Genesis 22:1: “God tested Abraham.” Swedenborg’s exegesis of that particular verse applies more generally to these contrary examples; he says that its inner meaning is actually that God never tests anyone. At times when our characters are tested, he says, God “is constantly delivering us from our struggles, so far as he can, which is to say, so far as deliverance does no harm. At the same time he is constantly focusing on the good to which he can lead us when we are being tested. . . . Although it is fair to say he allows us to be tested, his permission does not work the way we think it does—that when he allows something, he approves of it” (*Secrets of Heaven* 2768, paraphrased and referenced in *New Jerusalem* 200:2). See also *Spiritual Experiences* (= Swedenborg 1998–2013) §343; *Revelation Explained* (= Swedenborg 1994–1997a) §246:2; *True Christianity* 256. For more on the concept of testing in Swedenborg’s works, see note 99. [SS, RS]

116 (in NJ 193). Swedenborg elsewhere repeats this assertion that (especially in recent times) few people have been allowed to undergo crises of the spirit. See *Secrets of Heaven* 4274:2, 8164, 8965; *New Jerusalem* 193; *Revelation Explained* (= Swedenborg 1994–1997a) §897:2; *True Christianity* 597:2. [JSR]

117 (in NJ 200:2). According to Swedenborg’s concept of “permission,” the Lord permits evil to happen, though he does not will it or cause it to occur. For discussion, see *New Jerusalem* 272–273; *Divine Providence* 234–284. For further references to *Secrets of Heaven* on this topic, see *New Jerusalem* 170:5, 276:2. Compare note 115. [SS]

118 (in NJ 201). Following a Christian practice of his times, Swedenborg used the name “Jehovah” as a rendering of the tetragrammaton, יהוה, “YHVH” (or “YHWH”), the four-letter name of God in the Hebrew Scriptures. In earliest times, Hebrew was written only with consonants; a system for indicating vowels was not perfected until the eighth century of the Common Era, and even in many modern Hebrew texts, vowels are not marked. The current scholarly reconstruction of the original pronunciation of the name is “Yahweh”: see *Theological Dictionary of the Old Testament*, under “YHWH.” A strict understanding of the Second Commandment, “You are not to take the name of YHVH your God in vain” (Exodus 20:7), led pious Jews to avoid pronouncing the name aloud; instead the word אֲדֹנָי (*’ādōnāi*, literally meaning “my lord”) was read. To indicate this, vowels similar to those in *Adonai* were added to YHVH, creating the form *Jehovah*. Some modern English Bibles use the name “Jehovah,” while others render the term as “LORD,” so capitalized; “Lord,” in capital and lowercase; “Yahweh”; “ADONAI”; or even “God.” [GFD, RS]

119 (in NJ 201). Swedenborg is here referring to the Christian theological concept denoted by the Latin word *humiliatio*, here translated “his state of being humbled.” The term denoted the sufferings of Jesus; or even his simply being born, living in the mortal world, and dying; or his denying himself the prerogatives of his own divinity while on earth. The term is often contrasted with Christ’s *exaltatio*, his being raised up. See, for example, Philippians 2:5–11. [SS]

120 (in NJ 201). For statements about the Israelites’ forty-year sojourn in the wilderness, see, for example, Numbers 14:33; Deuteronomy 2:7. [GFD]

Notes to *New Jerusalem* Chapter 18, §§210–222

121 (in NJ 214). The Hebrew word to which Swedenborg refers here as “bread” is **לֶחֶם** (*lehem*). It is often used in the Bible in its broader sense of “foodstuffs.” For references to a few such passages, specifically to foodstuffs used in sacrifice, see *New Jerusalem* 221:2. [GFD]

122 (in NJ 222). The passage that follows here in the remainder of *New Jerusalem* 222 is indeed based on *Secrets of Heaven* 9127:2–4, and it is marked in the Latin first edition as an extract. But it is very heavily edited. It not only omits major parts of *Secrets of Heaven* 9127, it includes substantial new material. One minor example of these changes is that its reference to *Heaven and Hell* is not, and could not have been, in the original passage, since *Heaven and Hell* was not written until after *Secrets of Heaven* was published. [SS]

123 (in NJ 222). This form of the divine name, Jehovih, arose as a variant of Jehovah, for the origin of which see note 118 above. Specifically, at occurrences of the combination **יהוה יְהוָה** (*’ādōnāi yhv̄h*), “the Lord YHVH,” the vowels for **אֱלֹהִים** (*’ēlōhīm*), or “God,” were added, in adapted form, to the four consonants YHVH instead of the consonants for **אֲדֹנָי** (*’ādōnāi*), to make **יְהוֹוִה** (*yēhōvīh*). Swedenborg carefully represents this as “Jehovih.” For a traditional Jewish view of this vocalization, see Gikatilla 1994, 148–149. [GFD, RS]

124 (in NJ 222). The Latin phrase here translated “Son of Humanity” is *Filius Hominis*, which in turn translates the Greek ὁ υἱὸς τοῦ ἀνθρώπου (*ho huiōs toū anthrōpou*), traditionally translated “Son of Man,” and rendered elsewhere in this edition as “Son of Humankind,” “Child of Humankind,” and “Human-born One.” In this passage from John, Jesus is applying the term to himself. Despite the simplicity of the literal sense of the term, its full meaning is sufficiently mysterious that scholars have generated a wide array of possible interpretations of the phrase in the course of a debate reaching back for centuries (see Borsch 1967; Colpe 1972, 400–477; Hare 1990). Given that the range of proposed meanings extends from humble humanity to incarnate divinity, any single rendering of it will leave something to be desired. It should be noted that the *spiritual* meaning of the term is explained very unambiguously by Swedenborg as “the Lord as the Word” (*The Lord* 23); see *The Lord* 23–28 for his summary of its uses in the Bible. [JSR, GFD]

Notes to *New Jerusalem* Chapter 21, §§241–248

125 (in NJ 247). In what Swedenborg calls a “representative church,” all the details and circumstances of the rituals symbolically reflect an inner worship of the Lord and the heavenly and spiritual realities of his kingdom (*Secrets of Heaven* 1437). See also *Secrets of Heaven* 4288:2 for the contrast between this kind of church and a representation of a church in which the outward forms have been retained but have lost their connection with inner worship. [GFD]

126 (in NJ 248:1). On problematic material in Swedenborg’s works, including his attitude toward Jews, see the discussion in the translator’s preface, pages 19–21. [Editors]

127 (in NJ 248:2). From early Christian times it has been believed that all Jews will convert to Christianity before the Last Judgment. Augustine refers to this belief as “a very frequent topic in the conversation of the faithful and a very familiar thought in their hearts” (*City of God* 20:29 [= Augustine 1952, 557]). The notion is based at least in part on Romans 11:26–27, in which Paul says, “All Israel will be saved,” and goes on to quote Isaiah 59:20–21 (from the Septuagint version) and Jeremiah 31:33 (with reference

also perhaps to Isaiah 27:9) to the effect that a Deliverer out of Zion will turn away the ungodliness of the descendants of Jacob and thus fulfill God's covenant with them. Malachi 4:5–6 is sometimes also cited in support. This prophecy has been discussed and even promoted by many major Christian theologians over the centuries, and it remains a topic of discussion in Christian circles. [SS]

Notes to New Jerusalem Chapter 22, §§249–266

128 (in NJ 254). *Accommodation* is a technical term employed in Christian theology since at least the time of the church fathers. It is used here to indicate a process of putting divine truth, which is incomprehensible to finite human minds as it is in itself, into human language using people, places, events, and concepts known to a particular culture, so that the people of that and succeeding cultures can grasp it on their own level. In *Secrets of Heaven* 10453, 10461, Swedenborg states that this process causes the literal meaning of the Bible to take a specific form in one culture, while it would take a different form in a different culture. Regardless of the particular culturally derived imagery and expression found in the literal meaning, he says, the deeper divine truth expressed through it remains the same. For more on the process of accommodation of divine truth to human comprehension, see *Secrets of Heaven* 2531, 7381, 8443, 8783, 8920; *Sacred Scripture* 40; *True Christianity* 641. For the various senses of the term *accommodation* in Christian theology, see the *Oxford Dictionary of the Christian Church* 3rd ed., rev., under “accommodation”; Muller 1985, under “accommodation.” For a survey of the concept in Jewish and Christian thought, see Benin 1993, and on Augustine in particular, see Benin 1993, 94–112; Polman 1961, 57–58. [LSW, SS]

129 (in NJ 254). The reference to a lamp here is probably an allusion to Psalm 119:105, “Your word is a lamp to my feet and a light to my path” (New Revised Standard Version). [JSR]

130 (in NJ 255:1). On the Flood, which Swedenborg sees not as a literal event, but as a symbolic one, see note 234. He elsewhere points out that the term “Golden Age,” which he applies to the period before the Flood, is shared with the Greek myth of the Golden Age described by ancient authors such as Hesiod (flourished around 700 B.C.E.) in *Works and Days* (= Hesiod 1914) 109–126. For more on the Golden Age, see note 435. For an outline of the various churches that Swedenborg identifies in history, see note 28; for an annotated list of passages in *Secrets of Heaven* that discuss the early churches in particular, see *New Jerusalem* 247. [GFD, RS]

131 (in NJ 255:2). The Latin here translated “the smallest letters” is *jotha*, a word that can refer to either the yodh (י), the smallest letter of the Hebrew alphabet, or the iota (ι), the smallest letter of the Greek alphabet. The Latin here translated “the tip of every letter” is *apex*, literally, a “tip” or “summit.” It was presumably a pointed mark or serif created by the scribe's brush when forming a letter. An allusion to Matthew 5:18 is clearly intended; there Jesus declares that not one iota or one stroke of the Mosaic Law given in the Bible will ever become null and void. Whatever the precise reference, the combined reference has the same force as the idiom “every little bit.” [GFD, SS]

132 (in NJ 256:1). The Latin here translated “self-oriented intelligence” is *propria intelligentia*. For more on the adjective in question, *proprius*, “one's own,” “belonging to oneself,” see note 77. [Editors]

133 (in NJ 257:1). The expression “everyone . . . whether . . . born Jewish or Greek” means in this context essentially “all people, no matter in what religion they were born.” It stems from a common reference to and juxtaposition of the Jewish and “Greek” (non-Jewish) populations of the eastern Mediterranean region in Acts and the Epistles (see, for example, Acts 14:1; 18:4; 19:10, 17; 20:21; Romans 1:16; 2:9–10; 10:12; 1 Corinthians 1:22–24; Galatians 3:28; Colossians 3:11). Though Swedenborg quotes Acts and the Epistles with relative infrequency (see note 7 above), he was steeped in their language from his childhood, and often uses it. [GFD]

134 (in NJ 257:2). Moral theology is a systematic theological treatment of Christian ethics, often taught in divinity schools. The passage to which Swedenborg refers here, *Secrets of Heaven* 2417, makes no mention of moral theology; rather, it discusses how a church’s body of teaching about charity becomes separated from its body of teaching about faith and is eventually lost. [RS]

135 (in NJ 260:1). The Latin word here translated “treasures hidden” is *arcana*, notable as the first word of the title of the first of Swedenborg’s theological works, *Arcana Coelestia*, rendered as *Secrets of Heaven* in this edition. The word *arcana* is related to the Latin word *arca*, meaning a box or chest: the root *arc-* and the affix *-ana* together essentially signify “that which is within a box,” that is, that which is concealed because of its value. (Compare the verbal relationship between the Latin word *urbs*, “a city,” and *urbanus*, “the inhabitant of a city.”) Thus *arcana* quite possibly carried overtones of the ark of the covenant for Christian readers of the Bible. The English word “trove” similarly suggests both treasure and hiddenness. [GFD]

136 (in NJ 260:1). The Latin here translated “hidden treasures of heaven” is *arcana coelestia*, an unmistakable reference to Swedenborg’s *Secrets of Heaven*. For more on this expression, see note 135. [GFD]

137 (in NJ 260:1). On the allusion contained in this reference to “the smallest letter” of the Word, see note 131. [Editors]

138 (in NJ 260:2). By “the prophetic books of the Word,” Swedenborg means Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. He considered the Psalms to have some measure of the prophetic style as well. Of the books belonging to the New Testament, Swedenborg classified Revelation as a prophetic book (see *Last Judgment* 40; *Revelation Unveiled* 932:2; *True Christianity* 116:4). Swedenborg lists the various books of the Bible he included in his definition of “the Word” in *Secrets of Heaven* 10325, *New Jerusalem* 266, and *White Horse* 16; for further discussion of his selection, see note 7. On the various styles he distinguished in the books of the Bible, see *Secrets of Heaven* 66, 2606. For another category of books in the Bible, the historical books, see note 140. [JSR, LSW]

139 (in NJ 260:4). Although one scholar (Potts 1888–1902, under “cylinder”) understands this device to be a kaleidoscope, Swedenborg seems here to be referring to a device called an anamorphoscope, which produces an optical illusion called an anamorphosis. The cylinder is polished (as indicated here and in similar descriptions in *White Horse* 11:4; *Spiritual Experiences* [= Swedenborg 1998–2013] §2164) and acts as a curved mirror; it is set next to a distorted drawing that is composed in such a way that the reflection of the drawing on the surface of the cylinder appears properly proportioned. For examples of anamorphoses from Swedenborg’s time and before, see Leeman, Elffers,

and Schuyt 1976; a reflecting cylinder may be seen in plate 53 there, as well as in Odhner 1931, 430, and Caldwell 1949, 517. See also McQueen 1949, 516, which has a further reference to photographs in a popular magazine (“Speaking of Pictures” 1949, 18–20). Further examples, though not of the same historical interest, can be found in McLoughlin Bros. 1979. [SS, LHC]

140 (in NJ 260:5). By “the historical books of the Word,” Swedenborg means the five books of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), as well as Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. For more on “the Word,” see note 7. For another category of books in the Bible, the prophetic books, see note 138. [JSR, SS]

141 (in NJ 261:1). Elegance of style—especially directness and simplicity—was highly prized by Swedenborg’s philosophical contemporaries. It was not uncommon for skeptics and Deists (see note 213) to criticize the Bible on the basis of perceived inelegancies in its mode of expression, often identified as being typically “Oriental” by virtue of its fantastical imagery and penchant for repetition (Gargett 2009, 193–204). Voltaire (1694–1778), for instance, who knew the Bible very well and even translated extracts into French, pronounced a characteristically mixed verdict on the Song of Songs in the article *Salomon* (Solomon) in his *Dictionnaire philosophique*: “The style is like that of all the Hebrews’ books of eloquence, lacking connection and development, full of repetition, confused, ridiculously metaphorical; but there are places that exhale naivety and love” (Voltaire 1994, 36:500–517; translated by Graham Gargett). Compare note 406 on the movement toward a more simplified, “natural” style during the Enlightenment. [DNG]

142 (in NJ 261:3). The word “actions,” which would be *actiones* in Latin, is read here as an emendation of the word *affectiones*, “emotions,” in accordance with the language used in the passage cited, *Secrets of Heaven* 2988. The same emendation is made in *White Horse* 12:3. [GFD]

143 (in NJ 262). The Latin word here translated “ordinary people” is *simplices*, traditionally translated “the simple.” In Swedenborg’s day, illiteracy was common in the Swedish lower classes. For example, when Swedenborg’s father, Jesper Swedberg, was a military chaplain in the late 1600s, only a quarter of the soldiers in the royal regiment could read (Tafel 1875, 104). [GFD]

144 (in NJ 262). On problematic material in Swedenborg’s works, including his attitude toward Jews, see the discussion in the translator’s preface, pages 19–21. [Editors]

145 (in NJ 263). *Substance*, in its philosophical sense, is the basic, underlying constituent that carries the attributes of a thing. Thus, for example, Swedenborg elsewhere stipulates that without substance the attribute of form cannot be present (*True Christianity* 52). A rough idea of substance can be obtained by thinking of it as the spiritual equivalent of what we call matter. In this passage, and in several of the *Secrets of Heaven* passages referred to here (§§5272, 6880, 8200), Swedenborg indicates that divine truth is not merely mental thought, or spoken or written words, but the reality itself that underlies everything in the universe. Therefore all things actually proceed from it, and it literally gives them substance. Although some of these passages appear to ascribe this all-encompassing role to divine truth *alone*, it seems clear that Swedenborg is not excluding divine goodness: In one of the passages just mentioned, *Secrets of Heaven* 5272, he writes that “divine truth *coming from divine goodness* is the most real and most essential thing there is in the universe” (emphasis added; this passage is the origin of the material presented in brackets here in the main text). Elsewhere he presents the

two divine attributes as completely integrated, as the singular verbs in the proposition of *Divine Love and Wisdom* 40 suggest: “Divine love and wisdom is substance and is form.” For further discussion of the idea of substance in Swedenborg’s works, see Brown 1919, 398–413; for relevant passages in Swedenborg’s works, see those collected at Odhner 1986, 6 with note 26. [SS, JSR, RS]

146 (in NJ 265:1). The Hebrew term for “word” to which Swedenborg refers is דְּבַר (*dābār*). It is a very broad term in Hebrew (see Brown, Driver, and Briggs 1996, pages 182 left column to 184 left column; Strong’s 1697, especially definitions IV.1 to IV.8). Besides the meanings mentioned here, a few others it has are “theme,” “story,” “word of God,” “saying,” “sentence,” “words of a song,” “title of writings,” “commandment,” “matter,” “affair,” “business,” “occupation,” “task,” “events,” “manner.” [LHC, SS]

147 (in NJ 265:1). This phrase, “the Ten Words” (אֲשֶׁרֶת הַדְּבָרִים [*āšeret haddēbārīm*]), appears in Exodus 34:28, Deuteronomy 4:13, and Deuteronomy 10:4 of the Hebrew Bible. Some versions, such as the King James and the New Revised Standard Version, translate it in these passages as “the Ten Commandments.” [GFD, RS]

148 (in NJ 265:2). *Secrets of Heaven* 2240:7–8 suggests that some Bible passages exhibit an unexpected alternation of meaning pairings. Specifically: Although according to Swedenborg, the typical alternatives found in the inner meaning of the Bible are good/evil and truth/falsity, some passages, when read in the inner meaning, reveal the alternatives truth/evil and good/falsity instead. As examples, Swedenborg gives two phrases that occur back to back: the first phrase means “instead of truth we find evil,” whereas we would expect it to mean “instead of truth we find falsity”; the second means “instead of good we find falsity,” whereas we would expect it to mean “instead of good we find evil.” He also speaks in that passage of a pair within a pair, in which the outer pair represents falsity first and then evil, but the inner pair reverses that order. [SS, JSR]

149 (in NJ 266). On Swedenborg’s complex usage of the term “the Word,” and how it varies in respect to texts such as Job and the Song of Solomon in the Old Testament, and Acts and the Epistles in the New Testament, see note 7. [Editors]

Notes to *New Jerusalem* Chapter 23, §§267–279

150 (in NJ 268). Swedenborg here makes an oblique reference to the Enlightenment dispute as to whether divine providence is *general* or *particular*, on which see further at note 152. Providence is general when it is seen as a divine power that acts on the universe, or provides for it, on a large scale; it is particular when it acts on the particulars or details of the universe. For example, general providence might be responsible for having set the universe in motion in the beginning; particular providence might be responsible for ensuring that individuals have food to eat on a daily basis, to cite a biblical example (Matthew 6:25–26). Countless passages of the Bible can be cited in support of particular providence, including the statement by Jesus that not even a sparrow falls to the ground without God’s will (Matthew 10:29–31). The fathers of the church—especially Augustine—and the later Scholastics thus argued in favor of particular providence; for discussion, see Gilson 1991, 148–167. Swedenborg’s view is that in order to act generally, providence must also act on particulars (see, for example, *Secrets of Heaven* 4329:4, 6482–6483, 8717:2). Furthermore, particular providence—providence on an individual basis, delivered from the Lord by means of spirits and angels—is necessary to guide those individuals who do not cooperate with general providence (*Secrets of*

Heaven 5850). Further discussion by Swedenborg of the topic of providence can be found in many other passages besides the current chapter; some of the most notable are the *Secrets of Heaven* sections cited in *New Jerusalem* 276 and his work *Divine Providence*. [SS]

151 (in NJ 275). The Latin words here translated “providence” and “foresight” are *providentia* and *praevidentia*—a play on words that is difficult to convey in English. [GFD]

152 (in NJ 276:2). Philosophical discussion of the topic of general as opposed to particular providence (see note 150) in the 1600s and 1700s tended toward a rejection of particular providence. One of the most influential analyses of the question was that of the French priest Nicolas Malebranche (1638–1715); in his *Treatise on Nature and Grace* (1680), Malebranche argued that only general providence could truly be consonant with divine wisdom:

God executes his plans by general laws. . . . Certainly it requires a greater breadth of mind to create a watch which, according to the laws of mechanism, goes by itself and [keeps time] regularly—whether one carries it on oneself, whether one holds it suspended, whether one shakes it as one pleases—than to make one which cannot run correctly if he who has made it does not change something in it at every moment according to the situations it is placed in. . . . Thus to establish general laws, and to choose the simplest ones, which are at the same time the most fruitful, is a way of acting worthy of him whose wisdom has no bounds. (Malebranche [1680] 1992, 210–211)

Rational arguments of this type in favor of general providence, seconded by satirical attacks on the concept of particular providence by such figures as Voltaire, proved highly persuasive to the Enlightenment mind. For a selective discussion of Western philosophy’s gradual loss of interest in the entire concept of providence, see Lloyd 2008. [SS]

153 (in NJ 277). The Latin phrase *subsistentia est perpetua existentia*, here translated “continued existence is a perpetual coming into being,” was a common theological maxim in Swedenborg’s day. (For passages in which it is implied that the idea is generally accepted, see *Secrets of Heaven* 3483, 5084:3; *Marriage Love* 380:8; *Soul-Body Interaction* 4.) Swedenborg frequently built on it (in addition to the *Secrets of Heaven* passages cited here in *New Jerusalem*, see §§775:2, 4322, 5116:3, 5377, 6482, 9502, 9847, 10076:5, 10152:3, 10252:3, 10266; *Heaven and Hell* 106, 303; *Divine Love and Wisdom* 152; *Soul-Body Interaction* 9:1; *True Christianity* 35:8, 46, 224:1). The notion is referred to as a commonplace in part 5 of *Discourse on Method* by Descartes: “This is a commonly accepted opinion among theologians—that the action by which God now conserves [the universe] is the same as that by which He created it” (Descartes [1637] 2001, 37). This maintenance in existence is sometimes given the technical term *preservation* or *conservation*. Elsewhere Descartes offers this explanation: “There is no relation of dependence between the present time and the immediately preceding time, and hence no less a cause is required to preserve something than is required to create it in the first place” (Descartes [1641] 1984, 116). Catholic philosopher Thomas Aquinas makes a similar statement about all “creatures,” that is, created things: “The being of every creature depends on God, so that not for a moment could it subsist [have independent existence], but would fall into nothingness were it not kept in being by the operation of the Divine power” (*Summa Theologiae* 1:104:1; translation in Aquinas 2012, 14:505). Another formulation of this concept is that “God’s concern with the world is not to be

thought of as relating merely to the provision of the world with its initial impulse into being, but as an incessant and intimate care for the beings to which he has given all that they have and all that they are" (Mascall 1966, 101). [SS, JSR]

154 (in NJ 278:1). In the usage of Scholastic philosophers, a principal cause is "a cause which works by the power of its own form and makes the effect in some way like itself"; an instrumental cause is "an instrument or tool serving as a subordinate cause; a cause without initiative in the start of action, but applied and directed as a help to its efforts and purpose by a principal agent, and influencing the product chiefly according to the form and intention of the principal" (Wuellner 1956, 19; compare the discussion by the Catholic theologian Aquinas in his *Summa Theologiae* 3:62:1 [= Aquinas 2012, 20:22]). Swedenborg's point is that human beings, though merely instruments of life, experience divine life (the principal cause) as inhering in themselves. He uses this terminology of principal and instrumental cause in other contexts; for example, in *Secrets of Heaven* 10738:4 he refers to the body as the instrumental cause and to the will as the principal. He emphasizes the apparent but misleading unity of principal and instrumental in other passages as well; see, for example, *Secrets of Heaven* 2021; *Soul-Body Interaction* 11:2; *True Christianity* 473. [SS]

Notes to New Jerusalem Chapter 24, §§280–310

155 (in NJ 287). Swedenborg returns now and then throughout his theological works to the theory that the soul of an individual comes from the father and the body from the mother, a theory that dates back at least to the time of Aristotle in the fourth century B.C.E. (*Generation of Animals* 727b34–730b30 [= Aristotle 1984, 1130–1134]). (For the biological mechanics of this theory, see *Secrets of Heaven* vol. 2 [= Swedenborg [1749–1756] 2013], pages 568–569 note 529.) The theory is important in Swedenborg's theology because he uses it to explain how Jesus came to have a divine inner nature and yet a human outer nature. On the significance of these two natures in Jesus, see, for example, *Secrets of Heaven* 1444:1–2, 1460:1; *New Jerusalem* 201, 293, 295, 303. [JSR, SS]

156 (in NJ 288). The Athanasian Creed is a very old Christian creed of disputed date and authorship. Beginning in the ninth century it was ascribed to Athanasius (around 295–373), a bishop of Alexandria, but that ascription was strongly questioned as early as the 1600s (Schaff 1931, 1:35). A standard Latin version of the creed appeared in the 1756 Leipzig edition of *The Book of Concord*, and Swedenborg's pattern of reference to and quotation from the creed suggests that he acquired that volume in 1768. Before that time, he seems to have quoted his own translation into Latin, apparently based on an English version that appeared in the prayer book of the Anglican Church, the Book of Common Prayer. (Swedenborg himself hints at this source in *Revelation Explained* [= Swedenborg 1994–1997a] §1091:1, and he is known to have owned a copy of the 1711 edition of the prayer book at the time of his death.) It is not surprising, then, that Swedenborg's translation is different from the standard Latin version in many respects; but a word-for-word comparison of the standard text with his version of the entire document in *The Lord* 56 shows that he in fact weaves phrases and paraphrases of the creed into striking new juxtapositions. In the present passage, Swedenborg combines verses 34, part of verse 36, and verse 37 of the creed into continuous text. His paraphrase of verse 36 in particular is more emphatic than the standard Latin version and the version in the Book of Common Prayer of 1711, where instead of the wording Swedenborg

gives, “Indeed, he is one altogether, one person,” the creed gives “One altogether . . . by unity of person.” In interpretation as well, his position differs from traditional views; in a discussion in a later work of the same passage from the creed, he acknowledges as much: “Admittedly, people take this to be a union between an eternally begotten Son of God and a Son born in time; but God is one, not three. Therefore when this is taken to be a union with the one God from eternity then the position in the Athanasian Creed agrees with the Word” (*True Christianity* 98). For one of the better Latin texts of the creed, see Schaff 1931, 2:66–71. For the full text of the creed in English, see Schaff as cited or Kolb and Wengert 2000, 23–25. Swedenborg wrote an outline for an entire work on the subject of this creed; see *Commentary on the Athanasian Creed* (= Swedenborg 1994–1997b, 6:571–634). On Swedenborg’s encounter with Athanasius in the spiritual world, see *Commentary on the Athanasian Creed* 43 and *Spiritual Experiences* (= Swedenborg 1998–2013) §5959. [SS, JSR]

157 (in NJ 289). The doctrine of the Trinity, which holds that the Father, Son, and Holy Spirit make one God, is held by the vast majority of Christian denominations, including the Roman Catholic, Eastern Orthodox, and Protestant. Swedenborg, while accepting the concept of a Trinity, condemns an understanding of it that requires Father, Son, and Holy Spirit to be “three persons.” As he indicates in this passage, he believes this leads inevitably to a belief in three gods. For a thorough explication of Swedenborg’s views of this topic, see *True Christianity* 163–184. [SS, RS]

158 (in NJ 292). Throughout the history of the Christian church there have been various theologians who identified Jesus as a human “like anyone else,” including those known as “Socinians,” whose doctrine concerning Jesus was enjoying a considerable vogue in Swedenborg’s own time. Their doctrine was named for the Italian theologian Fausto Sozzini (1539–1604), who argued that Jesus Christ was not the human incarnation of a preexisting person in the divine Trinity, but a unique human being who attained an intercessory relationship with God through his exceptional holiness. Beginning in the sixteenth century, radical Reformation churches based on these ideas flourished in Transylvania and in Poland, where they were known as the “Polish Brethren” (Wilbur 1977, 2:406–430). In the latter half of the seventeenth century, copies of their theological corpus spread to England, where Arianism, a related position (but with roots much earlier in Christian history) that also rejects Christ’s uncreated and divine status, was already popular among the educated elite: for example, the British scientist Isaac Newton (1642–1727) considered worshipping Christ as God a form of idolatry (Westfall 1994, 124). The Socinian thesis, which came to be known in England as Unitarianism, enjoyed enormous underground popularity. In 1774, the English scientist Joseph Priestley (1733–1804), “being now fully persuaded that Christ was a man like ourselves, and consequently that his pre-existence, as well as that of other men, was a notion that had no foundation in reason or in the scriptures,” established the first openly Unitarian congregation at the Essex Street Church in London (Priestley 1995, 156). Given the fierce attacks that Swedenborg launches on Arianism and Socinianism in his final work, *True Christianity* (published in 1771), he was certainly aware of the Arian and Socinian ideas that were circulating in Europe generally and in London especially. For a more detailed treatment of Swedenborg’s concept of the Lord, see *True Christianity* 81–109. [DNG, SS]

159 (in NJ 292). The idea that the body is an image of the soul becomes relevant in this context because Swedenborg compares the Father and the Son to the soul and its

body, respectively (see *True Christianity* 166–169). Jesus’ resurrection in his complete physical body is relevant because it demonstrates a uniquely divine form of humanity: other humans are not so resurrected (see *True Christianity* 170). His transfiguration, described in Matthew 17:1–2; Mark 9:2–3; Luke 9:28–29, is significant once again as demonstrating his divinity (see, for example, *Secrets of Heaven* 3212:4, 4692). [SS]

160 (in NJ 292). For biblical examples of what the Lord said about believing in him, see, for example, the quotations Swedenborg presents in *The Lord* 32:6 from John 1:12; 3:15, 16, 18, 36; 6:29, 35, 40, 47; 7:38; 8:24; 11:25, 26; 12:36, 46; about the Lord’s being one with the Father, see John 10:30; about his glorification, see John 11:4; 12:23; 13:31–32; 17:1, 5; and about his power over heaven and earth, see Matthew 28:18, as well as Matthew 11:27; John 3:35; 17:2. For an expanded argument along these lines, with abundant scriptural references, see the small work *The Lord* throughout. [JSR]

161 (in NJ 292). The relevant part of Matthew 28:20 reads: “And remember, I am with you always, to the end of the age” (New Revised Standard Version). [GFD]

162 (in NJ 292). Here and elsewhere in his theological writings, the Latin translation Swedenborg uses for John 7:39 is based on the Greek in the *Textus Receptus* (“Accepted Text”), which was almost universally accepted in the Protestant world of Swedenborg’s day. Subsequent scholarship came to prefer an alternate but still ancient textual tradition (see Aland and others 1966, John 7:39 note) in which this verse includes the word “given” (Greek: δεδομένον [*dedomenón*]) in addition to the simple verb “was” (ἦν [*ên*]), and may or may not include the word “Holy,” resulting in English translations of “No spirit was given yet,” or “The Holy Spirit was not yet given.” Some scholars believe the word “given” was added to the original wording in order to avoid any suggestion that the Holy Spirit has not always existed (Brown 1966, 324; Alford 1874, 1:2:781). Swedenborg, however, did in fact hold that the Holy Spirit came into existence in the Christian Trinity at the time of Jesus’ glorification. Though he commonly cites John 7:39 as biblical support for this stance, and shows no awareness in his theological writings of any alternate textual tradition of this passage, in *True Christianity* 154 he does speak of the Holy Spirit being given to or bestowed upon the apostles by the Lord. This suggests that if he was aware of the textual versions of John 7:39 that include the word “given,” he did not see them as posing a challenge to his doctrine concerning the Holy Spirit. For more on Swedenborg’s view of the Holy Spirit, see *Secrets of Heaven* 6993, 8127, 9818:14; *The Lord* 51:3. For Swedenborg’s view on activities attributed to the Holy Spirit that are recorded in the Gospels as taking place before the Lord’s glorification, see *True Christianity* 140, 158. For more on glorification, see note 113. For further discussion on John 7:39, see Brown 1966, 324, who cites Hooke 1962–1963, 372–380, and Woodhouse 1964, 310–312. [RS, LSW, SS, JSR]

163 (in NJ 294). On the two essential meanings of “glorification” in Swedenborg’s writings, see note 113. [Editors]

164 (in NJ 301). The Latin word here translated “the [evil] people who lived before the Flood” is *antediluviani*, which means simply “people before the Flood.” However, the passages to which Swedenborg refers here make it clear that he means only those people in the Bible narrative who lived immediately before the Flood and died in it, as opposed to even earlier peoples, who were benign. Furthermore, since Swedenborg sees the Flood as symbolic or correspondential (see note 234), he did not see these pre-Flood people as dying out in a literal inundation, but as *undergoing a particular spiritual decline* during the general period symbolized by the Flood. The evil people who resulted

from this decline are described by Swedenborg as totally governed by their feelings and as therefore, when they become spirits, being capable of working directly on the feelings of others, bypassing their victims' faculties of critical thinking. For example, one of the passages listed here, *Secrets of Heaven* 311, describes the spirits of these people as having "fantasies and self-deceptions . . . of a kind that puts other spirits in such a stupor that they cannot tell whether they are alive or dead," and adds, "The people who died in the Flood . . . were destined in the next life to be incapable of ever living among other spirits without bringing a sort of death to them." Hence they are isolated from other spirits in a hell that is exclusively their own. [GFD, RS, SS]

165 (in NJ 305:1). For the transfiguration of Jesus before Peter, James, and John, the three disciples referred to here, see Matthew 17:1–9; Mark 9:2–10; Luke 9:28–36; 2 Peter 1:16–18. [SS]

166 (in NJ 305:1). The identity of this council is not made clear, but judging from the description in the passage cited here, *Secrets of Heaven* 4738, Swedenborg refers to the Council of Chalcedon held in 451. It established the "Chalcedonian Definition" that held in part: "Following the holy Fathers, we all with one voice confess our Lord Jesus Christ one and the same Son, the same perfect in Godhead, the same perfect in manhood, truly God and truly man, the same consisting of a reasonable soul and a body, of one substance with the Father as touching the Godhead, the same of one substance with us as touching the manhood, like us in all things apart from sin" (quoted in Frend 1984, 771). For discussion of this council, see Frend 1984, 742–785; Pelikan 1971, 1:256–266. [SS]

167 (in NJ 305:3). This book, referred to by the short title *Other Planets* in this edition, was originally published by Swedenborg in London in 1758. For a description of the delight of the inhabitants of other planets, and of spirits and angels from other planets, when they learn that God is human, see *Other Planets* 121. See also note 389. [Editors]

Note to *New Jerusalem* Chapter 25, §§311–325

168 (in NJ 316). This is a reference to Roman Catholic doctrine, which holds that Jesus entrusted the church, through his apostle Peter, with specific authority to govern members of the church, including the power to absolve them of sins—in effect, to open heaven to them. The Roman Catholic Church bases this authority on Matthew 16:18–19, where Jesus says to Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (New Revised Standard Version). (See also Matthew 18:18; John 20:21–23, and compare Isaiah 22:22.) Swedenborg condemns this interpretation in *Secrets of Heaven* 9410:2–4; *Revelation Unveiled* 768, 798. For further discussion of the pope as the vicar of Christ, see note 283. [RS, SS]

Notes to *Last Judgment* Chapter 1, §§1–5

169 (in LJ 1:1). On Swedenborg's use of the term "the Word" for the books of the Bible that have an inner meaning, see note 7. On the continuous and connected spiritual meaning that he sees as existing within the literal meaning of these books, see *Last Judgment* 40–42; *Secrets of Heaven* 1–5; *New Jerusalem* 1, 252, 258–261; *White Horse* 9–12; *Sacred Scripture* 5–26; *True Christianity* 193–209. [LSW]

170 (in LJ 1:1). Swedenborg is not implying that heaven is visible to the physical eye. The word for *heaven* in biblical Hebrew (שָׁמַיִם [*šāmayim*]) and Greek (οὐρανός

[*ouranós*]), as well as in Swedenborg's original Latin (*caelum*), can mean either "sky" or "heaven," and here his explanation of the term *new heaven* hinges on the ambiguity: "People . . . understand the Last Judgment to mean the end" of the physical sky, but instead it means, among other things, the end of a particular nonphysical heaven in the spiritual world, as initially described in *Last Judgment* 2 and in greater detail thereafter, especially in §§65–72. [LSW, SS]

171 (in LJ 1:1). Swedenborg refers here to Revelation 21:1. For related discussion, see note 211 below. [RS]

172 (in LJ 1:1). The Latin word here translated "earthly" is *naturalis*, traditionally translated "natural." For more on the concept behind this word, see note 6. [Editors]

173 (in LJ 1:1). The Latin here translated "of the divine design" is *ordinis divini*, literally, "of the divine order." On this term, see note 42. [Editors]

174 (in LJ 1:1). By "the Christian world" here (Latin *orbe Christiano*), Swedenborg means the predominantly Christian regions of the world, which in his day were Europe and its colonies, or in nongeographical terms, the world's Christians themselves. [LSW, SS]

175 (in LJ 1:2). In this instance, as often elsewhere, Swedenborg is using the term "church" historically to mean the core religious approach of a given age or era through which heaven was connected with humankind, of which he asserts there have been five major instances, in the following sequence: the earliest (or "most ancient") church, the early (or "ancient") church, the Jewish church, the Christian church, and a new church represented by the New Jerusalem in Revelation 21 and 22. For more discussion, see note 28. [JSR]

176 (in LJ 1:2). On the term "spiritual world," which includes heaven, hell, and the intermediate "world of spirits," see note 50. [Editors]

177 (in LJ 1:2). The reference here is to *Heaven and Hell*, apparently composed and probably also published at a time earlier in 1758 than *Last Judgment*. On the order of composition of Swedenborg's works of 1758, see the editors' preface, pages 29–33. [GFD, SS]

178 (in LJ 1:2). The Latin word here translated "union" is *conjunctio*, traditionally translated "conjunction." For more on Swedenborg's use of this Latin term, see note 22. [Editors]

179 (in LJ 2). On the concepts of "angels" and "spirits" in Swedenborg's works, see note 57. [Editors]

180 (in LJ 3). For a discussion of Jehovah, one of the names of God, see note 118. [Editors]

181 (in LJ 4). On regeneration, the process of human spiritual rebirth, see note 49. [Editors]

182 (in LJ 4). "Jah" is a transliteration of the Hebrew יהָ (yāh), which is an abbreviation of the divine name commonly used in personal names (Isaiah and Jeremiah, for example). Here the reference is clearly to the exclamation "Hallelujah!" meaning "Praise Jah!" [GFD]

183 (in LJ 4). The Hebrew word for "face," פָּנִים (*pānīm*), is formally a plural and is usually grammatically so construed. Swedenborg consistently translates it as a plural, as does the Latin translation of the Bible he preferred, the 1696 edition of Sebastian Schmidt (1617–1696). Here it is translated as a singular to conform to English usage. [GFD]

184 (in LJ 4). As pointed out by Worcester in the second Latin edition (= Swedenborg [1758] 1889), the first edition here reads “your name,” though the original Hebrew text of Isaiah 43:7 and the context clearly calls for “my name.” Elsewhere Swedenborg regularly translates the same Hebrew text as “my name” (see, for example, *Secrets of Heaven* 10373:2; *Revelation Unveiled* 254:2; *True Christianity* 573, 773). [JSR, LSW]

185 (in LJ 5). The work mentioned here was published by Swedenborg in London in 1758. It is referred to in this edition by the short title *White Horse*. [Editors]

Notes to *Last Judgment* Chapter 2, §§6–13

186 (in LJ 7). The reference here is to *Heaven and Hell*, relevant passages of which are cited more specifically in the discussion that follows. [Editors]

187 (in LJ 7). On the geometrical style of argumentation, in which pithy statements are first presented without support in list form, and then taken up one by one and discussed, illustrated, and corroborated, see note 46. [JSR]

188 (in LJ 9:1). There is no §8 in the first edition. [GFD]

189 (in LJ 9:1). The statement that “what is created last serves as a base for all the [higher] things that preceded it” is in line with the discussion of creation in *Divine Love and Wisdom* 290–304. There Swedenborg describes how the universe was created from the top down, so to speak: an emanation from God passed down through various levels and became, or “terminated in,” material substance. Swedenborg frequently refers to this terminating level as the base or foundation of the higher levels, a terminology that runs counter to the assumption that a base or foundation is built first—before the building that is to rest on it, for instance. For further discussion of this concept of a base or foundation as the final element of a created series, see *Divine Love and Wisdom* 209–221 under the propositions “The final level is the composite, vessel, and foundation of the prior levels” and “The vertical levels find their full realization and power in their final form.” The principle has wide applicability in Swedenborg’s writings. In *Divine Love and Wisdom* 214, for example, he describes how human desires find their expression and their dwelling in the outward actions that flow from them. Though the desire comes first, motivates the act, and directs it through thought, the act provides the foundation in real existence for the desire, and also expresses the desire both generally and in detail. For more on this principle in the context of a discussion of the literal meaning of the Bible, see *Sacred Scripture* 27–36; *True Christianity* 210–213. See also *Sacred Scripture* 34, which states that “human beings are [the] foundation, container, and support” of the heavens. For references to *Secrets of Heaven* on this general subject, see *New Jerusalem* 47:10. [LSW]

190 (in LJ 9:1). For a discussion of the levels that form a human being, see *New Jerusalem* 36–53. [Editors]

191 (in LJ 9:1). The concept in Swedenborg’s theology that “we [humans] have been made embodiments of the divine design” draws on the statement in Genesis 1:26–27 that human beings were created in the image and likeness of God. See, for example, *Divine Love and Wisdom* 11, 287; *True Christianity* 46, 74:3. However, although Swedenborg did see the form and structure of the human body as a reflection and expression of the divine nature, it was the inner, spiritual nature of humans that he primarily saw as a model of the divine design. Specifically, the human capabilities of intention, thought, and action,

he said, reflect the love, wisdom, and active power of God. Within these general correlations he outlined a highly detailed correlation between every single part of a human being, both spiritual and physical, and some specific part of the nature of God. For more on the general concept of humans as models of the divine design, see *Secrets of Heaven* 4219, 4524, 6057:2, 6626; *Heaven and Hell* 29–30; *True Christianity* 65–67. For more on the principle of the human body, both as a whole and in detail, being a reflection of heaven and of God, see *Secrets of Heaven* 3624–3648, 3741–3747. On the related concept of the design of heaven, see note 439. [LSW]

192 (in LJ 9:1). The Latin word here translated “flow into” is *influxunt*. Its noun form is *influxus*, “inflow.” In Swedenborg’s time, the concept of inflow had long been common in astrology in the form of the influence of stars on individuals, and its operation had been a subject of debate by philosophers as varied as al-Kindi (around 801–around 870), Thomas Aquinas (1224 or 1225–1274), Roger Bacon (around 1219–around 1292), and Marsilio Ficino (1433–1499); see McGrath 2013, especially 43–63. Furthermore, in philosophical circles an independent and vigorous debate had been going on about how the soul or nonmaterial aspect of a human being and the body or material aspect affect each other. In this latter dispute, Swedenborg took a consistent stand in favor of “spiritual inflow,” the position that what is spiritual acts upon and affects what is physical, but what is physical does not act upon or affect what is spiritual (see his 1769 work *Soul-Body Interaction*; see also *Divine Providence* 314:1; *Secrets of Heaven* 6322:2). The reverse position was known as physical inflow. In his theological works, Swedenborg uses the term “inflow” of several one-way influences: the influence of a “higher” or spiritual part of a human being on a “lower” or earthly part; the influence of the spiritual world on the physical world (see, for example, *Divine Love and Wisdom* 340); the influence of love on wisdom, or the will on the understanding (see *True Christianity* 50, 395:3; *Divine Providence* 233:7); and, as here, heavenly and earthly influence on human beings. For more on the operation of inflow, see note 29. (On the will and the understanding, see note 62.) [JSR, SS]

193 (in LJ 9:2). The Latin phrase here translated “single individual” is *unum hominem*, literally, “one person,” “one human being.” The statement here reflects Swedenborg’s assertion that the heavens are in the form of the Lord, and thus of the human body, because the Lord is the Divine-Human One (see note 11). This “single individual” formed by the heavens is sometimes referred to as the *Maximus Homo*, literally, “greatest human,” in this edition translated “universal human.” In addition to the reference in the text to *Heaven and Hell* 59–67, see also *Heaven and Hell* 78–86, including the extensive references to *Secrets of Heaven* in §86:2–13, and the briefer set of references in *Other Planets* 5 note f. The same material from *Secrets of Heaven* has been published separately in Swedenborg 1984a. [GFD, SS]

194 (in LJ 9:2). On the meaning of “the Lord” in Swedenborg’s works, see note 10. On the term “divine-human nature,” see note 11. [Editors]

195 (in LJ 9:2). On “correspondence,” see note 12. [Editors]

196 (in LJ 9:2). On the concept of the form of heaven, see note 20. [Editors]

197 (in LJ 9:4). On “what is good” (Latin *bonum*) and “what is true” (Latin *verum*), see note 9. [Editors]

198 (in LJ 9:6). “Comforter” (Greek παράκλητος [*parákletos*], sometimes translated “Advocate,” but occasionally just transliterated as “Paraclete”) is a term found not only

in John 14:16, as given here, but in John 14:26; 15:26; 16:7. In these passages it refers to the Holy Spirit; in 1 John 2:1 it is used of Jesus. [SS]

199 (in LJ 9:7). In the universe as described by Swedenborg, this difference between what appears to the sight in the material world and what appears to the sight in the spiritual world reflects the difference between the underlying structure of the two worlds. In the material world, ordinary objects perceived by our senses are the basis of our experience and thus of our visual imagery and communication. The basis of experience in the spiritual world, however, is the communities of like-minded individuals into which angels and spirits are arranged (see *Secrets of Heaven* 684–691; *Heaven and Hell* 41–58). Thus those communities are the basis of both visual imagery and communication. As for ordinary objects perceptible to the senses in the spiritual world, they are created by the Lord to reflect and express the inner natures of the angels and spirits in the vicinity. (See the chapter in *Heaven and Hell* titled “Representations and Appearances in Heaven” [§§170–176], especially §173 there. See also *Revelation Explained* [= Swedenborg 1994–1997a] §1200:2–4.) In effect, therefore, when one is viewing any object in the spiritual world, what one is actually seeing is the community that it represents visually. For more discussion by Swedenborg of the community-based mode of communicating thoughts and feelings in the spiritual world, see *Secrets of Heaven* 6598–6612. For an account of how the angels of a particularly perceptive region of heaven observe and visually perceive other communities, see *Secrets of Heaven* 4627:2. [LSW]

200 (in LJ 9:8). On the term here translated “willing” (Latin *voluntas*), elsewhere in this edition rendered “will,” “volition,” “intention,” or the like, see note 62. [Editors]

201 (in LJ 10:3). Swedenborg is here referring to the work published in London in 1758 and cited in this edition by the short title *Other Planets*. For his discussion of the number of planets in the universe, see *Other Planets* 26. On the history of the conjecture that there are planets beyond the solar system, see the introduction, pages 85–90. [Editors]

202 (in LJ 12:4). For a related topic, the function of fullness and variety in the approach to the perfection of a form, see note 394. [Editors]

203 (in LJ 13). Swedenborg’s reference to “tens of thousands” of planets is an understatement, or perhaps should not be taken literally, being the equivalent of our colloquial expression “millions and millions.” Over even a twenty-year period of unchecked reproduction, a single plant that occupies one square inch and bears a hundred seeds each year would yield a number of plants sufficient to cover 10^{22} (ten thousand million million million) earth-sized planets. [JSR]

Notes to Last Judgment Chapter 3, §§14–22

204 (in LJ 14). The theory that “angels were created at the beginning” falls under a theological concept known as *separate* or *immediate creation*, that is, the creation by God of something from nothing without any intermediary stage (in this case the intermediary stage would be human beings). Throughout the history of the church, Christians have generally accepted the immediate creation of angels, and it is a distinctive feature of Swedenborg’s theology that he rejects it. [SS]

205 (in LJ 14). See Swedenborg’s explanation of the meaning of the terms “Devil” and “Satan” later in this section, and compare a similar statement in *Divine Providence* 27:1.

In these passages and others, Swedenborg denies the reality of one supreme “Devil,” or “Satan,” or “Lucifer,” that is, a rebel angel who was cast down and became the Devil, a concept commonly based on Isaiah 14:12; Luke 10:18; 2 Peter 2:4; Jude verse 6; Revelation 12:7–9. He does, however, use “the Devil” and “Satan” as collective terms for hell, and each also is associated with a general region of hell (see the immediately following material here in *Last Judgment* 14, and *Secrets of Heaven* 251:2; *Heaven and Hell* 311, 544). Furthermore, he speaks of two classes of people in hell, one called “satans,” and the other called “devils” or “demons.” The distinction between these two classes is outlined in *Divine Love and Wisdom* 273; *Divine Providence* 310:3; *True Christianity* 281:12. In general, “satans” are associated with false thoughts, a love of gaining others’ possessions by whatever means necessary, and a tendency to rationalize their obsessions with evil, whereas “devils” are associated with a love of power for selfish reasons, self-love as the primary motivation in life, and a tendency to act out their obsessions with evil. Swedenborg consistently describes “devils” or “demons” as more profoundly wicked than “satans.” For a survey and analysis of the biblical and extrabiblical roots of the more traditional concept of the Devil, see Mobley and Wray 2005. For a one-volume history of the origin of the concept of the Devil and its ancient, medieval, and modern reception, see Kelly 2006. [JSR, SS, DNG]

206 (in LJ 14). In *Last Judgment* 19 Swedenborg explains how this knowledge is accessible from the Bible and thus could have been made part of the church’s teaching. [SS]

207 (in LJ 14). “The church” in this context refers specifically to Christianity in its various existing branches (primarily the Protestant, Roman Catholic, and Orthodox churches) as the reigning religious paradigm in the world in which Swedenborg and his intended audience lived. According to Swedenborg, as stated in *Last Judgment* 35 and elsewhere, a church comes to an end when there is no faith because there is no caring. For more on Swedenborg’s definition of churches and the various church eras, see note 28 and the passages cited there. [LSW]

208 (in LJ 14). Though there are no clear statements in the Bible about the origin or creation of angels, some of the passages that have been cited in support of angels being a separate creation are Job 38:4–7; Psalms 8:5; 148:2–5; Colossians 1:16–17; Hebrews 2:7. For this theory about the creation of angels, see note 204. For Bible passages that have been cited in support of devils being fallen angels, see note 205. [LSW]

209 (in LJ 15:1). On the belief that all people who have died will be resurrected in their physical bodies at the end of the world, an event commonly identified with the Last Judgment, see note 512. [Editors]

210 (in LJ 15:2). The exact point of commencement of Swedenborg’s daily, waking, ongoing interaction with angels and spirits is variously stated in his writings. To cite just a few representative examples: (1) In a diary passage apparently written in early 1746, Swedenborg states that his interaction with spirits and angels dates *a medio Aprilis 1745*, “from mid-April 1745” (*Spiritual Experiences* [= Swedenborg 1998–2013] §[8a]). (2) In two later passages, one in a theological manuscript of early 1763 and one in a letter of November 11, 1766, he assigns the commencement a date of 1744 (for the manuscript, see *Draft on Divine Wisdom* chapter 7, item 1 = §95 [Mongredien’s numbering] [= Swedenborg 1994–1997c, 480]; for the letter, see Acton 1948–1955, 627). (3) In a still later letter to a British follower, Thomas Hartley (1708–1784), on August 5, 1769, he states that his sight was “opened into the spiritual world” in 1743 (Acton 1948–1955, 679). In other words,

as the years passed, Swedenborg saw the commencement of his interaction as having occurred earlier and earlier. Some of this variation may derive from his changing assessment of which event constituted the true beginning of his spiritual experiences. Even if the variations are taken at face value, the dates that he mentions for this commencement all fall within the range 1743–1745. See Tafel 1877, 1118–1127, for a list of the relevant passages, with discussion. For a detailed account of the onset of Swedenborg’s spiritual experiences, see Acton 1927, 26–118. [JSR, GFD, SS]

211 (in LJ 15:2). The popular belief concerning the future cosmic cataclysm described here is based on biblical passages such as Isaiah 13:9–13; 34:1–4; Revelation 21:1. In particular, the belief that the stars will fall is based on a literal interpretation of such biblical passages as Matthew 24:29; Mark 13:25; Revelation 6:13; 12:4. On the belief that bodies will be raised from the dead in the flesh, see note 512. Swedenborg decries these beliefs in many passages, including *Secrets of Heaven* 931, 1850, 2117–2133; *Heaven and Hell* 312; *Revelation Unveiled* 877; *Marriage Love* 182:6; *True Christianity* 769–771. [LSW, SS]

212 (in LJ 15:3). On the theme of going to the spiritual world and returning to report on it, see note 485. [Editors]

213 (in LJ 15:3). While Swedenborg’s characterization of the nonbeliever’s position is fairly general, it does reflect a polemic that took place in his time, as the eighteenth-century Enlightenment brought the validity and necessity of the Christian revelation into serious question for the first time since the creation of a monolithic European “Christendom” during the Middle Ages. Most of Christianity’s Enlightenment “deniers” were not atheists but Deists, who thought the existence of a benevolent and all-powerful God could be deduced from a rational contemplation of the elegant design of the universe. English Deists such as John Toland (1670–1722) and Matthew Tindal (1657–1733) argued that the Christian revelation was indeed authentic but provided no truths that human reason could not discern unaided. In France, more vehemently anticlerical thinkers such as Voltaire (1694–1778) rejected Christianity as a superstitious impediment to any true understanding of the Supreme Being. Atheism proper, however, was never openly professed, probably because of the threat of legal penalties, though it certainly can be documented among the members of the upper classes. One notable example of atheism can be found in the French salon of Paul-Henri Dietrich, Baron d’Holbach (1723–1789), who hosted radical luminaries like Denis Diderot (1713–1784) and published his own antitheistic polemics under a variety of pseudonyms (Kors 2003, 2:213–215). Another well-known atheist was the Catholic priest Jean Meslier (1664–1729), whose memoir repudiating Christianity in its entirety was discovered after his death. His book was subsequently abridged and published by Voltaire, and the abridgment includes such passages as: “What then are the worthless resources of these Christ-worshippers? . . . Their miracles? But what people do not have their own such things, and who among the wise do not scorn them as fables? Their prophecies? Has not their falsity been proven? . . . Their doctrine? But is that not the height of absurdity?” (Meslier 1830, 363–364; translated by SS). On the further movement from Deism to atheism in the later Enlightenment, see note 215. [RS, DNG, SS]

214 (in LJ 15:5). On the meaning of the word “bodily” here, see notes 40 and 249. [Editors]

215 (in LJ 16). It was characteristic of a great deal of Enlightenment thinking to exalt “Nature” as the guide to truth and the guarantor of happiness. The work of the Roman

poet Titus Lucretius Carus (around 94–51 B.C.E.)—rediscovered in the fifteenth century and much published thereafter—was highly influential in this regard: his Epicurean poem *De Rerum Natura* (On the Nature of Things), denied the existence of an afterlife and claimed that the gods had no influence on human affairs: “Nature is her own mistress and is exempt from the oppression of arrogant despots, accomplishing everything by herself spontaneously and independently and free from the jurisdiction of the gods” (Lucretius 2001, 63). Some of the key doctrines of ancient Epicureanism, including scientific atomism and ethical hedonism, enjoyed a great vogue during the seventeenth and eighteenth centuries. Christian thinkers like René Descartes tried to reconcile the increasingly mechanistic understanding of the natural world with a traditional Judeo-Christian insistence on God’s omnipotence by identifying natural laws with divine edicts. As Descartes said: “By Nature, I do not understand some Goddess, or some other imaginary power; I make use of this word to signify matter itself . . . under the condition that God continues to preserve it in the same way he created it” (quoted in Wilson 2008, 91–92). The Dutch Jewish philosopher Benedict de Spinoza went much further, setting Nature in apposition to God (for example, in the phrase *Deus sive Natura*, “God, or Nature”). He defined God as “an absolutely infinite being, that is, substance consisting of infinite attributes” (Spinoza [1677] 2006, 4), but held that another name for this “substance” was nature. While his views were more nuanced than this recapitulation may suggest, this was how he was often understood. Hence Spinoza was frequently characterized as an atheist, and in Swedenborg’s time, “Spinozism” was more or less synonymous with atheism (Edwards 1967, 7:533, 541). To view the matter in a larger context, Swedenborg lived in a time when the vanguard of philosophical thought was moving from Deism, which posited a rational order to the universe proceeding from God, to naturalism and materialistic monism, which held that physical reality—that is, nature—constituted the sole reality of the universe. Diverse thinkers held these views (such as the French-German philosopher Paul-Henri Dietrich, Baron d’Holbach; see note 213), and it is likely that Swedenborg had in mind such thinkers as a group, rather than any specific individuals. For a discussion of this issue, see Taylor 1989, 272, 283, 308. On the preeminence of “nature” as a concept in the eighteenth century, see Lovejoy 1960b, 184. [RS, DNG]

216 (in LJ 16). For a fuller discussion of the points of view of the different levels of the mind, see *Revelation Explained* (= Swedenborg 1994–1997a) §208:3. Similar imagery about two ways of viewing the world, involving a door that can open in either direction, can be found in *Worship and Love of God* 56. Compare also *Marriage Love* 146; *True Christianity* 366:2, 381:4. On the inner and outer self as described by Swedenborg, see *New Jerusalem* 36–53. [SS]

217 (in LJ 17). On the commencement of Swedenborg’s visionary period, see note 210. [Editors]

218 (in LJ 17). The Latin words here translated “seen” and “heard” are *visi* and *audivi*, respectively, which echoes the phrase *ex auditis et visis*, “from things heard and seen,” in the full Latin titles of *Heaven and Hell*, *Last Judgment*, and *Other Planets*. (The word *visa*, “seen,” appears in a similar fashion in the full title of *Secrets of Heaven*, and the word *auditis*, “heard,” appears likewise in the full title of *New Jerusalem*.) Swedenborg lived in an age that was increasingly enamored of empirical observation and inductive reasoning from it. Thus he often backs up his claim to have had simultaneous consciousness of the physical

world and the spiritual world (see note 210) by asserting that it rests on the evidence of the senses. For example, on the initial occasion when he makes this claim, in the first of his published theological works, *Secrets of Heaven* 68, he observes that he is not deterred by the skepticism his claim will arouse, because he has “seen, heard, and felt” (*vidi, audivi, et sensi*). For all his sensitivity to the skepticism of his times, Swedenborg doubtless also intended these phrases as an allusion to the biblical theme of the symbolic importance of seeing and/or hearing; compare, for example, 2 Kings 6:17; Proverbs 8:32–34; 15:31; Ecclesiastes 5:1; Matthew 5:8; 13:16; Luke 8:15; Romans 10:16–18; and (in an extended, negative sense) Psalms 115:4–6; 135:15–18. See also the possible reference to Isaiah 64:4 (and thus to its quotation in 1 Corinthians 2:9), which includes similar language, in *Secrets of Heaven* 68, 7381:2; *Heaven and Hell* 76, 239, 299, 489:5; *Last Judgment* 27:3; *Other Planets* 96:3. For a statement of Swedenborg’s belief in the importance of ocular testimony in his scientific period, see *First Draft of Three Transactions on the Brain* (= Swedenborg 1976c) §205. For contrasting references to passages concerning the error of thinking that is based *only* on the physical senses, see note 219 just below. [SS, GFD]

219 (in LJ 17). For an extensive list of references to *Secrets of Heaven* on sense-based thinking and those who engage in it, see *New Jerusalem* 50. Other commentaries on the error of purely sense-based thinking occur in *Heaven and Hell* 353–354; *True Christianity* 565; *Revelation Explained* (= Swedenborg 1994–1997a) §§543, 559. [LSW]

220 (in LJ 17). As an extremely pure substance supposedly composing part of the sky, and thus more refined than other matter, ether was also considered by some to be the stuff of which souls, angels, and spirits are made (for which reason some people called them “ethers”; see *Marriage Love* 315:11). However, Swedenborg knew of, and does elsewhere (in *True Christianity* 487:3) refer to, the volatile substance we now know as ethyl ether. Given the disappearance of the soul described in this passage, he may be thinking of that substance here as well. For more on the meaning of the term *ether* in Swedenborg’s works, see *True Christianity* vol. 1 (= Swedenborg [1771] 2006), pages 696–697 note 116; *True Christianity* vol. 2 (= Swedenborg [1771] 2012), pages 500–501 note 100. [GMC, JSR, SS]

221 (in LJ 17). For more on “profanation” as used in Swedenborg’s works, see note 107. [Editors]

222 (in LJ 19). The Sadducees were a religious party in Palestine before and slightly after the time of Christ; they were composed of priestly leaders and lay nobility. They denied the existence of resurrection or life after death (compare Matthew 22:23–33; Mark 12:18–27; Luke 20:27–40; Acts 4:1–2; 23:8), adhering to an ancient Hebrew belief that God would punish and reward individuals in their lives on earth rather than in the afterlife. Jesus warns his disciples against the beliefs of the Sadducees in Matthew 16:5–12. They ceased to exist as a body after the Jewish War of 66–73 C.E. (Metzger and Coogan 1993, 667–668). For a brief description of their composition and role in Jerusalem, see Jeremias 1969, 228–232. [RS, SS]

223 (in LJ 21). For more on this process of “glorification,” see note 113. [Editors]

224 (in LJ 22). The term here translated “non-Christians” is a form of the Latin word *gentes*. On this term, see note 25. [Editors]

Notes to *Last Judgment* Chapter 4, §§23–27

225 (in LJ 23). The statement that every human who has died is either in heaven or in hell is only a partial summary of Swedenborg’s views. In other passages he makes clear that

people who have died initially live in an area between heaven and hell called “the world of spirits.” However, this is only a temporary state. Once they have been in the world of spirits for the equivalent of anywhere from a few days to a few decades, all people then move on to their permanent home either in heaven or in hell. The point of Swedenborg’s absolute statement here is that no one who has died is waiting for some universal Last Judgment, nor is there some separately created race of angels and devils populating heaven and hell, but all people who have died, without exception, have already moved on to the spiritual world, where they collectively constitute the population both of heaven and of hell. For more on the world of spirits and the stages people go through after death before reaching their final home either in heaven or in hell, see *Heaven and Hell* 421–535. [LSW]

226 (in LJ 24:1). An ancient and common strain of Christian thought taught that resurrection must occur in a material body—or, as it was usually termed, “in the flesh.” A representative selection of exponents of this belief would include such notables as Justin Martyr (around 100–around 165 C.E.), in *On the Resurrection* (= Justin Martyr 1994, 294–299); Tertullian (around 155 or 160–220), in *On the Resurrection of the Flesh* (= Tertullian 2001, 545–595); Athenagoras (second century C.E.), in *On the Resurrection of the Dead* (= Athenagoras 2001, 2:149–162); Cyril of Jerusalem (around 315–around 386), in *Catechetical Lecture 18* (= Cyril of Jerusalem 2001, 136–143); Augustine (354–430), for example in the passage that Swedenborg paraphrases in Swedenborg 1976b, 155 (= Augustine’s *On the Soul and Its Origin*, book 4, chapter 14 [or, in other editions, chapter 10] = Augustine 1997, 360); and Thomas Aquinas (1224 or 1225–1274), in *Supplement to the Summa Theologiae* 70, 79 (= Aquinas 1952, 2:893–900; 2:951–956). (For belief in bodily resurrection among early Christians and the church fathers, see Badham 1976, 47–64; Bynum 1994; Bynum 1995; Vidal 2011, 337–341.) In addition to the theologians of earlier times, Swedenborg may be pointing to the large group of writers from the Enlightenment period who showed a lively interest in the actual mechanics of resurrection; for a survey see Strickland 2010, 163–183, and compare note 227 below. Strickland cites as examples British writers and treatises now more or less obscure, including John Pearson, *An Exposition of the Creed* (1676); Humphry Hody, *The Resurrection of the (Same) Body Asserted* (1694); William Wilson, *A Discourse of the Resurrection* (1694); Edward Stillingfleet, *Fifty Sermons Preached upon Several Occasions* (1707); William Lupton, *The Resurrection of the Same Body* (1711); Henry Felton, *The Resurrection of the Same Numerical Body, and Its Reunion to the Same Soul* (1733); Winch Holdsworth, *A Defence of the Doctrine of the Resurrection of the Same Body* (1727). Though it seems unlikely that Swedenborg knew of these particular writers and works, they are illustrative of the compelling interest the question of bodily resurrection held during the early modern era. More historically visible proponents of bodily resurrection, well known to Swedenborg, include Hugo Grotius (1583–1645), in *On the Truth of the Christian Religion* (1639), book 2, section 10 (= Grotius [1639] 1829, book 2, pages 94–97), and Gottfried Wilhelm Leibniz (1646–1716), on whose treatment of this topic see the discussion in Strickland 2009, 391–410. Between traditional Christian teachings and the conclusions drawn by most intellectuals in the early modern era, Swedenborg is justified in describing the belief in “resurrection in the flesh” as that which was “until the present time, the most commonly held.” [SS]

227 (in LJ 24:1). The Latin here translated “those who have hypothesized about the nature of what lies within us and have published their supposed wisdom” is *illis qui*

professi sunt sapientiam, et inquisiverunt de interiori statu hominis, literally, “those who have made public their wisdom and inquired into the inner state of humankind.” *Professi sunt* would generally mean “have professed to believe,” but it also can mean to give lectures and thus publicize one’s opinions; in Swedenborg’s usage it generally carries a strong suggestion of deception. He does not seem to be thinking here of Christian theologians (see note 226), since in the next sentence, he describes these thinkers as giving “no thought at all to the existence of a spiritual world,” and just two subsections farther on, in *Last Judgment* 24:3, he says they know “nothing about the spiritual world and nothing about the human spirit.” Yet they seem to be the same scholars who are described in *Last Judgment* 17 as those whose “teachings about resurrection” are founded on the premise that the soul has no senses unless it is in the body. Thus they must be scholars who in their writings displayed an interest both in “the nature of what lies within us” (as indicated here) and in resurrection in the flesh (as indicated in *Last Judgment* 24:3). There are in fact a number of Enlightenment figures who demonstrate this combination of interests. A discipline that came to be called empirical psychology emerged during this time (see Vidal 2011); it attempted to understand the soul through its observable effects on the body, and thus, virtually by definition, it required that the soul be linked to, and act through, a material body; see Vidal 2000, 419–421. On the theorizing of these new “psychologists” about resurrection, see specifically Vidal 2011, 333–346. Swedenborg was familiar with the work of a large number of writers who contributed to the emerging discipline of psychology, as is demonstrated by the sources he cites in his *Quotations on Various Philosophical and Theological Topics* (= Swedenborg 1976b); they include Descartes, Leibniz, George Bernard Bilfinger (1693–1750), and Christian Wolff (1679–1754). The foremost example is John Locke (1632–1704), whom Swedenborg read and even praised at one point in his career (see *Dynamics of the Soul’s Domain* [= Swedenborg [1740–1741] 1955] part 2, §294, where he describes Locke as having “investigated the interior operations of the mind”). On Locke’s powerful influence on the general understanding of the soul and mind among the intelligentsia of the era, see Vidal 2011, 15–17; on his contribution to the ongoing conversation about resurrection, see Vidal 2002, 950–952. Whether the conclusions about resurrection drawn by the “psychologists” of the age actually percolated down to “ordinary people,” as Swedenborg asserts here, is another question. [SS]

228 (in LJ 24:2). A concise description of the inflow of the mind that accompanies the act of seeing is found in *Soul-Body Interaction* 1:2: “Specifically, the [divine] design calls for the thinking mind to flow into our sight in accordance with the state imposed on our eyes by the objects of vision, a state that the mind also adjusts to suit itself.” As Swedenborg explains this theory in *Secrets of Heaven* 994:4, our ability to see in dreams demonstrates that our sight arises from within; he implies there that the eye is only an external, physical apparatus that allows us to see what is physical and material: “We can still see just as well after the body’s death as when we were alive in the body, and much better. We simply do not see what is worldly and material but rather what belongs to the other life.” Compare Swedenborg’s explanation of the senses in *Divine Love and Wisdom* 363: “The appearance is that our eye is seeing, but our discernment is seeing through our eye, which is why we ascribe sight to our discernment. The appearance is that our ear is hearing, but our discernment is hearing through our ear. . . . The appearance is that our nostrils smell and that our tongue tastes, but discernment is smelling with its perceptiveness

and is tasting as well.” For more on the ability of spiritual eyes to see objects that are earthly or physical, see *Other Planets* 134 and note 495 there. [GFD, SS]

229 (in LJ 24:3). Swedenborg rejected the common religious idea that faith is believing something because the church teaches it, even though we cannot understand it. This he called “blind faith.” Rather, he said that “real faith is simply recognizing that something is so because it is true” (*Faith* 2). This, he goes on to say, requires that we understand it, or at least can sense within ourselves that it is true. See *Faith* 1–4; *Divine Providence* 144; *True Christianity* 346–347. For an experience in the spiritual world illustrating the principle that faith is a clear understanding of the truth, see *True Christianity* 508. [LSW]

230 (in LJ 25:1). The assertion that our state cannot be changed after death refers to the particular character we have developed on earth, which determines, among other things, whether we end up in heaven or in hell. Specifically, Swedenborg states that after death our “dominant love” (see *New Jerusalem* 54–58) remains fixed and unchanging to eternity. For more on what remains permanent in us after death, see *Heaven and Hell* 470–484; *Divine Providence* 317–319; *Marriage Love* 46–48a. By contrast to this permanency in our characters, variations in our mental and emotional life do take place in the afterlife; in fact, an entire chapter of *Heaven and Hell* (§§154–161) is devoted to how the states of angels in heaven change in intensity, “like variations of light and shade” (§155). [GFD, LSW]

231 (in LJ 25:2). The actual chapter title in question omits the words “and Forms” (*et formet*). [GFD]

232 (in LJ 25:3). Which particular thinkers Swedenborg has in mind here cannot be determined; it can only be shown that the idea that the soul ceases to exist after death was in his time readily met with in both ancient and contemporary literature. Enlightenment skeptics delighted in maintaining that Jewish belief—at least before the rise of the sect of the Pharisees in the first century B.C.E.—seemed to deny the survival of the soul. (See, for example, Voltaire’s article “Resurrection” in his *Philosophical Dictionary*, section 1 [= Voltaire [1764] 1962, 449].) This analysis of Jewish belief was based on such Old Testament passages as Ecclesiastes 3:19, 21: “The fate of humans and the fate of animals is the same: as one dies, so dies the other. They all have the same breath, and humans have no advantage over the animals. . . . Who knows whether the human spirit goes upward and the spirit of animals goes downward to the earth?” (New Revised Standard Version). In Greek and Roman culture, the idea that the soul dies can be traced at least as far back as the Greek philosopher Epicurus (341–270 B.C.E.); see Rist 1972, 119. The most eloquent and sustained argument for this view in ancient literature can be found in book 3 of *De Rerum Natura* (On the Nature of Things) by Titus Lucretius Carus (see note 215). In the Christian era, there were a number of significant but disparate thinkers and religious movements that subscribed to the belief that the human soul dies with the body as does the life of an animal; but that unlike the animal soul, the human soul is brought back into existence again at the Day of Judgment. Their versions of this theory are now lumped together under the label of Christian mortalism. This view can be traced in thinkers as divergent as Thomas Hobbes (1588–1679), John Milton (1608–1674), and Richard Overton (flourished 1642–1663). For a discussion of this widespread belief as it is evidenced in England, see Burns 1972; see also Jolley 1998, 382–385, and Thomson 2008, 42–44. [RS, SS, FLS]

233 (in LJ 25:3). The philosophers of the Enlightenment period were especially intrigued with the question of the difference between animals and humans; ultimately the assertion that there was any difference at all became a shibboleth that distinguished believers from atheists. Descartes had argued in the 1600s that animals were essentially automata (Descartes [1637] 1952, 59), and other philosophers took the next step in this line of thinking, asserting that humans were only a special form of machine; see, for example, the notorious *L'Homme machine* (The Human Being as Machine [= La Mettrie [1747] 1994]) by the atheist writer Julien Offray de La Mettrie (1709–1751). A parallel line of thinking concluded that since animals did not have souls, humans could not possess souls either. Here and in other passages (for example, *Secrets of Heaven* 4760:2, 5114:5) Swedenborg condemns these trends of thought. He adheres more closely to the classical view, advanced in such writers as Aristotle—for example, in *Politics* 1332b (= Aristotle 1984, 2114), where he asserts that human beings alone have reason. (For examples of this claim in Swedenborg's works, see *Secrets of Heaven* 1944:1, 2219:2; *Divine Love and Wisdom* 351; *Divine Providence* 74:1, 210:1; *Marriage Love* 416:3, 438, 455; *Revelation Explained* [= Swedenborg 1994–1997a] §§152:2, 280:1.) Ultimately, Swedenborg insists, animals in this world are, though physically real, still only symbols corresponding to human qualities that exist in the spiritual world (*Secrets of Heaven* 10042:2). For further discussion of the general topic of animals during the Enlightenment, see Senior 2007 and *True Christianity* vol. 1 (= Swedenborg [1771] 2006), page 688 note 67. For more on Swedenborg's assessment of animals, see *Secrets of Heaven* vol. 2 (= Swedenborg [1749–1756] 2013), page 520 note 43. For extended passages in Swedenborg's works on the difference between animals and humans, see *Dynamics of the Soul's Domain* (= Swedenborg [1740–1741] 1955) part 2, §§337–347; *The Old Testament Explained* (= Swedenborg 1927–1951) §§916–921; *Revelation Explained* 1196:2–1202 (where the discussion is continued serially in the later subsections of each section); *Marriage Love* 151b:3–5; *Soul-Body Interaction* 15; *True Christianity* 48:8–13. [SS, JSR, FLS]

234 (in LJ 26). Swedenborg understood the Genesis account of the Flood (Genesis 6–8) to be a “correspondential” or symbolic account of changes in the spiritual state of the human race. See, for example, *Secrets of Heaven* 662 and 563 (preferably in that order). In general, Swedenborg gives the meaning of a flood as “a deluge of evil and falsity,” resulting in self-destruction (*Secrets of Heaven* 660). For more on the meaning of floods, see *Secrets of Heaven* 739, 787, 842:5, 4334; *Revelation Explained* (= Swedenborg 1994–1997a) §633:4. For Swedenborg's encounters with spirits of those who lived before the Flood (that is, before the spiritual changes represented by the Flood), see *Spiritual Experiences* (= Swedenborg 1998–2013) §4183, and also *Secrets of Heaven* 311, 1265; compare also note 164. On correspondence, see note 12. [GFD, RS, LSW]

235 (in LJ 27:2). On the three heavens and three hells mentioned here, see note 27 above. [Editors]

236 (in LJ 27:3). “What no eye has ever seen and no ear has ever heard” is an allusion to 1 Corinthians 2:9, which is a slightly rearranged Greek translation of Isaiah 64:4. Another possible allusion is to 2 Corinthians 12:4, which mentions someone who was taken up into heaven “and heard things that are not to be told” (New Revised Standard Version). On the importance of seeing and hearing in Swedenborg's works, see note 218. [GFD, LSW]

237 (in LJ 27:4). On the two kingdoms of heaven mentioned here, see note 30. [Editors]

Notes to *Last Judgment* Chapter 5, §§28–32

238 (in LJ 28:1). The belief on the part of some Christians that at the time of the Last Judgment the Lord will appear in glory in the clouds of heaven, accompanied by angels, is based on Bible passages such as Daniel 7:13–14; Matthew 24:30–31; 25:31; 26:64; Mark 14:61–62. (For the accompaniment of trumpets in particular, which are mentioned in the author's note a on *Last Judgment* 28:2, see 1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 8:2.) The belief that the Lord will raise from their burial places all people who have lived since the beginning of creation is based on Bible passages such as Daniel 12:2–3, 13; Matthew 27:52–53; John 5:28–29; 1 Corinthians 15:51–52; 1 Thessalonians 4:13–17. The belief that the Lord will clothe their souls with their bodies again is based on Bible passages such as Job 19:25–27; Isaiah 26:19; Ezekiel 37:1–14; Romans 8:11. The belief that Christ will call them all together and judge them is based on Bible passages such as Ecclesiastes 12:14; Matthew 25:31–46; John 5:22–30; Acts 17:31; Romans 2:3–16; 14:10–12; 2 Corinthians 5:10; 2 Thessalonians 1:6–10; 2 Peter 2:9; Jude verse 6. [LSW, SS, JSR]

239 (in LJ 28:2). By “the churches” here, Swedenborg is referring to the major Christian denominations of his time. Based as it is on Bible passages such as those referenced in note 238, the belief that Christ will return to judge everyone who has ever lived has, historically speaking, been widely accepted among Christians. The restatement of this belief as doctrine can be traced at least as far back as the church father Irenaeus of Lyons (around 130–around 202 C.E.), who wrote:

The Church, though disseminated throughout the world, . . . received from the Apostles and their disciples the faith in . . . Christ Jesus our Lord, and His coming from heaven in the glory of the Father to recapitulate all things, and to raise up all flesh of the whole human race, . . . and [the faith] that He would exercise just judgment toward all; and that, on the other hand, He would send into eternal fire the spiritual forces of wickedness, and the angels who transgressed and became rebels, and the godless, wicked, lawless, and blasphemous people; but, on the other hand, He would bestow upon [the righteous and holy] as a grace the gift of incorruption and clothe them with everlasting glory. (Irenaeus *Against the Heresies* 1.10.1 [= Irenaeus 1992, 48–49])

The Apostles', Nicene, and Athanasian creeds contain similar formulations. [RS, SS]

240 (in LJ 30). According to Swedenborg's explanations in *Heaven and Hell* 73–75, 453–460; *True Christianity* 697, the spiritual body is in complete human form, including every part and every organ that the physical body has. However, instead of being made of physical matter it is made of spiritual substance. It is therefore not perceptible to the physical senses; but to the spiritual senses, when they are opened, it is as real and tangible as the physical body is to the physical senses. For a biblical occurrence of the term “spiritual body,” see 1 Corinthians 15:44. [LSW, JSR]

241 (in LJ 32:2). For more on angels' and spirits' ability to appear elsewhere regardless of their current position in the spiritual world, see *Secrets of Heaven* 1376–1382, 9440; *Heaven and Hell* 191–199; *Divine Love and Wisdom* 285; *Divine Providence* 29; *True Christianity* 64. [LSW]

242 (in LJ 32:2). On the concept of “dominant love,” see *New Jerusalem* 54–58 and compare note 47. On the permanency of this love, see note 230. [Editors]

Notes to *Last Judgment* Chapter 6, §§33–39

243 (in LJ 35). Swedenborg's statement that "it is common knowledge, based on the Word, that a church comes to an end when there is no longer any faith within it" may refer to Bible passages such as Matthew 24:3–28; Mark 13:3–23; Luke 18:8 (quoted immediately after the statement annotated); 21:7–26; 2 Timothy 3:1–9; 2 Peter 3:3–4. On the concept of caring (Latin *charitas*) in Swedenborg's theological works, see note 19. [Editors]

244 (in LJ 35). The Latin here translated "devastation" is *vastatio*, traditionally translated "vastation." The basic image is one of laying waste; it regularly refers to the forcible removal of whatever is obstructing the acceptance of what is good and what is true, though for those who are choosing hell it is the removal of what is good and what is true that would resist their appetite for what is evil and false (see *Secrets of Heaven* 7984). Compare note 105. [GFD]

245 (in LJ 36:1). "Memory" here refers to the "outer memory," which is "the last of a series" (*Secrets of Heaven* 2492:2). This memory, or collecting area for facts, is frequently likened to the sea, which is the last of the series of earth's bodies of water; all water flows to it and the gathered waters are stored there. (See, for example, *Secrets of Heaven* 991, 2850, 9340, 9755.) According to Swedenborg, what is gathered in this memory is simply raw facts and experiences. These remain superficial and not a real part of our character until we make use of them in our lives. At that point they become part of our "inner memory," to which, unlike the outer memory, we retain conscious access after death. For more on the outer and inner memories, see *Secrets of Heaven* 2469–2494, 9841:3; *Heaven and Hell* 463; *New Jerusalem* 52; *Divine Providence* 227; *Revelation Explained* (= Swedenborg 1994–1997a) §569:3. [LSW]

246 (in LJ 37). The exact referent of Swedenborg's characterization here is not certain, but for one example of the belief of many Christians that faith is "having a trust or assurance that they [are] saved by means of the Lord's suffering on the cross and his interceding for them," compare the Lutheran Augsburg Confession of 1530, article 4: "[Our churches] teach that human beings cannot be justified before God by their own powers, merits, or works. But they are justified as a gift on account of Christ through faith when they believe that they are received into grace and that their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. God reckons this faith as righteousness" (Kolb and Wengert 2000, 39, 41). [RS]

247 (in LJ 38:1). The accusation that the current church focuses on faith rather than life is another formulation of the point Swedenborg is making here in *Last Judgment* 33–39: that it is an error to rely on mere faith in the Lord to save ourselves, in contrast to actually living by Christian practices such as loving one's neighbor. Swedenborg returns to this idea throughout his works, and in detail in *Faith*, one of several works he published in 1763, as well as in chapter 6 of *True Christianity* (§§336–391). [SS]

248 (in LJ 38:2). For more on the light of heaven as divine truth, see the chapter "Light and Warmth in Heaven" in *Heaven and Hell* 126–140. See also *Secrets of Heaven* 3222–3224; *New Jerusalem* 49. For more on those who do not live by the truth, and the darkness that results when the light of heaven flows into them, see *Secrets of Heaven* 2441, 3224, 7506, 9577, 10156; *Heaven and Hell* 481, 553:4, 584; *Divine Love and Wisdom* 254; *Divine Providence* 167. For references to passages on the appearance of objects in the light of heaven, see note 54. [LSW]

249 (in LJ 38:2). Although Swedenborg's use of these categorizations is not consistent throughout his works, in general they can be defined as follows: "Worldly things" have to do with achieving status, wealth, and possessions as well as the pleasures that come from love for oneself and love for material things (*Secrets of Heaven* 6210, 10775; *New Jerusalem* 126, 269). "Bodily things" have to do with physical cravings and pleasures as well as sensory pleasures and perceptions (*Secrets of Heaven* 911:3, 1412), though sometimes they, too, include worldly honors (*Secrets of Heaven* 8993:3; *Marriage Love* 49). "Earthly things" in the ordinary sense means simply all the objects and events in the material world (*Heaven and Hell* 104, 172; *Divine Love and Wisdom* 158). But on a more psychological level they have to do with self-love and love of material gain (*Secrets of Heaven* 3413). "Spiritual things" have to do with the human soul and its salvation, and with matters of spiritual understanding and truth (*Secrets of Heaven* 1887, 4965, 9391). "Heavenly things" have to do with love and kindness (*Secrets of Heaven* 1887, 2333, 9391). "Divine things" have to do with the Lord and the Lord's love for the entire human race, and with the true things in faith and with the good that is a consequence of actions performed out of love. These "divine things" are received by humans from the Lord and returned to the Lord (*Secrets of Heaven* 4220, 10069). For more on the concepts of "worldly things" and "bodily things," see note 40. [LSW, SS]

250 (in LJ 39:3). For the Bible passages in question, see Swedenborg's discussion in the referenced sections, especially *Secrets of Heaven* 3325:11–14 and 8093:1. See also *Secrets of Heaven* 1197; *Revelation Explained* (= Swedenborg 1994–1997a) §817. [Editors]

251 (in LJ 39:4). On the terms "reality" and "manifestation" here, see note 52. [Editors]

252 (in LJ 39:7). For references to the Bible passages concerning Peter's denial of Christ, see note 92. [Editors]

253 (in LJ 39:7). On the inclusion in this quotation of the name "John," which does not occur in the original Greek of John 21:22, see note 93. "Peter" also does not occur here in the original Greek of John 21:22. [LSW]

254 (in LJ 39:18). On spiritual light, compare the discussion of the light of heaven in note 54 and the references given in note 248. The Latin phrase here translated "earthly light" is *lux naturalis*, literally, "natural light." The term, as Swedenborg uses it, suggests the inevitable deficiency of human reason operating without divine assistance (see note 68). In some passages, in fact, Swedenborg indicates that this natural light cannot operate at all without the inflow of spiritual light into the human mind. On the distinction between spiritual and natural light, see *Secrets of Heaven* 5477:2; *Heaven and Hell* 130, 347:2 footnote a; *Divine Love and Wisdom* 96. [SS]

Notes to *Last Judgment* Chapter 7, §§40–44

255 (in LJ 41:1). "Spiritual thought" is the type of thinking in which humans engage after death (see *Last Judgment* 18; *Heaven and Hell* 450; *Draft of "Supplements"* §288 [Rogers's numbering] = §264 [Potts's numbering] [= Swedenborg 1997a, 161]). There can also be spiritual thought within the thinking of people on this earth. In that case it means "to think about actual things as they really are, seeing truths in the light of truth and perceiving what is good because we love it" (*New Jerusalem* 39). Spiritual thought is also nonspatial and nontemporal (*Heaven and Hell* 165; *Divine Love and Wisdom* 7, 70; *True Christianity* 30). Similarly, "spiritual sight" is the sight that humans enjoy after death. This also has its analog for people on earth: it is "the sight of the intellect and

therefore [of] the mind,” in contrast to “physical sight,” which is “the sight of the eye and therefore [of] the body” (*True Christianity* 346). In particular, spiritual sight is “simply perception of truth. In other words, it is perception of the ideas that make up faith” (*Secrets of Heaven* 5400). See also *Revelation Unveiled* 7, 260, 920. [LSW]

256 (in LJ 41:3). On the Latin term *jota*, also spelled *jotha*, “jot,” here translated “the smallest letter,” see note 131. [Editors]

257 (in LJ 41:3). In the eighteenth century there was no knowledge of the history of the text of the Old Testament before its standardization during the Jewish Diaspora. However, it was known that the Masoretes—Jewish scholars of the Bible who were active between about the sixth and tenth centuries C.E.—kept accurate count of the number of verses, words, and letters in each book. A colophon at the close of the Book of Deuteronomy in the Torah, for example, lists the number of verses in Deuteronomy, as well as the number of verses, words, and letters in the Torah as a whole. (For a version of this colophon in a modern edition, see Kittel 1950, 320.) Swedenborg makes specific mention of the Masoretes in *Sacred Scripture* 13:4 and *Draft of “Sacred Scripture”* §4:2 [Rogers’s numbering] = §14 [Whitehead’s numbering] (= Swedenborg 1997b, 13). For historical discussion of the Hebrew Bible, see Hayes 2012, Sheehan 2007, and Schniedewind 2004. [GFD, DNG]

258 (in LJ 42). It would in fact be not two but eight years before the publication of a study of the Book of Revelation by Swedenborg. Evidently, though, he did immediately start writing a volume on this topic, for which he ultimately chose the title *The Book of Revelation Explained* (= Swedenborg 1994–1997a). He carried this work well into the nineteenth of Revelation’s twenty-two chapters, including the preparation of a fair copy for the printer, before laying it aside. In 1763, five years after the 1758 publication of *Last Judgment*, he published a number of other works—the so-called Four Doctrines (*The Lord, Sacred Scripture, Life, and Faith*), *Supplements*, and *Divine Love and Wisdom*; and in 1764 he published *Divine Providence*. Thereafter he made a fresh start on the promised exegetical task and completed his new book on the topic, *Revelation Unveiled*, within two years. While his published study has some 125 scattered references to the Book of Daniel, there are proportionally more references to longer books, and Daniel is nowhere singled out for special treatment. For Swedenborg’s outline of the inner sense of Daniel, see *Draft on the Inner Meaning of Prophets and Psalms* on Daniel (= Swedenborg 1996e, 135–144). For other sections focused on spiritual meanings in various parts of the Book of Daniel, see, for example, *Last Judgment* 54:2; *Faith* 65–67; *Revelation Unveiled* 574; *True Christianity* 179–181, 760–761, 788; *Revelation Explained* 316:15–16, 1029:5–10; *Draft of “Supplements”* §§180–181 [Rogers’s numbering] = §§180–182 [Potts’s numbering] (= Swedenborg 1997a, 125–126). [GFD, LSW, SS]

Notes to *Last Judgment* Chapter 8, §§45–52

259 (in LJ 45). For mention of the dragon, see Revelation 12:3–17; 13:4, 11; 16:13; 20:2. Those who constitute the dragon, according to Swedenborg, are “the people in the Protestant church who divide God into three beings and the Lord into two and who separate caring from faith, making faith by itself the basis of salvation” (*Revelation Unveiled* 537:1). For a fuller description of how the Last Judgment was carried out on those meant by the dragon, see *Supplements* 14–29. [LSW, RS]

260 (in LJ 45). In his unpublished *Spiritual Experiences* Swedenborg speaks of the destruction of Babylon starting “at the end of the year 1756 and the beginning of the

year 1757” (*Spiritual Experiences* [= Swedenborg 1998–2013] §5336). In *Spiritual Experiences* 5207–5222, 5229–5239, Swedenborg gives an account of the destruction of Babylon, which he concludes by saying, “These things happened in the last days of the year 1756” (*Spiritual Experiences* 5239). However, in his published writings, as here, he consistently places the Last Judgment (of which the destruction of Babylon is a part) in 1757. See, for example, *Revelation Unveiled* 791, 865, 886; *True Christianity* 115, 124, 772, 796, 818, 841. [LSW]

261 (in LJ 46:2). This enumeration of two churches is clarified by a footnote Swedenborg adds slightly farther on in the text (in *Last Judgment* 46:3), which refers to four churches: (1) the “earliest church,” which existed before the Flood; (2) the “early” or “ancient” church, which began immediately after the Flood; (3) the Hebrew church, which began at the time of the biblical personage Eber (see Genesis 10:24–25; 11:14–17; 1 Chronicles 1:18–19); and (4) “the church that was established among the descendants of Jacob, or the children of Israel,” which started at the time of Moses and extended to the Coming of Christ, and is elsewhere called the Israelite or Jewish church. That is, the second church mentioned here as coming after the Flood is often itself distinguished into three churches (see note 268). Perhaps the distinction is not made here because the final judgment demarcating the transitions between the churches after the Flood is not as clear and significant in the biblical narrative as the transitions marked by the Flood, the Coming of Christ, and the descent of the New Jerusalem. For the most common enumeration of the successive churches in Swedenborg’s historical schema, see note 28. [LSW]

262 (in LJ 46:2). The Latin word here, *Paradisum*, though translated in literal terms as “paradise,” clearly refers to the Garden of Eden, the setting of Genesis 2:8–3:24. [GFD]

263 (in LJ 46:2). On the symbolic nature of the writing of the early chapters of Genesis, see *Secrets of Heaven* 66. See also note 12, on “correspondence.” [Editors]

264 (in LJ 46:3). Deuteronomy 32:7–14 is a section of Moses’ valedictory address to the Israelites. The section opens (in Deuteronomy 32:7–8) with a charge to “remember the days of old, consider the years long past . . . when the Most High apportioned the nations, when he divided humankind” (New Revised Standard Version). This likely refers to the Genesis narrative immediately following the Flood, which tells of Noah and his three sons, Shem, Ham, and Japheth (Genesis 9:18–29), of the Hebrew Table of Nations (Genesis 10), and of the attempt to build the Tower of Babel, which resulted in the Lord confusing the people’s languages and scattering them over the face of the earth (Genesis 11:1–9). Moses’ address then turns (in Deuteronomy 32:9–14) to the special share given by God to Jacob, and to the divine protection and sustenance of Jacob in the wilderness. For more on the early, or ancient, church that arose after the Flood, see note 268. [GFD, LSW]

265 (in LJ 46:3). The Latin term translated “Middle East” is *orbis Asiatici*, literally, “the Asiatic world.” However, it does not refer to the continent now known as Asia but to the geographical world of the Hebrew Bible. This use of the term “Asia” is clearly attested by lists of some of its component lands in passages such as *Secrets of Heaven* 10177:10; *Sacred Scripture* 21; *Divine Providence* 328:2; *True Christianity* 202. [GFD, JSR]

266 (in LJ 46:3). In Swedenborg’s use, the expression “the descendants of Jacob” is a term for people of the Jewish faith before the advent of Christianity. It seems to be modeled on the use, very frequent throughout the Bible, of “Jacob” in the sense “the Jewish people.” See, for only a few instances, Numbers 23:7, 10, 21, 23. [SS]

267 (in LJ 46:3). The reference to “some left from the previous church” can be explained from statements Swedenborg makes elsewhere that even when a church comes to its end as the primary church on earth, it continues to exist in external form, and to engage in its particular religious practices. Meanwhile, a remnant of good people from the church that is coming to an end forms an initial nucleus for the church that succeeds it. The “previous church” referred to here is the earliest church, which existed before the time represented by the Flood in Genesis 6–8. *Secrets of Heaven* 407 states that the remnant of the earliest church is depicted by Noah. For more on these remnants of earlier churches and the process of transition from one church to the next, see *Secrets of Heaven* 468, 530, 1850, 4429:3, 5897; *Divine Providence* 260. On the term “church” as used by Swedenborg, see note 28. [LSW]

268 (in LJ 46:3). Though the account of the successive churches in Swedenborg’s exposition of religious history is consistent throughout his works, the numbering he assigns to them is not. The period before the Flood is depicted as having one church that ended at the time of the Flood, but the treatment of the period after the Flood varies. As Swedenborg says in his footnote a here, “There were several churches after the Flood, which are collectively referred to as ‘the ancient church.’” This period is subdivided into three churches: one spanning the period from the Flood to the time of Eber mentioned in Genesis 11:15–17 (the early, or ancient, church), the second from the time of Eber to the time of Moses (the Hebrew church), and the third beginning with Moses and extending to the Coming of Christ (the Israelite or Jewish church). By this numbering the Christian church would be the fifth. However, Swedenborg most commonly counts the Hebrew church as a second phase of the ancient church, and the Israelite or Jewish church as a third church distinct from the ancient church, making the Christian church the fourth. The current section is unique in his theological writings in counting the Christian church as the third. On the usual schema of churches, see note 28. Compare also note 261. [RS, LSW]

269 (in LJ 46:3). On “the first heaven,” which has been briefly mentioned in *Last Judgment* 2, see *Last Judgment* 65–72 and note 17. [Editors]

270 (in LJ 47). On the work of exegesis referred to here, *Revelation Explained*, see note 258. On the promise of a more detailed description of the Last Judgment on Catholics and Protestants, see notes 302 and 317, respectively. [Editors]

271 (in LJ 47). The Latin word here translated “those of the other religions” is *gentes*, on which see note 25 above. [Editors]

272 (in LJ 47). The Latin word here translated “Protestants” is *Reformatos*, literally, “the Reformed.” The usage of the term “Reformed” in *Last Judgment* 48 suggests that Swedenborg intends it here to refer to the churches that arose during the Reformation, that is, to Protestants in general, including those of the Lutheran tradition, rather than in the more specific sense of the churches inspired by the theology of John Calvin (see note 33). This usage is occasionally found in other authors as well. [RS, SS]

273 (in LJ 48). The quarters of the spiritual world referred to here (and in the sections cited from *Heaven and Hell*) are the four quarters represented by the cardinal directions of east, south, west, and north. For more on these regions, see the entire chapter on the subject in *Heaven and Hell* 141–153, as well as *Divine Love and Wisdom* 119–134 and *Revelation Explained* (= Swedenborg 1994–1997a) §§417, 422. On the south-north axis specifically, see note 298. [LSW]

274 (in LJ 50:1). The “swamps and lakes” mentioned here are not literal bodies of water in which people would drown. Rather, they are visual images representing the character of those consigned to them. As explained in *Secrets of Heaven* 10194:

Representations presented [in the other world] match a spirit’s inner state, because they are correspondential images. Around spirits who possess truth grounded in goodness one sees the most beautiful representations: homes and palaces gleaming with gold and precious stones, and gardens and parks of unutterable beauty. All these exist as a result of correspondence.

Around spirits who possess truth that is not grounded in goodness, on the other hand, one sees nothing but rocky ground, cliffs, and puddles. Now and then there are stands of trees, but only unattractive, barren ones. These representations too exist as a result of correspondence.

But around spirits who possess falsity grounded in evil one sees swamps, latrines, and other repugnant sights. The reason for this is that all representations in that world are outward appearances fashioned to reflect inner states. That is how the spiritual world renders itself visible.

See also *Heaven and Hell* 488, 585; *Revelation Unveiled* 835; *Spiritual Experiences* (= Swedenborg 1998–2013) §§4788–4790; *Revelation Explained* (= Swedenborg 1994–1997a) §659:5. For more on objects appearing in the spiritual world as reflections of the angels and spirits there, see note 199. [LSW]

275 (in LJ 50:1). It is possible that Swedenborg is referring here to some kind of heretic or renegade Muslims. Islam does teach that Jesus was one of many prophets who were precursors to Muhammad, and it could be said that it even teaches that Jesus was the greatest of these *pre-Islamic* prophets, but Muhammad has a distinct status as the Messenger or apostle of the one God, Allah, and no true Muslim could regard Jesus as a greater prophet than Muhammad. Furthermore, although the Qur’an (in Surah 3:45) teaches that Jesus was conceived miraculously, it explicitly denies that Jesus was the Son of God in many passages, especially Surah 5:75 and following, which not only calls those who believe such things infidels, but offers several arguments against the idea that God could have a son at all. Islam does accept the miracle of the virgin birth as a special sign from God to humankind (Surah 19), but the result of that birth is acknowledged only to be a child without a human father, not necessarily an offspring of God. [GMC]

276 (in LJ 50:2). Belief in the absolute oneness of God is central to Islam, making virtually any trinitarian concept of God unacceptable to Muslims. Elsewhere Swedenborg seems to acknowledge that fact with specific reference to Muslims in the spiritual world, when he says that they are unable to grasp the concept that the One God is both the Father and the Son; or, as he puts it there, “I have been told that it is impossible for them to think that God the Father and our Lord are one” (*True Christianity* 832). [GFD, JSR]

277 (in LJ 50:2). There are no references to Muhammad or Islam in the work evidently referred to by Swedenborg here, his unpublished *Revelation Explained* (= Swedenborg 1994–1997a), on which see note 258. Some of the promised information can be found in *Supplements* 68–72, with more detail in the posthumously published draft of the same; for which see *Draft of “Supplements”* §§70–101 [Rogers’s numbering] = §§69–101 [Potts’s numbering] (= Swedenborg 1997a, 85–95). The original accounts on these subjects that Swedenborg wrote but never published may be found in diary entries in

Spiritual Experiences (= Swedenborg 1998–2013) §§339, 340, 342, 344–347, 403, 407, 447, 477–477^{1/2}, 480, 509–511^{1/2}, 512–514, 1558, 2909, 2995–2998, 3030, 3033, 3040, 3494, 4658, 4831, 5060–5064, 5240–5248, 5258–5262, 5268, 5600, 5663–5669[a], 5776, 5809, 5856–5857, 5861, 5952, 6021. [GFD]

278 (in LJ 51). In several passages—most of them in *Supplements* and *Spiritual Experiences*, but prominently too in *True Christianity*, especially §§837–840—Swedenborg describes the spirits and angels who had lived their earthly lives in continental Africa, particularly the inland regions (see *Supplements* 76 and *Spiritual Experiences* [= Swedenborg 1998–2013] §4777), as excelling in spiritual perception and interior judgment. [RHK, JSR]

Notes to Last Judgment Chapter 9, §§53–64

279 (in LJ 53). As becomes more clear below (see notes 280 and 282), Swedenborg does not identify the Babylon of the Book of Revelation with all Catholics, but with the clerical element of the Roman Catholic Church. This identification is not unique to him, but extends as far back as medieval times, if not before. Many examples of others who made this equation could be given; one would be Dante Alighieri (1265–1321), who likens the corrupt ecclesiastics of his day to the whore of Babylon mentioned in Revelation 17:4–18 (*Inferno* 19:106–108). In the sixteenth century, the chief Protestant reformers almost unanimously agreed that biblical references to the whore of Babylon had been intended to point prophetically to the future Roman Catholic Church. In 1520 Martin Luther (1483–1546) published a treatise on the Catholic sacraments titled *On the Babylonian Captivity of the Church* (Luther [1520] 1955–1986a, 36:3–126). A woodcut appearing in the first edition of Luther's German translation of the New Testament, the so-called *September-Testament* of 1522, shows the whore of Babylon wearing a papal tiara. The image was so explosive that George of Saxony (1471–1539), Luther's secular opponent, insisted that it be removed in a republication of the same material later in the same year, but a full-color reimagining of the scene was pointedly reinserted into the complete Bible published in 1534 (Füssel and Taschen 2009, 22–25, 184–185). For more on Swedenborg's interpretation of the symbol of Babel, or Babylon, see (in addition to the current chapter, *Last Judgment* 53–64) *Secrets of Heaven* 1326, 4748:5, 10412; *Revelation Unveiled* 717; *Revelation Explained* (= Swedenborg 1994–1997a) §1029. On problematic material in general in Swedenborg's works, see the translator's preface, pages 19–21. [RS, LSW, DNG]

280 (in LJ 54:1). This limitation of “Babylon” to those who use religious beliefs to control others is significant, especially considering the blanket condemnation of Catholics by most Protestant theologians in Swedenborg's day. In *Last Judgment* 59:1, Swedenborg states that in the Last Judgment many of the ordinary adherents of the Roman Catholic faith were saved, though few of their leaders were. Compare *Divine Providence* 257:4; *Revelation Explained* (= Swedenborg 1994–1997a) §1190:1. See also note 279. [GFD]

281 (in LJ 54:3). The Latin word here translated “owls” is *anatariae*, a term that suggests a bird of prey that preys on ducks (Latin *anas*), whether an owl, eagle, hawk, or osprey. However, the Hebrew word underlying it, **קִפּוֹד** (*qippōd*), seems to imply an animal that rolls itself up. It is variously understood: Brown, Driver, and Briggs 1996, page 891, Strong's 7090, render it “porcupine”; Köhler and Baumgartner 1958 give the meaning “hedghog” for one passage and “short-eared owl” for another; the King James Version has “bittern”; and the New Revised Standard Version ventures “vulture.” In *Secrets*

of *Heaven* 655:2, Swedenborg simply transliterates the Hebrew. But *Revelation Unveiled* 757:1 makes it clear that, at least in the Isaiah passage quoted here, he understands the word to refer to some kind of bird. [GFD, JSR, SS]

282 (in LJ 55:2). Though there is no explicit subject in the original Latin here, the specification of the Catholic clergy is called for by the subsequent description of this “Babylon” in terms of clerical functions such as forgiving sins (*Last Judgment* 55:2), regulating the use of the Bible and access to it (§55:3), conducting masses (§55:3), creating saints (§55:4), founding monastic orders (§53:5), and hearing confessions (§55:5). These people are also contrasted with “ordinary people” and “the common people” (§55:3), as well as with “the rest of humanity” (§55:6). See also note 280. [JSR]

283 (in LJ 55:2). In Catholic thought, the concept that the pope is the vicar of Christ (meaning an agent or substitute for him) is based on two passages in Scripture: Christ’s command to Peter to feed his lambs and his sheep (John 21:15–17), and his statement in Matthew 16:18–19: “And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (New Revised Standard Version). The current Catechism of the Catholic Church expresses the traditional Catholic view: “The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth” (*Catechism of the Catholic Church* §936). Compare note 168. [JSR, RS]

284 (in LJ 55:3). On the charge that Roman Catholics were forbidden to read the Bible, see note 36. [Editors]

285 (in LJ 55:3). Swedenborg refers here to a major distinction between Catholic and Protestant practice in his day, the Catholic Church’s use of Latin rather than vernaculars in church worship. Compare similar statements in *True Christianity* 159:4, 819:2; *Spiritual Experiences* (= Swedenborg 1998–2013) §5218. [SS]

286 (in LJ 55:4). Swedenborg here voices a complaint common to most Protestant movements from the Reformation onward: that worship in the Roman Catholic Church is focused on externals, the veneration of saints being, in the view of the Reformers, a particularly egregious example. Compare the current *Catechism of the Catholic Church*: “The religious sense of the Christian people has always found expression in various forms of piety surrounding the Church’s sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc” (§1674). The Catechism goes on to say, however, “These expressions of piety extend the liturgical life of the Church, but do not replace it” (§1675). With respect to saints in particular, Catholic teaching makes several clear distinctions: veneration (Latin *doulia*) is due to the saints, and exceptional veneration (*hyperdoulia*) is due to the Virgin Mary because of her unusually high status; but worship (*latría*) is due to God alone. As Swedenborg notes in this passage, Catholics do not worship the saints as gods, though he asserts that they “almost” do so. For the Catholic response to Protestant charges about worship of the saints, see the Council of Trent, Twenty-fifth Session, December 3–4, 1653 (= Schaff 1931, 2:199–205); and the Roman Catechism of 1566, under “On the Decalogue: The First Commandment,” specifically “On the Honor and Invocation of Saints” (= Donovan 1829, 245–248). See also note 35. [RS, SS]

287 (in LJ 55:5). The Inquisition grew up piecemeal in the late twelfth and early thirteenth centuries to combat heresies such as that of the Cathars in southern France and northern Italy. It functioned as an ecclesiastical court (although offenders were handed over to the secular authority for actual punishment), except in Spain, where the Spanish Inquisition was set up in 1478 directly under royal authority. The Congregation of the Holy Office of the Inquisition was established as a permanent body by Pope Paul III in 1542 as part of the Counter-Reformation. Its influence was much attenuated in Swedenborg's time, and it had more or less completely lost its influence over the political bodies of Europe by the end of the eighteenth century. See Johnson 1987, 253–255, 308–309, 354. [RS]

288 (in LJ 55:6). The implicit allusion here is to biblical passages calling on leaders to be servants of their people (see, for example, Matthew 20:25–28; Mark 9:33–35; 10:42–45; Luke 9:46–48), or predicting that those most exalted on earth will be condemned in the next life (see, for example, Mark 10:31; Luke 1:52; 6:25; 13:30; 16:25). [SS]

289 (in LJ 56:1). The augmentation of the translation in square brackets here is based on *Heaven and Hell* 485 (which is included in the chapters cited at the end of the sentence). From that passage it is clear that Swedenborg means that the inner things we love and find pleasurable on earth are changed after death into corresponding external, though of course still spiritual, surroundings and objects. For examples of such correspondences, see *Heaven and Hell* 488–489; *Divine Love and Wisdom* 322; *Revelation Explained* (= Swedenborg 1994–1997a) §§659:5, 986:2. [JSR, LSW]

290 (in LJ 56:2). Swedenborg is far from alone in his criticism of the hypocrisy and the lack of belief that could be found among the clergy of the established churches in his day, both Roman Catholic and Protestant. For example, in 1734 Voltaire characterized the higher ranks of the French clergy as consisting of “young men who are known for their debauchery and who have been raised to the prelacy by the plots of women, make love in public, divert themselves with the composing of sentimental songs, entertain daily with long and exquisite supper parties, and go from there to beseech the light of the Holy Spirit, and boldly to call themselves the successors of the Apostles” (Voltaire [1734] 2003, 24). The French aphorist Nicolas Chamfort (1741–1794) said, “A vicar-general may permit himself a smile when religion is attacked, a bishop may laugh outright, and a cardinal may give his cordial assent” (quoted in Johnson 1987, 354). However, true atheists in the current sense of the term were fewer than contemporary critics supposed or pretended to suppose (Kors 1990, 6–13, 18–43); in fact, the word *atheism* then tended to refer more to heterodox religious beliefs than to outright disbelief in any God (compare notes 213 and 215). Writers from the Renaissance onward were aware that the term was applied in varying senses by different scholars (Allen 1964, 3–4, with notes 6–7), and it may be to avoid this ambiguity that Swedenborg specifies that these clerics were “absolute” atheists (*prorsus athei*). For illustrative discussions of the scope, nature, and causes of atheism in early modern times, see Kors 1990 and Kors 2016, which deal with France in the period 1650–1729. For a particularly forceful condemnation by Swedenborg of clerical hypocrisy and disbelief, see *True Christianity* 381:2–4. [RS, SS]

291 (in LJ 56:2). On the subject of the power of Christ on earth passing from Peter to the leaders of the Roman Catholic Church, see notes 168 and 283. Compare also Swedenborg's experiences in the spiritual world with respect to Peter, as related in the next section (*Last Judgment* 57). [Editors]

292 (in LJ 56:5). For examples of individuals who discover their preconceptions about heaven are erroneous, see *Marriage Love* 2–10 (paralleled in *True Christianity* 731–739). [GFD]

293 (in LJ 56:7). For another mention of evangelizing monks, see *Other Planets* 169:1. On Enlightenment criticism of contemporary Christian evangelism, and particularly Catholic evangelism, see note 519. [Editors]

294 (in LJ 56:8). By Swedenborg's account, the general rule in the spiritual world is that whatever is inside a person will be expressed outwardly. This is reflected earlier in this section where he says that "now things hidden in their hearts are revealed. These people are now in the spirit, where the things dwell that lie behind their thoughts and intentions." This would ordinarily make it impossible for individuals to appear holy outwardly if they were not in a holy state inwardly. However, as Swedenborg explains in *Heaven and Hell* 491–498, the first state after death is one in which people live outwardly just as they have lived in the world. It is not until their second state after death, described in *Heaven and Hell* 499–511, that any outward appearances that do not correspond to their real inward character are stripped away, so that they can no longer appear outwardly to be anything they are not inwardly. As suggested by the remark in *Last Judgment* 56:3 that there is no difference in our life in the spiritual world "as long as we are not yet in heaven or hell," and as made more explicit in a passage on the afterlife of Roman Catholics in *True Christianity* 817–821, the communities described here are located in the world of spirits (see notes 50, 57), not in heaven or in hell. Though these communities do persist in the world of spirits, their inhabitants change as newcomers arrive from the material world, and current residents move on to their permanent homes either in heaven or in hell. See, for example, Swedenborg's statement at the end of this subsection about the corrupt officials described here: "Eventually, though, with the passage of time, all these bishops lapse from their outward holiness, and are then separated from heaven and cast into hell." [LSW, SS]

295 (in LJ 57). On the keys given to Peter, see note 168. [Editors]

296 (in LJ 58:2). The reference to a mazelike vault recalls the Vatican, on which Swedenborg commented in his travel diary of November 20, 1738: "I was in the Vatican and saw the paintings of Raphael and of all others. . . . It is said to contain twelve thousand rooms, but I do not believe that there are more than a thousand; still, it contains twenty courts . . ." (Tafel 1877, 127). [SS]

297 (in LJ 58:2). The "Society of Jesus," also known as the Jesuits, is a Roman Catholic monastic order founded in 1540 by Ignatius Loyola (1491–1556). Its members were nicknamed "Jesuits" in the order's early years because of their allegedly overfrequent use of the name "Jesus"; the nickname was at first derogatory but was later accepted and interpreted in a more positive sense. They zealously raised funds for their many colleges, and for this purpose they did, as Swedenborg says here, "cultivate friendly relationships with the wealthy." They also ran economically successful missions overseas (compare note 519). For these and other reasons they were accused of greed by their critics. On taunts leveled against the Jesuits in contemporary Protestant Sweden, see Helander 2004, 332–334. [RS, JSR]

298 (in LJ 58:4). In Swedenborg's spiritual topography, facing north means facing away from the direction of greater light toward the direction of greater darkness—that is, away from greater enlightenment in the truth and either toward lesser enlightenment and the darkness of ignorance or toward outright falsity. For more on the meaning

of the south-north axis in the spiritual world, see *Secrets of Heaven* 3708, 9642, 10189; *Heaven and Hell* 148–150; *Divine Love and Wisdom* 121. For references to passages on the four quarters of the compass in the spiritual world, see note 273. [LSW]

299 (in LJ 58:5). For other examples of spirits and their schemes appearing differently from a distance than they do to the spirits themselves, see *Supplements* 83; *Revelation Unveiled* 417, 601, 611, 655, 835; *Marriage Love* 500, 505, 510, 512; *True Christianity* 13, 45, 312, 333, 441. [LSW]

300 (in LJ 58:6). The term *Dark Ages* can be traced back to the Italian poet Francesco Petrararch (1304–1374), who lamented what he regarded as the inferiority of Late Latin literature to that of the classical period. In standard historiography, it was once widely used to denote the period of social disintegration in western Europe that followed the fall of the Western Roman Empire in 476 C.E. It is most commonly applied to the period 500–1000 C.E. Because of its prejudicial quality, it fell into disuse among scholars in the twentieth century. Swedenborg may be using the term loosely to mean the period before the Reformation of the sixteenth century, when the Catholic Church was dominant in western Europe. [GFD, RS]

301 (in LJ 59:2). The scribes in ancient Judaism were professional interpreters of the Law; they had risen to considerable power in the last centuries before the lifetime of Jesus. They are often linked with the Pharisees, who were a Jewish sect known for their scrupulous observance of written and traditional law. Both groups are heavily criticized in the New Testament for hypocrisy; besides Matthew 23, including those verses not quoted here, see also Matthew 15:1–14; Luke 11:37–54. For a brief description of the composition and role of these sects in Jerusalem, see Jeremias 1969, 233–267. [JSR, SS]

302 (in LJ 60). The destruction of Babylon is described in chapters 17 and 18 of the Book of Revelation. These chapters are discussed by Swedenborg in *Revelation Unveiled* 717–802. However, though Swedenborg there provides great detail about the evil and false nature of those represented by Babylon, and why they were destroyed, the intention expressed here of publishing a more detailed account of their destruction was never fulfilled. There are very brief descriptions of that destruction in *Revelation Unveiled* 755 and 772, but the reader is there (and in §769) referred to the current work for a description of those events. Nor does Swedenborg provide any substantive description of the judgment on those meant by Babylon in *Revelation Explained*, his earlier incomplete and unpublished commentary on the Book of Revelation. For the original detailed descriptions of the destruction of the spiritual Babylon that Swedenborg wrote but never published, see *Spiritual Experiences* (= Swedenborg 1998–2013) §§5207–5222, 5229–5239, 5249–5257, 5269–5307, 5315–5346, 5765–5769, 5812–5813. Compare note 317, on the judgment on Protestants. [LSW]

303 (in LJ 60). On the particular books of the Bible that Swedenborg means by his reference to “the prophetic books of the Old Testament,” see note 138. [Editors]

304 (in LJ 61:1). Elsewhere Swedenborg states that earthquakes symbolize a major destructive change in the state of a church. They therefore, by his account, happen in the spiritual world when such a change is occurring. See *Secrets of Heaven* 3355; *Revelation Unveiled* 331, 396, 711; *Revelation Explained* (= Swedenborg 1994–1997a) §§400, 499, 674, 676. Swedenborg’s interpretation here has both a biblical and a contemporary context. Mentions of earthquakes as signs of the end times in Matthew 24:7, Mark 13:8, and Luke 21:11 led to the common understanding of such phenomena as harbingers of the

end of the world; as was the expectation, for example, after seismic shocks in Britain in the 1750s. Occasionally the apparent randomness of earthquakes led European thinkers to reconsider the very order of the universe, and at no time more than after the massive earthquake and tsunami of November 1, 1755, in Portugal (the so-called Lisbon earthquake). In the immediate aftermath of the earthquake, Voltaire published a poem on the subject, *Poème sur le désastre de Lisbonne* (Poem on the Disaster at Lisbon; Voltaire [1756, 1759] 1977, 560–569). The poem introduced his attack on the philosophical and theological position of Optimism, which insists that because God is good, we must be living in the best of all possible worlds. For more on the European reaction to the Lisbon earthquake, see Braun and Radner 2005, and the popular account in Shradý 2008, 113–142. [LSW, SS, DNG, RS]

305 (in LJ 61:1). In Swedenborg's theological works an eruption (Latin *ebullitio*, literally, "a bubbling up") is associated with evil spirits from hell attempting to force their way upward in order to destroy those above them. See *Secrets of Heaven* 8273:4, 9492; *Heaven and Hell* 595; *Spiritual Experiences* (= Swedenborg 1998–2013) §4649. The eruption here is presumably accompanied by a "sulfurous fire consuming treasures," since this is later mentioned as having occurred in this region (see *Last Judgment* 61:6). Such a fire would explain the origin of the smoke that is described in the next paragraph (*Last Judgment* 61:2), if it is not to be understood as an independent phenomenon. [LSW, JSR, SS]

306 (in LJ 61:1). According to Swedenborg, a powerful east wind symbolizes the dispersal of falsity and evil by divine power, which is commonly followed by a reorganization. Such a wind appears in the spiritual world when evil spirits and demons are being forced from their current locations and into their proper places in hell. On this kind of wind, see *Secrets of Heaven* 842, 7679, 8201; *Revelation Explained* (= Swedenborg 1994–1997a) §419. [LSW]

307 (in LJ 61:2). The symbolism of the dust on the ocean can be explained in part by reference to an event in Exodus 32:20. In that passage, the golden calf that the Israelites made and worshiped while Moses was receiving the Ten Commandments on Mount Sinai was ground to powder by Moses, and he then scattered the powder on the water and made the Israelites drink it. In *Secrets of Heaven* 10464, grinding something to a powder is interpreted as "turning hellish pleasure into falsity," and in §10465 a powder's having been scattered on the surface of water is interpreted as meaning that "falsity resulting from a hellish pleasure was mixed with truth from heaven." This mixing of falsity from hellish pleasure with truth from heaven constitutes profanation, which brings most severe condemnation on those engaging in it. For more on profanation, see note 107. For other passages in Swedenborg's writings that explain the symbolism of dust or dirt, see *Secrets of Heaven* 249, 275, 2327, 7418, 9391:12; for somewhat similar references to a "dust of doom" in the spiritual world, see *Divine Love and Wisdom* 341 and *Revelation Unveiled* 153:10 (with a parallel at *True Christianity* 281:10). On "the ocean" (in a negative sense) being a visual image of hell in the spiritual world, see note 309. For related representative images, see note 274. [LSW, SS]

308 (in LJ 61:4). In explaining Revelation 18:21 in *Revelation Unveiled* 791, Swedenborg states that "a great millstone" in a negative sense means "perverted and profaned truths of the Word." He derives this from the meaning of "stone," which he gives as "something true," and that of "a mill," which he gives as "inquiry, examination, and verification of what

is true from the Word.” In this case, the combination of these two words has the opposite meaning of supporting *false* dogmas from the Word because it is in reference to Babylon, which is a symbol of a corrupted church. For more on mills, millstones, and grinding, see *Secrets of Heaven* 4335, 7780, 10303, 10464; *Revelation Explained* (= Swedenborg 1994–1997a) §1182. [LSW]

309 (in LJ 61:5). Later in this section (in *Last Judgment* 61:10), chasms (Latin *vorago*, traditionally translated variously as “gulf,” “abyss,” and “quagmire”) and oceans are identified as the hells of those cast into them. In *Last Judgment* 64 these chasms are more specifically identified as being “where the hells of the profaners are.” For more on profanation, see note 107. For more instances of chasms or gulfs occurring in the spiritual world, see *Heaven and Hell* 354, 585; *Marriage Love* 79, 339; *Spiritual Experiences* (= Swedenborg 1998–2013) §§5046, 5069[¹/₂], 5073, 5161, 5204–5206, 5751. [LSW]

310 (in LJ 61:7). Although it carries a different name in the Latin, this “great southern abyss” (Latin *hiatum magnum meridionalem*) is almost certainly the “great chasm” (Latin *vorago*) at the eastern end of the southern quarter referred to in *Last Judgment* 61:5 (see note 309). [Editors]

311 (in LJ 61:9). On the spiritual significance of floods, see note 234. [Editors]

Notes to *Last Judgment* Chapter 10, §§65–72

312 (in LJ 66). The reference here and in *Last Judgment* 69:1 to high places on rocks and mountains may be an allusion to Revelation 6:15–16. [RS]

313 (in LJ 67). Though the terms “new heaven” and “new earth” do not occur in Daniel, the passing away of one kingdom and the beginning of a new one, often coupled with a scene of judgment, is a major theme in that book. See, for example, Daniel 2, in which Daniel interprets Nebuchadnezzar’s dream of a statue as indicating the decline of Nebuchadnezzar’s kingdom among his successors, its eventual destruction, and the establishment of a new one that would never be destroyed. For Swedenborg’s interpretation of the imagery in Daniel 2, see *Secrets of Heaven* 10030; *Revelation Unveiled* 913:3; *Revelation Explained* (= Swedenborg 1994–1997a) §§176:2, 411:4, 1029:5. For other passages in the Book of Daniel with especially clear references to judgment, endings, and new beginnings, see Daniel’s dream of the four beasts and its interpretation in Daniel 7 (especially Daniel 7:13–18, 26–27); the “seventy sevens” in Daniel 9:20–27; and the prophecy of the end of days in Daniel 12. [LSW, GFD, SS]

314 (in LJ 69:1). In *Supplements* 18 it is made clear that Swedenborg understood the “first heaven” (sometimes referred to in the plural) to be located in a region carved out from the world of spirits. The distinction made here between people who were in the world of spirits and people who were in the first heavens is evidently a distinction between those who are in their normal passage through the world of spirits and those who had made false heavens for themselves in the upper regions of the world of spirits, close to the lowest heavens. At the time of the Last Judgment, when the first heavens were dispersed, these areas were converted into new heavens consisting of good spirits who had been detained in lower areas of the world of spirits until the Last Judgment. For more on the nature and location of the first heavens, see *Revelation Explained* (= Swedenborg 1994–1997a) §§391–392, 394, 397, 497; *Supplements* 9–10, 16–19; *Draft of Five Memorable Occurrences* (= Swedenborg 1996b) §24. For more on the world of spirits in relation to heaven and hell, see notes 50, 57, 294. [LSW]

315 (in LJ 69:3). For an explanation of how these spirits could maintain an outward appearance different from their true inner character even though this is ordinarily not possible in the spiritual world, see note 294. [LSW]

316 (in LJ 72). On the terms “Reformed” and “Evangelical,” see note 33. [Editors]

317 (in LJ 72). On the work or works referred to here, see note 258. Swedenborg generally interprets most of Revelation chapters 8–13, chapter 16, the last three verses of chapter 19, and chapter 20 as depicting the spiritual and doctrinal state of the Reformed, or Protestants, in his day and the final judgment upon them in the spiritual world. Though the intention expressed here of providing a detailed account of that judgment on them was not fulfilled in either of his works on the Book of Revelation, Swedenborg did publish such an account in *Supplements* 14–29. See also *Draft of “Supplements”* §§133–179 [Rogers’s numbering] = §§134–179 [Potts’s numbering] (= Swedenborg 1997a, 108–125). For the original descriptions of the final judgment on the Reformed that Swedenborg wrote but never published, see *Spiritual Experiences* (= Swedenborg 1998–2013) §§5202–5206, 5347–5356, 5532–5537, 5937, 5948. Compare note 302, on the judgment on Babylon. [LSW]

Notes to *Last Judgment* Chapter 11, §§73–74

318 (in LJ 73:2). For more on “inflow,” see note 192. [Editors]

319 (in LJ 73:2). With this reference to the disclosure of “the spiritual meaning of the Word” and the unveiling of “its inner divine truths,” Swedenborg alludes to the publication of his own theological writings. For further references on the spiritual meaning of the Bible, see note 169. On the reasons Swedenborg gives for its remaining hidden until the Last Judgment was accomplished, see *Divine Providence* 264; *Supplements* 11–12; *True Christianity* 776–780; *Revelation Explained* (= Swedenborg 1994–1997a) §375:5–6. [LSW]

320 (in LJ 74). Though the people Swedenborg describes here cannot be positively identified, elsewhere Swedenborg indicates that they live in central parts of Africa. See *Supplements* 75; *Draft of “Supplements”* §§115–118, 124 [Rogers’s numbering] = §§116–119, 124 [Potts’s numbering] (= Swedenborg 1997a, 101–103); *Spiritual Experiences* (= Swedenborg 1998–2013) §§4774:2, 4777, 5946. [LSW]

Notes to *White Horse* Chapter 1, §§1–5

321 (in WH 1:1). On Swedenborg’s use of the term “the Word” for biblical material, see note 7, as well as his list of books contained in the Word in *White Horse* 16. [Editors]

322 (in WH 1:1). On the use of the terms “spiritual meaning” and “inner meaning” in Swedenborg’s exegesis of the Bible, see *White Horse* 9, and also note 86. See also the fuller description of inner meaning in the later part of note 7. [Editors]

323 (in WH 1:1). On Swedenborg’s use of the term “the Lord” to refer to Jesus Christ as God, see note 10. [Editors]

324 (in WH 1:2). In Swedenborg’s usage, the notion of heaven’s being open to an individual has two distinct but nonexclusive meanings. It can be applied to those who have had their spiritual senses opened so that they can actually see and hear what takes place in heaven. It can also be applied to “people who love and therefore believe in the Lord” (*Secrets of Heaven* 2760:2), and more generally to “people who devote themselves to the goodness and truth that come from [heaven]” (*Secrets of Heaven* 2851:2). To put the latter meaning more simply, heaven is opened to those who are living spiritually

rather than materialistically. In the present passage, the latter meaning seems to be intended more than the former, though the former is not excluded. For more detail on what opens heaven to people on earth, see *Secrets of Heaven* 9594, 10156; *Revelation Explained* (= Swedenborg 1994–1997a) §§800:2, 954:2, 970:2–3. [LSW]

325 (in WH 1:3). “The church” in this context refers specifically to Christianity in its various existing branches (primarily the Protestant, Roman Catholic, and Orthodox churches) as the reigning religious paradigm in the world in which Swedenborg and his intended audience lived. In *White Horse* 6:3 Swedenborg defines this church as existing “where the Word exists and the Lord is known by means of it, and therefore where divine truths have been revealed.” For more on the various church eras and their beginnings and endings in biblical and human history, see note 28. [LSW]

326 (in WH 1:3). *Secrets of Heaven* was published by Swedenborg in London in eight volumes between 1749 and 1756. [Editors]

327 (in WH 1:3). On heaven’s light, see notes 54 and 248. [Editors]

328 (in WH 2). On the prophetic books of the Word, see note 138. For a list of the books of the Bible that Swedenborg includes in the Word, see *White Horse* 16, and for discussion, see note 7. [Editors]

329 (in WH 4). On Swedenborg’s use of the term “church” for a religious era, with further references, see note 28. In speaking of “churches” here in the plural, he presumably refers to the *ecclesia antiquissima*, an earliest (or “most ancient”) church, which occurred before the Flood, and the *ecclesia antiqua*, an early (or “ancient”) church, which occurred after the Flood. [GFD]

330 (in WH 4). On the meaning of the term “representative churches,” see note 125. [Editors]

331 (in WH 4). The Latin here translated “symbolism and representations” is *correspondentiarum et repraesentationum*, traditionally translated “correspondences and representations.” “Correspondence” is the causal relationship between higher (spiritual) and lower (material) levels of reality; see note 12. The term “representation” in Swedenborg’s use indicates the presence of an inner meaning in an object, person, name, or action, usually with specific reference to the living enactment of that meaning (especially by persons). For more on this topic, see note 15. [Editors]

332 (in WH 4). The reference is to the Greek Apollo, the god of prophecy, poetry, and healing, who was identified with the sun as early as the fifth century B.C.E. The sun god was conceived of as riding across the sky in a fiery chariot drawn by horses (*The Oxford Classical Dictionary*, under “Apollo” and “Helios”). [RS]

333 (in WH 4). The reference is to the Greek Poseidon, or the Roman Neptune, who is the god of the sea, horses, and earthquakes (*The Oxford Classical Dictionary*, under “Poseidon”). [RS]

334 (in WH 4). In Greek mythology, Pegasus is the immortal winged horse who carries the thunder and lightning of Zeus. He was born from the severed head of the monster Medusa, who at the time was pregnant by Poseidon. Pegasus was believed to have created various springs from the earth with his hoof print, including Hippocrene on Greece’s Mount Helicon. Hippocrene was near the groves of the nine Muses, referred to here as the “nine virgins.” While the Muses chiefly governed the arts, some were associated with intellectual pursuits such as history and astronomy (*The Oxford Classical Dictionary*, under “Muses” and “Pegasus”). [RS, SS]

335 (in WH 4). In the well-known legend of the Trojan horse, the ancient Greeks besieging the city of Troy construct a hollow horse of wood, supposedly as an offering to Pallas Athena (or in her Roman guise, Minerva). This they leave in front of the city, pretending to withdraw. The Trojans, rejoicing at having finally driven away their foes, bring the horse into the city as a trophy of their victory. The horse, however, contains what would today be called a team of commandos; they unbar the city gates after nightfall and let their fellow Greeks in to sack the city (and figuratively or literally breach its walls). See Quintus Smyrnaeus *Posthomerica* books 12–13; Vergil *Aeneid* 2:13–267. Pallas Athena was commonly linked with the intellect, or at least with cunning. In some passages of Swedenborg’s works, walls are associated with falsity that protects evil; see, for example, *Secrets of Heaven* 8815:2; *Revelation Explained* (= Swedenborg 1994–1997a) §§453:12, 514:9. Compare the similar mention of the Trojan horse at *Secrets of Heaven* 2762:4. [RS, SS]

336 (in WH 4). Pegasus was usually associated with poetry and poetic inspiration specifically; it was not commonly a symbol of the intellect per se. For some representative examples of the fountain or well as a symbol of religious truth in early modern Protestantism, see Lees-Jeffries 2007, especially 103–121. On the fascination that the theme of the Muses held in Sweden in 1620–1720, see Helander 2004, 553–557; for the theme in European literature generally, see Curtius 1953, 228–246. [SS]

337 (in WH 4). The Latin here translated “people who were not part of those churches” is *Gentiles*, traditionally translated “Gentiles.” On the related word *gentes*, see note 25. Swedenborg, basing his usage on that found in the Bible, employs these words as general terms for all people and nations who are not part of the core group constituting “the church” at any given time in history—on which see note 28. [GFD, LSW]

Notes to *White Horse* Chapter 2, §§6–17

338 (in WH 6:1). On *lumen*, the Latin here translated “earthly light,” see note 72. [Editors]

339 (in WH 6:1). On the Flood, see note 234; on the four ages that included the Golden Age, see note 435. [Editors]

340 (in WH 6:1). On the four modes of writing that Swedenborg identified in the Word, among which are the historical (or narrative) mode and the prophetic mode, see *Secrets of Heaven* 66, 2606. For later, more specific statements on the “Word” mentioned here as existing among the ancient churches after the Flood, see *Sacred Scripture* 101–103; *Revelation Unveiled* 11; *True Christianity* vol. 1 (= Swedenborg [1771] 2006) §§264–266, 279, and page 745 note 503. See also notes 342 and 344 below. [LSW]

341 (in WH 6:1). This work, referred to by its short title *New Jerusalem* in this edition, was published by Swedenborg in London in 1758. [Editors]

342 (in WH 6:1). Books called *The Wars of Jehovah* and *Pronouncements* are mentioned in the Book of Numbers 21:14 and 21:27, respectively, though the mention in the latter verse depends upon interpretation (for example, some translations read “proverbs” or “ballads” rather than “pronouncements”). As Swedenborg indicates a few sentences farther on in this section, both books are lost. [GFD, SS]

343 (in WH 6:1). On the meaning of the technical term *accommodation* in Christian theology, see note 128. [Editors]

344 (in WH 6:1). Swedenborg states in *Revelation Unveiled* 11:2 that this Word was preserved among the people of “Great Tartary.” The precise referent of this term in

Swedenborg's works has been the subject of debate. For brief discussions of this matter, see *True Christianity* vol. 1 (Swedenborg [1771] 2006) §§264–266, 279, and page 745 notes 503–504; and Acton 1983, 3–6. For fuller discussion, see Hallengren 1998, 17–41. [GFD]

345 (in WH 6:2). On the Latin terms *jotha*, “jot,” here translated “smallest letter”; and *apex*, “tip”, see note 131. [Editors]

346 (in WH 6:3). On regeneration, see note 49. [Editors]

347 (in WH 7:1). The Latin word here translated “bodily” is *corporeus*. For more on the concept of the bodily in Swedenborg's works, see notes 40 and 249. [Editors]

348 (in WH 7:1). The Latin here translated “self-oriented intelligence” is *propria intelligentia*. For more on the adjective in question, *proprius*, “one's own,” “belonging to oneself,” see note 77. [Editors]

349 (in WH 7:2). On the concept of angels in Swedenborg's works, see note 57. [Editors]

350 (in WH 8:1). On the meaning and biblical background of the phrase “whether . . . born Jewish or Greek,” see note 133. [Editors]

351 (in WH 8:2). On moral theology, see note 134. [Editors]

352 (in WH 8:4). The Latin here translated “the light that is shed by convincing ourselves” is *lux confirmationis*, traditionally rendered “the light of confirmation.” As Swedenborg uses the term, it refers to a deceptive light that comes from rationalizing as true what we wish to be true based on ulterior motives. For more on the various genuine and false forms of enlightenment, see *Divine Providence* 168, 318. [LSW]

353 (in WH 9). On the meaning of the term “glorification” as applied by Swedenborg to Jesus Christ, see note 113. [Editors]

354 (in WH 9). On the keys of the kingdom of heaven that were given to Peter, see note 168. [Editors]

355 (in WH 9). “The Holy Supper” (Latin *Sancta Caena*) is Swedenborg's preferred term for Holy Communion or the Eucharist. For an extensive discussion, see *True Christianity* 698–752. [JSR]

356 (in WH 9). *Heaven and Hell* is one of several works, including those in the present volume, that Swedenborg published in London in 1758. [Editors]

357 (in WH 10:1). According to Swedenborg, there are at least two angels with us at all times, as well as two evil spirits (*Secrets of Heaven* 50, 968, 5470). The evil spirits are not aware of their presence with us, though the angels may be aware that they are with us (*Secrets of Heaven* 5862). Either way, our feelings and thoughts are closely linked to those of the angels and spirits with us, so that they sense what we are thinking and feeling as if it were within themselves. However, as stated here, they see the inner, spiritual meaning in the things that we understand in an earthly or material way. This is especially so while we are reading the Bible. For more on the angels and spirits with us, and the role of intermediate spirits in the world of spirits situated midway between heaven and hell, see *Secrets of Heaven* 5846–5866, 5976–5993; *Heaven and Hell* 291–310. [LSW]

358 (in WH 10:2). On the meaning of the term “spirits” in Swedenborg's theological works, see note 57. [Editors]

359 (in WH 10:3). On the two kingdoms of heaven, see note 30. [Editors]

360 (in WH 10:4). Swedenborg here refers to the fact that the two parts of the canonical Christian Bible are known as the *Vetus Testamentum* (Old Testament) and *Novum Testamentum* (New Testament). The Latin word *testamentum* does mean “covenant”

when used in contexts such as that of the current passage; but Swedenborg does not use that Latin term here, most likely because it can also mean “a will” (that is, a “last testament”). He avoids this ambiguity by using the Latin word *foedus* here instead, which can mean only “covenant” or “pact,” or, as Swedenborg himself goes on to gloss it here, “a joining together,” in the sense of “a uniting on agreed-upon terms.” [GFD]

361 (in WH 10:4). On the three heavens mentioned here, see note 27. [Editors]

362 (in WH 10:5). “The earthly self” is here used as a synonym for the outer self. On the inner and outer self, see *New Jerusalem* 36–53. According to the passage in *Secrets of Heaven* cited here, as long as we are living in the material world, our outer or earthly self is engaged in the objects, events, and activities of the material world. For more on the earthly self, or earthly mind, and how our outer or earthly self and our inner or spiritual self function in relation to one another when our focus is earthly and when our focus is spiritual, see *Divine Love and Wisdom* 248–263; *Revelation Explained* (= Swedenborg 1994–1997a) §654:1–6. For a different schema of three levels in a human being, called “heavenly,” “spiritual,” and “earthly” levels, see *Divine Love and Wisdom* 230–232. [LSW]

363 (in WH 10:5). On the way that truth comes into people from within, also known as “inflow,” see note 192. For references to passages in *Secrets of Heaven* discussing the manner in which the inflow of truth operates, see *New Jerusalem* 23:8. [Editors]

364 (in WH 11:1). On the phrase “treasures hidden,” see note 135. The phrase is amplified farther on in the paragraph, becoming “hidden treasures of heaven” (*Arcana Coeli*), an obvious allusion to *Arcana Coelestia*, the title of the work here being cited, which has essentially the same meaning. (That title is translated as *Secrets of Heaven* in this edition.) [GFD]

365 (in WH 11:1). Several times in his theological writings Swedenborg responds to a position advanced by Deistic writers, who claimed that the laws given in the Ten Commandments were common knowledge and that no revelation was required in order for humans to know them. He summarizes their position in one of the passages cited here, *Secrets of Heaven* 8862:2: “Anyone can see that these commandments are such that people everywhere on earth already knew them. . . . Clearly, then, the Israelite nation could have known them by earthly-level illumination alone.” (On earthly light, see note 254.) One example of this viewpoint is the stance taken by Edward Herbert, first Baron Herbert of Cherbury (1583–1648), who is widely regarded as the father of English Deism. He argued that God had established certain “Common Notions,” which are fundamental truths necessary for human flourishing and salvation, and are intuitively accessible to all human beings in full possession of their natural faculties, without any need for revelation. Cherbury saw the Ten Commandments as included among the “Common Notions” because “their injunctions are implicit in every kind of law and religion” (Herbert of Cherbury [1633] 1992, 312). Swedenborg’s primary response to claims like these is that, however rational and sensible the Ten Commandments may be, they still needed to be revealed in a miraculous manner in order that it could be established that they are not merely human laws, but divine laws; and that “breaking them is not only harmful to our fellow citizens and communities but is also a sin against God” (*Life* 53). (On this theme, see also *Revelation Unveiled* 529; *Marriage Love* 351; *True Christianity* 282, 444; *Revelation Explained* [= Swedenborg 1994–1997a] §902:6.) Another reason Swedenborg gives, which is implied in the present

passage, is that in addition to the plain literal meaning prescribing or proscribing various outward behaviors, the Ten Commandments have a deeper internal meaning relating to spiritual life. They therefore go beyond the ordinary laws humans can grasp on their own, having a spiritual dimension and thus containing a revelation that transcends mere earthly knowledge. (See *Secrets of Heaven* 2609.) [DNG, SS, LSW]

366 (in WH 11:4). On this cylindrical device, see note 139. [Editors]

367 (in WH 12:1). The Latin here translated “symbolic language” is *significativa*. On the related verb, *significare*, “to symbolize,” see note 15. [Editors]

368 (in WH 12:1). On contemporary complaints about the inelegant style of the Bible, see note 141. Compare *Other Planets* 23 and note 406. [Editors]

369 (in WH 12:1). The phrase “that people” in this passage refers back to the previously mentioned “Jacob’s descendants,” as does the phrase used below, “that nation.” The ultimate referent of all three phrases is the Israelites or ancient Jews. [RS]

370 (in WH 12:3). The word “actions,” which would be *actiones* in Latin, is read here as an emendation of the word *affectiones*, “emotions,” in accordance with the language used in the passage cited, *Secrets of Heaven* 2988. The same emendation is made in *New Jerusalem* 261:3. [GFD]

371 (in WH 13). On problematic material in Swedenborg’s works, including his attitude toward Jews, see the discussion in the translator’s preface, pages 19–21. [Editors]

372 (in WH 14). On the meaning of “substantial” in this passage, see note 145. [Editors]

373 (in WH 16). On Swedenborg’s complex usage of the term “the Word,” and how it varies in respect to texts such as Job and the Song of Solomon in the Old Testament, and Acts and the Epistles in the New Testament, see note 7. [Editors]

374 (in WH 17). On the Hebrew term for “word,” see note 146. [Editors]

375 (in WH 17). On the phrase “the Ten Words” for the Ten Commandments, see note 147. [Editors]

376 (in WH 17). On this alternation in pairs of meanings, see note 148. [Editors]

Notes to *Other Planets* Chapter 1, §§1–8

377 (in OP 1:1). On Swedenborg’s use of the term “the Lord” to refer to Jesus Christ as God, see note 10. [Editors]

378 (in OP 1:1). On spirits and angels in Swedenborg’s works, see note 57. [Editors]

379 (in OP 1:1). The Latin words here translated “based on things I myself have heard and seen” are *ex auditis et visis*, literally, “from things heard and seen.” It repeats a phrase that appears in the full Latin title of *Other Planets*. For more on the significance of this phrase, see note 218. [Editors]

380 (in OP 1:2). On the commencement of Swedenborg’s spiritual experiences, see note 210, and compare *Other Planets* 124. It may be noted that while this passage in *Other Planets* reports the length of Swedenborg’s spiritual experiences as twelve years, *Heaven and Hell* 1 reports thirteen years, though both books were published in 1758. The simplest explanation for this discrepancy is that *Other Planets* was written before *Heaven and Hell*. On the order in which the works published in 1758 were actually written, see the editors’ preface, pages 29–33. [Editors]

381 (in OP 3:1). The Latin here translated “to be carried along on a wandering course” is *ut . . . ferantur ac spatientur*, literally, “to be borne and wander.” The reference

to wandering points to the Greek word *πλανήτης* (*planētes*), the ancestor of the English word “planet,” which means “a wanderer.” The term reflects the observation made in ancient times that the planets vary in location against the background of the fixed stars. The word *spatientur*, “wander,” may also serve here as a pun on the word *spatia*, “spaces,” which Swedenborg uses in *Worship and Love of God* 5 to refer to orbital distances. [GFD, SS]

382 (in OP 3:1). The idea that all other planets are inhabited was quite common in eighteenth-century Europe. On the history of the extraterrestrial life debate from ancient times up to (and beyond) Swedenborg’s contemporaries, see the introduction to this volume, pages 85–90, as well as Dick 1982; Crowe 1986. For an analysis of Swedenborg’s views on the human race as the purpose of the universe, particularly in light of more recent astrophysical science, see Koke 1982; Koke 1987. [LSW]

383 (in OP 3:2). The Latin phrase here translated “solar system” is *mundus hujus Solis*, literally, “the world of this sun”; the direct Latin equivalent for “solar system” seems not to have been used in Swedenborg’s time. Occasionally Swedenborg uses *mundus* (“world”) by itself in this sense, but since the word can also convey other meanings, including “planet” and even “material existence,” he here adds the qualifying phrase “of this sun” to avoid ambiguity. (Compare the English translation of *mundus* alone as “solar system” in the title of the first English translation of *Other Planets*, published in 1787 [Swedenborg [1758] 1787].) [SS]

384 (in OP 3:2). Stars looked like points of light even through the best optical telescopes of the magnifications available in Swedenborg’s time (and in ours), but planets showed as actual disks, and features such as Jupiter’s bands were visible. Swedenborg’s description here can be assumed to be based on personal experience. For example, in 1711, during his first visit to England, he may have performed observations through the telescope at the observatory in Greenwich. He is known from his own letters to have conversed in person with Britain’s royal astronomer, John Flamsteed (1646–1719; see Tafel 1875, 210–211) and his remarks about the observatory show that he visited it at least once (Acton 1948–1955, 31–32). Stockholm Observatory, completed in 1753, would also have been accessible to Swedenborg; it was operated by the Royal Swedish Academy of Sciences, of which he was a member (Sigstedt 1981, 161–162). [SS, GFD]

385 (in OP 3:2). Swedenborg’s description of Saturn as the planet farthest from the Sun reflects the scientific knowledge current in his time. Of the planets beyond Saturn, Uranus was discovered only in 1781, nine years after Swedenborg’s death, and Neptune was discovered in 1846. The reason for the existence of Saturn’s rings implied here is that they were necessary as a reflector in order to provide the inhabitants of that “farthest” planet with sufficient light to live. [RS]

386 (in OP 4). The Latin here translated “starry heaven” is *caelum astriferum*, literally, “star-bearing heaven.” The original reference is to the penultimate (eighth) sphere of the heavens in the Aristotelian-Scholastic cosmos, beyond the separate spheres that carry the planets (see, for example, Pseudo-Aristotle *On the Universe* 392a19–30 [= Aristotle 1984, 627]). Swedenborg seems to be using this adjective partly in this medieval sense—that is, to distinguish the stars from the solar system—and partly in order to distinguish “sky” from “heaven,” which are both indicated by the same word (*caelum*) in Latin. Thus when the Latin refers to *telluribus in coelo astrifero* (literally, “earths in the star-bearing heaven”), the current translation employs the more idiomatic rendering

“extrasolar planets,” because the obvious function of the Latin phrase is merely to distinguish these farther planets from the planets of our solar system. In the main title of the work, “deep space” has been used on the same principle instead of “star-bearing heaven.” [SS]

387 (in OP 5). “Correspondence” (*correspondentia*) is the causal relationship between higher (spiritual) and lower (material) levels of reality. On this topic, see note 12. [Editors]

388 (in OP 5). The Latin word here translated “human body” is *hominem*, literally, “person” or “human being.” This is a reference to the concept of the universal human, on which see note 193. [GFD]

389 (in OP 7). As explained in note 10, in Swedenborg’s works “the Lord” (Latin *Dominus*) generally refers to Jesus Christ as God, though sometimes to God previous to the Incarnation. See the references provided in Swedenborg’s footnotes g and h on this section. The statement here that inhabitants of other worlds acknowledge the Lord as the only God is the opening salvo of Swedenborg’s response to a controversy known as “the scandal of particularity.” After European exploration had brought far-flung regions of the world dramatically into the European consciousness, critics of the Christian religion began to point out that knowledge of that faith is not universal, but is restricted to specific groups and locations. Inevitably, then, millions of human beings are born in regions in which knowledge of the Christian faith simply is not available. The Christianity of Swedenborg’s time and place, both Roman Catholic and Protestant, explicitly excluded these people from being saved—that is, from living happily in the next world. But as the English Deist Matthew Tindal (1657–1733) asked, how was it “consistent with the notion of God’s being universally benevolent, not to have revealed [the truth of the Christian religion] to all his children, when all had equal need of it? Was it not as easy for him to have communicated it to all nations, as to any one nation or person? Or in all languages, as in one?” (Tindal 1730, 196). On this issue, Swedenborg states, “The Lord has mercy on the whole human race. He wants to save everyone in the entire world and to draw all people to himself. The Lord’s mercy is infinite; it does not allow itself to be restricted to the few within the church but reaches out to everyone on the face of the earth” (*Secrets of Heaven* 1032:2). As European thinkers began to discuss the possibility of other worlds, and of other inhabitants of those worlds, the scandal of particularity was further aggravated. *Other Planets*, and the material in *Secrets of Heaven* from which it derives, can be read as Swedenborg’s response to this controversy. This is the focus of *Other Planets* 113–122, where Swedenborg discusses “why it pleased the Lord to be born . . . on our planet and not on some other.” Key to this response is the idea that “the Lord is known to everyone who believes in God because the Lord is the God of heaven and earth, as he tells us in Matthew 28:18 and elsewhere” (*Divine Providence* 330:6). In *Other Planets* and other works, the same general principle is stated as the idea that those who do not know that God became human as Jesus Christ can still be saved as long as they believe in God in human form, because it is God’s incarnation in Jesus Christ that allows God to become directly present in human form with all people throughout the universe. See especially *Other Planets* 121, in which Swedenborg also states that “when spirits and angels from those planets hear from spirits and angels of our planet that God is an actual human being, they accept this as the Word, acknowledge it, and rejoice that this is the case.” For Swedenborg’s extended treatise on his theology of Jesus Christ and of redemption, which undergirds his response to the scandal

of particularity, see *True Christianity* 81–109, 114–133. For more discussion of *Other Planets* and the scandal of particularity, see the introduction to this volume, pages 93–94. [SS, LSW, DNG]

390 (in OP 7). For passages in which people in the Old Testament encountered human figures who are identified as the Lord, see note 501. [Editors]

391 (in OP 7). On “inner sight,” also called “spiritual sight,” see note 255. [Editors]

392 (in OP 7). On Enlightenment views of the physical world, or “Nature,” see note 215. [Editors]

Notes to *Other Planets* Chapter 2, §§9–45

393 (in the title of OP 9). The Latin here translated “The Planet Mercury” is *tellure seu planeta Mercurii*, literally, “the earth or planet Mercury,” where “earth” is used in the generic sense of an earthlike astronomical body. It seems likely that Swedenborg doubled the nouns (using both “earth” and “planet”) here and in another seven passages farther on because the Latin word for “earth,” *tellus*, is ambiguous by itself; in classical Latin usage it refers to the ground or the earth as a surface, and in some cases even to a goddess of the soil. In this translation, “planet” alone has been used for the phrase, since that English word is unambiguous and idiomatic. [SS]

394 (in OP 9). The action here described, that of filling the needs of various parts of heaven by moving appropriate people into it from elsewhere, is in accordance with the general principle stated many times in Swedenborg’s theological writings that a whole is more complete and more fully functional when it consists of many differing parts that work harmoniously together, each part contributing its unique qualities and capabilities to the whole. See *Secrets of Heaven* 457, 3241:2, 3744–3746, 3986:2–3, 7836; *Heaven and Hell* 56–57; *Last Judgment* 12; *Spiritual Experiences* (= Swedenborg 1998–2013) §§348–349, 1362–1364. The notion can be summed up in a motto that appears as early as 1734, in a work from Swedenborg’s scientific period, *Basic Principles of Nature* part 3, chapter 2 (= Swedenborg [1734] 1988, 2:242): *Varietas est perfectio mundi*, “Variety is the perfection of the world.” In the theological period his most general statement of the principle is: “A form makes a unity more perfectly as its constituents are distinguishably different, and yet united” (*Divine Providence* 4:4). This theme is in accord with the “principle of plenitude” commonly accepted from ancient times until the advent of modern thought. Historian of ideas Arthur O. Lovejoy (1873–1962) defines this principle as including

not only the thesis that the universe is a *plenum formarum* [fullness of forms] in which the range of conceivable diversity of *kinds* of living things is exhaustively exemplified, but also any other deductions from the assumption that no genuine potentiality of being can remain unfulfilled, that the extent and abundance of the creation must be as great as the possibility of existence and commensurate with the productive capacity of a “perfect” and inexhaustible Source, and that the world is better, the more things it contains. (Lovejoy 1960b, 52)

See also Swedenborg’s *Commonplace Book* (= Swedenborg 1966), 228, where he copies material on this topic from the *Ontologia* (= Wolff 1730) of the German philosopher Christian Wolff (1679–1754): “Perfection is consensus in variety: . . . the Scholastics call it the Transcendental Good.” [SS, LSW, GFD]

395 (in OP 10). In *Secrets of Heaven* 7358, Swedenborg indicates that the spirits of each planet have reference to some location in the universal human. However, to the spirits of Mercury, Jupiter (*Other Planets* 64:2), Saturn (102:1), Venus (107), and Earth itself (64:2, 122) Swedenborg assigns a function of the human mind, rather than an organ of, or location in, the human body. Despite this anomalous treatment, it may be possible to glean some information on the physical location in the body that corresponds to the mental function assigned to Mercury (memory) by reference to Swedenborg's unpublished anatomical work *Draft on the Fiber* (= Swedenborg 1976a) §520. There Swedenborg says, "Memory is a state induced on the organic substances or corticals [specific features of the outer layers] of the cerebrum." Therefore it would seem that he intended the spirits of Mercury to correspond to part of the cerebral cortex. [LSW, SS] Swedenborg's description of the spirits from Mercury bears a general resemblance to traditional astrological descriptions of the planet's influence, which emphasize its role in mental acuity. One of the leading authorities on astrology from antiquity, Claudius Ptolemy (around 90–around 168 C.E.), writes that the influence of the planet Mercury leads those who are born under it to acquire wisdom and experience, and to display inquisitiveness about nature, among other cerebral qualities (Ptolemy *Tetrabiblos* 3:13 [= Ptolemy 1940, 359–361]). The Renaissance occultist Henry Cornelius Agrippa (1486–1535) also connects Mercury with memory: "[The ancient wise men] used to make an . . . image of Mercury when it was rising in Virgo, for obtaining benevolence, genius, and memory" (Agrippa *De Occulta Philosophia* 2:43 [= Agrippa 1992, 361]; translated by RS). [RS]

396 (in OP 11). This specification of Swedenborg's ground for identifying the spirits with the planet Mercury is missing from the earlier parallel passage in *Secrets of Heaven* (§6809). Similar additions appear in *Other Planets* 46 and 133. As conscious additions, these would seem to reflect a desire to make it clear that the identifications were based on information received from a higher source than the spirits themselves. In *Other Planets* 95:3, 111:2, and 145, as well as in their earlier parallel passages in *Secrets of Heaven*, Swedenborg also mentions angels as the source of information specifying which planet particular spirits had come from, or of the identification of the sun of a planet outside our solar system from which particular spirits had come. While this information is attributed to heaven and to angels, it is perhaps significant that Swedenborg does *not* give the Lord as the source, as he does in a general way for his overall theology in *True Christianity* 779—where he specifically denies an angelic source: "I also testify that ever since the first day of this calling, I have accepted nothing regarding the teachings of this church from any angel; what I have received has come from the Lord alone while I was reading the Word." Compare also *Other Planets* 105, on the conception angels and spirits have of the planets and their positioning. [GFD, LSW]

397 (in OP 11). The assertion that "in our memories such matters are associated with particular places" refers to a mnemonic technique that goes back to several classical sources: Aristotle's *On Memory* 449b–453b (= Aristotle 1984, 714–720); the pseudo-Ciceronian *Ad C. Herennium: De Ratione Dicendi* (To Gaius Herennius: On the Theory of [Public] Speaking) 3:16–24; the *De Oratore* (On the [Ideal] Orator) 2:85–88 of Marcus Tullius Cicero (106–43 B.C.E.); and the *Institutio Oratoria* (Institutes of Oratory) 11:2 of Marcus Fabius Quintilian (around 35–96 C.E.). According to the theory that grew out of these works and later evolved into a major tradition in Europe, orators would associate

the content of their speeches with specific physical places. For example, they might associate parts of an oration with particular rooms in their own house. As they needed to recall their speech, they would proceed through the rooms of the house mentally and the associated ideas of the speech would recur to them. (For more description of the system, see Aristotle 2004, 22–26.) The same connection between ideas and places can be seen in the general activity of these Mercurian spirits, who travel through the universe seeking out the knowledge associated with its places. For a translation and study of Aristotle's work on memory, see Aristotle 2004. For classic studies of memory techniques in the West, see Rossi 1985 and Yates 1966. [SS]

398 (in OP 11). The Latin here translated “events” is *res*, which most broadly refers to “things” as opposed to “people.” However, it is precisely such inanimate “things” that are here declared to be matters of no interest, so it is best taken in the well-attested secondary meaning of specific events or activities (compare the phrase *res gestae*, “things done”). The noun *res* is the basis of the adjective *realis*; and the Latin word translated “what is real” in the next sentence is the neuter plural of that adjective, *realia*. [GFD]

399 (in OP 13). For a general description of how levels of reality become more and more obscure and inert (“sluggish”) the farther they proceed from the Lord outward toward material nature, see *Secrets of Heaven* 7270:3. Compare Pseudo-Aristotle *On the Universe* 397b:30–35 (= Aristotle 1984, 1:635):

The earth and the things upon the earth, being farthest removed from the benefit which proceeds from God, seem feeble and incoherent and full of much confusion; nevertheless, inasmuch as it is the nature of the divine to penetrate to all things, the things also of our earth receive their share of it in the same way as the things above us, according to their nearness to or distance from God receiving more or less of divine benefit.

For more on the relatively inert nature of the material level, see also *Divine Love and Wisdom* 302, 305; *True Christianity* 33. [GFD, SS]

400 (in OP 13). In *Divine Love and Wisdom* 424 “earthly love” is defined as “love for ourselves and love for the world”; it is contrasted with “spiritual love,” which is defined as “love for the Lord and love for our neighbor.” (Spiritual love is also called “heavenly love.”) Although Swedenborg sees earthly love as useful when it is subservient to spiritual love, he also maintains that it becomes destructive if it becomes dominant, as indicated in this passage. (He therefore commonly refers to earthly love as “hellish love.”) For more on these types of love, see *Secrets of Heaven* 9434, 10463; *Heaven and Hell* 566–575; *New Jerusalem* 54–107; *Divine Love and Wisdom* 416; *Divine Providence* 106–107; *True Christianity* 45; *Revelation Explained* (= Swedenborg 1994–1997a) §§650, 832, 837:12. [LSW]

401 (in OP 14). For a fuller statement on the role of love in memory retention, see *Secrets of Heaven* 5893:2. This role is in accord with the general principle articulated in Swedenborg's works that whatever we love we seek out, and it becomes part of us and remains with us forever, whereas what we do not love we consider foreign and reject from ourselves. See *Secrets of Heaven* 10153, 10740–10749; *Heaven and Hell* 18, 363, 479–481; *New Jerusalem* 113; *Marriage Love* 34–36, 524. [LSW]

402 (in OP 17). For more on various kinds of mediating spirits and their role in creating lines of communication among spirits and angels in different parts of the

spiritual world, and between the inhabitants of the spiritual world and the inhabitants of earth, see *Other Planets* 22; *Secrets of Heaven* 4047–4048, 4403, 5427, 5856, 5983–5989, 9671:3; *Heaven and Hell* 601; *Spiritual Experiences* (= Swedenborg 1998–2013) §§2285, 4210. [LSW]

403 (in OP 21). Swedenborg's description of the locations of the spirits in relation to the body can be somewhat confusing. For Swedenborg, the whole of heaven has the form of a human body, which he calls "the universal human" (see note 193), and spirits dwell in different parts of it, which correspond to the different organs. But when he speaks of the location of spirits, as here, it often seems as if he is describing them in relation to corresponding parts of *his own* body. (On this phenomenon, see *Secrets of Heaven* 3884.) It is perhaps simplest to understand his manner of speaking through the idea of correspondences (see note 12): that what Swedenborg experienced in relation to his own body corresponds to the place spirits occupy in the universal human, and vice versa. [RS, SS]

404 (in OP 22). The Latin here translated "as a group" is *volumatim*, which seems to appear only in late Latin. The meaning "as a group" (or "as a mass") is clear from a passage in *Revelation Explained* (= Swedenborg 1994–1997a) §726:3, where the word is opposed to *singillatim*, "singly." [SS]

405 (in OP 23). The Latin here translated "matter-based" is *materiales*, literally, "material." It is used here in the sense "representative of material things rather than spiritual." Compare *Secrets of Heaven* 2643:1, where Swedenborg says, in interpreting a difficult passage, "It is hard to explain these words to the intellect more clearly. If the explanation were drawn out further, the meaning would grow still dimmer. The subject is divine, after all, and it can be presented to angels only through heavenly and spiritual images. If it were presented to people in some lofty style, it would sink down into the kind of ideas that people have—ideas connected with matter and with the physical body." [SS]

406 (in OP 23). This sentence does not appear in the parallel passage in *Secrets of Heaven* 6924, so it seems Swedenborg thought it worth adding for the sake of clarification when he edited the material for republication in *Other Planets*. Compare *Secrets of Heaven* 241: "When we fail to pay attention to the meaning of a speaker's words but concentrate on the words themselves, we gather little of the meaning and still less of any universal significance within the meaning. Sometimes from a single word, or even from a single point of grammar, we leap to judgment about the whole of a speaker's message." Swedenborg's comments accord with a trend that began in the early Enlightenment toward a simple literary style, which was seen as both "natural" and "classical." For discussion and examples, see Lovejoy 1960a, 95–97. Lovejoy quotes the French theologian and writer Fénelon (François de Salignac de La Mothe-Fénelon, 1651–1715): "*Tout ornement qui n'est qu'ornement est de trop*" (Every ornament that is only an ornament is superfluous). The scholar who wrote the history of the British Royal Society in the seventeenth century captured the same sentiment (and inadvertently contravened it) when he declared that its members carried out "a constant Resolution to reject all the amplifications, digressions, and swellings of style: to return to the primitive purity, and shortness, when men delivered so many *things*, almost in an equal number of *words*. They have exacted from all their members a close, naked, natural way of speaking; positive expressions; clear senses; a native easiness, bringing all things as near the Mathematical

plainness, as they can" (Sprat 1667, 113). Compare note 141, which discusses the inelegancies that Swedenborg's contemporaries perceived in the imagery and repetitions of the Bible. [SS, GFD]

407 (in OP 24). "Inward light" is the analog to physical light that obtains in, and allows the perceptions of, the inner self. For a discussion of levels of the self as described in Swedenborg's psychology, see *New Jerusalem* 36–53. The "inward light" mentioned here is contrasted with "the light I was seeing with my [physical] eyes" a little further on in Swedenborg's text. Compare notes 54 and 248 on "the light of heaven." [Editors]

408 (in OP 27). On Swedenborg's use of the term "the Word" for biblical material, and on the Word's inner meaning, see note 7. [Editors]

409 (in OP 27). The Latin words here translated "soul" and "spirit" are *anima* and *spiritus*, respectively. The definitions of these two basic concepts have varied widely over the millennia. Typical of Swedenborg's own definitions are those in *Secrets of Heaven* 6054:1:

The soul, which is said to live on after death, . . . is nothing but the real person, who lives inside the body; or in other words, the inner self, which operates in the world through the body and enables the body to live. When this self is released from the body, it is called a spirit, and it appears in an entirely human shape.

In the current passage, it is likely that Swedenborg is decrying the definition of the soul as a "vital principle" or as a quasi-material element (for example, the "animal spirits," or superfine fluid of the soul) that either functions as the spirit's interface with the body or operates in place of the spirit. Under this kind of definition, it was held that the soul could not function without being reunited with the material body. Aristotle, for example, believed the soul requires a body (*On the Soul* 403a [= Aristotle 1984, 642]). As for thinkers who made assertions about the location of this quasi-material soul in the body, many examples could be offered; perhaps the most notorious is René Descartes (1596–1650), who placed its main operations in the pineal gland (Descartes [1650] 1985, 340–348). For an account of a memorable occurrence in the spiritual world in which the nature and location of the soul is debated, see *True Christianity* 697 (also recounted in *Marriage Love* 315). [SS]

410 (in OP 27). On the belief of many Christians that the soul must be reunited with the body after death, see note 512. [Editors]

411 (in OP 29). Swedenborg sees angels, not as static beings, but as continually growing in knowledge, intelligence, and wisdom. For more on angels and spirits increasing in wisdom, see *Secrets of Heaven* 4803, 6232:2, 6648, 8108, 10200; *Heaven and Hell* 271–274, 469; *Divine Providence* 334; *Marriage Love* 185:3. [LSW]

412 (in OP 35). Swedenborg here touches in passing on themes common in his theological works: that a critical feature of the universe is the clash of stark opposites (see, for example, *Secrets of Heaven* 4750:3–4, 4948, 5864, 9346; *Heaven and Hell* 536, 541; *Divine Providence* 16–18, 100, 233:2; *Marriage Love* 261:3, 425; *True Christianity* 62; *Spiritual Experiences* [= Swedenborg 1998–2013] §2443), and that a clear understanding of the nature of something requires contrast with an opposite (see, for example, *Other Planets* 77; *Secrets of Heaven* 1370, 4172, 5278, 7319; *Divine Providence* 24, 38; *Marriage Love* 138; *Spiritual Experiences* 1427). Swedenborg goes so far as to say that God's knowledge of hell results from his knowledge of the opposing phenomena in heaven, and that

similarly his knowledge of the evil and false aspects of every individual arises out of their contrast with his own goodness and truth; see *True Christianity* 62. [SS]

413 (in OP 37). On spirits appearing like a scroll, see note 429. [Editors]

414 (in OP 38:1). Christian Wolff (1679–1754) is perhaps best described as the quintessential rationalist, an encyclopedic systematizer, and a follower of Gottfried Wilhelm Leibniz (1646–1716). Though he believed that he had proved the existence of God, his insistence on the self-sufficiency of the human intellect brought him into conflict with theologians who insisted on the prime importance of faith. Swedenborg studied him intensely during his scientific period, regarding him as having “extracted the principles of true philosophy” (Tafel 1875, 618). His later judgment was less complimentary: see *True Christianity* 335:7, where Swedenborg says, “Wolff’s inner judgment was not as well developed as Leibniz’s.” [GFD, RS] The somewhat odd specification of the identity of the spirit as Wolff reads like an afterthought, but may have been intended as an aside to Swedenborg’s reading audience—as if the spirits neither knew nor particularly cared who Wolff was on earth. It is interesting to note as well that none of this material about Wolff or the discussion of the afterlife of scholars is found in the previous versions of this section, *Spiritual Experiences* (= Swedenborg 1998–2013) §3947 and *Secrets of Heaven* 4658, both of which were written before Wolff died. [SS]

415 (in OP 38:1). The phrase “the obscurity of authority” here may refer to a confusion deliberately brought about by someone attempting to compel others to believe something. Compare *Spiritual Experiences* (= Swedenborg 1998–2013) §[4736a], where Swedenborg describes how certain educated but “unwise” spirits “pour in mere darkness, and take away all understanding of a matter. Even in their least words there [is] something [that commands one] to think in their way and no other.” [SS]

416 (in OP 38:3). By “the Scholastics whom I had seen coming up first,” Swedenborg refers to the spirits mentioned toward the end of subsection 2. Scholasticism, in the strict sense of the term, is the system of Western (and Christian) philosophy that was exemplified particularly by Thomas Aquinas (1224 or 1225–1274). While its antecedents can be traced as far back as the ninth century, its full development was sparked by the rediscovery of Aristotle’s works in the twelfth century and relied heavily on his basic concepts. [GFD]

417 (in OP 38:3). In this reference to philosophy leading to insanity rather than wisdom, Swedenborg alludes to the original Greek term for “philosophy” (φιλοσοφία [*philosophía*]), the meaning of which is “love of wisdom.” [GFD]

418 (in OP 38:3). For the type of light Swedenborg intends here, see note 407. [Editors]

419 (in OP 38:4). As Chadwick points out in his note on this passage (Swedenborg [1758] 1997c, 23), by “the science of reasoning” (or “the science of analysis,” as Chadwick translates the phrase), Swedenborg may have in mind “Aristotle’s two works known as *Analytics*,” namely, *Prior Analytics* and *Posterior Analytics* 24a10–100b19 (= Aristotle 1984, 1:39–166). On the failure of such analytical reasoning, compare *Secrets of Heaven* 3348. [RS]

420 (in OP 38:5). This representation of God is most likely original to Swedenborg’s account of his encounter with this spirit; it does not correspond to any known representation in the received canon of Aristotle. It has obvious affinities with countless representations of the sun seen in Tarot, emblem books, and mystical/philosophical publications, which are still familiar in popular culture. For one example from the 1600s, see Godwin

1991, 20, which reproduces the described image as it appears in a book by the hermetic philosopher Robert Fludd (1574–1637), the original of which can be seen in Fludd 1618, 1:a, page 19. In the Christian tradition, Christ was often represented as having a sun around his head radiating twelve rays (which probably symbolized the twelve apostles); compare *Secrets of Heaven* 32:2 and *Revelation Explained* (= Swedenborg 1994–1997a) §401:3, where Swedenborg quotes the relevant passage, Matthew 17:2: “And [Jesus] was transfigured before [Peter, James, and John], and his face shone like the sun.” This divine sun-image also has affinities with Neoplatonic philosophy, and Swedenborg is known to have read at least one Neoplatonic work that appeared in Europe in the 1500s and 1600s under Aristotle’s name: *De Secretiore Parte Divinae Sapientiae secundum Aegyptios* (On the More Secret Part of Divine Wisdom According to the Egyptians [= [Pseudo-]Aristotle 1654, 4:601–676]; see *Quotations on Various Philosophical and Theological Topics* [= Swedenborg 1976b], 508–511, with notes, as well as Acton 1912 and Acton 1913). One passage in *On the More Secret Part of Divine Wisdom* refers to “the very bright rays coming from the Supreme [Human]” (*ab illo supremo clarissimi radii exorti*, [Pseudo-]Aristotle 1654, 671; see Acton 1913, 8). This can be paralleled from the Neoplatonist Plotinus (205–270), who compares the Divine Mind to the sun and its emanations to the rays inexhaustibly radiating from it: “For as long as [the divine] Mind and Soul exist, divine ordering forces will flow forth [from them] . . . in the same way that as long as the sun exists, all that flows from it will be light” (Plotinus *Enneads* 2:3:18; translated by SS). It should be noted that in one passage Swedenborg expresses doubt that *On the More Secret Part*, in specific, is truly by Aristotle (*Quotations on Various Philosophical and Theological Topics* [= Swedenborg 1976b], 508), though elsewhere he cites it without qualification as the work of that philosopher (*Draft of a Hieroglyphic Key* 53 [= Swedenborg 1984b, 184]). Compare also *Other Planets* 40, in which the spirits of Mercury expect to see the Lord’s face in the sun of heaven. [SS]

421 (in OP 38:5). Extant writings currently ascribed to Aristotle do not explicitly espouse the concept that polytheism originated in the distinguishing of individual attributes and qualities of God and the worshiping of them separately as gods. This notion can, however, be found in a spurious work once accepted as Aristotle’s; see Pseudo-Aristotle *On the Universe* 401a11–401b29 (= Aristotle 1984, 639–640), which Swedenborg excerpts in *Quotations on Various Philosophical and Theological Topics* (= Swedenborg 1976b), 142–143. This characterization of Aristotle’s view of the origin of polytheism seems to have once been a commonplace. Compare the British Puritan writer Henry Smith (around 1560–1591):

Aristotle that ensued Plato, and began the sect of the Peripateticks, although hee were a man so much given to the search of nature, as that sometime he seemed to forget God, the author of nature; yet in his old age, when he wrote the booke of the world [*On the Universe*], he resolveth the matter more cleerely, acknowledging also one God; and faith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God. . . . (Smith 1617, 19)

For other passages in which Swedenborg mentions this theory, see *Secrets of Heaven* 2724:3, 3667, 4162, 5628, 6003; *True Christianity* 9:3, 275, 291; *Revelation Explained* (= Swedenborg 1994–1997a) §1118; *Commentary on the Athanasian Creed* (= Swedenborg 1994–1997b) §57. For an alternate view of polytheism as originating in the practice of

worshiping living and dead human beings as gods, see *Secrets of Heaven* 1327:2; *True Christianity* 292. This alternate view is known as euhemerism, because it originated with the Greek author Euhemerus of Messene (fourth century B.C.E.); see the *Oxford Classical Dictionary*, under “Euhemerus.” [SS, LSW, RS]

422 (in OP 38:6). *Pallases* is the plural of *Pallas*, which most often occurs as an epithet of Athena, goddess of wisdom. The implication here is that these spirits are particularly drawn to people who dwell on conceptual thought. [GFD, RS]

423 (in OP 38:6). In his *Metaphysics* 983b (= Aristotle 1984, 1554), Aristotle identifies Thales (who is known to have been active around the beginning of the sixth century B.C.E.) as the founder of the first school of philosophy. He there distinguishes between that school and “the ancients who lived long before the present generation and first framed the accounts of the gods.” Thus with his description of the spirits in this passage as lacking philosophy, Swedenborg appears to be alluding to the latter ancients, who thought in terms that today we might call “mythic.” [SS, RS]

424 (in OP 38:7). The word *pneuma* here is a transliterated Greek term (πνεῦμα). In Greek the word means “wind,” “breath,” or “spirit.” For a brief summary of Aristotle’s view of the *pneuma*, with references to particular works, see Bos and Ferwerda 2008, 26–28; on the connection between Aristotle’s *pneuma* and the ether, mentioned later in this sentence, see Solmsen 1957, 119–123. On ether, see note 220. The meaning of *pneuma* in this reference to Aristotle differs from the meaning seen in some other passages of Swedenborg’s works, where the term designates an erroneous understanding of the soul as mere air or a puff of wind; see, for example, *Secrets of Heaven* 10492:4, 10758; *Heaven and Hell* 77, 170; *Marriage Love* 29. [SS, DNG]

425 (in OP 38:7). Aristotle describes three types of soul, which he often refers to as the nutritive, sensitive, and rational souls (see, for example, *On the Generation of Animals* 736a24–736b20 [= Aristotle 1984, 1142–1143]). Plants, animals, and humans possess the nutritive soul; animals and humans possess the sensitive soul as well; but only humans possess the rational soul in addition, and so they alone possessed the power of thought. Passing references to Aristotle’s apparent belief in the immortality of the rational soul can be found in *On the Soul* 430a23 (= Aristotle 1984, 684) and *Metaphysics* 1070a26 (= Aristotle 1984, 1690). He does, however, elsewhere insist that the soul needs a body to function (compare note 409). [SS]

426 (in OP 38:7). For Aristotle’s summary of the views of his predecessors on the nature of the soul, see book 1 of Aristotle’s *On the Soul*, and more specifically, 403b–405b (= Aristotle 1984, 644–646). [SS]

427 (in OP 40). For extensive discussion of the Lord as the sun of heaven, see *Heaven and Hell* 116–140 and part 2 of *Divine Love and Wisdom* (§§83–172). For more specifically on how the angels in the various heavens see the Lord as the spiritual sun or as light from that sun (including as the moon of heaven, as noted in the parallel passage in *Secrets of Heaven* 7173), see *Other Planets* 170:2; *Secrets of Heaven* 1053, 1529–1531, 5097, 8812; *Heaven and Hell* 118, 123, 128, 146, 159. For further references on the Lord’s presence in heaven as the sun and as light, see *New Jerusalem* 49, 307. [SS, LSW]

428 (in OP 42). This passage describes the various bodies of our solar system and their satellites in a static arrangement seen by angels and spirits in the spiritual world. Two key facts about the spiritual world as Swedenborg describes it must be taken into

account in interpreting the description here. (1) The directional system in the spiritual world is established *by the spiritual sun*, which is the location of the Lord in the sight of angels. That sun does not rise or set as on earth, but occupies a constant position in the sky. In accordance with this constant position,

in heaven . . . they call “east” where the Lord is seen as the sun. West is in the opposite direction, south in heaven on the right, and north on the left. This holds true wherever people turn their faces and their bodies. So in heaven, all the directions are determined on the basis of the east. (*Heaven and Hell* 141)

Since angels and spirits always face the Lord and the spiritual sun, east is always *in front* of them, west is always *behind* them, south is always *to their right*, and north is always *to their left*. The positioning of the various bodies of the solar system are therefore described in the current section not according to a fixed directional system independent of the observer, as it would be on earth, but rather in relation to the observer and the observer’s constant orientation toward the spiritual sun. (For more on the directional system of the spiritual world, see *Heaven and Hell* 141–153.) (2) Here and elsewhere in *Other Planets*, Swedenborg describes the positions of the components of the solar system *from the perspective of an observer standing in our planet’s region in the spiritual world*. Compare, for example, *Other Planets* 86, 105, and 138, where our planet is used as a reference point in describing the directions in which other planets are seen. The combined effect of these two determining factors is that the directions in this section are given relative to the body of the observer—who in this case is an angel or spirit from our planet standing in our planet’s region of the spiritual world and facing the spiritual sun. (Swedenborg’s statement here that in the spiritual world the planets of our solar system are seen “in fixed positions with reference to the sun” does not refer to the planets being in the specified directions *from the sun*, but rather to the sun’s role in determining the directions for everyone in the spiritual world.) In the description, the world’s sun, Mercury, and Venus are located *behind* the observer; the remaining planets known at that time are located *in front of* the observer; and Earth’s moon is located *to the left* of the observer. The satellites of those planets that have them are similarly seen *to the left* of their respective planets. For a schematic representation of this information, see figure 2. [LSW]

429 (in OP 43). Compare the description of spirits in the form of a scroll in *Other Planets* 37 and *Secrets of Heaven* 2759. Perhaps the idea here is that the stream of traveling spirits is like a scroll unfurling at the beginning of their journey and like a scroll rolling up when they arrive at their destination. Perhaps in between the stream undulates. For a related image, although in a negative context, compare Isaiah 34:4; Revelation 6:14. On the appearance of objects in the spiritual world as projected images, see note 199. [SS]

430 (in OP 43). These references to the “front region” and the “back part” of Venus are in accordance with the static nature of the solar system in the spiritual world as described by Swedenborg in *Other Planets* 42 and 105. For more on this arrangement, see note 428. A comparison with *Other Planets* 108 and the current section’s parallel passage in *Secrets of Heaven* 7170 shows that the “front region” of Venus mentioned here, where the “evil people” live, is the side facing *toward* our planet and *away* from the sun of our world as seen by angels and spirits in the spiritual world, while the “back part” of Venus, where the “good people” live, is the side facing *away* from our planet and *toward* the sun of our world there. [LSW, SS]

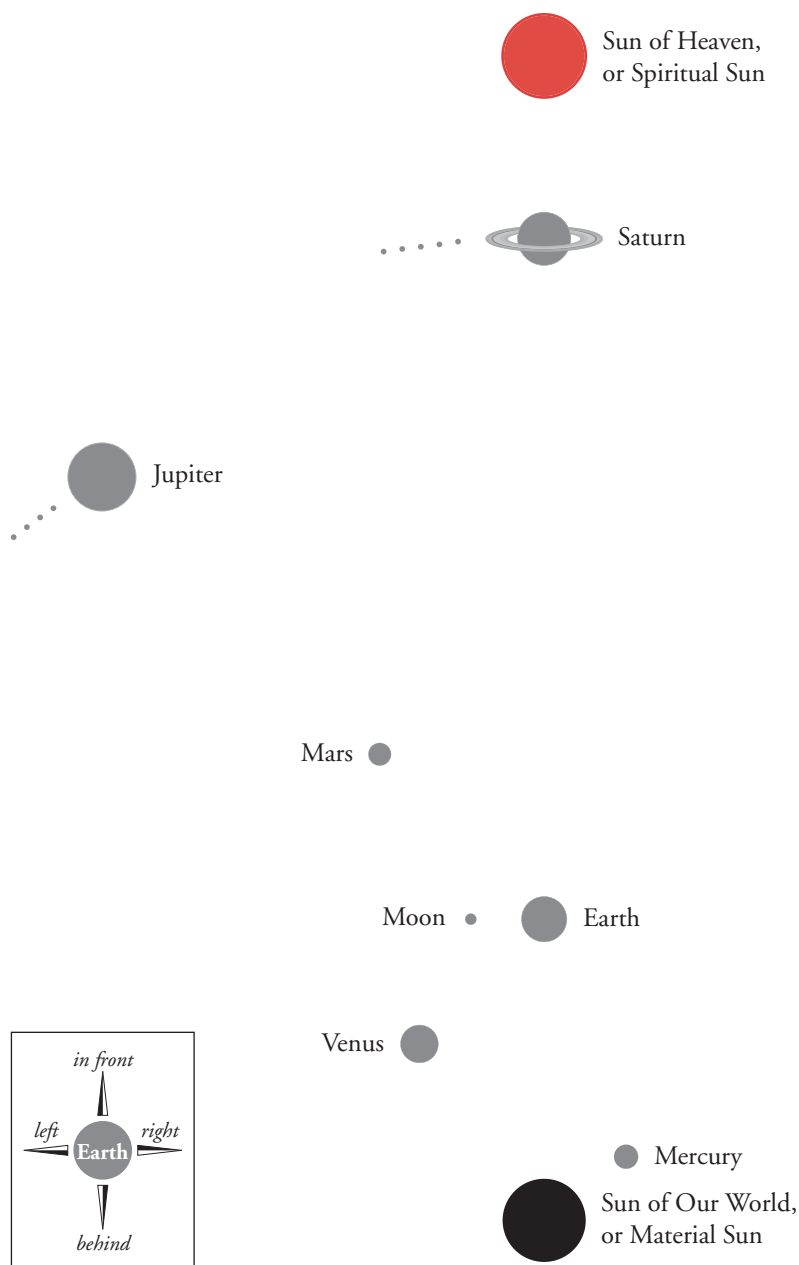


Figure 2. The static positions of the various bodies of the solar system in the spiritual world, illustrating *Other Planets* 42 (see note 428). In Swedenborg's time, Jupiter was known to have four moons and Saturn five. Not represented in the diagram is any of the vertical positioning indicated in this and related passages, such as Earth's moon appearing "*fairly high up to the left.*" The diagram is not to scale.

431 (in OP 43). Swedenborg frequently insists that any mental operation or event must represent a change in the state (or, sometimes, of the “forms”) of what he calls “the organic substances” of the brain, by which he means especially the nonmaterial, spiritual substance of the brain of our spiritual body as organized into various structures with specific functions. See, for example, *Secrets of Heaven* 1533, 2487, 6326; *Divine Love and Wisdom* 209, 273, 316, 373; *Divine Providence* 279:6–9; *True Christianity* 351:2–4, 577:3. It is clear from passages such as *Secrets of Heaven* 444 that he felt this emphasis was necessary in order to counteract the belief of many that the mind operates independently of actual brain structures. With regard to the brain of our physical body, Swedenborg states that “our earthly mind is made up of both spiritual substances and earthly substances” (*Divine Love and Wisdom* 257)—meaning the substances of the brain of our spiritual body and the substances of the brain of our earthly body, respectively—and “the two act as a unity” by means of correspondence (*Divine Providence* 279:7; on “correspondences,” see note 12). He insists, however, that “our thinking results from the spiritual substances and not from the earthly substances” (*Divine Love and Wisdom* 257). In other words, according to Swedenborg our thought processes occur in the brain of our spiritual body, and are only reflected through correspondences in the brain of our physical body. Our physical brain makes it possible for our thoughts to be expressed in physical words and actions, and in the reverse direction, makes it possible for our physical senses to convey information to our thinking, spiritual brain. For more on the nature of the changes in the mind’s organic substances concomitant with feelings and thoughts, see *Divine Providence* 319. [SS, LSW]

432 (in OP 43). The phrase here translated “memory of matter-based concepts” actually reads “memory of non-matter-based concepts” in the first edition of *Other Planets* and its parallel passage, *Secrets of Heaven* 7170. However, in the discussion of the planet Venus in *Other Planets* 107, and in its parallel passage in *Secrets of Heaven* 7253, the phrase reads “memory of matter-based concepts.” The latter reading has been accepted here, as it seems likely that Swedenborg intended to describe a contrast between the interests of the spirits from Venus and the interests of those from Mercury. [GFD]

Notes to *Other Planets* Chapter 3, §§46–84

433 (in OP 49:1). The Latin word here translated “extended families” is *familias*; the word translated “individual households” is *domus*. The Latin word for family, like its English counterpart, may refer to a nuclear or extended family. However, a distinction is being made here between “families” and “households” that suggests that “extended family” is the intended meaning. It has a similar meaning at *Other Planets* 174 and *Secrets of Heaven* 1261, 5598. The elasticity of the term is worth noting: in the account of the spirits of Saturn in *Other Planets* 103, a “family” is explicitly said to consist solely of husband, wife, and immediate non-adult children; and at *Secrets of Heaven* 10272, a “family” is equated with a “household.” [SS, GFD]

434 (in OP 49:2). For passages in which Swedenborg describes the character and lifestyle of the earliest people on our earth, and how they were different from people of later ages and from the people in the Christian church as it existed up to Swedenborg’s day, see *Secrets of Heaven* 54, 470–471, 483, 1246, 2896, 4489, 4493; *New Jerusalem* 9; *Marriage Love* 205. [LSW]

435 (in OP 49:2). One of the earliest mentions in Western literature of four ages denoted by metals is the famous passage in the *Works and Days* (= Hesiod 1914) 109–201 of the Greek poet Hesiod (flourished around 700 B.C.E.). According to Hesiod, the people of the Golden Age “lived like gods without sorrow of heart” and supposedly survived in the form of “pure spirits dwelling on the earth, . . . kindly, delivering from harm, and guardians of mortal men.” The subsequent ages gradually declined to our age, the Age of Iron. The term “Saturnian Age” derives from the legend that Saturn (the Roman counterpart of the Greek Kronos, father of the gods) was the benign ruler of the Golden Age. For other classical references to the theme of the four ages, see Vergil *Eclogues* 4; Ovid *Metamorphoses* 1:89–112. Swedenborg discusses these ages in several of his other works including *Worship and Love of God* 1–2; *Secrets of Heaven* 1551:1, 5658:2, 10355:2–3; *Heaven and Hell* 115; *Marriage Love* 75–76; and *True Christianity* 762. For references to these ages in other literature of Swedenborg’s day, see Helander 2004, 430–433. [RS, JSR]

436 (in OP 50). The Latin here translated “quiet approach” is *allapsus*, which commonly denotes a gliding motion and in classical Latin was used of incoming tide. [GFD]

437 (in OP 50). On the concept of inflow, see note 192. [Editors]

438 (in OP 50). On this meaning of wandering stars, compare *Secrets of Heaven* 1128; *Spiritual Experiences* (= Swedenborg 1998–2013) §§4073, 4075. See also Jude verse 13, in which certain evil people are compared to wandering stars. [SS]

439 (in OP 51). The Latin phrase *ordo caelestis*—literally, “heavenly order,” here translated “design of heaven”—is essentially synonymous with the simple term *ordo*, “order,” as well as with the term *divinus ordo*, “divine order,” both often translated “divine design.” These terms are used by Swedenborg to indicate the order of things established as proper by the Lord; that is, the order that will lead to the fulfillment of the Lord’s divine purposes. Examples of *ordo caelestis* in particular include *Secrets of Heaven* 689, in which the phrase is used of the balance maintained by divine providence that effects the spontaneous punishment of evil; *Secrets of Heaven* 3703:18, in which it is used of a pattern of society found among those who live in heaven; and *Secrets of Heaven* 4302:3, in which it is defined in a complex manner as the patterns taken by interrelated truth and goodness. For more on the divine design, see notes 42 and 191. [SS]

440 (in OP 54:2). The expression “The face is . . . the image and index of the mind” appears to derive from a slightly different expression in *De Oratore* (On the [Ideal] Orator) 3:221, by the Roman writer Marcus Tullius Cicero: *Imago animi vultus, indices oculi*, “The face is the image of the soul, and the eyes its indexes.” However, Cicero himself may well have been drawing upon an existing proverb. The simpler phrase “The face is the index of the mind” is now proverbial in English. [SS]

441 (in OP 54:3). On this negative view of *prudence*, see note 75. [Editors]

442 (in OP 54:3). For an extended presentation on the process after death by which people make the transition from speaking and acting differently than they think and feel to speaking and acting exactly as they think and feel, see the chapters in *Heaven and Hell* titled “Our First State after Death” (§§491–498) and “Our Second State after Death” (§§499–511). See also note 294. [LSW]

443 (in OP 58:1). Swedenborg often identifies fig trees and leaves with the goodness belonging to the outer, earthly, or material person, and that application seems

appropriate for the simple people described here. On this meaning of fig leaves, see, for example, *Secrets of Heaven* 9960:20, which contains further references. [SS]

444 (in OP 58:2). On the proverb about a sound mind in a sound body, see note 84. [Editors]

445 (in OP 58:2). Perhaps the most overt equation of animals with humans in Enlightenment literature is that of Julien Offray de La Mettrie (1709–1751), who compares the two at length and concludes: “Is there a single experiment to convince us that man alone has been accorded a ray of light refused to all other animals? . . . Man is exactly like animals both in his origins and in all the points of comparison which we have already deemed to be essential” (La Mettrie [1747] 1996, 19, 35). La Mettrie represents an extreme view—he was deliberately working to shock the age with his manifesto—but his opinion was shared at least in part by other Enlightenment thinkers. For comments on the theme of animals during the Enlightenment and in Swedenborg’s works, see note 233. On the soul of animals as a topic in literature of the Enlightenment (specifically, French literature), see Rosenfield 1941. For discussion of the belief among some ancients that animals were actually superior to human beings, see Lovejoy and Boas 1935, 389–420. [SS, DNG]

446 (in OP 61:2). On the Jesuits, or the Society of Jesus, see note 297. Here Swedenborg modifies the name to “the Society of the Lord,” perhaps because in his theology he prefers to use the term “the Lord” rather than the name “Jesus” (see note 10). [Editors]

447 (in OP 62:2). The distinction Swedenborg draws here between mere information and wisdom accords with the distinction he makes among the three levels of the thinking mind. Each of these levels is associated with one of three particular ways of knowing: *sapientia*, *intelligentia*, and *scientia*, traditionally translated “wisdom,” “intelligence,” and “knowledge,” respectively. Wisdom forms the inmost level, intelligence the middle level, and knowledge the lowest level (*Secrets of Heaven* 1226; *Revelation Unveiled* 351; *Revelation Explained* [= Swedenborg 1994–1997a] §§1170, 1186). Swedenborg gives various definitions of the three terms. In general, wisdom involves a love of using what is true to serve God and one’s neighbor; intelligence involves a rational appreciation of what is true as a functional whole and its applicability to useful service; and knowledge involves a simple awareness of various things that are true—what might be called “facts” or “data” in contemporary terms—which also includes an interest in their usefulness. For various definitions and explanations of wisdom, intelligence, and knowledge, see *Secrets of Heaven* 5287, 10331; *Heaven and Hell* 346–356; *Marriage Love* 130. For more on *scientia*, see note 59. [LSW]

448 (in OP 62:3). On the light of heaven and how things appear in it, see notes 54 and 248. [Editors]

449 (in OP 63). In Swedenborg’s geography of the spiritual world, the lower earth is an underground area that is reserved specifically for people who are good but nevertheless strongly attached to false ideas. See note 105. [Editors]

450 (in OP 65:1). In the parallel passage in *Secrets of Heaven* 8541, the text does not say that the Lord gives people eternal life “if they worship him by doing what is good”; instead it says that the Lord gives eternal life “to those . . . who believe in him.” Swedenborg may have edited the passage thus in transcribing it from *Secrets of Heaven* in order to avoid any suggestion that faith alone is sufficient for salvation. A similar effort was made at the end of *Other Planets* 169:3, where material was added during the edit to expand upon the

reason for not accepting the doctrine of faith alone, which Swedenborg strongly opposed. For more on this doctrine, see *New Jerusalem* 121:1–2 and *Last Judgment* 36–37, and notes 26 and 246. [SS]

451 (in OP 66). On the concept of glorification, see note 113. [Editors]

452 (in OP 79:2). On the biological mechanics of the theory of human generation held by Swedenborg, see *Secrets of Heaven* vol. 2 (= Swedenborg [1749–1756] 2013), pages 568–569 note 529. The “substance” that “clothes” the seed is described at length, if somewhat vaguely, in his unpublished *Draft on the Reproductive Organs* 86 (= Swedenborg 1928, 90) as “a fluid of varied classes and kinds, [including] . . . a quantity containing traces of sulfurous and urinous elements, . . . an appropriately oily matter, . . . liquids suitable for joining these secretions together, . . . and also . . . that extremely fine fluid called the animal spirit” (translated by SS). For Swedenborg’s full discussion of the seminal vesicles, see *Draft on the Reproductive Organs* 75–96 (= Swedenborg 1928, 81–99). For conjectures concerning the correspondences of the substances “clothing” the seed, see Worcester 1931, 322–327. [SS]

453 (in OP 79:2). Swedenborg’s view of the function of the seminal vesicles needs to be taken into account before this description of the eagerness of these spirits can be understood. In *Draft on the Reproductive Organs* 83 (= Swedenborg 1928, 87–88), he writes, in the flowery, archaizing prose found in some scientific works in his era, that the seminal vesicles “are organs that excite the other genital organs to action. . . . Thus when we seek for the proximate cause of the operations that occur in the process of generation, we find it in the seminal vesicles. Therefore we consider the vesicles as being the seat and native land, the isle and Paphos of Venus, where her son Cupid is born and from which he aims his darts.” (Paphos was a city in the island of Cyprus famed for its worship of the ancient goddess of love, Aphrodite.) He goes on to ascribe the instigation of all the activity of sexual intercourse to these vesicles. (Translation of *Draft on the Reproductive Organs* by Alfred Acton, edited by SS.) [SS]

454 (in OP 80:1). Swedenborg’s terminology for the inhabitants of the various levels of heaven developed gradually. The highest level of heaven is referred to as highest or inmost, third, or heavenly; the next level down is referred to as middle, inner, second, or spiritual; the lowest is referred to as lowest or outer, first, or earthly. In *Secrets of Heaven* 459, 684, and 1642, only the inhabitants of the highest level are referred to as “angels,” while the inhabitants of the middle level and lowest level are referred to as “angelic spirits” and “good spirits,” respectively. However, a transition to his later, settled terminology begins shortly thereafter. In *Secrets of Heaven* 1752:2 he writes: “It is true that good spirits are angels too, but they are a lower kind, because they inhabit the first heaven. Angelic spirits inhabit the second, and those who are properly called angels inhabit the third, as mentioned in §§459, 684.” In §9741, the corresponding terms are “heavenly angels,” “spiritual angels,” and “angelic spirits.” (Note, however, that Swedenborg makes mention of “heavenly angels” and “spiritual angels” as early as §178.) In publications subsequent to *Secrets of Heaven* the inhabitants of all three levels are referred to as “angels.” The terms “heavenly angels” and “spiritual angels” are retained for the inhabitants of the two higher heavens. The angels of the lowest heaven are rarely identified with a corresponding compact term, but see *Heaven and Hell* 31, where the angels of the lowest heaven are divided into two classes: “spiritual-natural” and “heavenly-natural.” On the general

distinction between angels and spirits in Swedenborg's fully developed terminology, see note 57. [GFD, LSW]

455 (in OP 80:3). For other descriptions of this and similar modes of nonverbal communication, see *Other Planets* 53–54, 87, 95:3; *Secrets of Heaven* 1118–1119, 10587; *Spiritual Experiences* (= Swedenborg 1998–2013) §§3278–3279. [LSW]

456 (in OP 84:1). The Latin word here translated “being heavenized” is *coelificari*, a nonce combination of the words for “heaven” (*coelum*) and “to make” (*facere*). [GFD]

Notes to *Other Planets* Chapter 4, §§85–96

457 (in OP 87:1). The Eustachian, or auditory, tube connects the interior of the ear with the throat; it opens during the act of swallowing. One of its functions is to allow for the equalization of pressure on both sides of the eardrum. Swedenborg is not implying that the Eustachian tube reaches the brain, but that the breath carrying the flow of speech of the spirits in question, after reaching the inner ear through the Eustachian tube, initiates a process by which their speech is detected and conveyed to the brain. Though the language here and in its earlier published form in *Secrets of Heaven* 7359 implies that the breath itself flows into the brain, in Swedenborg's original written version of this experience in *Spiritual Experiences* (= Swedenborg 1998–2013) §3488, he speaks of the spirits' speech entering “through the mouth and thence into my thought . . . through the Eustachian tube.” The language there suggests that he is speaking of the flow of speech and meaning to his thinking mind rather than of a literal flowing of breath into the brain. In Swedenborg's discussion of the Eustachian tube in his anatomical works, he makes much of the fact that sound “goes by two ways to the same organ”; that is, it can be heard internally through the Eustachian tubes as well as from the outside via the ears: “This tube . . . forms a kind of bridge between the larynx and the ear; along which bridge, all sonorous vibrations . . . are conveyed to the ear” (*The Soul's Domain* vol. 2, §297 note b [= Swedenborg [1744–1745] 1960, §358 note b]). Compare *Secrets of Heaven* 10587; *Spiritual Experiences* 1541, 1658, 3322. Today, physiologists generally recognize a different pair of pathways of sound to the cochlea of the inner ear, where it is converted into impulses in the auditory nerve that are received in the brain as sound. The first is the well-known pathway from the outer ear through the external auditory canal to the eardrum. The second is through the bony structures of the skull directly to the cochlea, bypassing the eardrum and its associated structures. However, though the Eustachian tube normally remains closed in human beings except when swallowing, it is possible under certain circumstances for the Eustachian tube to remain open, providing an alternate, inner pathway for airborne sound waves to travel to the eardrum and be picked up there and delivered to the brain as sound impulses via the auditory nerve. [SS, LSW]

458 (in OP 87:2). Logically one would expect “as do their thoughts and their eyes,” but Swedenborg goes on to reinforce the current reading in the next sentence, where he again pairs the thoughts and the unspoken communication of the inhabitants of Mars rather than their thoughts and their eyes. [SS]

459 (in OP 87:3). The extract is a lightly edited version of *Secrets of Heaven* 7361, which is in turn a lightly edited version of *Secrets of Heaven* 1118. [GFD]

460 (in OP 88). The cerebrum (Latin for “brain”) is the large upper and anterior portion of the brain; the cerebellum (Latin for “little brain”) is the smaller dorsally projecting

portion of the brain between the back of the cerebrum and the brain stem. They are situated near one another, so closely in fact that the area “between the cerebrum and the cerebellum” is taken up mainly by space that allows for the flow of the cerebrospinal fluid that bathes the entire brain. But the exact part of the brain intended here is not clear. (Contrast the specific reference to the isthmus, a brain structure also “between the cerebrum and the cerebellum,” mentioned in *Secrets of Heaven* 5189:3.) In any event, it can be said that in *Secrets of Heaven* 4326:2, Swedenborg associates the cerebellum with the involuntary display of a person’s emotions and disposition in the face; the cerebrum, by contrast, is the residence of the will, and tends to control facial expressions by the will’s deliberate choice so that one’s involuntary impulses and emotions are concealed (*Secrets of Heaven* 4326:3). For Swedenborg’s manuscripts on the cerebrum, unpublished during his lifetime, see Swedenborg 1976c; other earlier discussions of brain form and function can be found in *Dynamics of the Soul’s Domain* (= Swedenborg [1740–1741] 1955) and *Draft on the Fiber* (= Swedenborg 1976a). [JSR, SS]

461 (in OP 90:2). For more on the rise of empires and kingdoms as a consequence of love for oneself and love for the world, and the degeneration in the human race that brought it to the point of needing civil governments, see *Other Planets* 49, 174; *Secrets of Heaven* 8770, 10790–10792. On fear of loss of life, wealth, status, reputation, and fear of punishment in general as a necessary restraint upon those who are motivated primarily by love for oneself and love for the world, see *Secrets of Heaven* 6914:3, 6977, 7280:2; *Heaven and Hell* 509, 543, 581; *New Jerusalem* 71; *Sketch on Goodwill* (= Swedenborg 1995) §188. [LSW]

462 (in OP 92). For more on Swedenborg’s state of being protected by the Lord so that he could encounter evil spirits without being harmed, see *Secrets of Heaven* 59:2, 816, 968, 5863; *Spiritual Experiences* (= Swedenborg 1998–2013) §§1246, 1864, 3893, 5976; *Draft of “Supplements”* §184 [Rogers’s numbering] = §186 [Potts’s numbering] (= Swedenborg 1997a, 127); Letter to Count Gustavus Bonde, August 11, 1760 (= Tafel 1877, 231–233). [LSW]

463 (in OP 93). In this reference to “the faces of inhabitants of our planet,” Swedenborg is clearly thinking of his white European audience as the norm. However, the exceptional nature of the described person’s face consists not in the fact that part of it is nonwhite, specifically, but that it is “two-toned”: the upper part is tanned (as Swedenborg goes on to explain) and the lower part is black. [LSW, SS]

464 (in OP 95:2). The longitudinal sinus, also called the superior sagittal sinus, is a structure that runs longitudinally (that is, on the front-to-back axis) across the top of the human brain. As Swedenborg notes in this section, (a) it is positioned between the two hemispheres of the brain, and (b) it does not partake of any mental agitation in the rest of the brain. The reason for this latter characteristic is that it is not in itself a locus for mentation; it serves rather to enable the outflow of venous blood from other brain tissue. Swedenborg’s writings on the longitudinal sinus can be found in *First Draft of Three Transactions on the Brain* (= Swedenborg 1976c) vol. 1, especially §§233–246, and *Additions to First Draft on the Brain* (= Swedenborg 1976c) vol. 2, especially §188. [SS]

465 (in OP 95:3). For more on the universal language of the spiritual world and its use by angels and spirits, see *Secrets of Heaven* 1634–1649, 1757–1764, 5225; *Heaven and Hell* 234–245; *Spiritual Experiences* (= Swedenborg 1998–2013) §§1146–1148, 1221–1225, 4184–4186, 5112–5114, 6084. [LSW]

466 (in OP 95:3). The Latin word here translated “feeling” is *affectio*. Here *affectio* is used in the sense “an emotional state brought about by a particular influence.” For the idea that thinking flows from *affectio* or one’s emotional state, compare *Divine Providence* 28:4; see also *Secrets of Heaven* 6326 and the memorable occurrence related in *Revelation Unveiled* 655:6, where this point is upheld by a “wise man.” Elsewhere, Swedenborg says that the spirit of a human being on earth, as well as that of an angel, literally is the *affectio* of love and all the thoughts that secondarily derive from it; see *Divine Providence* 50, 61. In fact, “thought is nothing other than *affectio* that has taken form” (*Revelation Unveiled* 875:2, translated by SS). As Swedenborg goes on to say in *Other Planets* 96, *affectio* actually has implicit in it all knowledge, if we would only heed it (compare *Spiritual Experiences* [= Swedenborg 1998–2013] §4059). Elsewhere Swedenborg extends this statement by saying that *affectio* in fact contains *everything* (*Spiritual Experiences* 4266). On the all-inclusiveness of *affectio*, see also *Draft on Divine Love* chapter 16:[1–3] = §47 [Mongredien’s numbering] (= Swedenborg 1994–1997c, 439). [SS]

467 (in OP 96:2). For other eighteenth-century views on the difference between humans and animals, see notes 233 and 445. [Editors]

468 (in OP 96:3). On this probable allusion to Isaiah 64:4, among other biblical passages, see note 236. [Editors]

Notes to *Other Planets* Chapter 5, §§97–104

469 (in OP 99). For Swedenborg’s description of how the Lord rules heaven, and rules people in the world through and from heaven, see *Divine Providence* 162–164. See also *Secrets of Heaven* 2026:2, 4523–4524, 9278. [LSW]

470 (in OP 102:1). The parallel with the Renaissance view of the character bestowed by the planet Saturn is interesting: the Neoplatonic philosopher Marsilio Ficino (1433–1499) claimed that the influence of Saturn “produces those outstanding philosophers whose minds are so far withdrawn from outward stimuli, and even from their own bodies, and so much drawn towards all that is transcendental, that they finally become instruments of things divine” (Ficino *Three Books on Life* 1:6, as translated in Klibansky, Panofsky, and Saxl 1964, 259–260). Ficino, like others before him, offers a parallel also to the ambiguous status of the Saturnians described in the text here, who are constantly rising to the spiritual and falling from it to the material. He identified Saturn as having an ambivalent influence: the planet could cause melancholy but could also prevent it by raising and supporting those who turned their depression into creative contemplation (Klibansky, Panofsky, and Saxl 1964, 271–272). [SS]

Notes to *Other Planets* Chapter 6, §§105–110

471 (in OP 105). On the reason the planets of our solar system are said to wander, and on the Latin wordplay involved, see note 381. [Editors]

472 (in OP 106). For more on the analog of physical space in the spiritual world, which involves differences of emotional and mental states rather than fixed and measurable distances, see *Other Planets* 125; *Secrets of Heaven* 1273–1277, 1376–1382, 3356, 5605:2–3; *Heaven and Hell* 191–199; *Divine Love and Wisdom* 7–10; *True Christianity* 29. [LSW]

473 (in OP 107). “The memory of matter-based concepts” refers to the memory of people, places, things, and events in the material world, and of any other material or scientific subjects. It also includes knowledge learned in the material world about

abstract, philosophical, and spiritual matters to the extent that these are simply facts or data stored in the memory. For more on the memory of matter-based concepts in comparison with the memory of non-matter-based concepts, which are spiritual and heavenly realities, see *Secrets of Heaven* 608, 1639, 2469–2494, 4901:3; *Heaven and Hell* 461–469; *Spiritual Experiences* (= Swedenborg 1998–2013) §§353, 1050–1051, 1077–1079, 1662, 1983–1984, 4342. On the correlation of memory with a particular locale in the human body and thus in the universal human of heaven, see note 395. [LSW]

474 (in OP 108). In 1 Samuel 30:16 the Amalekites are described as “eating and drinking and dancing, because of the great amount of spoil they had taken from the land of the Philistines and from the land of Judah” (New Revised Standard Version). [GFD]

475 (in OP 108). On the people of Judah and Israel at the time of David waging war against other nations and plundering them, see, for example, 2 Samuel 5:17–25; 8:1–14; 10; 12:26–31. “Annual forays” is likely a reference to the spring as “the time when kings go out to battle” (2 Samuel 11:1, New Revised Standard Version; see also 1 Kings 20:22, 26). [LSW]

476 (in OP 110). The Latin here translated “devastation” is *vastationis*, traditionally translated “vastation.” On this concept, see note 244, and compare also note 105. [Editors]

477 (in OP 110). The parallel passage in *Spiritual Experiences* (= Swedenborg 1998–2013) §1449 states more clearly that the lack of belief in a “mediator” refers to a lack of belief in the Lord. Compare 1 Timothy 2:5; Hebrews 8:1–7; 9:11–15; 12:24, which gave rise to the Christian tradition of “Christ as mediator.” On the meaning of “mediator” and “mediation” in Swedenborg’s works, which, especially when used with reference to events before the Incarnation, also involves God becoming present through heaven and through angels and spirits, see *Secrets of Heaven* 4211:2, 4724, 6804:4, 6996, 8705, 8864:2; *Sacred Scripture* 99; *Divine Love and Wisdom* 150; *Revelation Unveiled* 484:3; *True Christianity* 135. The concept of a mediating element between any extremes is very important in Swedenborg’s thinking as early as his scientific works. In secular Western thought it goes back in part to Aristotle’s insistence that in logic “a deduction cannot be drawn without a middle term” (*Prior Analytics* 66a27–28 [= Aristotle 1984, 105]); from there the secular theme merged with the notion that divine order requires continuity and connection between all parts of a universal hierarchy—a very old model of the world sometimes referred to as the Great Chain of Being. For Swedenborg’s discussion of the necessity of contiguity and connection in natural philosophy, see *Basic Principles of Nature* part 1, chapter 1 (= Swedenborg [1734] 1988, 1:20–25); on the mediating element, or nexus, with specific reference to Christ as the nexus, see *The Infinite* chapter 1, §9 (= Swedenborg [1734] 1965, 99–103). On the Great Chain of Being, see the classic study Lovejoy 1960b. [LSW, SS]

Notes to *Other Planets* Chapter 7, §§III–II2

478 (in OP III:4). The scutiform or xiphoid cartilage is an extension (in medical terminology, a “process”) at the lowest part of the sternum, or breast bone. It is now commonly referred to as the xiphoid process. [SS]

479 (in OP III:4). The fascia alba, now called the linea alba, is a fibrous tissue extending from the xiphoid process (see note 478) to the central joint between the pubic bones. It divides the left and right abdominal muscles and maintains them in their positions. [SS]

Notes to *Other Planets* Chapter 8, §§113–122

480 (in OP 119). For more on the union of heaven and the world in and through the Word, see *Secrets of Heaven* 2310, 3476, 9216:3; *Heaven and Hell* 258–259, 303–310; *True Christianity* 267–276. [LSW]

481 (in OP 122). The “external, physical senses” mentioned here could be any of the five senses: hearing, sight, and so on. See *Secrets of Heaven* 4404, 5077, 7038:2, 10236:2; *Divine Love and Wisdom* 41; *True Christianity* 461:5. However, *Spiritual Experiences* (= Swedenborg 1998–2013) §1741 suggests that the external sensory function that most of the spirits from our planet are associated with is the sensory function of the various skins and membranes of the body. See also note 395 on the association of mental functions with specific locations in the body. [LSW]

482 (in OP 122). The statement that “the Lord is the Word” draws on John 1:1, 14. Christ is referred to as the First and the Last in Revelation 1:17; 2:8; 22:13. Compare Isaiah 44:6; 48:12. For further discussion of why the Lord is considered “the first and the last” of the Word, see *Sacred Scripture* 98; there the Lord is said to be the “first” of the Word because he was the Word on the innermost level, and its “last” because he became flesh and in so doing became the Word on the outermost level. [SS, LSW]

Notes to *Other Planets* Chapter 9, §§123–126

483 (in OP 123). For more on interaction with angels or spirits, including passages in which Swedenborg describes the dangers and deceptions that can arise from it, see *Other Planets* 71; *Secrets of Heaven* 69, 1634–1640; *Heaven and Hell* 246–257; *Spiritual Experiences* (= Swedenborg 1998–2013) §§1587, 2686–2687, 5151. [LSW]

484 (in OP 124). By “the present-day church,” Swedenborg here refers to the Christian church as it existed in his day. On Swedenborg’s use of the term “church,” see note 28. [Editors]

485 (in OP 124). Compare Proverbs 30:4, “Who has ascended to heaven and come down?” (New Revised Standard Version) and its echoes in John 3:13 and Romans 10:6. See also similar statements in *Secrets of Heaven* 5224; *Heaven and Hell* 1, 312:3; *Last Judgment* 15:3; *Marriage Love* 39; *True Christianity* 160:4. [SS, LSW]

486 (in OP 124). The ease with which absurd propositions can be proven by scholarly rhetoric is a common theme of Swedenborg’s, and his favorite example is the argument “proving” that crows (or ravens) are white. See *Divine Providence* 318:4; *Marriage Love* 233:4; *True Christianity* 334:5; *Revelation Explained* (= Swedenborg 1994–1997a) §824:2. The use of white crows or ravens as counterexamples in philosophy has a long history going back at least to Aristotle’s *Prior Analytics* 26a:38 (= Aristotle 1984, 42). [SS, RS]

487 (in OP 124). For more discussion of the negative and affirmative perspectives mentioned here, and the results of each, see *Secrets of Heaven* 2568, 2588, 3913, 4760; *Spiritual Experiences* (= Swedenborg 1998–2013) §§4533–4536, 4577[a]. [LSW]

488 (in OP 125). The first edition here reads *in mundo naturali*, “in the physical world,” but the context of the rest of this passage, the author’s footnote to it, and the wider context of Swedenborg’s theology suggest that this should read *in mundo spiritali*, “in the spiritual world.” [JSR]

489 (in OP 126:1). On the history of knowledge and speculation to Swedenborg's time about stars and planets outside the solar system, see the introduction, pages 85–90. [Editors]

490 (in OP 126:2). Swedenborg is apparently taking 300 million as an arbitrary figure to represent the average population of each generation on the planets in his calculation. The figure six thousand for the period of years, however, is probably not entirely arbitrary: it is the figure Swedenborg usually uses for the duration of the world since creation (see *Marriage Love* 29, 39, 182:5; *True Christianity* 693:5). It agrees roughly with the total of the intervals of time in biblical history, as analyzed by various scholars in the Renaissance and the Enlightenment, with the addition of the years since the final events recorded in the Bible. Of the many chronologers who attempted to determine this sum, perhaps the most notable is James Ussher (1580–1656), whose conclusions were published in his influential seventeenth-century work *Annals of the Old Testament* (Ussher 1650–1654). [SS]

491 (in OP 126:2). An ell is an old measure that may have originally been based on the length from the tips of the fingers, or from the wrist, to the elbow or the shoulder (see the *Oxford English Dictionary*, under “ell”). The “standard” ell varied from region to region in Swedenborg's time, but if the old English ell of 45 inches (1.25 yards), or 1.143 meters, is taken as an example, three cubic ells would be 158.20 cubic feet (5.86 cubic yards), or 4.48 cubic meters—approximately the volume of the passenger and cargo space of a large automobile. [SS]

492 (in OP 126:2). Apparently by “space” in this sentence, Swedenborg means “volume,” since he has indicated the volume of three cubic ells required by each person, rather than the square area of living space each would require. This reading is further supported by comparison with the parallel passages *Spiritual Experiences* (= Swedenborg 1998–2013) §1114, *Secrets of Heaven* 944I, and *Heaven and Hell* 417:6. In *Spiritual Experiences* 1114 in particular, Swedenborg explicitly considers how much room would be available for a similarly large number of people if “the space to the center of the planet were counted as living-space” and even “if the universe were filled [with people] from one end to another.” [SS]

Notes to *Other Planets* Chapter 10, §§127–137

493 (in OP 130). In *Secrets of Heaven* 8192:3; *Heaven and Hell* 52, 68–72; *Revelation Unveiled* 548; *Revelation Explained* (= Swedenborg 1994–1997a) §302, Swedenborg states that an entire angelic community can appear as a single angel both to other angels and spirits in heaven and to people on earth. The reason he gives for this is that the angels in that community share a common love and understanding and are working together like a single person in order to accomplish some particular function or service. [LSW]

494 (in OP 134). A stomacher (Latin *pectorale*, “chestpiece”) was, despite its misleading English name, a long, often V-shaped ornamental covering or panel worn by women over the chest and held in place by busks (long, flat pieces of wood or other material) that passed through tabs or loops along the edges (Calasibetta and Portora 2003, 436). Though at the lower, narrower end, the stomacher might in fact extend over

the abdomen, its primary purpose was to cover the chest, as the Latin term implies. (In older English, the word “stomach” was used to signify the chest; see the *Oxford English Dictionary*, under “stomach” and “stomacher.”) For a photograph of a stomacher of 1730, see Cumming, Cunningham, and Cunningham 2010, 196; for a drawing of a stomacher, see Picken 1985, 336. [SS]

495 (in OP 134). Contrast this statement (that Swedenborg saw physical things with the eyes of his spirit) with the statement in *Other Planets* 135 and its parallel passage in *Secrets of Heaven* 1880, that angels and spirits cannot see anything in the material world with their own (spiritual) eyes. In accordance with the latter rule, the typical manner in which spirits see material objects is through the eyes of someone still living physically on earth. However, here Swedenborg makes it clear that there are exceptions to this rule and that spiritual eyes can indeed see material objects directly if the Lord allows it. Compare Swedenborg’s statement in *Last Judgment* 24:2 that “what is earthly cannot see what is spiritual. What is spiritual can see what is earthly, though—this is in keeping with the divine design, while the reverse is not.” [LSW, SS]

496 (in OP 135:2). According to Swedenborg, the spiritual world has its own sun, quite distinct from the sun of the material world. The sun of heaven, he says, is the Lord’s presence there. By contrast, the sun of the material world is a purely physical phenomenon. The two types of light emanating from these two suns are therefore distinctly different from each other. One is perceptible to our spiritual senses; the other is perceptible to our physical senses. For references on the sun of heaven, which also explain how that sun is different from the sun of our world, see note 427. For an account of how the sun of heaven was experienced by certain spirits on one occasion, see *Other Planets* 40. On light and warmth in heaven, see *Heaven and Hell* 126–140. [LSW]

497 (in OP 135:4). In Swedenborg’s theology, “the Lord’s kingdom on earth” is used as a synonym for “the church” (*Secrets of Heaven* 1607:1, 3451:2, 3705:2, 6637; *Marriage Love* 431). This term is defined broadly: “The Lord’s kingdom on earth consists of everyone with goodness. Even if these people are scattered over the whole globe, they are still one and, like a person’s limbs, make up a single body.” (*Secrets of Heaven* 2853:2). For more on the meaning of “the church,” see note 28. “The Lord’s kingdom in the heavens” (or “the Lord’s heavenly kingdom”) is used as a synonym for “heaven” (*Secrets of Heaven* 1607:1, 2209:2, 3379). For more on the way in which Swedenborg sees these two kingdoms as being in connection and communication with one another under the auspices of the Lord, and through the Bible, see *Secrets of Heaven* 2899, 3379, 3451, 7396. [LSW]

Note to *Other Planets* Chapter 11, §§138–147

498 (in OP 145). The celestial equator is a projection of the earth’s equator onto the sphere of the heavens. As a result of the earth’s tilt, the celestial equator stands at an angle of 23.5 degrees to the ecliptic, which is the path that the sun appears to trace in the sky during the course of a year. [RS]

Notes to *Other Planets* Chapter 12, §§148–156

499 (in OP 149). The “opinion” mentioned here is also known as the doctrine of the preexistence of souls. It can be found in many traditions, usually in connection with a belief in reincarnation. In the West it is mentioned in Plato (for example, the Myth of

Er, in the *Republic* 614–621 [= Plato 1997, 1218–1223]); Origen (for example, *On First Principles* 2:9 [= Origen 1966, 129–130, 136–137]); and the Cambridge Neoplatonists (see Walker 1964, 146–155). As described by Swedenborg, however, the inhabitants of this planet see or at one time saw the preexistence of the soul not as a way to be born into multiple successive bodies, as in the theory of reincarnation, but as a way to avoid thinking of themselves as having been born into a physical body at all. This is clearer in the parallel passage in *Spiritual Experiences* (= Swedenborg 1998–2013) §1673: “In their bodily life, they had held the opinion that they had been spirits from eternity, so that only with difficulty would they be convinced of having been born. . . . [But] they said that they now know that they are not from eternity, but had been born like everyone else.” [SS, LSW]

500 (in OP 152). Swedenborg drew a floor plan of one of these houses in *Spiritual Experiences* 1679. For a reproduction, see figure 3. Although the sketch is very rough, it indicates the rounded end of the building, the hearth there, and a dotted line that apparently corresponds to the long bed against the wall. [SS]



Figure 3

Notes to *Other Planets* Chapter 13, §§157–167

501 (in OP 158:3). In Genesis 18:1–2, three visitors to Abraham and Sarah are identified as the Lord, “Jehovah” (Hebrew יהוה, “YHVH” or “YHWH”); on which name see note 118. The chapter goes on to identify a single figure, apparently one of the three, as the Lord (Jehovah) while he is in conversation with Abraham. See, for example, Genesis 18:22, 26, 33. In the next chapter, the other two visitors appear to Lot, where they are referred to as “my lords” (Hebrew אֲדֹנָי [’āḏōnai]) at Genesis 19:2, and as “my lord” at 19:18 (Hebrew אֲדֹנָי [’āḏōnāi]), but not specifically as Jehovah. A visitor to Gideon is identified as the Lord (Jehovah) in Judges 6:14, 16. In Judges 13, Manoah and his wife (the parents of Samson) are visited by an angel of the Lord (Jehovah), causing Manoah to say, “We have seen God” (Judges 13:22). For Swedenborg’s discussions of the process of the Lord speaking through angels by filling them with the divine presence, see *Secrets of Heaven* 1925; *Divine Providence* 96:6; *Revelation Unveiled* 465; *Revelation Explained* (= Swedenborg 1994–1997a) §§412:16, 1228. Compare note 508. [LSW, LHC, SS]

502 (in OP 159:2). Bible verses on these topics are as follows. Jesus and the Father are one: John 10:30; 17:11, 22. The Father is in Jesus and he is in the Father: John 10:38; 14:10–11; 17:21. Whoever sees Jesus sees the Father: John 12:45; 14:9 (compare Colossians 1:15; Hebrews 1:3). Whoever believes in Jesus believes in the Father: John 12:44; 14:1 (compare Matthew 10:40; Mark 9:37; John 5:24; 6:40; 1 John 5:1), and knows him: Matthew 11:27; Luke 10:22; John 17:25–26 (compare John 1:18; 8:19; 14:7–9; 16:3; 17:3). “The Spirit of Truth,” or “the Holy Spirit,” emanates from Jesus, John 15:26, and does not speak on its own but from him: John 14:26; 16:13; Acts 1:2. [SS, LSW]

503 (in OP 159:3). The Latin here translated “underlying reality and manifestation” is *Esse et Existere*, literally, “to be and to come forth.” For a discussion of these terms, see note 52. [Editors]

504 (in OP 159:3). On the idea that one’s soul comes from one’s father, see note 155. [Editors]

505 (in OP 159:3). As Swedenborg's own footnote at this spot indicates, the words just quoted are from the Athanasian Creed. For more information on this creed, including an example of the adaptive manner in which Swedenborg quotes it, see note 156. [Editors]

506 (in OP 159:3). This conversation on the nature of the divine Trinity and the Incarnation is the same in substance as the material presented elsewhere in Swedenborg's theological writings in a more topical format. See especially the chapter in *New Jerusalem* titled "The Lord" (§§280–310) and the first three chapters of *True Christianity*, titled "God the Creator" (§§4–70), "The Lord the Redeemer" (§§81–133), and "The Holy Spirit and the Divine Action" (§§138–184). For more on the Trinity, see note 157. [LSW]

507 (in OP 160). For more on the earthly or outer memory; on its being retained after death, but not being accessible to the angel or spirit except under special circumstances; and also on the distinction between the outer memory and the inner spiritual and rational memory, see note 245 and the passages cited there. For a discussion of levels of the self as described in Swedenborg's psychology, see *New Jerusalem* 36–53. [LSW]

508 (in OP 160). In the Bible, the individuals named here interact with angels in the following passages: Abraham and Sarah in Genesis 18; 22:1–19; Lot and the inhabitants of Sodom in Genesis 19:1–26; Manoah and his wife, the parents of Samson, in Judges 13; Joshua in Joshua 5:13–15; Mary in Luke 1:26–38. Though an angel does not appear to Elizabeth herself, one does appear to her husband Zechariah, to announce to him that Elizabeth will give birth to John the Baptist (Luke 1:11–20). For examples of angelic beings interacting with the prophets, see Ezekiel 1:4–24; 8:1–3; 9; Daniel 8:15–17; 10:5–7; 12:5–7; Zechariah 1:7–21; 2:1–5; 3; 4. Compare note 501. [LHC, LSW, JSR]

509 (in OP 161). The Latin words here translated "flesh color" are *colore humano carneo*, literally, "the fleshy human color." Here Swedenborg seems to make typically eighteenth-century European assumptions about the default color of skin; compare note 463. A similar definition is used in the next section. [Editors]

510 (in OP 162:2). This is an allusion to 1 Corinthians 1:22–24: "For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God" (New Revised Standard Version). See also 1 Corinthians 2:2: "For I have decided to know nothing among you except Jesus Christ, and him crucified" (New Revised Standard Version). [LSW]

511 (in OP 163). This discussion draws on the concept stated elsewhere in Swedenborg's theological writings that the origin of marriage love is a marriage of love and wisdom in God. From that marriage comes a marriage of something good and something true in every created thing, both material and spiritual. For an extensive discussion of this concept, see the chapters in *Marriage Love* on real love in marriage (§§57–82) and on the source of love in marriage being a marriage of good and truth (§§83–115). See also *Divine Love and Wisdom* 40–60; *Divine Providence* 3–9; *Second Sketch for "Marriage Love"* (= Swedenborg 1975 = Swedenborg 1996d) §§3, 70–71. [LSW]

512 (in OP 165:1). The belief that at the end of the world all people will be resurrected in reconstituted physical bodies has been common to many Christians throughout the ages. It is based on various passages of the Bible, including Job 19:25–27; Daniel 12:2; John 5:28–29; Acts 24:15; 1 Thessalonians 4:16; Revelation 20:13. Compare also 1 Corinthians 15:35–55. It also appears in some form in more than one major Christian creed.

For example, the Apostle's Creed refers to the resurrection of the flesh, or physical body; the Athanasian Creed 41 refers to all people rising again "with their bodies." The resurrection of physical bodies is forcefully rejected by Swedenborg in many passages of his works; see, for example, *Secrets of Heaven* 5078:3. He understood the resurrection as pertaining to a spiritual body rather than a physical body (on which see *Other Planets* 165:4 and note 513 just below) in all cases but that of Jesus (on which exception see *Secrets of Heaven* 2083:2; *The Lord* 35:9–10). For more on resurrection of the flesh in Christian thought, see note 226; on the topic as it appears in Enlightenment philosophy, see note 227. [SS, JSR]

513 (in OP 165:4). For further discussion of the concept that human beings are spirits with respect to their inner natures, and that the body takes its form and its life from the spirit, see *Secrets of Heaven* 447, 4622:2, 4659, 6054; *Heaven and Hell* 432–444; *Divine Love and Wisdom* 92. Compare also note 240. [LSW]

514 (in OP 166). For the rough sketch Swedenborg made of one of these houses in *Spiritual Experiences* 4832:9, see figure 4. Lang 2004, 35–36, points out the similarity between the drawing and an Algonquin longhouse. In *Secrets of Heaven* 10769, Swedenborg adds the information that these houses are "in the form of the tents common among ancient peoples." [SS]

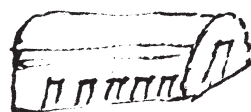


Figure 4

515 (in OP 166). Swedenborg had a keen interest in the flora of other lands (Sigstedt 1981, 237–242) and may well have been acquainted with some of the varieties of wheat developed in China by his era. If such is his reference here, the distinctive nature of the grain may not be ascertainable. A conjecture can be made that he means rice; and if so, the description of the grain as "Chinese" is historically correct: most experts agree that the domestication of rice occurred in China over eight thousand years ago. However, rice was known in the ancient Mediterranean world, and there was a perfectly good Greek and Latin word for it, *oryza*, which Swedenborg could have used here if that was what he intended. Indeed, his failure to use it goes far toward ruling out the conjecture, particularly considering his thorough command of classical Latin and Neo-Latin vocabulary. Another conjecture is that he intended wheat that has been "puffed" by any of various processes. Puffed wheat is associated with China in certain Swedish names for such products today, but it is not clear how far back that association extends. [SÅH, SS, RS]

516 (in OP 167). The *Oxford English Dictionary* (under "German," 4) defines a German mile as "between four and five English miles," or between 6.44 and 8.05 kilometers. Chadwick and Rose 2008 (under *Germanicus*) define it as 7.4 kilometers. Accepting this latter value, five hundred German miles would be approximately 2300 miles, or 3700 kilometers. Such a planet would indeed be diminutive: the circumference of the Moon, which is too small even to retain an appreciable atmosphere, is 6,786 miles, or 10,921 kilometers. [GFD, SS, LSW]

Notes to *Other Planets* Chapter 14, §§168–178

517 (in OP 168). In the topography of the spiritual world as described by Swedenborg, moving toward the south involves moving toward greater enlightenment in the truth. Moving upward involves moving toward higher levels of spiritual development, and

moving downward involves moving toward lower levels of spiritual development. For further references on directions in the spiritual world, see notes 273 and 298. [LSW]

518 (in OP 169:1). Swedenborg may be thinking of the large number of Catholic monks who in previous centuries had traveled to Asia, Africa, and the Americas in search of converts. One notable example is the Jesuit Francis Xavier (1506–1552), who traveled to India, China, and Japan on missionary journeys; the most complete account of his career is perhaps Brodrick 1952. On Jesuits, see note 297; on European attitudes toward this missionary work, see note 519. [RS]

519 (in OP 169:1). This view of missionaries was common in Europe during the mid-1700s among both Catholics and Protestants, who directed their chief ire at the most active evangelizers, the Jesuits (see note 297). The Jesuits were indeed widely distributed; by 1749, some 1,180 colleges, missions, and other institutions around the world were home to 22,589 members of the order; fifteen percent of the total were missionaries (Kors 2003, 293). One typical focus of the criticism of their efforts was the system of South American mission settlements called “reductions.” Over the course of a century and a half beginning in 1609, some 200,000 Guaraní Indians were relocated to thirty reductions in Paraguay and neighboring parts of Argentina, Uruguay, and Brazil. Some historians have seen these exercises in social engineering as republican or utopian, and others as exploitive and even genocidal; to this day they remain controversial. Swedenborg’s accusation of ulterior motives was also common among critics of the policy: the reductions were economically self-sufficient and engaged in trade among themselves, a success that gave rise to a belief that their Jesuit governors were secretly amassing great wealth. Perhaps the most ferocious critics of the Jesuit missionary effort were the French *philosophes*; Voltaire (1694–1778), for example, mocks the reductions of Paraguay in his satirical novel *Candide*, saying among other things that under Jesuit rule “*Los Padres* [the Jesuit priests] have everything and the people nothing” (Voltaire [1759] 1961, 44). It should be noted by contrast, however, that Montesquieu (1689–1755), the French political philosopher contemporaneous with Swedenborg, mentions the Paraguayan reductions approvingly (though even he writes in a defensive tone) in his *Spirit of the Laws* book 4, chapter 6 (= Montesquieu [1748] 1952, 16). Swedenborg’s comment here has a particularly current reference: *Other Planets* appeared in print only two years after a major revolt by the Guaraní Indians against the Spanish Crown. In this “War of the Seven Reductions,” which claimed thousands of lives and drew widespread European attention, the Guaraní rose up in protest against the 1750 Treaty of Madrid, a territorial swap that placed seven of the Jesuit reductions under the spiritual and temporal sovereignty of Portugal rather than Spain (Ganson 2003, 88–116). Many in Europe believed that the Jesuits had deliberately incited the Indians to war in order to protect their “state within a state.” The abuse imputed to the Jesuits ultimately led to the expulsion of the Society of Jesus from Paraguay and contributed to the temporary disbanding of their order in Europe (Kors 2003, 293, 299–300). [SS, DNG]

520 (in OP 169:2). On the two realms, or kingdoms, of heaven mentioned in this passage, see note 30. [Editors]

521 (in OP 169:2). The verse quoted is Matthew 5:37. Swedenborg often associates this verse with heavenly angels. See, for example, *Secrets of Heaven* 202, 2715:6, 3246:2;

Heaven and Hell 271; *Divine Love and Wisdom* 427; *Divine Providence* 219:3. See also 2 Corinthians 1:17–20; James 5:12. [SS, LHC, LSW]

522 (in OP 169:3). On being saved solely by faith, see the discussion of the concept of justification by faith alone in note 26. [Editors]

523 (in OP 169:4). For more on Swedenborg's concept of regeneration, see note 49. [Editors]

524 (in OP 169:4). This distinction between those who put truths straight into their lives and those who accept truths into their memory first and only later will them and do them is one of the characteristic differences Swedenborg sees between people or angels who are of a "heavenly" character and those who are of a "spiritual" character. Those who are of a heavenly character are motivated primarily by love for the Lord. They act from love seamlessly through their wisdom and intelligence. These are the ones who put truths straight into their lives. Those who are of a spiritual character are motivated primarily by love for their neighbor. They act from intelligence or faith first, before it becomes a matter of love. These are the ones who accept truths into their memory first and only later will and do them. For more on this distinction, see *Secrets of Heaven* 10124; *Heaven and Hell* 20–28, 271, 348; *Divine Love and Wisdom* 427; *Revelation Explained* (= Swedenborg 1994–1997a) §§710:29–30, 831:3. [LSW]

525 (in OP 170:1). On the concept that we are "born into evil," see note 81. [Editors]

526 (in OP 171:1). The references to right and left in this passage are an allusion to Matthew 25:31–46, Christ's judging of the nations, which begins, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left" (verses 31–33). The passage then goes on to identify those at the right hand, or the "sheep," as those people who had done good deeds for others who were in various kinds of need, and those at the left hand, or the "goats," as those who had not, concluding with the words "And these will go away into eternal punishment, but the righteous into eternal life" (verse 46; New Revised Standard Version). [LSW, SS]

527 (in OP 174:1). For more on the difference between the exercise of authority based on love for the neighbor and the exercise of authority based on love for oneself, see *Secrets of Heaven* 1749; *Heaven and Hell* 564; *New Jerusalem* 72–73; *Divine Love and Wisdom* 142. [LSW]

528 (in OP 174:2). On the Latin term *proprium*, translated "self-interest" here, see note 102. The same Latin word is translated "intrinsic characteristics" later in the same sentence, on which rendering see note 77. [Editors]

529 (in OP 174:2). The phrase "present-day Babylon" refers to the Roman Catholic Church. On this meaning, see note 279. [Editors]

530 (in OP 174:3). This promise of a future explanation, which was never fulfilled, is repeated verbatim from the original version of this passage in *Secrets of Heaven* 10814:3. For related material on how individuals live "among their own peoples, extended families, and households," see *Other Planets* 49, 143 (and the extended passage parallel to §143 in *Secrets of Heaven* 10160); *Secrets of Heaven* 470–471, 1246; *Heaven and Hell* 50;

Marriage Love 205. For a similar extended analysis of the love of wealth and status, whether that love is based on a desire for these things for their own sakes, or it is based on the desire to serve others, see *Divine Providence* 215–217. [GFD, SS, LSW]

531 (in OP 175). This “state between sleeping and waking” is also known as the hypnagogic state or the hypnopompic state, depending on whether it occurs while one is falling asleep or while one is waking up, respectively. Swedenborg describes it thus: “When we are in this state, it seems exactly as though we were awake; all our senses are as alert as they are when we are fully awake physically—sight, hearing, and strange to say, touch, which is then more exquisitely keen than it can ever be during physical wakefulness. This is the state in which people have seen spirits and angels most vividly. . . . It is the state described as *being taken out of the body* and *not knowing whether one is in the body or outside it*” (*Heaven and Hell* 440; emphasis in the original). In present-day literature, this phenomenon is sometimes also equated with the out-of-body experience, on which see Monroe 1971. [RS]

532 (in OP 178). Elsewhere Swedenborg enlarges on the theme that nakedness in a positive sense symbolizes innocence (see, for example, *Secrets of Heaven* 165, 2306; *Heaven and Hell* 280). Compare the innocence of the naked spirits of Jupiter, in contrast to the lewd thoughts of spirits from our planet, in *Other Planets* 56, 66. Both sexes of the planet currently under discussion “go naked and their nakedness is not a matter of shame” (*Other Planets* 176). [SS]

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With one exception, reference numbers in this table correspond to Swedenborg's section numbers; subsection numbers are separated from section numbers by a colon. The exception is the *Indexes to "Secrets of Heaven"*; in this case the reference numbers are to pages in *Arcana Coelestia Indexes*, by Emanuel Swedenborg, edited by John Elliott ([1748–1757] 2004, London: Swedenborg Society).

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Biographical Note

EMANUEL SWEDENBORG (1688–1772) was born Emanuel Swedberg (or Svedberg) in Stockholm, Sweden, on January 29, 1688 (Julian calendar). He was the third of the nine children of Jesper Swedberg (1653–1735) and Sara Behm (1666–1696). At the age of eight he lost his mother. After the death of his only older brother ten days later, he became the oldest living son. In 1697 his father married Sara Bergia (1666–1720), who developed great affection for Emanuel and left him a significant inheritance. His father, a Lutheran clergyman, later became a celebrated and controversial bishop, whose diocese included the Swedish churches in Pennsylvania and in London, England.

After studying at the University of Uppsala (1699–1709), Emanuel journeyed to England, the Netherlands, France, and Germany (1710–1715) to study and work with leading scientists in western Europe. Upon his return he apprenticed as an engineer under the brilliant Swedish inventor Christopher Polhem (1661–1751). He gained favor with Sweden's King Charles XII (1682–1718), who gave him a salaried position as an overseer of Sweden's mining industry (1716–1747). Although Emanuel was engaged, he never married.

After the death of Charles XII, Emanuel was ennobled by Queen Ulrika Eleonora (1688–1741), and his last name was changed to Swedenborg (or Svedenborg). This change in status gave him a seat in the Swedish House of Nobles, where he remained an active participant in the Swedish government throughout his life.

A member of the Royal Swedish Academy of Sciences, he devoted himself to studies that culminated in a number of publications, most notably a comprehensive three-volume work on natural philosophy and metallurgy (1734) that brought him recognition across Europe as a scientist. After 1734 he redirected his research and publishing to a study of anatomy in search of the interface between the soul and body, making several significant discoveries in physiology.

From 1743 to 1745 he entered a transitional phase that resulted in a shift of his main focus from science to theology. Throughout the rest of his life he maintained that this shift was brought about by Jesus Christ, who appeared to him, called him to a new mission, and opened his perception to a permanent dual consciousness of this life and the life after death.

He devoted the last decades of his life to studying Scripture and publishing eighteen theological titles that draw on the Bible, reasoning, and his own spiritual experiences. These works present a Christian theology with unique perspectives on the nature of God, the spiritual world, the Bible, the human mind, and the path to salvation.

Swedenborg died in London on March 29, 1772 (Gregorian calendar), at the age of eighty-four.

