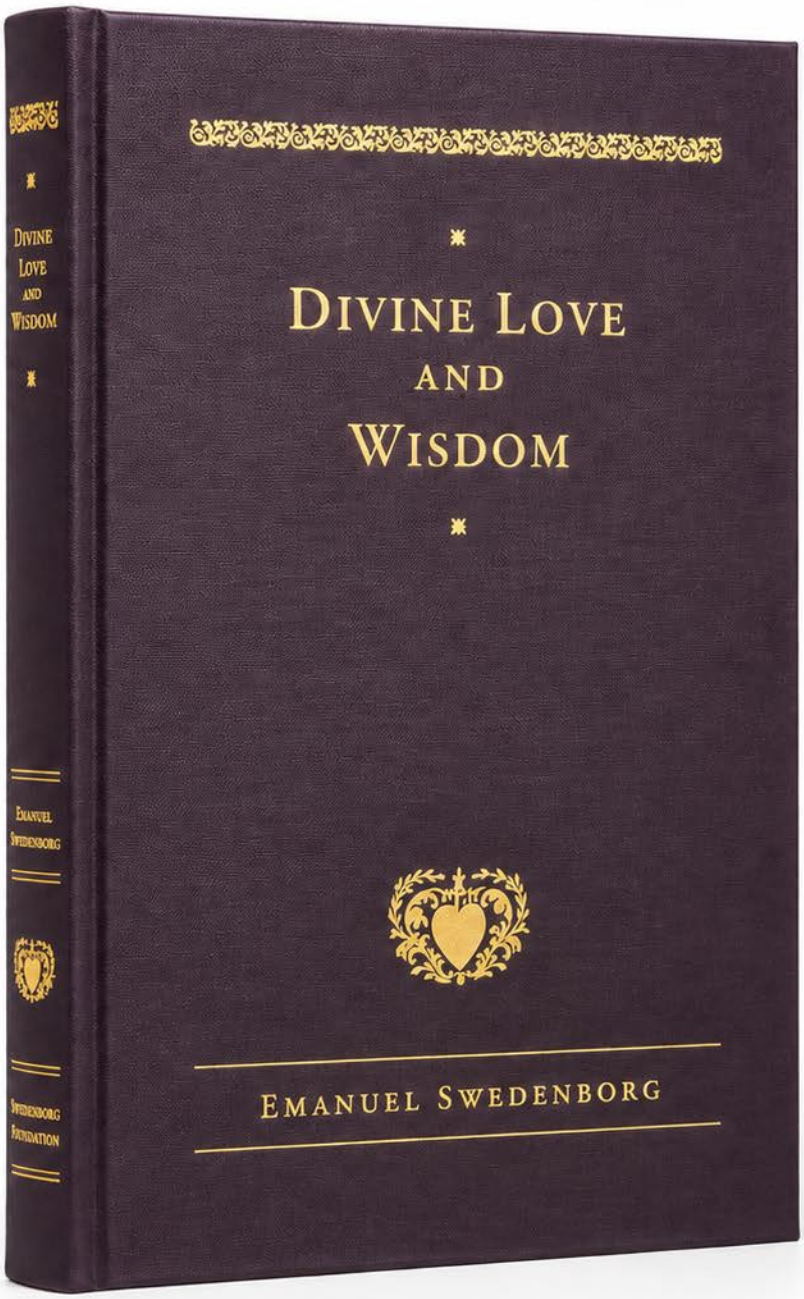


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Divine Love and Wisdom

The New Century Edition of the Works of Emanuel Swedenborg

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Angelic Wisdom about
DIVINE LOVE
and about
DIVINE WISDOM

EMANUEL SWEDENBORG

Translated from the Latin by George F. Dole

Revised Edition

With an Introduction by Marcy Latta

Annotated by George F. Dole, Jonathan S. Rose,
and Michael P. Russo
With Additional Notes by Reuben P. Bell, David N. Gyllenhaal,
and Stuart Shotwell



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Translator's Preface

IN 1745, at the age of fifty-seven, Emanuel Swedenborg (1688–1772) had an experience that radically changed the course of his life. Much later, he would describe it as a vision of Jesus Christ commissioning him to "open to people the spiritual meaning of Scripture"[1] and initiating years of regular experiences of the spiritual world. Soon after this vision, he resigned from his post on the Swedish Board of Mines and spent the remainder of his years writing and publishing the theological works for which he is now best known.

The Genesis of *Divine Love and Wisdom*

Divine Love and Wisdom and its sequel, *Divine Providence,* were published in 1763 and 1764 respectively, a little more than halfway through Swedenborg's theological career. He had begun that career by taking his commission quite literally. Between 1749 and 1756 he produced a work titled *Secrets of Heaven* (traditionally known by its Latin title, *Arcana Coelestia*) consisting of eight substantial volumes on the spiritual meaning of Genesis and Exodus. He then altered his course, and in 1758 published five much smaller works (two being little larger than leaflets) on specific religious topics; much of the material was drawn from *Secrets of Heaven.*[2]

Once these were in print, he returned to his exegetical task and drafted most of a substantial work on the spiritual meaning of the Book of Revelation, a work that was never published and in fact never quite completed: *Revelation Explained* (traditionally titled *Apocalypse Explained*).[3] His intent to publish is clear from his draft of a title page to the projected first volume, including the proposed place and date of publication (London, 1759) and his preparation of a fair copy, including instructions in the

1. See Hjern 1989, 26–65. For secondary accounts, see Acton 1927, 40–47; Sigstedt 1981, 197–199; and Benz [1969] 2002, 193–200.

2. See Dole 2000, 1–3 for further detail.

3. See Swedenborg 1994–1997.

margins concerning typography. Furthermore, at the close of his treatment of chapter 6 he inserted a note that read *Finis Voluminis Primi,* "End of Volume 1." However, the mere fact that he did not publish the completed first volume of *Revelation Explained* indicates the extent of his uncertainty about it. This can be seen by a contrast with his publication process for *Secrets of Heaven.* When he had been writing that work, he had not felt it necessary to finish the entire work before commencing publication; he had sent it to press as each volume was complete.

After the first volume, the manuscript of *Revelation Explained* shows internal signs of indecision about publication. He did not prepare a title page for a second volume, and although from the close of chapter 9 onwards he made his accustomed indications of the end of each chapter, often with flourishes of the pen to emphasize the point of division, he made no further note of volume divisions. Nevertheless, the persistence of his intent to publish seems clearly indicated by the fact that he continued the painstaking labor of making a fair copy to within three relatively brief paragraphs from the end.[4]

While Swedenborg has left us no account of his reasons for abandoning a work so clearly intended for publication and so near to completion, there are indications in it that issues dealt with in the present volume were calling for attention. Early in his treatment of chapter 15, he began to insert material on various theological topics at the close of virtually every numbered section.[5] At the close of §1136, he introduced ten so-called laws of divine providence, and proceeded in subsequent sections to deal with them in some detail. Then in §1217 he introduced a series of propositions concerning the Lord's omnipresence, ending with one that attributes omnipresence primarily to divine love, and omniscience primarily to divine wisdom.

He then drafted what are evidently sketches for further work. He began with the heading "On Divine Love" and after twenty-one sections

4. See also Dole 1988.

5. These sections constitute paragraphs by the conventions of eighteenth-century page design, though in some works such "paragraphs" cover several pages (see, for example *Revelation Explained* [= Swedenborg 1994–1997] §1042). Both punctuation and substance, however, often indicate subdivisions equivalent to modern paragraphs, and the effort has been made in the present edition to heed these indications. As is customary in Swedenborgian studies, citations of Swedenborg's works in the present volume refer not to page numbers but to these numbered sections of Swedenborg's text, as the numbering is uniform in all editions.

on this topic inserted the heading "On Wisdom," crossed it out, and wrote "On Divine Wisdom," a heading followed by twelve sections on the topic. The sections in each case have roman rather than arabic numerals, giving the appearance of an outline.[6] While the material covered is clearly anticipatory of the present work, both the sequence of presentation and the relative emphasis on particular subjects are quite different.[7]

Before publishing *Divine Love and Wisdom* and its sequel publication, *Divine Providence* (1764), Swedenborg published four brief works on specific teachings for "the New Jerusalem."[8] In the preface to the first of these, *The Lord,* he noted the previous publication of the 1758 works (making no mention of *Secrets of Heaven*) and listed nine titles to be published "at the command of the Lord," including the four brief treatises just mentioned as well as *Divine Love and Wisdom* and *Divine Providence*.[9] It is worth noting that once these were in print, he returned to his exegetical task and published a very concise and tightly organized commentary on the Book of Revelation, *Revelation Unveiled.*[10]

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6. A photolithographic reproduction of the manuscript appears in Swedenborg 1870, as volume 8 of a series. For the English, see Swedenborg 1994–1997, 6:413–452, 453–537.

7. The treatment of divine love, for example, emphasizes from the outset the human form of love and the importance of our having a focus on service (Latin *usus*) if we are to be truly human.

8. In *Last Judgment* 45, Swedenborg spoke of witnessing the establishment of a new church in the heavens and identified it with the New Jerusalem of Revelation 21:2. In his preface to *The Lord,* the first of the four treatises mentioned here, he stated that this new church was "now to be established," evidently on earth.

9. The remaining three titles he had been commanded to produce met various fates. The first, *Supplements,* an addendum to his work on the Last Judgment, was in fact published in 1763. The substance of the second, the proposed book on divine omnipotence, omnipresence, omniscience, infinity, and eternity, was worked into other material, as he explained in a letter of February 1767 to his friend Gabriel Beyer (1720–1779); see Tafel 1877, 261, and pages 277–278 note 14 in the present volume. This may account for much of the substantial difference between the published *Divine Love and Wisdom* and the outlines "Divine Love" and "Divine Wisdom" mentioned above—that is, Swedenborg wove in material he had not originally thought to include in these volumes. As for the third, *Angelic Wisdom about Life,* there is no ready explanation for its absence. It may be noted, however, that the "angelic wisdom about life" he had been enjoined to write may be represented by the extended treatment of service (*usus,* see note 7 above) in *Divine Love and Wisdom* 296–348.

10. The careful and consistent structuring of this work is in sharp contrast to the discursive nature of *Revelation Explained* (= Swedenborg 1994–1997).

Form and Content

The original title page of *Divine Love and Wisdom* is graced with a large ornament bearing a Latin motto, CURA ET LABORE, "with care and work." In its position above a cherub watering potted plants in a country garden, the motto seems to suggest that careful attention and hard work are required to make things grow; it calls to mind such themes in the *Georgics,* the didactic poem about farming by the Roman poet Vergil (70–19 B.C.E.).[11] The same ornament appears on the title pages of seven other works published by Swedenborg between 1763 and 1766: *The Lord, Sacred Scripture, Life, Faith, Supplements, Divine Providence,* and *Revelation Unveiled.*[12]

The five parts of *Divine Love and Wisdom* are very clearly demarcated in the first edition. In each case, the first page is headed by a full-width ornament, and the words "Angelic Wisdom about Divine Love," in large type, precede the denotation of the part. This means that the parts are not given individual titles. However, we may refer to §284, or better still, to *Divine Providence* 155 for an indication of their intent. There part 1 is said to be "about the Lord's divine love and wisdom," part 2 "about the sun of the spiritual world and the sun of the physical world," part 3 "about levels" (see also *Divine Providence* 32:1), part 4 "about the creation of the universe" (see also *Divine Providence* 56:1), and part 5 "about our own creation" (see also *Divine Providence* 8). The running heads in the present edition have been adapted from this brief topical summary.

Over the course of the publications of 1763, we can see a new development in the way Swedenborg presents his theology: he begins to use a style and structure of exposition that he had previously reserved for his scientific works alone. In §§8, 23, 29, 37, 45, and 46 of *The Lord,* Swedenborg subdivides the chosen topic into a sequence of propositions, listing them in a group. In subsequent sections, he restates each proposition individually and gives a full explanation.[13] In §§29, 45, and 46, he improves on this

11. Among the many instances of these themes are *Georgics* 1:145, "Labor conquers all," and 4:118–119, "I would sing about the care of cultivation that adorns the rich gardens."

12. On the ornaments in Swedenborg's theological first editions in general and for evidence that Swedenborg may have engraved this specific ornament himself, see Rose 1998.

13. Quite often the wording of the initial statement of the proposition differs somewhat from that of its later restatement. These minor variations have not been flagged in the endnotes to the translation here, as doing so would have added considerably to the bulk of the annotations without adding much value for the reader.

organization further by numbering the propositions.[14] The same device of listing propositions is used in §§4, 42, and 50 in *Sacred Scripture;* in §23 of *Life;* and in §62 of *Faith.* It is not found in *Divine Love and Wisdom* until §250, but thereafter it becomes more and more frequent. It is used throughout *Divine Providence* and becomes the dominant style in *Marriage Love* (1768) and *True Christianity* (1771).[15]

In the present edition, the general topics into which each of the five parts is divided are presented in italics that begin a new, unindented line after a space.[16] Where a general topic is divided into propositions, these are again set off on a new line in italics, but in this case the first line is indented and the propositions are given arabic numerals.[17] Occasionally (see §§257, 310, 365) the text is subdivided still further. These subdivisions are indicated by lowercase letters in parentheses.[18]

As to content, *Divine Love and Wisdom* and its companion work, *Divine Providence,* explore the counterintuitive claim that life is not inherent in us, that we are essentially "life-receivers." It is my own conviction that what distracted Swedenborg from his exegetical task as he approached the end of *Revelation Explained* was a growing awareness of the radical implications of this claim and the need to deal with it openly and at length.

This conviction of mine is in no way inconsistent with the statement in the preface of *The Lord* that these two works were to be written "at the

14. To be precise, in §45 he numbers the propositions only when he restates the propositions and develops them more fully.

15. The antecedents of this style of exposition can be seen in the *Elements,* the classic work on geometry by Euclid (flourished around 300 B.C.E.), in which propositions are stated and proved one after another. Enlightenment thinkers were deeply impressed by this method, to this day called the "geometrical style," and when they insisted that humankind must proceed in its acquisition of knowledge through the use of "geometry," they generally meant that theories should be supported by reasoning in the geometrical style. Thus the French philosopher René Descartes (1596–1650) wrote a short essay titled "Arguments Demonstrating the Existence of God and the Distinction between Soul and Body, Drawn up in Geometrical Fashion" (Descartes [1641] 1952, 130–133). It contains no circles, squares, or lines, but definitions, postulates, axioms, and propositions instead, the propositions being followed by proofs. The Dutch philosopher Benedict de Spinoza (1632–1677) likewise describes his *Ethics* as a treatment of the topic "by geometrical method" (Spinoza [1677] 1952, 395).

16. For an example, see the opening of the general topic covered in §§4–6.

17. For an example, see the numbered points that are taken up in §§251–255, which were first presented as a list in §250.

18. The first edition uses roman numerals for propositions and arabic numerals for subdivisions.

command of the Lord." The fact that he published only seven of the nine titles there listed suggests that the "command" was in some way interactive with his own judgment (see his letter of February 1767 to Gabriel Beyer in Tafel 1877, 261); and we may suspect that the growing importance of the topic in Swedenborg's consciousness was experienced as a dimension of that command.[19]

Of the works published in 1763, *Divine Love and Wisdom* stands out in one significant respect. Each of the so-called four doctrines—*The Lord, Sacred Scripture, Life,* and *Faith*—is copiously supplied with supporting references to Scripture. *The Lord* in particular may best be regarded as an effort to show that the teachings on this topic are solidly based in the literal meaning of the Bible. In contrast, references to Scripture in *Divine Love and Wisdom* are few and far between, and those that do occur often serve more to explain the meaning of the biblical passages cited than to support the theological point under discussion. In the main, the "authorities" appealed to are human experience and human reason, suggesting an address more to the scientific temper of the Enlightenment than to the orthodox concerns of the church. The reader may compare part 1 of *Divine Love and Wisdom* with chapter 1 of *True Christianity,* where the argument for many of the same points is based on an abundance of biblical references, persuasive to the theologian but not to the scientist.

The contrast between the two treatments may well be illustrated by the experience of the British poet William Blake (1757–1827). He read *Divine Love and Wisdom* with evident interest; a copy with his annotations is in the library of the British Museum. He is also known to have attended a meeting held in London in 1789 to consider the establishment of an ecclesiastical body based on Swedenborg's teachings; he and his wife Catherine Sophia Boucher Blake (1762?–1831) signed the register. Yet apparently Blake experienced the meeting as nothing but the establishment of new fetters of orthodoxy to replace the old. Its primary business consisted of reviewing forty-two theological propositions in support of the establishment of a separate church, and it is significant to an understanding of Blake's response that the propositions were drawn

19. See especially *Secrets of Heaven* 5121, where "perception" is identified as a contemporary form of revelation in which the Lord leads recipients to think in accord with the way things actually are. This seems to the recipients of the revelation to be nothing more than the functioning of their own minds.

overwhelmingly from *True Christianity,* with no reference whatever to *Divine Love and Wisdom.*[20]

In *Divine Love and Wisdom,* the reader encounters Swedenborgian theology in its most universalistic form. The work offers a picture of a God who is utterly loving, a God who is equally present with and in everyone on earth and who condemns no one. *Divine Providence* will go on to reconcile this idealistic picture with the actualities of a divided and warring world, making it possible for Swedenborg as an ardent Christian to say that heaven "cannot be made up of the people of one religion only. It needs people from many religions; so all the people who make these two universal principles of the church central to their own lives have a place in that heavenly person, that is, in heaven."[21]

This universalistic focus may be the reason for a significant change in terminology. In *Divine Love and Wisdom,* Swedenborg's use of *Dominus,* "the Lord" in reference to Deity is far more sparing than it is in the rest of his theological works. Especially in part 1, the neuter adjective *Divinum,* here generally translated "Divinity," comes into prominence, and for the first time we find *Deus Homo,* literally, "God-Person." The phrase may be regarded as another form of the far more frequent substantival phrase *Divinum Humanum,* "Divine-Human One," preserving the reference to God incarnate without the use of traditional Christian terminology. It is intriguing in this regard that the one excursus into explicitly Christian theology does not occur until §221, the middle of the book.

The physicist and philosopher David Bohm (1917–1992) writes of "a kind of thought that treats things as inherently divided, disconnected, and 'broken up.'" He argues that this inevitably leads to individuals and groups defending their own needs against the needs of others. He proposes that instead we "include everything coherently and harmoniously in an overall whole that is undivided, unbroken, and without a border" (Bohm 1980, xi). *Divine Love and Wisdom* and *Divine Providence* propose a similar reversal of conventional modes of thinking. Rather than looking at the immense and often conflicting variety of things and trying to see how they fit together, we are to start with the underlying oneness of the

20. An account of this meeting was published in Hindmarsh 1861, 79–84, 97, 101–108. This material was reprinted in Bellin and Ruhl 1985, 121–131.

21. *Divine Providence* 326:10. The "two universal principles" are belief in God and a life of obedience to God's commandments.

God who is their source, and see how and why this multiplicity comes into being. This shift of perspective is by no means easy to make, but the locus of these works in the total theological corpus suggests that it may be pivotal to understanding the theological system as a whole. If we could see everything *sub specie aeternitatis,* "in the light of eternity," it would all look very different.

Editions and Translations of *Divine Love and Wisdom*

The present translation is based on the first edition of the work. I am deeply indebted to Je Hyung Bae of the Bayside Korean Church for sponsoring the scanning of the first editions, to Junchol Lee for the painstaking labor of scanning them in admirably high resolution, and to Philip Kyung Bae for providing compact disks that yielded eminently readable printouts. It has been an invaluable help to have before me hard copies that I could take wherever I wished and annotate to my heart's content.

A second Latin edition was published by the indefatigable J.F.I. Tafel in Stuttgart in 1843, and a third, edited by Samuel H. Worcester, in New York by the Swedenborg Printing and Publishing Society in 1890. In the same year, the latter text was published together with the English translation of John C. Ager as one of a series of Latin-English volumes. In 1999 a fourth Latin edition was issued in Bryn Athyn, Pennsylvania, under the editorship of N. Bruce Rogers.

In surveying the history of translation of the work, it should first be noted that in both Britain and the United States, reprints were made on demand with considerable frequency. The first English translation, that of Nathaniel Tucker, was published in London in 1788 and was subsequently reprinted in both Britain and America. A revision by Tilly B. Hayward appeared in 1835, and one by James John Garth Wilkinson in London in 1843. An independent translation by George Harrison, studiously avoiding the use of Latinate terminology, was published in London in 1860, and a translation by R. Norman Foster was issued by J. B. Lippincott in Philadelphia in 1868. A further revision of the Tucker translation, by William Bruce, was published in London in 1873 and in New York in 1875.

In the next decade, a fresh translation by Wilkinson and R. L. Tafel was issued in London in 1883, followed in 1885 by the version of John C. Ager, which has for over a century been the standard in this country. In

1913, a translation by Frank Bayley was published in the Everyman's Library Series, and a British pocket edition, the work of H. Goyder Smith, appeared in 1937. The version of Clifford Harley and Doris H. Harley was published in London in 1969, and my own translation in New York in 1986. The present version, it should be noted, is in no way a revision of the 1986 effort. While I regard myself as responsible for it, I do not regard myself as responsible to it, but only to the Latin text itself. Most recently, the work was translated by N. Bruce Rogers and published in Bryn Athyn, Pennsylvania, in 1999.[22]

The work has also been translated into Danish, Dutch, French, German, Hindi, Icelandic, Italian, Japanese, Korean, Portuguese, Swedish, Tamil, and Russian.

Issues in Translating *Divine Love and Wisdom*

The work presents few difficulties to the Latin reader. The language is extraordinarily straightforward, and as anyone knows who has tried to write about profound matters, such simplicity is not easily come by. It is in fact this simplicity that presents the translator with the greatest difficulty, since it would be absurdly simple to translate it quite literally into awkward and difficult English. It is my hope that this translation will convey some of the accessibility that we may be sure Swedenborg labored so diligently to offer.

Recognizing the fact that the vocabularies of different languages do not exactly coincide, I have sacrificed word-for-word consistency in favor of sensitivity to context. Swedenborg rarely offers definitions of his terms and does not always seem to feel bound by such definitions as he does provide. In any case, it is surely of less moment to gain control of a particular vocabulary than to encounter the meaning that vocabulary is intended to convey. The profound coherence and consistency of thought in the many volumes of Swedenborg's theological works may in fact be more obscured than illuminated by efforts at consistency in terminology. It is perhaps a peculiar weakness of translators to try to make every sentence self-explanatory and to achieve in a few words what can result only from the cumulative effect of more extensive reading.

22. Information on editions previous to 1913 has been drawn from Hyde 1906. I am indebted to William Ross Woofenden for much of the information concerning subsequent editions.

Acknowledgments

My gratitude is due to David Eller for his initiative in creating the New Century Edition and his ongoing support and guidance.[23] Working with fellow translators Lisa Hyatt Cooper, Jonathan Rose, and Stuart Shotwell has been constantly enlightening and refreshing; and I owe an immense debt of gratitude to Jonathan and Stuart in particular for their patience in seeing to all the myriad details of publication. My primary consultants, Wendy Closterman and Kristin King, have given the first draft exemplary attention, and their contributions are invisibly present on virtually every page. I am grateful as well to Carolyn Andrews and Claudia Paes York for the painstaking labor of verifying references. The entire project would be impossible without the support of a number of interested foundations, including the Swedenborg Foundation. I share with my colleagues the hope that the results will justify their extraordinary generosity.

I also share with my fellow translators the realization that we are learning a great deal as we proceed and that there is a great deal more still to learn. Releasing this for publication feels like choosing a single frame from a movie; the translation is offered not as "the definitive version," but as the best that we can offer at this point in the process.

George F. Dole
Bath, Maine
September 2002

23. The need for an annotated edition of Swedenborg's theological works was noted by the Swedenborgian scholar John Faulkner Potts (1838–1923) as early as 1902 (Potts 1902, 859), and the hope kept alive in our own times particularly by William Ross Woofenden.

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On *Divine Love and Wisdom*

Swedenborg's Philosophical Theology

MARCY LATTA

Outline

I. Metaphysics
   a. Love and Wisdom
   b. Further on Love and Wisdom
   c. Use
   d. God
   e. Creation
   f. The Two Worlds
   g. Levels
   h. Will and Understanding as Receivers of Life
   i. Body and Mind

II. Epistemology
   a. Empiricism and Rationalism
   b. "Thinking from the Eye"
   c. Swedenborg's Influence on Peirce and James

III. Ethics
   a. Free Will
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   f. Variety and Salvation
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IV. Conclusion

Works Cited in the Introduction

OF all the theological works of Emanuel Swedenborg (1688–1772), *Divine Love and Wisdom* is the most abstract and philosophical.[1] Its scope is vast: the work addresses central questions in metaphysics (the nature of fundamental reality, God, and humanity), epistemology (how we may come to know of such things), and ethics (what we are and how we ought to live). Conceptually, it details the action of two notions encountered throughout Swedenborg's works, divine love and divine wisdom, showing them to be fundamental to his account of God and God's relation to the universe. If this scope and these concepts were not challenging enough, Swedenborg's thought and prose are dense and rich, and much of his discussion is informed by and situated within the history of philosophy and Christian theology. To help the reader approach the text with more ease, this introduction aims to provide an outline of Swedenborg's thinking as set out in the work, as well as some background in the relevant history of ideas. This discussion of the major themes of *Divine Love and Wisdom* will be undertaken according to three major branches of philosophical endeavor: metaphysics, epistemology, and ethics.

The overall purpose is not only to guide the reader through the topics that Swedenborg discusses, but also to highlight the intricate connections between his theoretical and practical frameworks. It will also be shown that Swedenborg's unique project is a *philosophical theology.* That is, it is neither wholly philosophical in character, as it rests on his intuitions of a spiritual realm, nor wholly theological in character, for it appeals only minimally to the authority of revelation, preferring to appeal to analysis and observation.[2]

Divine Love and Wisdom consists of five parts. Part 1 addresses the nature of love and wisdom and the nature of God. In part 2 Swedenborg explains that there is a spiritual sun in the spiritual realm that is analogous to the natural sun in the physical world. He describes the spiritual sun as the first effect of love and wisdom and contrasts its properties with those

1. The sequel to this work, *Divine Providence,* published less than a year later in 1764, is also deeply philosophical with respect to its method and content. Among other topics, *Divine Providence* further explores the implications of our life being ultimately from God and not our own, especially as this fact bears on the philosophical problems of free will and the existence of evil in the world.

2. I am indebted to Dan Synnestvedt for drawing my attention to the categorization of Swedenborg's study as a *philosophical theology* and for suggesting the justifications stated here for so characterizing it.

of the physical sun.[3] Toward the end of this part, he also introduces the concept of "ruling love" and identifies the purpose of creation. In part 3 he describes the various levels of love and wisdom as they occur throughout the spiritual and the physical realms, as well as their relation to the human mind. At the end of this part, he also provides an account of the origin of evil. Part 4 focuses on the creation of the universe and also, in connection with it, the concept of usefulness as a third element of God's nature and as a feature of everything in creation. This leads him to revisit the topic of evil. In part 5 he discusses human nature, emphasizing the faculties of will and understanding, which are vessels for receiving divine love and wisdom, respectively. In the latter half of this part, he describes how the will corresponds to the heart and the understanding to the lungs.

I. Metaphysics

What is metaphysics? The term *metaphysics* originally referred to a set of notes by Aristotle (384–322 B.C.E.), compiled by his students and later organized within a folio of his collected works as a book without a title. Since it was placed after the book titled *Physics,* it was titled *Metaphysics,* which literally means "after physics." Thus by an accident of relative position, a set of notes gave its name to an entire field of thought. The writings collected in Aristotle's *Metaphysics* are the most abstract and fundamental of Aristotle's theoretical investigations, for in the *Metaphysics* Aristotle is concerned with the study of "being *qua* being" (*Metaphysics* 1003a–1005b [= Aristotle 1941, 731–737]), whereas all of the other studies, "the so-called special sciences," are attempts to understand things being what and how they are; that is, they "cut off a part of being and investigate the attribute of this part" (*Metaphysics* 1003a [= Aristotle 1941, 731]). In order to understand any such particulars we first need to understand being at the highest level of generality. In this way, metaphysics is, according to Aristotle, the "first philosophy" (*Metaphysics* 1004a [= Aristotle 1941, 733]). Aristotle also describes metaphysics as "wisdom" and as "theology."

3. Section 157. The text citations to Swedenborg's works refer to section numbers, not to page numbers, and are uniform across most editions. In this introduction, section numbers where no work is specified refer to *Divine Love and Wisdom.* Unless otherwise indicated, quotations from the theological works published by Swedenborg are drawn from the translations of the New Century Edition.

He defines wisdom as knowledge about first causes and principles (*Metaphysics* 981b–982a [= Aristotle 1941, 690–692]) and theology as the study of that which is eternal, unchanging, and independent of matter.[4]

Aristotle's various descriptions of metaphysics as a fundamental endeavor are likewise apt for Swedenborg's subject matter in *Divine Love and Wisdom,* given its focus on the constitutive principles and essence of reality and on God as its ultimate source. In Swedenborg's metaphysics, divine love and divine wisdom are in fact introduced as the constituents of fundamental reality: love and wisdom are the essence of everything—of God, of the universe, and of humanity. He writes: "If you gather together everything you know, focus your mind's insight on it, and look through it carefully from some spiritual height to discover what is common to everything, the only conclusion you can draw is that it is love and wisdom" (§28).

a. Love and Wisdom

Love is the foundation not only of Swedenborg's metaphysics, but also of his epistemology and ethics. Indeed, the central role that Swedenborg assigns to love is one of the most distinctive features of his thought. As a whole, the work of *Divine Love and Wisdom* can be construed as an explication of the internal logic of love and its consequences.

Swedenborg begins with an analysis of our ordinary intuitions and experience of love. He suggests that, familiar though it may be, the concept of love is nevertheless profoundly mysterious. He writes: "People know *that* love is, but they do not know *what* love is."[5] According to Swedenborg, even angels in the spiritual world "cannot see love with their eyes, but instead of love they see what answers to it," that is, an appearance that corresponds to it.[6] Likewise, we cannot perceive the substance of love directly, but instead we perceive its effects—the thoughts, sensations, and activities that love inspires. Swedenborg explains that this is because "love is alive" (89): divine love is our very *life,* the life of "every least detail" of our mind and body (1); our life itself *just is* love. That said, Swedenborg's identification of love with life is not on its own sufficiently

4. *Metaphysics* 1026a (= Aristotle 1941, 779). I am grateful to Sam Floyd for helpful discussions about Aristotle.

5. My added emphasis. For this translation, see page 275 note 1.

6. Section 87. On Swedenborg's concept of correspondence, see the discussion below and also page 29 note 30.

illuminating, for, as he acknowledges simultaneously, "hardly anyone knows what life is."[7] But this only bears out his point that in order to know what our life is we first need to know what love is (2).

Swedenborg proceeds to elucidate the essential nature of love (§48). He identifies the characteristic activity of love as benefiting others for their own sake (335). Love is generous, desiring "that what is ours should belong to someone else." At the heart of love is union. Being united through love by loving others and being loved by others is the hallmark of love (47). For this reason, mutuality is a condition of union. Because mutuality is distinctly absent from self-love, self-love is the opposite of genuine love (48). Self-love is greedy, wanting that the good that belongs to others should be ours.[8] It is the mutuality at the core of love that explains why God—being love itself—must create a universe to love that is ontologically distinct from God's self. The mutuality of love likewise accounts for the goal of creation, which is union with the Divine; in other words, all of creation should freely return to dwell with its Creator (170). Swedenborg describes the life of union with the Divine as a life of love and of "joy, delight, pleasure, sweetness, blessedness, contentment, and happiness" (47). This life of union is the ultimate goal or end of humanity.

Love is made manifest by means of wisdom, which is love's very form (§40; see also 86). It is by virtue of wisdom that love has attributes (86) and is in any way visible to us. Divine love is reality and divine wisdom is the manifestation of reality: "Wherever there is reality, there is its manifestation: the one does not occur without the other. In fact, reality *exists* through its manifestation, and not apart from it" (14). Although love and wisdom can be distinguished conceptually, they are coextensive; as such, they are described by Swedenborg as "distinguishably one." Love occurs only in wisdom, and wisdom only from love. Swedenborg explains that love and wisdom are so interrelated that each is a property of the other (34).

b. Further on Love and Wisdom

To better understand Swedenborg's concept of wisdom as form and its relationship to love, it is useful to consider Aristotle's account of substance.

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7. Section 363. Swedenborg indicates that we can arrive at some understanding of the fact that love is life by way of a *correspondence,* to use Swedenborg's term (see page 29 note 30), between love and warmth. Just as the warmth of the sun in the physical world promotes natural life, love promotes human flourishing with respect to our spiritual life (§3).

8. However, love for ourselves can be proper if it enables our service to others; see below, page 45.

Aristotle offers a *hylomorphic* account of substance; that is, he says that every substance can be understood in terms of its form (Greek *morphos*) and its matter *(hylos).* Form is not merely the shape of a thing; having the right shape is not sufficient for something to have a certain form. For example, a statue might have the shape of a human being, but this fact alone would not render the statue human. Instead, form refers to the essence or definition of a thing—what it is to be a human being, for instance. The form is the characteristic activity that the matter of a thing is engaged in when it is actively being the kind of thing it is. In the case of a human being these activities would include thinking, perceiving, moving, etc. For Aristotle, forms do not exist independently of a particular compound that includes both form and matter. Swedenborg's account of the relationship between love and wisdom follows Aristotle's hylomorphism in that wisdom, which is love's form, cannot exist in the absence of love.[9] Love and wisdom, although conceptually separable, are not ontically separable.[10] The infinite and eternal compound of divine love and divine wisdom is God who is indivisibly one.

9. A point of contrast between Aristotle and Swedenborg would seem to be that for Aristotle, *substance* refers to a compound consisting of form and matter, whereas in Swedenborg's view, love is the substance and wisdom is the form of all compounds. For Swedenborg, God is the divine compound from which all further substances (or matter) and forms are derived. Aristotle construes substance as the compound of form and matter itself, whereas Swedenborg takes substance together with form to be the compound; he considers earthly matter to be derived from the divine substance of love.

10. Section 229. At first glance, the two worlds (material and spiritual) of Swedenborg's universe might suggest an affinity to the theory of forms held by Plato (427–347 B.C.E.). According to this theory, forms are abstract entities which exist in an "intelligible" realm (that is, one accessible to the intellect but not the senses) outside of the physical world and which represent the most accurate and fundamental reality. Things such as goodness, beauty, and justice exist in their perfect forms in this intelligible realm. Plato takes the forms to constitute substantial reality and to be instantiated in objects in the physical world as approximate reflections of the ideal forms. Like Plato, Swedenborg believes in the real existence of something beyond space and time that is determinative of material reality. The dichotomy between spiritual reality (and ultimately God) as the more perfect cause of imperfect counterparts in the physical realm features prominently in Swedenborg's metaphysics and mirrors Plato's dichotomy between the intelligible realm and the realm of appearances (our world). For instance, according to Swedenborg, the spiritual sun is more vibrantly alive and real than is its dim analog, the lifeless sun of the physical world. Yet it is not the case in Swedenborg's metaphysics that forms can exist independent of matter or substance. The essential form of divine wisdom cannot exist independent of the essential substance of divine love. The necessary ontic oneness of substance and form in Swedenborg's system therefore aligns his thought about the ontology of form more closely with that of Aristotle than with that of Plato.

It is important to realize that Swedenborg's concepts of divine love and wisdom do not refer to "something floating around in . . . [the] ether." They do not refer to mere properties of a subject;[11] in fact, love and wisdom are the *actual subject:* "the real and functional substance and form" of the subject (§40). But, moreover, divine love and wisdom are substance and form *in and of itself,*[12] and substance and form in and of itself is God. Swedenborg further describes God as "wholly itself" and as unique. God is wholly "itself" in the sense that God *alone* exists, and God is unique in the sense that God is the source of everything else (44, 45). God is reality[13] or existence itself and, as such, the source and creator of the entireties of the spiritual and physical worlds. Thus the matter and form of everything created is derived from the divine love and wisdom, which together "constitute the very essence that is God" (33).

Our human thoughts, perceptions, and feelings, which altogether constitute our mind, or *soul,* are derived from divine love and divine wisdom (§42). Swedenborg explains that our feelings arise from divine love and our thoughts from divine wisdom. Moreover, he asserts that "every single bit of our being is nothing but feeling and thought." Furthermore, feeling and thought are "the springs of everything that is alive in us" (33). In this way, Divinity is intimately present as the life force within us. Indeed, the entirety of our life and experiences is spiritual.[14]

Swedenborg points out that divine love, as to its essence, is associated most specifically with the feeling of joy. His highly evocative description of the experience of loving is "feeling the joy of someone else as joy within ourselves" (§47). Rejoicing in another's success or happiness is the characteristic feeling of genuine love.

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11. "Subject" is here used simply in the sense of something that bears properties.

12. Swedenborg uses the singular form in such passages as §44 because substance and form are ontically united and because, ultimately, substance and form itself refers to God.

13. The original Latin term used is *esse,* which is translated literally as "to be" and in the present translation of this work as "reality," its extended philosophical sense.

14. Swedenborg offers a finer-grained account of human life in terms of its first and secondary effects. He explains that thought is the first effect of life, while sensation and action constitute the secondary effects of life. The deepest form of thought is the perception of ends—that is, the perception of what is of value and worthy of organizing one's life around; or in other words, the perception of what we should love (§2). This kind of perception relies intimately on both love and wisdom: we must care about what is good to discern what is good. The capacity to perceive value is most distinctively human—more so than, say, sensation or action. As a consequence, in an investigation of human nature the perception of value is conceptually prior to other capacities. This fact underscores the primacy of love for Swedenborg.

c. Use

For divine love and wisdom to be expressed at all, however, a further factor is required, namely, *use.* Swedenborg defines use—which in this translation is expressed variously as usefulness, useful functions, or service—as being or existing *for the sake of others.*[15] In its other-directedness, use is the direct expression of the characteristic activity of love that is benefiting others for their own sake. The concept of useful service features centrally in *Divine Love and Wisdom,* as well as in Swedenborg's larger corpus. Service is the composite or "total presence" of wisdom and love such that "every bit of love and every bit of wisdom is actively present in it" (213). Service provides love and wisdom with a shape, which Swedenborg also describes as a "vessel" or "dwelling" (230, 297).

To better understand the role of use in Swedenborg's metaphysics, we need to consider the threefold distinction he introduces of purpose (end), means (cause), and result (effect).[16] He explains that love is the purpose, wisdom is the means, and use (useful service) is the result (§213). Everything that has been created has these three components. The purpose is an abstract goal or plan. The means is the process by which the purpose is carried out. The result is the realization of the purpose. Strikingly, in Swedenborg's metaphysics, not only does the result require the presence of a corresponding purpose and means that are prior to it, but furthermore Swedenborg claims that a purpose cannot exist without a corresponding means and result (167). That is to say, if a purpose exists, abstract though it may be, it necessarily will be realized as some kind of concrete useful function. So love and wisdom cannot be said to exist in the absence of a useful function in which they might occur (230; see also 297). Elsewhere, in his work *Revelation Unveiled,* Swedenborg underscores the vital role of use as follows: "Love and wisdom are nothing without use; they are simply ideas, and they do not become realities until they are in use."[17]

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15. Section 308. Because Swedenborg understands being as love and love as fundamentally entailing mutuality, we can extend his thinking to say that for him it is not possible *to be* without also *being for others.* To be, for Swedenborg, is to be in relation to others.

16. See §154. The respective Latin terms used here are *finis,* translated in the present work as "purpose"; *causa,* translated as "means"; and *effectus,* translated as "result."

17. *Revelation Unveiled* 875:6. Translation here by Alexis Vega-Singer.

Without acts of service, love and wisdom in the human realm not only fail to be realized, but, in fact, they fail to exist at all.[18]

From the fact that usefulness is required for love and wisdom to exist, it follows that nothing can be created that is not useful (§327). Swedenborg's metaphysics thus admits of a clear teleology, a consistent purposiveness, one that bears parallels to the teleology that Aristotle attributes to nature.[19] For Swedenborg, the *telos* (the end or purpose) of everything in creation is to benefit or serve others. He holds that there is a hierarchy in nature, identifying the lowest things as the elements of the mineral kingdom, the intermediate things as the elements of the plant kingdom, and the primary things as members of the animal kingdom, of which category human beings are the highest species. He observes that the useful functions of everything reflect an upward progression from the lowest things in nature to human beings and through us to God (65). He says that "even from sand there breathes something that provides a resource for accomplishing something, and therefore for having some effect" (172).

18. The strong emphasis on *results* in nature and with respect to human action in Swedenborg's metaphysics echoes the ethical theory of utilitarianism (as formulated originally by the philosopher Jeremy Bentham [1748–1832] and later expanded upon by John Stuart Mill). Utilitarianism locates moral value in beneficial outcomes rather than in intrinsic properties of actions themselves or in the motives behind actions. It is worth noting here that Swedenborg's ethics, by contrast, assign a prominent role to motives and intentions in our spiritual development. In Swedenborg's doctrine of use, we also see how his theoretical and practical theories converge: usefulness is not only the practical end of human life, but also is a fundamental feature of the fabric of the universe.

19. Aristotle's conception of nature is said to be *teleological* insofar as nature has ends independent of those that humans might set. To better appreciate the teleology in Aristotle's metaphysics, it is useful to look more closely at the causes in nature that he identifies. In *Physics* 194b–195b (= Aristotle 1941, 240–242), Aristotle introduces four distinct kinds of causes: material, formal, efficient, and final (the *telos* of nature). It is worth emphasizing that Aristotle does not use the term *cause* in the narrower, modern sense of the term, which sense aligns most closely with what he means by *efficient cause.* Instead, *cause* for Aristotle refers to the factors we must identify to fully understand the nature of a given thing. The material cause is the matter or substance of which the thing is composed. The formal cause refers to the essence of the thing or how it is defined. The efficient cause refers to how the thing came into existence, that is, who or what created it. The final cause refers to the purpose or function of the thing. Sometimes the same cause is identified for both the formal and the final causes (*Physics* 198a–198b [= Aristotle 1941, 247–249]). For instance, a human being is defined as something that reasons well. In Aristotle's view, this is also what a human being is for: to live a life of reasoning well (*Nicomachean Ethics* 1097b–1098a [= Aristotle 1941, 941–953]). We can also observe a close connection between a thing's form and what it is for in Swedenborg's metaphysics. In Swedenborg's view, everything is created for use, and the form of everything created reflects this function or purpose. The matter and form of everything is derived ultimately from love and wisdom, which is God.

Swedenborg's concept of use bears some similarity to the concept of *entelechy* introduced by Aristotle,[20] and later appropriated by Gottfried Wilhelm Leibniz (1646–1716) for his own theory of metaphysics, as the active principle or soul of a substance. *Entelechy* refers to the realization of potential, by which an entity is *actively being the kind of being that it is.* The form of every created thing is adapted for usefulness that is, in a sense, the *entelechy* of that living thing (§308). The highest use, the grand purpose of creation, is eternal union with the Divine (170). This overarching purpose is reflected in the form of every created thing (167, 172).

d. God

Swedenborg's conception of God fits generally within a traditional theistic framework. He identifies God as the creator and sustainer of the universe. He affirms that God possesses all worthwhile attributes to the highest degree, including omnibenevolence, omniscience, omnipotence, and omnipresence. Christian philosophers Augustine (354–430) and Thomas Aquinas (1224 or 1225–1274) each advance a conception of God that includes these attributes, emphasizing especially God's omnibenevolence. Yet Swedenborg probes more deeply into God's nature, going beyond a mere account of God's attributes to offer a precise account of God's very substance and form as love and wisdom itself (§§98, 198; see also *True Christianity* 37:1). At one point in the text, Swedenborg also identifies use as an element of God's essence (296). According to Swedenborg, God is life itself and being or reality itself (4, 198, 363). The various attributes that we perceive and mistake for substance itself are merely appearances emanating from the fundamental substance of love and wisdom.[21]

Following traditional theism, Swedenborg characterizes God both as pervading, or being immanently present in, the physical world in space and time, and also as transcendent, existing outside of the spatiotemporally

20. Aristotle contrasts potentiality *(dunamis)* with actuality *(entelecheia* or *energeia)* in the *Metaphysics,* explaining that "everything that comes to be moves towards a principle, i.e. an end (for that for the sake of which a thing is, is its principle, and the becoming is for the sake of the end), and the actuality is the end, and it is for the sake of this that the potentiality is acquired" (*Metaphysics* 1050a [= Aristotle 1941, 829]). For further discussion of this topic, see Barnes 1995, 94–96.

21. Section 40. The distinction between the appearances that we perceive and an underlying, unobservable reality is a central feature of the transcendental framework of Immanuel Kant. Kant holds that we can only ever perceive appearances or *phenomena* and that reality as it is in itself, or *noumena,* lies, in principle, forever beyond our cognitive grasp (Kant [1781] 1998, 347–350). Swedenborg steps outside the boundaries that Kant would later establish to offer us what Kant

bound universe. This feature of omnipresence lends his conception of God an aspect of panentheism, in that God's divine essence both pervades the physical universe and transcends creation. This view is different from, for instance, the more detached conception of a creative and transcendent demiurge that has been attributed to Aristotle. According to Swedenborg, Divinity, paradoxically, "fills all space in the universe nonspatially" (§69) and "is in all time, nontemporally" (73). God pervades the spatiotemporal physical world and yet also is "a nontemporal eternity" and "a nonspatial infinity" (156). God is both infinite and eternal. Swedenborg explains that we cannot grasp with "earthly concepts" that God is "everywhere and still not in space." Swedenborg says that angels and spirits understand this well and that we too could understand God's omnipresence if we would only "let a little spiritual light into our thinking" (8).

It is worth noting that the view of space and time held by Immanuel Kant (1724–1804) bears some parallels to that of Swedenborg. Swedenborg and Kant both hold that perception of space and perception of time are modes of human cognition (Kant [1781] 1998, 166). Yet Swedenborg further holds that space and time are also features of the physical world, asserting that "nature has two basic properties: space and time" (§69). Here, Kant parts ways with Swedenborg by denying that we can know whether or not space and time are also features of external reality (Kant [1781] 1998, 171).

To arrive at some understanding of God, Swedenborg suggests, we must on the one hand cast our thoughts beyond earthly concepts, beyond the framework of time and space, and on the other hand we must invoke the intimately familiar and concrete concept of a person. Indeed, Swedenborg says that our conception of God must be that of a person and that it is not possible for angels to conceive of God in any other way (§11). God's divinity was made manifest in the human form of Jesus Christ, so it is as a person that God is manifest (16). Another way to put this concept is to say that divine love is made manifest through divine wisdom's form, which is that of a human (14–18). It is in part because God's form is that of a person that Swedenborg often refers to God as "the Lord."[22] Conceiving of God as a person is not merely a heuristic tool enabling us to understand God, however. Swedenborg emphasizes that God is, in fact,

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claims cannot be known: a deep and detailed description of the nature and properties of reality as it is in itself.

22. The term also emphasizes that the Trinity is one person, not three; see page 276 note 5.

a person—to be sure, *the essential person* (11). So significant is the fact of God's personhood that the form of a person or human is echoed throughout all of creation: both the heavens and the physical universe, in their respective entireties, resemble a human image.[23]

Swedenborg remarks that too many people in the Christian world think of God, inaccurately, as an abstract entity or as invisible (§12). Swedenborg emphasizes the importance of having a conception of God that is true because that conception lies at the very core of one's religion (13). For instance, he explains that conceiving of God as a person enables us to understand God's attribute of omniprovidence. Omniprovidence is the attribute by which God sustains the universe or "forever keep[s] everything he has created in its proper order" (21)—an act, Swedenborg implies, that requires the oversight of a caring and intelligent person, as opposed to some indifferent force. Attributing omniprovidence to God distinguishes Swedenborg's view from Deism, a view of divinity that gained prominence during the Enlightenment Era. Deists, including such prominent figures as René Descartes (1596–1650) and Kant, hold that the Supreme Creator of the universe simply sets the universe in motion and thereafter does not intervene in or otherwise control the unfolding of natural events. Swedenborg's conception of God, by contrast, is one in which God sustains, intervenes in, and guides the course of human affairs according to divine providence.[24]

Another point of departure from the reigning conception of God throughout much of the history of Christian teaching can be seen in Swedenborg's emphasis on God's oneness and indivisibility, which is in the spirit of Plato (427–347 B.C.E.) and Plotinus (205–270 C.E.). Swedenborg explains that the divine essence is one because of the oneness of love and wisdom in God (§35). He firmly rejects the doctrine of the Divine Trinity as formulated in the Nicene Creed. According to this doctrine, God the Father, God the Son, and God the Holy Spirit are three separate persons

23. The concept of a universal human or grand man occurs in other religious traditions as well. For instance, Kabbalah (Jewish mysticism) offers the anthropomorphic Adam Kadmon, the first emanation of God (see Gottstein 1994 for a discussion of this doctrine). As another example, the tradition of Hinduism that follows eleventh-century theologian Rāmānuja views God as a person with both a soul and a body (Barua 2010).

24. Divine providence is the way in which God works to guide every human being to heaven. *Divine Providence* 2 defines the concept as follows: "The way the Lord's divine love and wisdom look after us is what we call divine providence."

with three separate identities who are at the same time one.[25] Swedenborg instead holds that *the Father, the Son,* and *the Holy Spirit* refer to three different aspects of God as one indivisible person and essence.[26]

e. Creation

In recognizing a sequential progression of creation from God,[27] Swedenborg is in alignment with a long tradition in Western philosophy and theology, beginning with Plato, Aristotle, the Stoics and Plotinus, continuing through Christian theology by the medieval Scholastics, and making its way into modern thought through thinkers such as Benedict de Spinoza (1632–1677) and Leibniz (Lovejoy 1936). Swedenborg introduces the stages of creation in his discussion of the spiritual and natural suns. He explains that God created everything in the universe by means of a spiritual sun, which is alive, and a natural sun, which is dead (§290; see also 155, 198). Without these two suns there would be no creation (290). The spiritual sun is the first emanation of divine love and wisdom (151) and is "nothing but love" (89). Swedenborg emphasizes that the spiritual sun is not God, but, rather, is *of* God. The real God, he reiterates, is a person. The spiritual sun appears as a fiery sun to angels (97) and is "the highest form of spiritual warmth" (93). Swedenborg explains that the spiritual sun cannot use its warmth and light to create anything directly from itself; instead, God, who is uncreated, created the universe and everything in it out of material substances, by means of the spiritual sun (4–5). By contrast the physical world's sun consists of "nothing but fire" and, as such, is dead.

25. This doctrine was formulated as the Christian church's official position on the matter at the Council of Nicaea in 325 C.E.

26. In *True Christianity,* Swedenborg explains how one God comprises three distinct aspects: "'The Father' means the divine nature as an origin, 'the Son' means the divine-human nature that came from that origin, and 'the Holy Spirit' means the divine influence that radiates out. These are three aspects of one God. Another way of putting it is that the Father's divinity means something like the soul in us, the divine-human manifestation means something like our body, which comes from our soul, and the Holy Spirit means something like our actions, which come from both our body and our soul. Then we see three essences that belong to one and the same person. Together they form one indivisible essence" (§172).

27. Swedenborg has the following to say about proposing a theory of creation that does not consist of sequential stages: "People who propose a creation of the universe and everything in it with no constant intermediate steps from what is first cannot help but formulate theories that are fragmentary and disconnected from actual causes. When these theories are explored by a mind that probes the matter more deeply, they look not like houses but like a pile of rubble" (§303).

Nevertheless, its existence was necessary for the completion of the work of creation (290).

Swedenborg holds that love's nature requires God to be ontologically distinct from his creation. Thus his account is neither pantheistic nor monistic with respect to existence.[28] God, being love itself, must create things outside of himself to love. Swedenborg's view can be contrasted with that of Spinoza, a noted pantheist, according to whom God is the cause and creator of all things because all things follow necessarily from his divine nature. For Spinoza, nature is not only a continuation of God, but *is* God.[29] Swedenborg gives a contrasting picture of God's relation to his creation:

> What is created in God is not a continuation of him, since God is intrinsic reality and there is no trace of intrinsic reality in anything created. If there were any intrinsic reality in a created being, it would be a continuation of God, and any continuation of God is God. (§55)

The mutuality that lies at the heart of love is possible only if God's creation lacks any share of the essence of Divine love. If there were to be anything of infinity or of God's essence in creation, God would be loving God's own self. A simple analysis of love shows that self-love is diametrically opposed to the divine essence. Thus although the universe is derived from God, "there is nothing of absolute Divinity in the material substances that make up earth" (§305). Everything in the universe is merely a vessel for receiving divine love and wisdom (55, 57).

f. The Two Worlds

Swedenborg recognizes the existence of "two worlds, one spiritual and one physical; . . . the spiritual world does not derive anything from the physical one, nor does the physical one derive anything from the spiritual one" (§83). Nevertheless, the two worlds relate to and communicate with one

28. Pantheism is a doctrine that identifies reality with Divinity. In other words, God totally is immanent in the universe, or God and the universe are essentially identical. (For further description of this doctrine, see, for example, *The Oxford Dictionary of World Religions* 2000, under "pantheism.") Monism is a general term that can refer narrowly to any doctrine that denies the existence of distinction in a given sphere, such as a distinction between God and the world. In the case of Swedenborg's theology, the separate existence of God's creation precludes such monism.

29. For Spinoza's elaboration of the idea that all things follow from God's divine nature, see *Ethics,* part 1, and in particular the proof of proposition 16 there (Spinoza [1677] 2002, 227). His famous identification of nature with God ("that eternal and infinite Being whom we call God or Nature") occurs in the preface to part 4 (Spinoza [1677] 2002, 321).

another by way of a mutual relationship referred to as "correspondence."[30] While the spiritual and natural worlds are ontologically distinct from one another, Swedenborg says that with respect to outward appearances the two worlds are similar (83, 321). As mentioned earlier, both worlds bear the image of a human. Swedenborg explains that all of heaven is arranged in a human form in its largest and smallest manifestations (11) so as to appear as "a single person" (288). Similarly, the physical universe has a human image when it is viewed in terms of functions (320). Swedenborg follows Plato and Plotinus in taking creation to be a mere reflection of the archetypal forms[31]—for example, of the human, of what is infinite, and of what is eternal, which are contained within God's essence (318). He describes creation as being "like an image of God in a mirror" (56).

In spite of these general similarities in appearances, striking differences between the two worlds exist. For instance, while spiritual things appear as if they are in space and time because this is the only way that they can be perceived by the human mind, they nevertheless exist outside of physical space and time (§§7, 73). That said, the spiritual world does admit of analogs to the forms of time and space of the physical world. The intervals of the spiritual analogs to space and time are not fixed as is the physical spatiotemporal framework, but instead "are changeable in response to their [the angels'] states of life." Swedenborg explains that states of life stand in place of the concepts of space and time in angels' thinking. As he puts it, "states of love are in place of spatial intervals" and "states of wisdom are in place of temporal intervals" (70). The spiritual

30. See §§71, 83. According to Swedenborg's doctrine of correspondences, everything in the natural world has been, or more precisely, is, in some sense, caused by a spiritual counterpart. Correspondence, for Swedenborg, concerns a real, alive, and ongoing relationship between the spiritual and natural realms. In *Secrets of Heaven* 5711:1, Swedenborg describes the correspondence between the spiritual world and the natural world as follows: "Nothing will exist anywhere in the physical world that lacks correspondence with the spiritual world. Such an entity would have no cause to emerge from and therefore to be sustained by. Effects are all that exist in the physical world. The causes of those effects exist in the spiritual world, and the causes of the causes (which are purposes) exist in an inward heaven." The cause of the phenomena of the physical world, then, is spiritual. The precise nature of the causal mechanism, however, is not obvious. It is noteworthy that Swedenborg's doctrine of correspondences had a profound influence on the Transcendentalist thought of Ralph Waldo Emerson (1803–1882) and Henry David Thoreau (1817–1862); see Harding 1974 for a discussion of this influence.

31. For the creation of the world in Plato, see the *Timaeus.* To offer one example, early in the dialog Timaeus says, "The purpose was to make this living thing as like as possible to that perfect and intelligible Living Thing, by way of imitating its sempiternity." (*Timaeus* 39e [= Plato 1997, 1243]). Plotinus makes a similar point in *Enneads* 5:1:4 (Plotinus 2018, 537).

world in some sense unfolds or is punctuated according to shifts in our states of love and wisdom.

Another point of contrast between the two worlds is that spiritual things are more real than those things that are in the natural world (*Revelation Explained* [= Swedenborg 1994–1997] 1218:3). This can be understood if we consider that everything in the physical world—nature itself—is "completely lifeless" (§166). Although the physical matter of which nature is composed is formed from divine love and wisdom as its ultimate source, it is a distinct and finite substance, formed as a vessel for receiving divine life. By contrast the things in the spiritual world, while they are far from identical to the divine love and wisdom that is God, and in fact, like material things, are only derivatives of it, still contain a higher degree of reality than do the things in the physical world.[32] The spiritual world, in some sense, contains more vibrant instances of analogous, less perfect entities that populate the physical universe. The physical world receives a continual influx of life or divine love and wisdom from God by means of the spiritual world. This is life as we know it—the life that animates and activates the physical world. Swedenborg explains that "anything that has been created is intrinsically without soul and dead, but it is given a soul and brought to life by the presence of Divinity in it, and by its dwelling in Divinity" (53). In identifying divine love and wisdom as both the substance and the active force animating reality, Swedenborg's metaphysics opposes the dominant paradigm in Western philosophy, "substance metaphysics," which regards the primary units of reality as inherently static. Instead his metaphysics emphasizes the dynamicity of substance, in the tradition of Heraclitus (around 540–around 480 B.C.E.), Plotinus, Aristotle, and Leibniz.[33]

While spiritual entities often have counterparts in the physical world, the ontology of the spiritual world is vastly greater and more vibrant than that of the physical world. Indeed, Swedenborg asserts that the "multiplicity

32. On the topic of the spiritual world admitting of a higher degree of reality than the physical world, Swedenborg explains that "the antecedent things that give rise to subsequent ones [such as material things] are more perfect . . . because the antecedent . . . things are less covered, less shrouded by lifeless substances and materials. They are more divine, so to speak, and as such are closer to the spiritual sun where the Lord is" (§204).

33. For a detailed discussion of substance in the Aristotelian tradition, see Des Chene 2006, 70–75. Jolley 2006, 103–114 describes Leibniz's views on substance.

of heaven is indescribable" (§19). He explains that the three elements of the Lord—love, wisdom, and use—are made perceptible in the spiritual world in the following manner: love is experienced as warmth, wisdom as light, and service by means of the atmospheres that enclose the spiritual realms (296). The spiritual sun emits warmth and light in the spiritual realm, just as the physical sun emits warmth and light on earth. Yet the warmth and light of the spiritual world are significantly more intense than are the warmth and light of the physical sun on earth. Swedenborg describes the brilliance of the light in heaven thus:

> For angels of the higher heavens, the light is so brilliant that it is indescribable, even by comparison with the brilliance of snow; and it also has a glow that defies description, even by comparison with the radiant glory of our world's sun. In short, this light is a thousand times greater than the light at noon on earth. (§182)

This is far from the only passage in his corpus where Swedenborg resorts to language such as "it is indescribable"[34] in his attempt to convey the intensity of the spiritual realm. Natural language often proves inadequate for the task.

g. Levels

Swedenborg devotes an entire section in *Divine Love and Wisdom* to discussing the different levels of love and wisdom. Distinct levels of love and wisdom differentiate the various heavens from one another, and these levels are repeated throughout creation in the physical world (§179). An understanding of these levels is necessary for understanding not only the metaphysics of the spiritual and physical realms, but also the nature of the human mind and its inner abilities. Swedenborg asserts that without an understanding of these levels "nothing can be known about our states of reformation and regeneration" (185). Thus to understand Swedenborg's practical philosophy we must have some understanding of the organization of the spiritual world.

In the spiritual world, there are three heavens that are differentiated from one another as three distinct vertical levels such that "one is underneath

34. Here the Latin is *non describi possit,* "it cannot be described." Swedenborg also uses the term *ineffabilis,* "ineffable," to express this frustration with the language of the material world over 175 times in his published theological works.

another."[35] Swedenborg takes vertical levels to demarcate differences in kind. The vertical levels of heaven track differing *states* of love and wisdom rather than differing spatial locations. Angels are separated into various heavenly communities according to their states of love and wisdom. For the angels of the third or supreme heaven, love for God reigns; for the angels of the second heaven, wisdom from love for God reigns (381). Swedenborg explains that the levels of love and wisdom of the higher heavens are simply beyond the perception of the angels of the lower heavens because of the incompatible states of their love, with the result that if they were to climb up to a higher level they would not see anyone or anything around them.[36] Swedenborg also identifies horizontal levels that track differences in degree. These differences are gradual and track "decreases from coarser to finer or denser to rarer, or . . . increases from finer to coarser or from rarer to denser" (184). Each heaven on its own is marked off by horizontal levels. For instance, the people in the center of a given heaven are in the full light of wisdom, whereas wisdom "wanes all the way to ignorance" as one moves out toward the periphery and as "the light declines into shadow."[37] Swedenborg says that, analogously, our minds contain gradual or horizontal levels in addition to distinct or vertical levels (186). To give a speculative example, it seems we can have varying degrees of wisdom or love at any given level depending upon fluctuations in our more immediate states. That is, it may be the case that our mind has been opened to a higher spiritual level and yet we still may find ourselves occasionally in a fleeting state of negativity or confusion.

h. Will and Understanding as Receivers of Life

Human beings are recipients of life, while God is life itself. Swedenborg writes, "God alone is life and we and angels are receivers of life from him"

35. Section 186. As previously noted, Swedenborg holds that though the natural language we must use restricts us to employing spatial terms when speaking about the spiritual world, spiritual space and time are wholly distinct from the forms of space and time in the physical world.

36. Section 179. In other passages, Swedenborg describes how angels from lower heavens and individuals from hell who are taken up to higher heavens cannot tolerate being there. The incongruence between their own levels of love and wisdom and the love and wisdom that reign in the higher heaven causes them to become ill and seemingly to struggle for life (see §110 and *Heaven and Hell* 48).

37. Section 186. Another way to picture horizontal levels is as zones that are distant from the center of a heaven just as concentric rings in a plane are distant from their center.

(§359). We have life in us just to the extent that we freely accept it from the Divine source. The human capacity to receive life varies by degrees from individual to individual according to the quality of our love. Only human beings, among everything in creation, are receptive of not only the life of the three levels of the physical world, but also of the life of the three levels of the spiritual world (66). We are born on the lowest level of the physical world. We next are lifted to the second level of the physical world by acquiring factual knowledge, and then to the third level by becoming rational. Once we have become rational, the three spiritual levels can be opened within us to the extent that we accept divine love and wisdom from God (67).

We receive life from God through two capacities or vessels within us: will (*voluntas,* sometimes translated "volition") and understanding (*intellectus,* sometimes translated "discernment"). Our will is the receptacle of divine love and our understanding is the receptacle of divine wisdom (§358). Swedenborg explains that the love and wisdom received by our will and understanding "constitute our very life." Our senses—sight, hearing, smell, taste, and touch—are all derived from our will and understanding (363). Everything in the mind belongs to our will and understanding. In a parallel manner, everything in the body depends on the heart and the lungs (372). Indeed, Swedenborg holds that there is a correspondence between the heart and will and between the lungs and understanding. He asserts that while this relationship cannot be proven by rational arguments, it can be proven by observable effects (375).

Swedenborg proceeds to explain that feelings, all of which arise from love, induce changes in the heart. Our language reflects this connection between feelings and the heart in phrases that invoke the concept of the heart to convey a given feeling, such as "a happy or a sorrowful heart, a soft or a hard heart," and "a whole or a broken heart" (§378). Even the red color of the heart has spiritual significance, according to Swedenborg, as red corresponds to love in the spiritual realm (380). On the other hand, it can be seen that understanding corresponds to the lungs from the fact that we cannot think at all without "the concurrence and support of the breath of our lungs" (382). Swedenborg points out that in response to our thinking, we often suppress or intensify our breathing, and that our speech is entirely aided by and reliant on the support of our lungs. More broadly, the vital functions that the heart and lungs perform for the sake of our body correspond to the vital functions that our will and understanding perform for the sake of our mind or soul.

i. Body and Mind

Swedenborg is very much a substance dualist in the tradition of Descartes, holding that the mind and body are distinct substances. He explains that the spirit or the mind is the "essential" person, and not the body (§§386, 388). The body is merely a "covering through which the mind or spirit senses and acts in its world" (386). The mind is everything relating to our will and understanding (387). Our earthly mind consists of both spiritual substances and physical substances. Our thinking is derived from the spiritual substances and is present in the same form in the afterlife, whereas the earthly substances of the mind fade away when we die (257). Angels, likewise, are minds or spirits, yet they bear spiritual rather than physical bodies.[38]

II. Epistemology

Epistemology is concerned with the methods, the standards of validity, and the scope of knowledge. It is important to recognize that *Divine Love and Wisdom* is intended as a book of wisdom that is spiritual rather than merely earthly. For Swedenborg, wisdom is distinct from mere knowledge and information—a view that Plato, Aristotle, and the Stoics[39] among others, likewise held.

a. Empiricism and Rationalism

Nevertheless, in many respects, Swedenborg relies on traditional methods of philosophy and science to arrive at the insights contained in this work; for example, empirical observation, inference, intuition, and analysis. However, one of the features that most strikingly sets his philosophical method apart is precisely this focus on empirical observation, because

38. See §§386, 391. Angels, according to Swedenborg, are people who have died, not a separate race of beings who have never lived in the natural world, as is usual in conventional Christian theology. (For example, see §114 and *Heaven and Hell* 415.)

39. Stoicism was a philosophical movement in the Hellenistic period developed by Zeno of Citium (335–263 B.C.E.), Cleanthes (331–232 B.C.E.), and Chrysippus (around 280–207 B.C.E.). The Stoics are best known for their austere philosophy of personal ethics, which holds that personal virtue, aligned with principles of logic and nature, is sufficient for happiness even in the absence of favorable circumstances. The Stoics construed philosophy and the wisdom it imparts as a way of life, not as coextensive with a body of academic knowledge. For an in-depth discussion of Stoic ethics, see Inwood and Donini 1999.

he claims that its object was a world that lies beyond the physical world, outside of space and time, and that thus he was enabled by God to arrive at conclusions that lie outside of the bounds of the modern conception of knowledge. He writes:

> Because that spiritual world has become so completely hidden from people in this physical world, the Lord has graciously opened the sight of my spirit so that I can see things in that world just the way I see things in this physical world, and then provide descriptions of that spiritual world. (§85)

Contravening the possibilities for rational human knowledge that will later be delineated by Kant in the *Critique of Pure Reason* ([1781] 1998), Swedenborg claims to have directly perceived that which exists in a spiritual realm—to have seen such entities as angels and a spiritual sun in a manner analogous to how we see things in the physical world. Anticipating the incredulity he would meet in the face of his extraordinary claims, Swedenborg elsewhere writes:

> I realize many will claim that no one can talk to spirits and angels as long as bodily life continues, or that I am hallucinating, or that I have circulated such stories in order to play on people's credulity, and so on. But none of this worries me; I have seen, I have heard, I have felt. (*Secrets of Heaven* 68)

His frequent return to direct empirical observation as a justification for his claims parallels the emphasis of the empiricist tradition which gained prominence during the Enlightenment Era with the philosophies of Francis Bacon (1561–1626), John Locke (1632–1704), and David Hume (1711–1776), among others, and which holds that we can have no knowledge without experience and sense perceptions.[40]

In addition to his heavy reliance on direct observation to substantiate his claims, however, Swedenborg's epistemology also draws on elements of rationalism in the tradition of Descartes, Spinoza, and Leibniz. As do

40. There is the appearance of a certain tension between Swedenborg's sympathy with empiricism and the central role he assigns to faith, that is, belief in that which we cannot see or directly perceive, in his epistemology. Stuart Shotwell (2019) points out that "Swedenborg's frequent claim that he 'has seen' what is 'after death'" renders his epistemic situation such that "he no longer needs to 'have faith' because he has seen what is true; his implied argument seems to be that his readers no longer need to have the same kind of faith in the unseen either, because he has seen it for us."

the rationalists, Swedenborg appeals to reason as a source of knowledge or justification. Like Kant, whose epistemology synthesizes elements of both empiricism and rationalism, Swedenborg holds that both reason and experience are necessary for knowledge and that reason is necessary to structure experience and to arrive at coherent thoughts about it.

But as has been mentioned, Swedenborg's epistemology is distinct from Kant's transcendental epistemology in important and distinctive ways. In addition to believing that he is able to have direct intuitions of the spiritual realm—a realm that exists outside of space and time—Swedenborg adheres to a concept of different levels of our rationality or reason. He holds that the capacity of our reason to arrive at an understanding not only of metaphysical realities but also of moral principles depends upon the spiritual quality of our reason, that is, on the extent to which our reason has been uplifted by our love into heaven's light. Only when our rational faculty has been raised to a spiritual level can we see clearly and distinctly certain metaphysical truths; such as, for instance, that there is one God who is the Creator of the universe, and that this fact is "the all-pervading element of heaven's light" (§23).

That God created the universe of himself, Swedenborg argues, can be seen through rational reflection on the matter. He argues as follows:

> Everyone who thinks rationally and clearly also sees that everything has been created out of a substance that is substance in and of itself. This is the essential being from which everything that exists can arise. Since only God is substance in and of itself and is therefore essential being, it follows that there is no other source of the arising of things. (§283)

Conversely, Swedenborg follows many earlier philosophers in holding that the universe could not arise from nothing—*ex nihilo.* He asserts that only "nothing can arise from nothing" and that to suppose that something might arise from nothing is self-contradictory (§283). Moreover, nature itself is impotent when it comes to bringing forth new life. He suggests that everything we observe in the physical world supports the fact that nature itself brings forth nothing (349–355). This is only evident, however, to those whose rationality is spiritual rather than natural (earthly).[41]

41. Swedenborg explains further: "Anyone whose rational abilities are lifted up, on seeing and pondering such things, can only think that they come from One who has infinite wisdom, from God" (§351).

b. "Thinking from the Eye"

Swedenborg devotes much attention to the distinction between the perceptions and reasoning of earthly-minded individuals as compared to those of spiritual-minded individuals. He explains that people who acknowledge God's existence see and think about the world in ways that are radically different from the way atheists see and think about the world. With respect to the events of nature, he writes: "A spiritual-minded person sees spiritual forces in these events, and an earthly-minded person sees physical forces in these events. We see [reflections of] our own nature" (§355). He goes on to say that people who convince themselves that the physical sun is the ultimate source of the things on earth "end up giving nature credit for everything, even the creation of the universe," and they then "become materialists and ultimately atheists" (349). For Swedenborg, how and what we see, especially with respect to hidden causes, depends upon whether we are thinking from a spiritual or a natural (earthly) perspective.

He explains further that if we look only at the forms in nature, we will not appreciate that the spiritual forces of love and wisdom animate nature; whereas, if we focus on the functions "in their sequence and pattern" within nature, we can see how love and wisdom are the source of nature. Nature's forms "register only on our eyes" and within its forms alone "no trace is visible of the life in nature, let alone of love and wisdom, and therefore of God" (§46). He cautions strenuously against "thinking from the eye" alone (46; see also 357). Of those who "think from the eye" rather than from genuine understanding, he writes:

> All this shows how sensually people are thinking when they say that nature exists in its own right, how reliant they are on their physical senses and their darkness in matters of the spirit. They are thinking from the eye and are unable to think from the understanding. Thinking from the eye closes understanding, but thinking from understanding opens the eye. They are unable to entertain any thought about inherent reality and manifestation, any thought that it is eternal, uncreated, and infinite. They can entertain no thought about life except as something volatile that vanishes into thin air. . . . (§46)

Whether we see life as an evanescent property of matter or as an inflowing substance that derives from an eternal source depends upon whether we are "thinking from the eye," that is, from a materialist perspective, or "thinking from understanding," that is, from a spiritual perspective.

In certain respects, Swedenborg's distinction between "thinking from the eye" and "thinking from understanding" mirrors Descartes's insight about the role of the intellect in acquiring concepts. In his second meditation, Descartes famously introduces the example of a melting piece of wax to demonstrate his distinctively rationalist belief that our conception of the wax depends upon not only our sense perceptions of the changing properties of the wax over time, but also upon our grasp of the fact that the piece of wax retains its identity or endures through the changes in properties (Descartes [1641] 2017, 25–27). This intellectual conception of the wax is given by our understanding. Yet Swedenborg is also drawing a deeper distinction between two kinds of thinking. To draw on appearances alone, according to Swedenborg, is to fail to understand the true cause of these appearances. We must instead not only deploy the judgment of the intellect to understand concepts and to discern hidden causes behind phenomena, but also raise our intellect to a spiritual height. Swedenborg writes:

> Appearances are the first things the human mind draws on in forming its understanding, and the only way to dispel these appearances is through careful probing into cause. If a cause is deeply hidden, we cannot probe into it unless we keep our understanding in spiritual light for a protracted period of time; and we cannot hold it there for a long time because of the earthly light that keeps pulling us back. (§40)

Whether our rationality is raised into heaven's light depends ultimately upon the quality of our love, which in turn is determined by how we lead our lives. There is therefore a close connection between Swedenborg's epistemology and his practical philosophy that is rooted in the role that love plays in our lives.

c. Swedenborg's Influence on Peirce and James

The classical pragmatism advanced by Charles Peirce (1839–1914) and William James (1842–1910) in the early twentieth century draws a strong connection between epistemology and the practical sphere and was clearly influenced by Swedenborg's principle of use. It is well documented that both Peirce and James were familiar with Swedenborg's writings, both from library records at Harvard indicating that they borrowed numerous works of his, and also from the fact that William James' father, Henry James, Sr. (1811–1882),[42] enthusiastically engaged both of them in discussions about

42. It is noteworthy that after reading *Divine Love and Wisdom* and its sequel, *Divine Providence,* Henry James, Sr., went on to read all of Swedenborg's works.

Swedenborg's ideas.[43] Peirce expanded upon the rationalist criteria for understanding specified by Descartes and Leibniz—namely, clarity and distinctness—by adding a third criterion, *practical bearing.* On Peirce's account, to have a full understanding of a concept, we must not only be familiar with it in our ordinary experience and be able to offer a definition of it, we must also know what effects we are to expect will follow from holding that concept to be true (Peirce 1878). William James, drawing on Peirce's conception of pragmatism, argues for an especially strong connection between truth and favorable practical consequences. James writes: "'The true', to put it very briefly, is only the expedient in the way of our thinking, just as 'the right' is only the expedient in the way of our behaving. Expedient in almost any fashion; and expedient in the long run and on the whole" (James [1907] 1975, 106). According to James, what is true is also expedient, in the sense of being practical and advantageous, not in the sense of being narrowly self-interested as is often connoted by the term *expedient.* This connection between truth and expediency echoes Swedenborg's view that what is wise is also useful (see §§213, 239, 297).

III. Ethics

Ethics is concerned with right living, that is, with the ends and principles that indicate how we should live. Swedenborg's ethics is based on the nature of love. God's end for humanity, which follows from love as his divine essence, is eternal union with himself. To be united with God is to be in heaven (*Secrets of Heaven* 3637), which, in turn, is to be happy. Swedenborg explains that "all love comes from the Lord and from nowhere else, as does all life . . . and so all happiness" (*Secrets of Heaven* 32:2). To be in heaven, we must become receptive to divine love and wisdom and we must become so of what appears to be our own accord. Swedenborg makes it clear that union requires reciprocity, which, in turn, requires apparent autonomy or freedom as its precondition (§170).

a. Free Will

Through our will, we have the capacity to freely choose to receive divine love and wisdom and thereby to unite ourselves with God. Although we are endowed with the free will to choose whether or not to become

43. The influence of Henry James, Sr., on William James and Peirce is discussed in Croce 2007.

increasingly receptive to God's love and wisdom, Swedenborg maintains that we do not "climb up to God on our own power"; instead, this process is "done by the Lord" (68). Whether Swedenborg is committed to a libertarian conception of free will, along the lines of the view that Kant defends, or some species of a compatibilist conception of free will, of which Hume is a famous proponent, has been a matter of debate among Swedenborgian scholars and adherents alike.[44] The existence of hell would seem to strongly support a libertarian conception of freedom, namely, a conception of free will that would render us the original and spontaneous authors of our actions and confer to us the freedom to have done otherwise than we did in any given moment. Yet several passages throughout Swedenborg's writings, especially in *Divine Love and Wisdom* and *Divine Providence,* would seem to indicate a compatibilist conception of free will. These passages can be read as suggesting that our human freedom is only apparent and that, in fact, God is "running the show" as the sole source of our power.[45] It may be that for Swedenborg our actual free will consists solely in the choice of whether we are willing or unwilling to receive the life of God's love and wisdom. Whatever the metaphysics of our free will may turn out to be, it is clear at least that we must come to both recognize that our life is from God and appreciate our complete dependence on God. Conversely, by clinging to self-reliance and the illusion of autonomy, we become evil.

b. Regeneration

Swedenborg explains that we are born animal, but that we become human only as we become increasingly receptive to the influx of divine love and wisdom (§270). This process is referred to as *regeneration.* As we regenerate, we derive spiritual or moral principles from God through the Word.[46]

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44. See Allison 2006 for a discussion of Kant's conception of free will. For Hume's, see section 8 of *An Enquiry Concerning Human Understanding* (Hume [1748] 1977, 53–69).

45. For example, Swedenborg says that although it appears to some people that Adam had the free will to love God and be wise of his own accord, that is not true, because "we are not life, but life-receivers . . . ; and people who are life-receivers cannot love and be wise from their own resources" (§117). In *Divine Providence,* Swedenborg emphasizes that although it may seem that we have autonomy, it is merely apparent, not actual: "A law of divine providence says that we are to think in apparent autonomy and act prudently in apparent autonomy but are to recognize that this comes from the Lord" (*Divine Providence* 321:1).

46. See §252. Swedenborg generally uses the term *the Word* to refer to the books in the Old and New Testaments of the Bible that have an inner spiritual meaning underlying the literal text.

We are instructed to first abstain from all forms of evil because they are sins (253) and to then carry out "good actions of thoughtfulness that are acts of service" (258). To the extent that we apply the truths learned in the Word to our lives by shunning evils and doing good, we ascend to the higher spiritual levels of the mind (203) and become, increasingly, "images of God" (39). Another way to describe the process of regeneration is to say that our receptivity to love and wisdom grows in proportion to our love for God and our love for our neighbor (5). As love for God and for our neighbor displaces love for the self, we become increasingly human and increasingly an image of God, and we grow toward union with God. Self-love, the love that we are born into, is the opposite of love for God and love for the neighbor. To regenerate, we must outgrow our tendency to be driven by the love of ourselves.

c. Wisdom

The capacity of rationality, an ability of our understanding, and the capacity of freedom, an ability of our will, are the two capacities which distinguish us from animals and the capacities by which we may become increasingly human and spiritual. With rationality, we can *discern* what is true and good; with freedom, we can *do* what is true and good (§425). Exercising these capacities to carry out good and true actions allows our mind to rise up by the three distinct spiritual levels (earthly, spiritual, and heavenly); conversely, carrying out evil and false actions causes us to descend by the three distinct levels (274). The three levels correspond to the vertical levels that differentiate the three heavens in the spiritual world (231–232). These three levels exist in each of us from the moment we are born and can be opened gradually in sequence. To the extent that they are opened, God is in us and we are in God (236). While on earth, we lack any awareness of the opening of higher levels of our minds within us. This is because our thinking is preoccupied with the earthly level (238). While on earth, we think, intend, and act strictly on an earthly basis.

They are listed in *Secrets of Heaven* as "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 they are the four Gospels—Matthew, Mark, Luke, John—and Revelation" (*Secrets of Heaven* 10325). He also uses the Word to mean "divine wisdom from divine love" (*Divine Providence* 172:3) and therefore to refer to God as love and wisdom itself. Compare John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God" (New Revised Standard Version).

Swedenborg points out that many believe that intelligence is the property that renders us human, and indeed, this belief is widely held among Western philosophers. Yet he explains that a faculty of understanding that consists only in a love for wisdom divorced from a love for applying knowledge and wisdom to our lives will fade away over time (§368). According to Swedenborg, loving knowledge or wisdom for its own sake and not for the sake of applying it to the leading of a useful life is not genuine or spiritual wisdom. We become human not by acquiring mere intelligence, but by acquiring the wisdom of life.[47] This is in marked contrast to Aristotle's view that wisdom is knowledge that we pursue for its own sake (*Metaphysics* 982a [= Aristotle 1941, 691]).

Still, Swedenborg does not prioritize wisdom—even when understood as practical—to the same extent as have many Western philosophers such as Aristotle and Kant, among others. While he holds that wisdom is necessary for us to acquire practical principles to guide us in our moral and spiritual development, he claims that our spiritual progress is ultimately the work of "higher loves" that result in a new will.[48] According to Swedenborg, it is ultimately love, not wisdom, that leads us in our development out of our original animalistic state to becoming more fully human.[49] While love must be united to wisdom, nevertheless the quality of our love determines the quality of our wisdom, and not the other way around (§368; see also 258, 422). As our love becomes more "spiritual and heavenly," so too does it make our understanding, its "spouse," more spiritual and heavenly as well (422). Our will or love "leads" our understanding or wisdom and "gets it to work in unison with itself" (244). No matter how high our

47. Swedenborg elaborates on the meaning of wisdom of life in the following passage in *Marriage Love:* "It is fair to ask just what the nature of this 'wisdom of life' is. To sum it up briefly, it is avoiding doing evil because that is destructive of the soul, destructive of the public welfare, and destructive of the body, and it is doing what is good because that is beneficial to the soul, to the public welfare, and to the body" (130:4).

48. *Divine Providence* 73:6. In *Secrets of Heaven,* Swedenborg refers to the new will and new understanding received from the Lord as "conscience" and as "the Lord's presence in us" (§4299:2).

49. It was Swedenborg's emphasis on the primacy of love that attracted the attention of and inspired several prominent figures in the romanticist tradition in the late eighteenth and early nineteenth centuries, including the poet William Blake (1757–1827), the sculptor John Flaxman (1755–1826), the poet and philosopher Samuel Taylor Coleridge (1772–1834), and the poet William Butler Yeats (1865–1939). The idealism of philosopher Friedrich Wilhelm Joseph von Schelling (1775–1854) was influenced both by the romanticist tradition and by Swedenborg's thought directly (see Horn 1997 for details).

wisdom may rise, if the love or intention behind it is not raised up along with it, the wisdom "ultimately falls back to the level of its love."[50] Swedenborg explains that when the understanding has been lifted up by love "into heaven's light," we can then clearly perceive "both moral and spiritual virtues." He elaborates on this kind of moral perception by specifying that we can see, for instance, "what justice, honesty, and chastity are, even what real love is" (416). It is worth noting that Swedenborg's recognition of both moral and spiritual virtues is in keeping with Aquinas's account of virtue, which in turn has its roots in Aristotle's ethics (although Aristotle does not countenance spiritual virtues per se).[51]

d. Works

It is not enough to see and know what is virtuous. Swedenborg emphasizes the importance of good works in leading a good life. Unless our will and understanding lead us to carry out good works, they do not exist. In *Divine Providence,* Swedenborg explains that "unless we do what we will, there is a lack of real will inside that eventually becomes unwillingness" (*Divine Providence* 151:1). Swedenborg explains that "just as all the elements of wisdom and love dwell within service," so all the elements of understanding and will dwell within good works and deeds, since understanding is a matter of wisdom and will is a matter of love. He also explains that desire and charity are associated with will and therefore with love, while thought and faith are associated with the understanding and therefore with wisdom (§214). He is critical of the doctrine

50. Section 258. Swedenborg offers a solution to the "bootstrapping problem" in Christian ethics, namely, the problem that if our will is corrupt, it is unclear how we might come to know what is moral and good. Swedenborg's response is to say that the understanding can temporarily rise above a corrupt will and receive communication from God by way of revelation. Swedenborg speaks to this general possibility thus in *Divine Love and Wisdom:* "The reason the wisdom and love within us seem to be two separate things is that our ability to understand can be raised into heaven's light, while our ability to love cannot, except to the extent that we act according to our understanding" (§39). Whereas it is possible for our understanding to be temporarily elevated into spiritual light in order to acquire truths about how to live, love can only be elevated into heavenly light through the more gradual process of living well according to spiritual principles. I am indebted to Dan Synnestvedt for bringing to my attention Swedenborg's solution to this problem.

51. Aquinas treats both the spiritual and moral virtues in depth in the *Summa Theologiae* 2:2:1–170. Aristotle divides the virtues into moral and intellectual (*Nicomachean Ethics* 1103a [= Aristotle 1941, 952]).

of faith alone,[52] indicating that faith in the absence of good works is just a kind of "airy nothing or image."[53] He explains that our actions or deeds contain "everything about the intention and thought" behind them, with the result that angels can perceive our intentions and thought simply from observing our action. This is why it is said in the Word that "we are known by our works."[54]

e. Evil

The origin of evil, according to Swedenborg, is the abuse of rationality and freedom (§264). Evil people use their rational faculty to validate things that are evil and false (265). He points out that the earthly mind can justify and validate whatever conclusions it pleases. When preoccupied with evil, people can "prove" that "God does not exist and that nature is all there is, having created itself," and even "that there is nothing wrong with murder, adultery, theft, deception, and revenge" (267). Swedenborg explains that "everything we justify internally becomes part of our love and our life" (268). The fact that what we validate as true becomes part of our love and our life points up the close connection between understanding and will. Swedenborg says further that evil and its consequent distortions reside in the earthly mind (270). As long as one is involved in evil, one cannot see what is good (271). This is because the quality of our perceptions depends ultimately upon the quality of our love, which, in turn, depends upon our actions. If we involve ourselves in evil action, we come to love the evil associated with these actions, and our capacity to perceive good becomes clouded. Those who are involved in doing good, on the

52. "Faith alone" (Latin *sola fide*) is short for "justification by faith alone," a key tenet of Protestant theology that holds that one is saved by one's faith alone apart from one's actions. For a few examples of the many passages in which Swedenborg criticizes it, see *Secrets of Heaven* 4783, 4925, 8093; *Heaven and Hell* 521–527; *The Lord* 18; *Faith* 41–72; *Divine Providence* 114–117; *Marriage Love* 126; and *True Christianity* 355–361, 626–660.

53. Section 216. According to Swedenborg's view of history, the ancients did not have a concept of faith, but in place of faith they had truth. Likewise, he says, angels lack a concept of faith (*Revelation Explained* [= Swedenborg 1994–1997] 837:10). Faith is a matter of believing in that which we cannot see. Because both the angels and the ancients were able to directly perceive spiritual reality and truths, they did not require faith to believe and know truths.

54. See §215. Swedenborg seems to be paraphrasing Jesus' statement "You will know them by their fruits" in Matthew 7:15–20 (New Revised Standard Version). This restatement of the passage has a long tradition. For extensive quotation of other Bible passages on this theme, see *Divine Providence* 128.

other hand, can see what is evil. Swedenborg writes: "It is as though evil were down below in a cave, and good up above on a mountain" (271). It is because of the way in which evil distorts our perspective that we must first refrain from evils to then be able to know what good works are and carry them out.

f. Variety and Salvation

Swedenborg makes clear that love, not wisdom, accounts for the variation across individuals that results in the uniqueness of each individual human and angel (§368). What we love is reflected in our unique form, both in this world and, even more so, in the afterlife. What we love above all else, as reflected in and confirmed by our actions, is said to be our "ruling love" (*Heaven and Hell* 269:2). Our ruling love determines in which community we shall make our eternal home in the afterlife (140–145). Immediately after death we arrive in a "world of spirits" (140) that exists halfway between heaven and hell. While there, we are prepared for either heaven or hell according to how we have lived and what we have come to love while on earth (140; see also 369). Heavenly loves are love for God and love of the neighbor, whereas hellish loves are love of the self and love of the world (141, 396). Swedenborg explains that love for ourselves and love for the world are not intrinsically hellish loves, however; as created, in fact, they are heavenly loves. It is only when they are not for serving God and our neighbor, when they are nothing but "love for using the world to suit ourselves," that these loves become hellish instead of heavenly (396). If instead these loves prompt us to fit ourselves to be of service to others—for instance, to care for our bodies and to seek employment to be useful—they bring us into a state of serving God and our neighbor.

God, as love itself, wills that everyone be saved and lifted into heaven. Swedenborg holds that the complexity and variation of love across individuals is due to our varying degrees of receptivity, and *not* due to God meting out love of differing qualities or quantities across individuals.[55] Swedenborg explains that we are caught up in "illusion and consequent distortion" if we think that God "parcels heaven out arbitrarily, or arbitrarily enables one person to be wiser and more loving than another." In fact, God intends that each of us should be equally wise and saved;

55. "The divine nature is not different in one subject than it is in another. Rather, one created subject is different from another: there are no two alike, so each vessel is different. This is why the divine nature seems to differ in appearance" (§54).

accordingly, he provides each of us with the means to become so. The means are the practical rules that God sets forth in his Word. It is just to the extent that we accept and live by these teachings that we are wise and we are saved (§128). To be saved is to be "in the Lord" and to be in the Lord, in turn, is to be engaged in service within a heavenly community.[56] Swedenborg observes that people in heaven who are engaged in being of service because they enjoy doing it "derive . . . a wisdom and happiness greater than that of others" (431).

g. Parallels with Other Ethical Systems

The foundation for Swedenborg's ethics is spiritual. This distinguishes it from other prominent moral philosophical traditions. The ethical theories of Aristotle, Kant, and John Stuart Mill (1806–1873),[57] for instance, do not rest on a spiritual basis (although they each tend to be compatible with one); the core concepts and principles to which they each appeal can be understood within a strictly naturalistic framework. Nevertheless, we can see distinct parallels between Swedenborg's ethics and each of these three traditions.

For instance, Aristotle holds that only the virtuous person can properly perceive good ends, because only the virtuous person values an end with right desire and thinks of an end with right reason. Swedenborg's account of how our will and understanding work in concert to perceive worthy ends is similar in structure.[58] Similarly, in both Aristotle's and

56. Section 431. Swedenborg explains that angels construe "being of service" as meaning "being honest, fair, proper, and faithful in whatever task is appropriate to their station" (§431). This conception of service bears a resemblance to a facet of Plato's theory of justice as set forth in his *Republic,* namely, his view about how justice is manifested in the state. According to Plato, justice is achieved in society when all are doing their own work according to their particular area of specialization (*Republic* 433a–434c [= Plato 1997, 1064–1066]).

57. Utilitarianism, and particularly Mill's version of it, cannot be given comprehensive treatment here, but as suggested in note 18 above, its aim of locating moral value in beneficial outcomes resonates with Swedenborg's identification of usefulness as the goal for all of nature, as well as with his claim that the purpose of love and the means of wisdom must result in usefulness in order to exist at all.

58. I profited from discussions with Jonathan Rose and Stuart Shotwell about how perception draws on both love and wisdom. Stuart Shotwell offered the following example to illustrate the somewhat paradoxical way in which love and understanding must work together to perceive ends: We cannot truly love someone until we understand that individual or really perceive her or him. Yet we also cannot rightly perceive or understand someone unless we love that individual. (A comparison of *Divine Love and Wisdom* 404–405 with *Divine Providence* 28 brings out the paradoxical interaction between love and understanding in perception.)

Swedenborg's views we can rightly perceive virtues such as justice and honesty only when we have a virtuous character.[59]

We also see a similarity between the universality inherent in Kant's moral law, the *categorical imperative,* which enjoins us to extend equal moral consideration to all rational beings,[60] and the universality that is intrinsic to the spiritual imperative to love God above all else in Swedenborg's theory. To love God entails also loving that which is derived from divine love and divine wisdom—all of creation. The scope of this supreme practical principle extends even beyond the scope of Kant's categorical imperative, calling us to love life as such.

Another point of similarity between Kant's moral theory and Swedenborg's ethics lies in the emphasis each of these theories places on *intent.* For both Kant and Swedenborg, cultivating a good will and acting from right motives is of central importance to our moral development[61] (or, more specifically, our spiritual development, in the case of the latter theory). Swedenborg diverges somewhat from Kant, however, in holding that we also must act on our good intentions for them to be realized in any meaningful way and for us to develop a good moral character.

IV. Conclusion

Divine Love and Wisdom offers us an extensive and intricate map of reality. This map reveals striking patterns of forms that originate with God's nature and that are then repeated throughout the spiritual world, the physical universe, and the human mind. It begins with an appeal to our ordinary experience of love and proceeds to show us that love is the fundamental reality of everything. It ends with another appeal to experience, not ours this time, but Swedenborg's, and not one that we would consider to be by any means ordinary, but one that is profoundly spiritual in nature.[62] In this experience, Swedenborg recounts an opportunity he was

59. Aristotle discusses this in book 6 of the *Nicomachean Ethics,* among other places. See 1143a–1145a for an example (= Aristotle 1941, 1032–1036).

60. The classic formulation of Kant's categorical imperative is: "Act only in accordance with that maxim through which you can at the same time will that it become a universal law" (Kant [1785] 2002, 37).

61. For a discussion of Kant's moral theory, see Denis 2006.

62. I thank Dan Synnestvedt for the observation that Swedenborg begins and ends this work with a discussion of experiences.

afforded to see "in the light of heaven" the structure of the human brain in its first or primal stage. Swedenborg was shown how the composite structure of the miniature brain was inwardly "in the design and form of heaven," whereas its outer structure was "opposed to that design and that form." Swedenborg states that angels then explained to him that the inner levels of the brain were vessels for receiving love and wisdom from God, while the outer level was a vessel for "hellish love and madness" (§432). Swedenborg saw that the physical structure of the human brain reflects the purpose of human life, one of continuously striving to open the interior regions of our mind so as to move away from our outer animal nature toward a more human life inspired by God. *Divine Love and Wisdom* shows us that, in fact, *our* everyday experiences are also spiritual and that the means is available to each one of us to become increasingly aware of the spiritual reality that constitutes our life. In this way, *Divine Love and Wisdom* shows us what reality is, while also showing us how we may live in order to better know and delight in this reality.

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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).

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 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 As is common in Swedenborgian studies, text citations of Swedenborg's works refer not to page numbers but to section numbers, which unlike page numbers are uniform in most editions. In citations the section symbol (§) is generally omitted after the title of a work by Swedenborg. Thus "*Heaven and Hell* 56" refers to section 56

(§56) of Swedenborg's *Heaven and Hell,* not to page 56 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, "§56".

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" would refer 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. This edition includes these extra verses and 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 text of *Divine Love and Wisdom* have been modernized in this edition. For example, Swedenborg's first edition generally relies 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; but in this edition, directly quoted material is indicated by either block quotations or quotation marks, and paraphrased material is usually presented without such indicators. In passages of dialog as well, quotation marks have been introduced that were not present as such in the original. Furthermore, Swedenborg did not mark his omissions from or changes to material he quoted, a practice in which this edition generally follows him. One exception consists of those instances in which Swedenborg did not include a complete sentence at the beginning or end of a Bible quotation. The omission in such cases has been marked in this edition with added points of ellipsis.

Changes to and insertions in the text This translation is based on the first Latin edition, published by Swedenborg himself. Swedenborg made

extensive cross-references within *Divine Love and Wisdom,* but often did not cite the number of the section or sections to which he was referring. These omitted cross-reference numbers have been inserted in square brackets [] in this edition. Words not appearing in the first Latin edition, but necessary for the understanding of the text, also appear in roman brackets; this device has been used sparingly, however, even at the risk of some inconsistency in its application. This edition 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.

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 101, for example, the reader would turn back to the indicated section, §174. 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.

Chapter numbering Swedenborg numbered the parts of *Divine Love and Wisdom* but did not number the "chapters" within those parts. 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, the table of contents provides such numbers in square brackets for the convenience of readers.

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 preface, introduction, and endnotes.

Biblical titles Swedenborg refers to Hebrew Scripture as the Old Testament and to Greek Scripture 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) simply as "Moses." Similarly, in sentences or phrases introducing quotations he sometimes refers to the Psalms as "David"; for example, in §38 he writes "we read in David," and then quotes a passage from Psalm 89. Conventional references supplied in parentheses after such quotations specify their sources 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 Described in Revelation 19, Followed by Material on the Word and Its Spiritual or Inner Meaning Drawn 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: *Conjugial 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 Danielem 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

Heliconian Pastime
Traditional title: *Ludus Heliconius*
Original title: *Ludus Heliconius, sive Carmina Miscellanea, Quae Variis in Locis Cecinit Eman. Swedberg* [Heliconian Pastime, or Miscellaneous Poems That Emanuel Swedberg Composed for Various Occasions]. Greifswald: [1714 or 1715].

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.

Quotations on Various Philosophical and Theological Topics
Traditional title: *A Philosopher's Note Book*
Original title: [Untitled]. Written around 1741.

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.

Draft on the Soul and the Body
Traditional title: *Soul and Body*
Original title: *Transactio Prima de Anima et Ejus et Corporis Harmonia in Genere* [First Treatise on the Soul and the Harmony between It and the Body in General]. Written before or during 1742.

Draft on the Soul's Fluid
Traditional title: *Animal Spirit(s)*
Original title: *De Spiritu Animali* [The Soul's Fluid]. Written before or during 1742.

Draft of a Rational Psychology
Traditional title: *Rational Psychology*
Original title: [Untitled]. Written before or during 1742.

Draft on Ontology
Traditional title: *Ontology*
Original title: *Ontologia* [Ontology]. Written before or during 1742.

Draft on the Fiber
Traditional title: *The Fiber*
Original title: [Untitled]. Written around 1742.

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.

Spiritual Experiences
Traditional title: *The Spiritual Diary*
Original title: *Experientiae Spirituales* [Spiritual Experiences]. Written from 1745 to 1765.

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

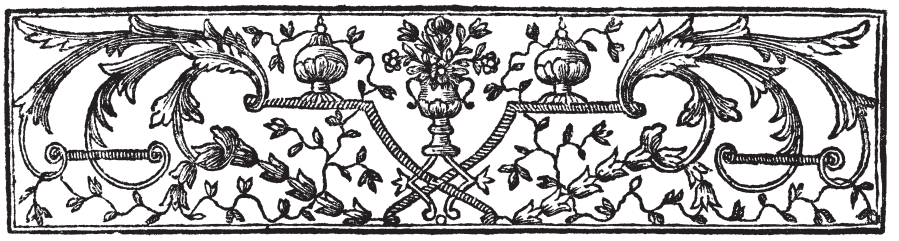
of Revelation Explained as to Its Spiritual Meaning, Which Reveals Secret Wonders That Were Predicted There and Have Been Hidden until Now]. Written from 1758 to 1759.

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.

Divine Love and Wisdom





Angelic Wisdom about Divine Love

Part 1

1

LOVE is our life. For most people, the existence of love is a given, but the nature of love is a mystery.[1] As for the existence of love, this we know from everyday language. We say that someone loves us, that monarchs love their subjects, and that subjects love their monarch. We say that a husband loves his wife and that a mother loves her children, and vice versa. We say that people love their country, their fellow citizens, their neighbor. We use the same language about impersonal objects, saying that someone loves this or that thing.

Even though the word "love" is so commonly on our tongues, still hardly anyone knows what love is. When we stop to think about it, we find that we cannot form any image of it in our thoughts, so we say either that it is not really anything or that it is simply something that flows into us from our sight, hearing, touch, and conversation and therefore influences us. We are wholly unaware that it is our very life—not just the general life of our whole body and of all our thoughts, but the life of their every least detail. Wise people can grasp this when you ask, "If you take away the effects of love, can you think anything? Can you do anything? As the effects of love lose their warmth, do not thought and speech and action lose theirs as well? Do they not warm up as love warms up?" Still, the grasp of these wise people is not based on the thought that love is our life, but on their experience that this is how things happen.

2 We cannot know what our life is unless we know that it is love. If we do not know this, then one person may believe that life is nothing but sensation and action and another that it is thought, when in fact thought is the first effect of life, and sensation and action are secondary effects of life. Thought is the first effect of life, as just noted, but there are deeper and deeper forms of thought as well as more and more superficial ones. The deepest form of thought, the perception of ends,[2] is actually the first effect of life. But more on this below [§§179–183][3] in connection with levels of life.

3 We can get some idea that love is our life from the warmth of the sun in our world. We know this warmth acts like the life shared by all earth's plants because when it increases in the spring, plants of all kinds sprout from the soil. They dress themselves in their leafy finery and then in their blossoms and eventually in fruit. This is how they "live." When the warmth ebbs away, though, as it does in fall and winter, they are stripped of these signs of life and they wither. Love works the same way in us because love and warmth correspond[4] to each other. This is why love makes us warm.

4 *God alone—the Lord*[5]*—is love itself, because he is life itself. Both we on earth and angels are life-receivers.* I will be offering many illustrations of this in works on divine providence and life.[6] Here I would say only that the Lord, who is the God of the universe, is uncreated and infinite, while we and angels are created and finite. Since the Lord is uncreated and infinite, he is that essential reality[7] that is called Jehovah[8] and is life itself or life in itself. No one can be created directly from the Uncreated, the Infinite, from Reality itself and Life itself, because what is divine is one and undivided. We must be created out of things created and finite, things so formed that something divine can dwell within. Since we and angels are of this nature, we are life-receivers. So if we let ourselves be misled in thought so badly that we think we are not life-receivers but are actually life, there is no way to keep us from thinking that we are God.

Our sense that we are life and our consequent belief that we are life rests on an illusion: in an instrumental cause, the presence of its principal cause is only felt as something identical to itself.[9] The Lord himself teaches that he is life in itself in John: "As the Father has life in himself, so too he has granted the Son to have life in himself" (John 5:26); and again in John (11:25 and 14:6) he teaches that he is life itself.[10] Since life and love

are one and the same, as we can see from the first two sections above, it follows that the Lord, being life itself, is love itself.

5 If this is to be intelligible, though, it is essential to realize that the Lord, being love in its very essence or divine love, is visible to angels in heaven as a sun; that warmth and light flow from that sun; that the outflowing warmth is essentially love and the outflowing light essentially wisdom; and that to the extent that angels are receptive of that spiritual warmth and spiritual light, they themselves are instances of love and wisdom—instances of love and wisdom not on their own, but from the Lord.

Spiritual warmth and spiritual light flow into and affect not only angels but also us, precisely to the extent that we become receptive. Our receptivity develops in proportion to our love for the Lord and our love for our neighbor.

That sun itself, or divine love, cannot use its warmth and light to create anyone directly from itself. If it did, the creature would be love in its essence, which is the Lord himself. It can, however, create people out of material substances so formed as to be receptive of its actual warmth and light. In the same way, the sun of our world cannot use its warmth and light to bring forth sprouts in the earth directly. Rather, the sun uses substances in the soil in which it can be present through its warmth and light to make plants grow. (On the Lord's divine love being seen as the sun in the spiritual world, with spiritual warmth and light flowing from it, giving angels their love and wisdom, see *Heaven and Hell* 116–142.)[11]

6 Since we are life-receivers, not life, it follows that our conception from our parents is not the conception of life but simply the conception of the first and purest forms that can accept life. These forms serve as a nucleus or beginning in the womb, to which are added, step by step, material substances in forms suited, in their various patterns and levels, to the reception of life.

7 *Divinity*[12] *is not in space.* Given the divine omnipresence—presence with everyone in the world, with every angel in heaven, and with every spirit under heaven—there is no way a merely physical image can compass the thought that Divinity, or God, is not in space. Only a spiritual image will suffice. Physical images are inadequate because they involve space. They are put together out of earthly things, and there is something spatial about absolutely every earthly thing we see with our eyes. Everything that is large or small here involves space, everything that is long or wide

or high here involves space—in a word, every measurement, every shape, every form here involves space. This is why I said that a merely physical image cannot compass the fact that Divinity is not in space when the claim is made that it is everywhere.

Still, we can grasp this with our earthly thinking if only we let in a little spiritual light. This requires that I first say something about spiritual concepts and the spiritual thinking that arises from them. Spiritual concepts have nothing to do with space. They have to do solely with state, state being an attribute of love, life, wisdom, desires, and the delights they provide—in general, an attribute of what is good and true. A truly spiritual concept of these realities has nothing in common with space. It is higher and looks down on spatial concepts the way heaven looks down on earth.

However, since angels and spirits see with their eyes the way we do on earth, and since objects can be seen only in space, there does seem to be space in the spiritual world where angels and spirits are, space like ours on earth. Still, it is not space but an appearance of space. It is not fixed and invariant like ours. It can be lengthened and shortened, changed and altered; and since it cannot be defined by measurement, we here cannot grasp it with an earthly concept, but only with a spiritual one. Spiritual concepts are no different when they apply to spatial distances than when they apply to "distances" of what is good and "distances" of what is true, which are agreements and likenesses as to state.

8 It stands to reason, then, that with merely earthly concepts we cannot grasp the fact that Divinity is everywhere and still not in space, and that angels and spirits understand this quite clearly. This means that we too could understand if we would only let a little spiritual light into our thinking. The reason we can understand is that it is not our bodies that think but our spirits; so it is not our physical side but our spiritual side.

9 The reason so many people do not grasp this is that they love what is earthly and are therefore reluctant to lift their thinking above it into spiritual light. People who are reluctant can think only spatially, even about God; and thinking spatially about God is thinking about the extended size of nature.[13]

This premise is necessary because without a knowledge and some sense that Divinity is not in space, we cannot understand anything about the divine life that is love and wisdom, which are our present topic. This means there can be little if any understanding of divine providence, omnipresence, omniscience, omnipotence, infinity, and eternity, which are to be dealt with in sequence.[14]

10 I have stated that in the spiritual world, just as in this physical world, we can see space and therefore distances as well, but that they are appearances, dependent on spiritual likenesses of love and wisdom, or of what is good and true. This is why even though the Lord is with angels everywhere in heaven, he still appears high overhead, looking like a sun. Further, since it is the acceptance of love and wisdom that causes likeness to him, if angels have a closer resemblance because of their acceptance, their heavens appear to be closer to the Lord than those of the angels whose resemblance is more remote. This is also why the heavens (there are three of them) are marked off from each other, as are the communities of each heaven. It is also why the hells underneath them are farther away in proportion to their rejection of love and wisdom.

It is the same for us. The Lord is present in us and with us throughout the whole world; and the reason for this is simply that the Lord is not in space.

11 *God is the essential person.* Throughout all the heavens, the only concept of God is a concept of a person. The reason is that heaven, overall and regionally, is in a kind of human form, and Divinity among the angels is what makes heaven. Further, thinking proceeds in keeping with heaven's form, so it is not possible for angels to think about God in any other way. This is why all the people on earth who are in touch with heaven think about God in the same way when they are thinking very deeply, or in their spirit.

It is because God is a person that all angels and spirits are perfectly formed people. This is because of heaven's form, which is the same in its largest and its smallest manifestations. (On heaven being in a human form overall and regionally, see *Heaven and Hell* 59–86, and on thought progressing in keeping with heaven's form, see §§203–204 there.)

It is common knowledge that we were created in the image and likeness of God because of Genesis 1:26, 27 and from the fact that Abraham and others saw God as a person.

The early people, wise and simple alike, thought of God only as a person. Even when they began to worship many gods, as they did in Athens and Rome, they worshiped them as persons. By way of illustration, here is an excerpt from an earlier booklet.

> Non-Christians[15]—especially Africans—who acknowledge and worship one God as the Creator of the universe conceive of that God as a person. They say that no one can have any other concept of God. When

they hear that many people prefer an image of God as a little cloud in the center, they ask where these people are; and when they are told that these people are among the Christians, they respond that this is impossible. They are told, however, that Christians get this idea from the fact that in the Word[16] God is called a spirit; and the only concept they have of spirit is of a piece of cloud. They do not realize that every spirit and every angel is a person. However, when inquiry was made to find out whether their spiritual concept was the same as their earthly one, it turned out that it was not the same for people who inwardly recognized the Lord as the God of heaven and earth.

I heard one Christian elder say that no one could have a concept of a being both divine and human; and I saw him taken to various non-Christians, more and more profound ones. Then he was taken to their heavens,[17] and finally to a heaven of Christians. Through the whole process people's inner perception of God was communicated to him, and he came to realize that their only concept of God was a concept of a person—which is the same as a concept of a being both divine and human.[18]

12 The ordinary concept of God among Christians is a concept of a person because God is called a person in the Athanasian doctrine of the Trinity. The better educated, though, claim that God is invisible. This is because they cannot understand how a human God could have created heaven and earth and filled the universe with his presence, along with other things that pass the bounds of understanding as long as people do not realize that Divinity is not in space. Still, people who turn to the Lord alone think of one who is both divine and human, and therefore think of God as a person.

13 We may gather how important it is to have a right concept of God from the fact that this concept is the very core of the thinking of anyone who has a religion. All the elements of religion and of worship focus on God; and since God is involved in every element of religion and worship, whether general or particular, unless there is a right concept of God there can be no communication with heaven. This is why every nation is allotted its place in the spiritual world according to its concept of a human God. This [understanding of God as human] is where the concept of the Lord is to be found, and nowhere else.

We can see very clearly that our state after death depends on our avowed concept of God if we consider the opposite, namely that the denial of God, and in the Christian world, a denial of the Lord's divinity, constitutes hell.

14 *In the Divine-Human One,*[19] *reality and its manifestation are both distinguishable and united.* Wherever there is reality, there is its manifestation: the one does not occur without the other. In fact, reality *exists* through its manifestation, and not apart from it. Our rational capacity grasps this when we ponder whether there can be any reality that does not manifest itself, and whether there can be any manifestation except from some reality. Since each occurs with the other and not apart from it, it follows that they are one entity, but "distinguishably one."

They are distinguishably one like love and wisdom. Further, love *is* reality and wisdom is its manifestation. Love occurs only in wisdom, and wisdom only from love. So love becomes manifest when it is in wisdom. These two are one entity in such a way that although they can be distinguished in thought they cannot be distinguished in fact; and since they can be distinguished in thought and not in fact, we refer to them as "distinguishably one."

Reality and its manifestation are also distinguishably one in the Divine-Human One the way soul and body are. A soul does not occur without its body, nor a body without its soul. The divine soul of the Divine-Human One is what we mean by the divine reality, and the divine body of the Divine-Human One is what we mean by the divine manifestation.

The notion that a soul can exist and think and be wise without a body is an error that stems from deceptive appearances. Every soul is in a spiritual body after it has cast off the material skin that it carried around in this world.

15 The reason reality is not reality unless it is manifested is that before that happens it has no form, and if it has no form it has no attributes.[20] Anything that has no attributes is not really anything. Whatever is manifest on the basis of its reality is one with that reality because it stems from that reality. This is the basis of their being united into a single entity, and this is why each belongs to the other reciprocally, with each being wholly present in every detail of the other, as it is in itself.

16 It therefore stands to reason that God is a person and in this way is God manifest—not manifest from himself, but manifest in himself. The one who is manifest in himself is the God who is the source of all.

17 *In the Divine-Human One, infinite things are distinguishably one.* It is recognized that God is infinite: he is in fact called the Infinite One. But he is called infinite because he is infinite. He is not infinite simply because he is intrinsically essential reality and manifestation, but because there are

infinite things in him. An infinite being without infinite things within it would be infinite in name only.

The infinite things in him should not be called "infinitely many" or "infinitely all," because of our earthly concepts of "many" and "all." Our earthly concept of "infinitely many" is limited, and while there is something limitless about our concept of "infinitely all," it still rests on limited things in our universe. This means that since our concept is earthly, we cannot arrive at a sense of the infinite things in God by some process of shifting it to a higher level or by comparison. However, since angels enjoy spiritual concepts they can surpass us by changing to a higher level and by comparison, though they cannot reach infinity itself.

18 Anyone can come to an inner assurance about the presence of infinite things in God—anyone, that is, who believes that God is a person; because if God is a person, he has a body and everything that having a body entails.[21] So he has a face, torso, abdomen, upper legs, and lower legs, since without these he would not be a person. Since he has these components, he also has eyes, ears, nose, mouth, and tongue. He also has what we find within a person, such as a heart and lungs and the things that depend on them, all of which, taken together, make us human. We are created with these many components, and if we consider them in their interconnections, they are beyond counting. In the Divine-Human One, though, they are infinite. Nothing is lacking, so he has an infinite completeness.

We can make this comparison of the uncreated Person, who is God, with us who are created, because that God is a person. It is because of [his being a person] that we earthly beings are said to have been created in his image and in his likeness (Genesis 1:26, 27).

19 The presence of infinite things in God is even more obvious to angels because of the heavens where they live. The whole heaven, made up of millions[22] of angels, is like a person in its overall form. Each individual community of heaven, large or small, is the same; and therefore an angel is a person.[23] An angel is actually a heaven in its smallest form (see *Heaven and Hell* 51–86).

Heaven is in this form overall, regionally, and in individuals because of the divine nature that angels accept, since the extent to which angels accept the divine nature determines the perfection of their human form. This is why we say that angels are in God and that God is in them, and that God is everything to them.

The multiplicity of heaven is indescribable; and since it is Divinity that makes heaven, and therefore Divinity is the source of that indescribable multiplicity, we can see quite clearly that there are infinite things in that quintessential Person who is God.

20 We can draw the same inference from the created universe if we turn our attention to its functions and the things that answer to them.[24] However, this will not be comprehensible until some examples have been offered.

21 Since there are infinite things in the Divine-Human One, things that are, so to speak, reflected in heaven, in angels, and in us, and since the Divine-Human One is not in space (see §§7–10 above), we can see and understand to some extent how God can be omnipresent, omniscient, and omniprovident, and how, even as a person, he could have created everything, and how as a person he can forever keep everything he has created in its proper order.

22 Further, if we look at ourselves we can see a kind of reflection of the fact that these infinite things in the Divine-Human One are distinguishably one. There are many things within us—countless things, as already noted [§18]; yet we feel them as one. On the basis of our feelings, we have no sense of our brain or heart or lungs, of our liver or spleen or pancreas, of the countless components of our eyes, ears, tongue, stomach, sexual organs, and so on; and since we are not aware of them, we sense them as all one.

The reason is that all these organs are gathered into a form that precludes the absence of any one of them. It is a form designed to receive life from the Divine-Human One, as explained in §§4–6 above. The organization and connection of all these elements in this kind of form give rise to the feeling and therefore to the image of them not as many or countless but as one.

We may therefore conclude that the innumerably many components that constitute a kind of unity in us are distinguishably one—supremely so—in that quintessential Person who is God.

23 *There is one human God who is the source of everything.* All the elements of human reason unite in, and in a sense center on, the fact that a single God is the Creator of the universe. As a result, rational people, on the basis of their shared understanding, neither do nor can think in any other way. Tell people of sound reason that there are two creators of the universe and you will feel within yourself how they recoil from this notion,

perhaps simply from the tone of their voice in your ear. This enables us to see that all the elements of human reason unite and center on the oneness of God.

There are two reasons for this. The first is that in its own right, our very ability to think rationally is not our own property. It is a property of God within us. Human rationality in general depends on this fact, and this general property causes our reason more or less spontaneously to see the oneness of God. The second is that through our rational ability either we are in heaven's light or we draw from it some general quality of its thought, and the all-pervading element of heaven's light is that God is one.

This is not the case if we have used our rational ability to skew our lower understanding. In this case we still possess the ability, but by the distortion of our lower abilities we have steered it off course, and our rationality is not sound.

24 We may not be aware of it, but we all think of an aggregation of people as a single individual. So we understand right away when someone says that monarchs are the head and that their subjects are the body, or when someone says that this or that individual has some particular role in the body politic, that is, in the realm. It is the same with the spiritual body as with the civil. The spiritual body is the church,[25] whose head is the Divine-Human One. We can see from this what kind of person a church would look like under this construct if we were to think not of one God as creator and sustainer of the universe but of many gods instead. We would apparently be envisioning a single body with many heads on it—not a human being, then, but a monster.

If we were to claim that these heads have a single essence that made them all one head, then the only possible image would be either of a single head with many faces or of many heads with one face. In our perception, then, the church would look grotesque. In fact, one God is the head, and the church is the body that acts at the bidding of the head and not on its own, as is true of us as well.

This is also why there is only one monarch per realm. More than one would pull it apart; one holds it together.

25 It would be the same in the church that is spread throughout the world, which is called a communion because it is like a single body under a single head.[26] It is recognized that the head governs the body beneath itself as it wishes. The head is after all the locus of our understanding and our will,[27] and the body acts at the behest of our understanding and will to the point that the body is pure obedience. The body is incapable of doing anything

except at the behest of the understanding and the will in the head; and in similar fashion we of the church can do nothing apart from God. It does seem as though the body acts on its own—as though hands and feet move of their own accord when we do something, as though mouth and tongue vibrate of their own accord when we say something—and yet nothing whatever is done "on its own." It is prompted by the stimulus of our will and the consequent thinking of the understanding in the head.

Just think. If one body had many heads, and each head had its own agenda based on its mind and its will, could the body survive? There could be no unanimity among them the way there is with a single head.

It is the same in the heavens, which consist of millions of angels, as it is in the church. Unless every single angel focused on one God, one angel would move away from another and heaven would fall apart. So an angel who even thinks about many gods instantly disappears, exiled to the very edge of heaven, and collapses.

26 Since the whole heaven and everything in it depend on a single God, it is the nature of angelic speech to come to a close in a particular harmony that flows from heaven's own harmony. This is a sign that it is impossible for angels to think of more than one God. Their speech follows from their thought.

27 Surely everyone of sound reason perceives the fact that Divinity is not divisible, that there is not a multiplicity of infinite, uncreated, omnipotent beings, or gods. Suppose some irrational soul were to say that there could be a multiplicity of infinite, uncreated, omnipotent beings, or gods, if only they had a single "same essence," and that this would result in one being who was infinite, uncreated, omnipotent, and god. Would not that single same essence have one "same identity"? And it is not possible for many beings to have the same identity. If this individual were to say that one is derived from the other, then the one that is derived from the other is not God in and of himself; yet God in and of himself is the source of all (see §16 above).

28 *The true divine essence is love and wisdom.* If you gather together everything you know, focus your mind's insight on it, and look through it carefully from some spiritual height to discover what is common to everything, the only conclusion you can draw is that it is love and wisdom. These two are essential to every aspect of our life. Everything we deal with that is civic, everything moral, and everything spiritual depends on these two things. Apart from them, there is nothing. The same holds true for everything in the life of that composite person who is (as already

noted [§24]) our larger and smaller community, our monarchy or empire, the church, and also the angelic heaven. Take love and wisdom away from these collective bodies and ask whether there is anything left, and you will be struck by the fact that without love and wisdom as their source, they are nothing.

29 No one can deny that in God we find love and wisdom together in their very essence. He loves us all out of the love that is within him, and he guides us all out of the wisdom that is within him.

Further, if you look at the created universe with an eye to its design, it is so full of wisdom from love that you might say everything taken all together is wisdom itself. There are things without measure in such a pattern, both sequential and simultaneous,[28] that taken all together they constitute a single entity. This is the only reason they can be held together and sustained forever.

30 It is because the very essence of the Divine is love and wisdom that we have two abilities of life. From the one we get our understanding, and from the other our will. Our understanding is supplied entirely by an inflow of wisdom from God, while our will is supplied entirely by an inflow of love from God. Our failures to be appropriately wise and appropriately loving do not take these abilities away from us. They only close them off; and as long as they do, while we may call our understanding "understanding" and our will "will," essentially they are not. So if these abilities really were taken away from us, everything human about us would be destroyed—our thinking and the speech that results from thought, and our purposing and the actions that result from purpose.

We can see from this that the divine nature within us dwells in these two abilities, in our ability to be wise and our ability to love. That is, it dwells in the fact that we are capable of being wise and loving. I have discovered from an abundance of experience that we have the ability to love even though we are not wise and do not love as we could. You will find this experience described in abundance elsewhere.[29]

31 It is because the divine essence itself is love and wisdom that everything in the universe involves what is good and what is true. Everything that flows from love is called good, and everything that flows from wisdom is called true. But more on this later [§§83–102].

32 It is because the divine essence itself is love and wisdom that the universe and everything in it, whether living or not, depends on warmth and light for its survival. Warmth in fact corresponds to love and light corresponds to

wisdom, which also means that spiritual warmth is love and spiritual light is wisdom. But more on this as well later [§§83–84, 89–92].

33 All human feelings and thoughts arise from the divine love and wisdom that constitute the very essence that is God. The feelings arise from divine love and the thoughts from divine wisdom. Further, every single bit of our being is nothing but feeling and thought. These two are like the springs of everything that is alive in us. They are the source of all our life experiences of delight and enchantment,[30] the delight from the prompting of our love and the enchantment from our consequent thought.

Since we have been created to be recipients, then, and since we are recipients to the extent that we love God and are wise because of our love for God (that is, the extent to which we are moved by what comes from God and think as a result of that feeling), it therefore follows that the divine essence, the Creatress,[31] is divine love and wisdom.

34 *Divine love is a property of divine wisdom, and divine wisdom is a property of divine love.* On the divine reality and the divine manifestation being distinguishably one in the Divine-Human One, see §§14–16 above. Since the divine reality is divine love and the divine manifestation is divine wisdom, these latter are similarly distinguishably one.

We refer to them as "distinguishably one" because love and wisdom are two distinguishable things, and yet they are so united that love is a property of wisdom and wisdom a property of love. Love finds its reality in wisdom, and wisdom finds its manifestation in love. Further, since wisdom derives its manifestation from love (as noted in §14 above), divine wisdom is reality as well. It follows from this that love and wisdom together are the divine reality, though when they are distinguished we call love the divine reality and wisdom the divine manifestation. This is the quality of the angelic concept of divine love and wisdom.

35 Because there is such a oneness of love and wisdom and of wisdom and love in the Divine-Human One, the divine essence is one. In fact, the divine essence is divine love because that love is a property of divine wisdom, and it is divine wisdom because that wisdom is a property of divine love. Because of this oneness, the divine life is a unity as well: life is the divine essence.

The reason divine love and wisdom are one is that the union is reciprocal, and a reciprocal union makes complete unity. But there will be more to say about reciprocal union later [§§115–116].

36 There is a union of love and wisdom in every divine work as well. This is why it endures, even to eternity. If there were more divine love than divine wisdom or more divine wisdom than divine love in any created work, nothing would endure in it except what was equal. Any excess would pass away.

37 As divine providence works for our reformation, regeneration, and salvation, it shares equally in divine love and divine wisdom. We cannot be reformed, regenerated, and saved by any excess of divine love over divine wisdom or by any excess of divine wisdom over divine love. Divine love wants to save everyone, but it can do so only by means of divine wisdom. All the laws that govern salvation are laws of divine wisdom, and love cannot transcend those laws because divine love and divine wisdom are one and act in unison.

38 In the Word, "justice" and "judgment" mean divine love and divine wisdom, "justice" meaning divine love and "judgment" meaning divine wisdom; so in the Word justice and judgment are ascribed to God. For example, we read in David,[32] "Justice and judgment are the foundation of your throne" (Psalms 89:14); and again, "Jehovah will bring out his justice like light and his judgment like noonday" (Psalms 37:6); in Hosea, "I will betroth myself to you forever in justice and judgment" (Hosea 2:19); in Jeremiah, "I will raise up a just branch for David who will rule as king and make judgment and justice in the land" (Jeremiah 23:5); in Isaiah, "He will sit on the throne of David and over his kingdom, to make it secure in judgment and in justice" (Isaiah 9:7); and again, "Let Jehovah be extolled, because he has filled the earth[33] with judgment and justice" (Isaiah 33:5); in David, "When I shall have learned the judgments of your justice . . . seven times a day I will praise you over the judgments of your justice" (Psalms 119:7, 164). "Life" and "light" in John mean the same: "In him was life, and the life was the light of humanity" (John 1:4). "Life" here means the Lord's divine love, and "light" his divine wisdom. "Life" and "spirit" mean the same in John as well: "Jesus said, 'The words that I speak to you are spirit and life'" (John 6:63).

39 Even though love and wisdom seem to be two separate things in us, essentially they are distinguishably one. This is because the quality of our love determines the quality of our wisdom and the quality of our wisdom the quality of our love. Any wisdom that is not united to our love seems like wisdom, but it is not; and any love that is not united to our wisdom seems like wisdom's love even though it is not. Each gets its essence and its life from the other in mutual fashion.

The reason the wisdom and love within us seem to be two separate things is that our ability to understand can be raised into heaven's light, while our ability to love cannot, except to the extent that we act according to our understanding. So any trace of apparent wisdom that is not united to our love for wisdom relapses into the love with which it is united. This may not be a love for wisdom, and may even be a love for insanity. We are perfectly capable of knowing, from our wisdom, that we ought to do one thing or another, and then of not doing it because we have no love for it. However, to the extent that we do the bidding of our wisdom, from love, we are images of God.

40 *Divine love and wisdom is substance and is form.*[34] The everyday concept of love and wisdom is that they are something floating around in, or breathed out by, thin air or ether.[35] Hardly anyone considers that in reality and in function they are substance and form.

Even people who do see that love and wisdom are substance and form sense them as something outside their subject, flowing from it; and they refer to what in their perceptions is outside the subject and flowing from it as substance and form even though they sense it as floating around. They do not realize that love and wisdom are the actual subject, and that what they sense as floating out from the subject is only the appearance of the inherent state of the subject.[36]

There are many reasons why this has not come to light before. One of them is that appearances are the first things the human mind draws on in forming its understanding, and the only way to dispel these appearances is through careful probing into cause. If a cause is deeply hidden, we cannot probe into it unless we keep our understanding in spiritual light for a protracted period of time; and we cannot hold it there for a long time because of the earthly light that keeps pulling us back.

Still, the truth is that love and wisdom are the real and functional substance and form that make up the very subject.

41 Since this truth is counter to appearance, though, it may seem unworthy of credence unless some evidence is supplied; and since the only way to supply evidence is with the kind of things we perceive with our physical senses, that is what I need to draw on.

We have five external senses, called touch, taste, smell, hearing, and sight. The subject[37] of touch is the skin that envelops us: the very substance and form of the skin make it feel what comes into contact with it. The sense of touch is not in the things that come into contact with it but

in the substance and form of the skin. That is the subject, and the sense itself is simply the way it is affected by contact.

It is the same with taste. This sense is simply the way a substance and form, this time of the tongue, are affected. The tongue is the subject. It is the same with smell. We recognize that odors affect the nostrils and are in the nostrils, and that smell is the way impinging aromas affect them. It is the same with hearing. It seems as though hearing were in the place where the sound originates, but hearing is in the ear and is the way its substance and form are affected. It is only an appearance that hearing happens at a distance from the ear.

This is true of sight as well. When we see objects at a distance, it seems as though our sight were where they are. However, sight is in the eye, which is the subject; and sight is the way the eye is affected, too. Distance is simply what we infer about space on the basis of intervening objects or on the basis of reduced size and consequent loss of clarity of an object whose image is being presented within the eye according to its angle of incidence. We can see from this that sight does not go out from the eye to the object, but that an image of the object enters the eye and affects its substance and form. It is the same for both sight and hearing. Hearing does not go out of the ear to seize on the sound, but the sound enters the ear and affects it.

It stands to reason, then, that the affecting of substance and form that constitutes a sense is not something separate from the subject. It is simply the effecting of a change within the subject, with the subject remaining the subject throughout and thereafter. It then follows that sight, hearing, smell, taste, and touch are not things that go floating out from their organs. They are the organs themselves, in respect to their substance and form. Sensation happens when they are affected.

42 It is the same with love and wisdom, the only difference being that the substances and forms that are love and wisdom are not visible to our eyes as are the organs of our external senses. Still, no one can deny that those matters of love and wisdom that we call thoughts, perceptions, and feelings are substances and forms. They are not things that go floating out from nothing, remote from any functional and real substance and form that are their subjects. There are in fact countless substances and forms in the brain that serve as the homes of all the inner sensation that involves our understanding and will.

What has just been said about our external senses points to the conclusion that all our feelings, perceptions, and thoughts in those substances and forms are not something they breathe out; they themselves are functional

and substantial subjects. They do not emit anything, but simply undergo changes in response to the things that touch and affect them. There will be more later [§§210, 273] on these things that touch and affect them.

43 This brings us to the point where we can see that divine love and wisdom in and of themselves are substance and form. They are essential reality and manifestation, and unless they were as much reality and manifestation as they are substance and form, they would be only theoretical constructs that in and of themselves are nothing.[38]

44 *Divine love and wisdom are substance and form in and of themselves, and are therefore wholly "itself" and unique.*[39] I have just given evidence that divine love and wisdom is substance and form, and I have also said that the divine reality and its manifestation is reality and manifestation in and of itself. We cannot say that it is reality and manifestation derived from itself, because that would involve a beginning, a beginning from something else that had within it some intrinsic reality and manifestation; while true reality and its manifestation in and of itself exists from eternity. Then too, true reality and manifestation in and of itself is uncreated; and nothing that has been created can exist except from something uncreated. What is created is also finite; and what is finite can arise only from what is infinite.

45 Anyone who can pursue and grasp inherent reality and its manifestation at all thoughtfully will necessarily come to grasp the fact that it is wholly itself and unique. We call it wholly itself because it alone exists; and we call it unique because it is the source of everything else.

Further, since what is wholly itself and unique is substance and form, it follows that it is the unique substance and form, and wholly itself; and since that true substance and form is divine love and wisdom, it follows that it is the unique love, wholly itself, and the unique wisdom, wholly itself. It is therefore the unique essence, wholly itself, and the unique life, wholly itself, since love and wisdom is life.

46 All this shows how sensually people are thinking when they say that nature exists in its own right, how reliant they are on their physical senses and their darkness in matters of the spirit.[40] They are thinking from the eye and are unable to think from the understanding. Thinking from the eye closes understanding, but thinking from understanding opens the eye. They are unable to entertain any thought about inherent reality and manifestation, any thought that it is eternal, uncreated, and infinite. They can entertain no thought about life except as something volatile that vanishes into thin air, no other thought about love and wisdom, and no thought whatever about the fact that they are the source of everything in nature.

The only way to see that love and wisdom are the source of everything in nature is to look at nature on the basis of its functions in their sequence and pattern rather than on the basis of some of nature's forms, which register only on our eyes. The only source of nature's functions is life, and the only source of their sequence and pattern is love and wisdom. Forms, though, are vessels of functions. This means that if we look only at forms, no trace is visible of the life in nature, let alone of love and wisdom, and therefore of God.[41]

47 *Divine love and wisdom cannot fail to be and to be manifested in others that it has created.* The hallmark of love is not loving ourselves but loving others and being united to them through love. The hallmark of love is also being loved by others because this is how we are united. Truly, the essence of all love is to be found in union, in the life of love that we call joy, delight, pleasure, sweetness, blessedness, contentment, and happiness.

The essence of love is that what is ours should belong to someone else. Feeling the joy of someone else as joy within ourselves—that is loving. Feeling our joy in others, though, and not theirs in ourselves is not loving. That is loving ourselves, while the former is loving our neighbor. These two kinds of love are exact opposites. True, they both unite us; and it does not seem as though loving what belongs to us, or loving ourselves in the other, is divisive. Yet it is so divisive that to the extent that we love others in this way we later harbor hatred for them. Step by step our union with them dissolves, and the love becomes hatred of corresponding intensity.

48 Can anyone fail to see this who looks into the essential nature of love? What is loving ourselves alone, really, and not loving someone else who loves us in return? This is more fragmentation than union. Love's union depends on mutuality, and there is no mutuality within ourselves alone. If we think there is, it is because we are imagining some mutuality in others.

We can see from this that divine love cannot fail to be and to be manifested in others whom it loves and who love it. If this is characteristic of all love, it must be supremely characteristic, infinitely characteristic, of love itself.

49 In regard to God, loving and being loved in return are not possible in the case of others who have some share of infinity or anything of the essence and life of intrinsic love or of Divinity. If there were within them any share of infinity or anything of the essence and life of intrinsic love—of Divinity, that is—it would not be *others* who would be loving God. He

would be loving *himself.* What is infinite or divine is unique. If it were in others, it would still be itself; and it would be pure love for itself, of which there cannot be the slightest trace in God. This is absolutely opposite to the divine essence. For love to be mutual, then, it needs to be a love for others in whom there is nothing of intrinsic Divinity; and we will see below [§§55, 305] that it is a love for others who were created by Divinity.

For this to happen, though, there must be an infinite wisdom that is at one with infinite love. That is, there must be the divine love of divine wisdom and the divine wisdom of divine love discussed above (§§34–39).

50 On our grasping and knowing this mystery depends our grasping and knowing God's manifestation or creation of everything and God's maintenance or preservation of everything—that is, all the acts of God in the created universe that I will be talking about in the following pages.

51 Please, though, do not muddle your concepts with time and space. To the extent that there is time and space in your concepts as you read what follows, you will not understand it, because Divinity is not in time and space. This will become clear in the sequel to the present book, specifically on eternity, infinity, and omnipresence.[42]

52 *Everything in the universe was created by the divine love and wisdom of the Divine-Human One.* The universe, from beginning to end and from first to last, is so full of divine love and wisdom that you could call it divine love and wisdom in an image. This is clearly evidenced by the way everything in the universe answers to something in us. Every single thing that comes to light in the created universe has such an equivalence with every single thing in us that you could call us a kind of universe as well. There is a correspondence of our feelings and consequent thoughts with everything in the animal kingdom, a correspondence of our will and consequent understanding with everything in the plant kingdom, and a correspondence of our outermost life[43] with everything in the mineral kingdom.

This kind of correspondence is not apparent to anyone in our physical world, but it is apparent to observant people in the spiritual world. We find in this latter world all the things that occur in the three kingdoms of our physical world, and they reflect the feelings and thoughts of the people who are there—the feelings that come from their will and the thoughts that come from their understanding—as well as the outermost aspects of their life. Both their feelings and their thoughts are visible around them looking much like the things we see in the created universe, though we see them in less perfect representations.

From this it is obvious to angels that the created universe is an image depicting the Divine-Human One and that it is his love and wisdom that are presented, in image, in the universe. It is not that the created universe is the Divine-Human One: rather, it comes from him; for nothing whatever in the universe is intrinsic substance and form or intrinsic life or intrinsic love and wisdom. We are not "intrinsic persons." It all comes from God, who is the intrinsic person, the intrinsic wisdom and love, and the intrinsic form and substance. Whatever has intrinsic existence is uncreated and infinite; while what comes from it, possessing nothing within itself that has intrinsic existence, is created and finite. This latter presents an image of the One from whom it derives its existence and manifestation.[44]

53 Created, finite things may be said to have reality and manifestation, substance and form, life, and even love and wisdom, but all of these are created and finite. The reason we can say they have these attributes is not that they possess any divinity but that they are in Divinity and there is Divinity in them. Anything that has been created is intrinsically without soul and dead, but it is given a soul and brought to life by the presence of Divinity in it, and by its dwelling in Divinity.

54 The divine nature is not different in one subject than it is in another. Rather, one created subject is different from another: there are no two alike, so each vessel is different. This is why the divine nature seems to differ in appearance. I will be talking later [§275] about its presence in opposites.

55 *Everything in the created universe is a vessel for the divine love and wisdom of the Divine-Human One.* We acknowledge that everything in the universe, great and small, has been created by God. That is why the universe and absolutely everything in it is called "the work of Jehovah's hands" in the Word.

People do say that the whole world was created out of nothing, and they like to think of "nothing" as absolutely nothing. However, nothing comes from "absolutely nothing" and nothing can.[45] This is an abiding truth. This means that the universe, being an image of God and therefore full of God, could be created by God only in God. God is reality itself, and everything that exists must come from that reality. To speak of creating something that exists from a "nothing" that does not exist is a plain contradiction of terms.

Still, what is created by God in God is not a continuation of him, since God is intrinsic reality and there is no trace of intrinsic reality in anything created. If there were any intrinsic reality in a created being, it would be a continuation of God, and any continuation of God is God.[46]

The angelic concept involved is that anything created by God in God is like something within ourselves that we have put forth from our life, but the life is then withdrawn from it. It then agrees with our life, but still, it is not our life. In support of this, angels cite many things that happen in their heaven, where they say that they are in God and that God is in them, and yet that they have in their being no trace of God that is actually God. This may serve simply as information; more of the angels' evidence will be offered later [§116].

56 Everything created from this source is in its own nature suited to be receptive of God not by continuity but by contact. Union comes through contact, not through continuity. What is created is suitable for this contact because it has been created by God in God. Because it has been created in this way, it is an analog; and because of the union, it is like an image of God in a mirror.

57 This is why angels are not angels in their own right but are angels by virtue of their union with the Divine-Human One; and their union depends on their acceptance of what is divinely good and what is divinely true. What is divinely good and what is divinely true are God, and seem to emanate from him even though they are within him. Their acceptance depends on the way angels apply the laws of his design, which are divine truths, to themselves, using their freedom to think and intend according to their reason,[47] a freedom given them by God as their own possession. This is what enables them to accept what is divinely good and divinely true in apparent autonomy; and this in turn is what makes possible the mutual element in their love, for as already noted [§48], love is not real unless it is mutual. It is the same with us here on earth.

All this enables us finally to see that everything in the created universe is a vessel for the divine love and wisdom of the Divine-Human One.

58 There are many things that need to be said about levels of life and levels of vessels of life before I can give an intelligible explanation of the fact that other things in the universe, things that are not like angels and people, are also vessels for the divine love and wisdom of the Divine-Human One—for example, things below us in the animal kingdom, things below them in the plant kingdom, and things below them in the mineral kingdom.

Union with them depends on their functions. All useful functions have their only source in a related union with God that is, however, increasingly dissimilar depending on its level. As we come down step by step, this union takes on a nature in which there is no element of freedom involved because there is no element of reason. There is therefore no appearance of life involved; but still these are vessels. Because they are vessels, they are also characterized by reaction. It is actually by virtue of their reactions that they are vessels.

I will discuss union with functions that are not useful after I have explained the origin of evil [§§264–270].

59 We can conclude from this that Divinity is present in absolutely everything in the created universe and that the created universe is therefore the work of Jehovah's hands, as it says in the Word. That is, it is a work of divine love and wisdom, for this is what is meant by "Jehovah's hands." Further, even though Divinity is present in all things great and small in the created universe, there is no trace of intrinsic divinity in their own being. While the created universe is not God, it is from God; and since it is from God, his image is in it like the image of a person in a mirror. We do indeed see a person there, but there is still nothing of the person in the mirror.

60 I once heard a number of people around me in the spiritual world talking and saying that they did in fact want to recognize that there was something divine in absolutely everything in the universe because they saw God's wonders there, and the deeper they looked, the more wonderful were the things they saw. However, when they heard someone say that there actually *was* something divine in absolutely everything in the created universe, they resented it. This was a sign that they claimed the belief but did not actually believe it.

They were therefore asked whether they could not see this simply in the marvelous ability in every seed of generating its growth in sequence all the way to new seeds. In every seed, then, there is an image of something infinite and eternal, an inherent effort to multiply and bear fruit without limit, to eternity.

Or they might see this in even the tiniest animals, realizing that they contain sensory organs, brains, hearts, lungs, and the like, along with arteries, veins, nerve fibers, muscles, and the activities that arise from them, to say nothing of incredible features of their basic nature that have had whole books written about them.[48]

All these wonders come from God, though the forms that clothe them are of earthly matter. These forms give rise to plant life and, in due sequence, to human life. This is why humanity is said to have been created out of the ground, to be the dust of the earth with the breath of life[49] breathed in (Genesis 2:7). We can see from this that the divine nature is not our possession but is joined to us.

61 *All the things that have been created reflect the human in some respect.* There is evidence for this in every detail of the animal kingdom, in every detail of the plant kingdom, and in every detail of the mineral kingdom.

We can see ourselves reflected in every detail of the animal kingdom from the fact that all kinds of animal have in common with us members for locomotion, sensory organs, and the inner organs that support these activities. They also have their impulses and desires like our own physical ones. They have the innate knowledge proper to their desires, with an apparently spiritual element visible in some of them, more or less obvious to the eye in the beasts of the earth, the fowl of the heavens, bees, silkworms, ants, and the like.[50] This is why merely earthly-minded people regard the living creatures of this kingdom as much like themselves, lacking only speech.

We can see ourselves reflected in every detail of the plant kingdom in the way plants grow from seeds and go through their successive stages of life. They have something like marriages with births that follow. Their vegetative "soul" is the function to which they give form. There are many other ways in which they reflect us, which some writers have described.[51]

We can see ourselves reflected in every detail of the mineral kingdom simply in its effort to produce the forms that reflect us—all the details of the plant kingdom, as I have just noted—and to perform its proper functions in this way. The moment a seed falls into earth's lap, she nurtures it and from all around offers it resources from herself for its sprouting and emerging in a form representative of humanity. We can see this effort in solid mineral materials if we look at deep-sea corals[52] or at flowers in mines, where they spring from minerals and metals. This effort toward becoming plant life and thereby performing a useful function is the outermost element of Divinity in created things.

62 Just as there is an energy in earth's minerals toward plant growth, there is an energy in plants toward movement. This is why there are various kinds of insect that are responsive to the fragrances they give off.

We will see later [§§157–158] that this is not caused by the warmth of our world's sun but comes through it, from life, according to the recipient vessels.

63 What has been cited thus far tells us that there is some reference to the human form in everything in the created universe, but it enables us to see this fact only obscurely. In the spiritual world, though, people see this clearly. Everything in the three kingdoms exists there as well, surrounding each angel. Angels see these things around themselves and also are aware that they are pictures of their own selves. In fact, when the very heart of their understanding is opened, they recognize themselves and see their own image in their surroundings, almost like a reflection in a mirror.

64 We can be quite certain, on the basis of all this and of many other things consistent with it (which it would take too long to include) that God is a person and that the created universe is an image of him. The overall totality offers a reflection of him, just as specific aspects offer reflections of us.

65 *The useful functions of everything created tend upward, step by step, from the lowest to us, and through us to God the Creator, their source.* As already stated [§52], these "lowest things" are all the elements of the mineral kingdom—various forms of matter, some stony substances, some saline, some oily, some mineral, some metallic, with the constant addition of a humus composed of plant and animal matter reduced to minute particles. Here lie hidden the goal and the beginning of all the functions that arise from life. The goal of all useful functions is the effort to produce [more] functions; the beginning of all functions is an active force that comes out of that effort. These are characteristics of the mineral kingdom.

The intermediate things are all the elements of the plant kingdom—grasses and herbs of all kinds, plants and shrubs of all kinds, and trees of all kinds. Their functions are in support of everything in the animal kingdom, whether flawed or flawless. They provide food, pleasure, and life. They nourish [animal] bodies with their substance, they delight them with their taste and fragrance and beauty, and they enliven their desires. This effort is inherent in them from their life.

The primary things are all the members of the animal kingdom. The lowest of these are called worms and insects, the intermediate ones birds and animals, and the highest humans; for there are lowest, intermediate, and highest things in each kingdom. The lowest are for the service of the intermediate and the intermediate for the service of the highest. So the

useful functions of all created things tend upwards in a sequence from the lowest to the human, which is primary in the divine design.

66 There are three ascending levels in the physical world and three ascending levels in the spiritual world. All animals are life-receivers, the more perfect ones receiving the life of the three levels of the physical world, the less perfect receiving the life of two levels of that world, and the least perfect the life of one level. Only we humans are receptive of the life not only of the three levels of the physical world but also of the three levels of the spiritual world. This is why we, unlike animals, can be lifted up above the physical world. We can think analytically and rationally about civil and moral issues within the material world and also about spiritual and heavenly issues that transcend the material world. We can even be lifted up into wisdom to the point that we see God. I will discuss in their proper place, though, the six levels by which the functions of all created things rise up all the way to God, their Creator.[53]

This brief summary enables us to see that there is a ladder of all created things to that First who alone is life and that the functions of all things are the actual vessels of life, and so too, therefore, are the forms of those functions.

67 I need also to explain briefly how we climb—or rather, are lifted—from the last level to the first. We are born on the lowest level of the physical world, and are lifted to the second level by means of factual knowledge. Then as we develop our understanding through this knowledge, we are lifted to the third level and become rational. The three ascending levels in the spiritual world are within this, resting on the three physical levels, and do not become visible until we leave our earthly bodies. When we do, the first spiritual level is opened for us, then the second, and finally the third. However, this last happens only for people who become angels of the third heaven.[54] These are the ones who see God.

Angels of the second heaven and of the lowest heaven are people in whom the second and the lowest level can be opened. The opening of each spiritual level within us depends on our acceptance of divine love and wisdom from the Lord. People who accept some of this love and wisdom reach the first or lowest spiritual level; people who accept more reach the second or intermediate spiritual level; and people who accept a great deal reach the third or highest level. However, people who do not accept any divine love and wisdom stay on the physical levels, deriving from the spiritual levels only enough to allow them to think and therefore to talk and to intend and therefore to act—but not intelligently.

68 There is something else that we need to know about this lifting of the inner levels of our minds. Reaction is characteristic of everything created by God. Only life is action, while reaction is prompted by the action of life. This reaction seems to be proper to the created being because it becomes perceptible when that being is stirred; so when it happens in us, it seems to be our own. The reason is that even though we are only life-receivers, we have no sense that our life is anything but our own.

This is why we react against God as a result of our inherited evil. However, to the extent that we believe that all our life comes from God and that everything good about it comes from an act of God and everything bad about it from our own reaction, our reaction becomes a property of the action and we are then acting with God with apparent autonomy. The equilibrium of all things comes from action and immediate reaction, and everything must necessarily be in an equilibrium.

I mention these things to prevent any belief that we ourselves climb up to God on our own power. It is done by the Lord.

69 *Divinity fills all space in the universe nonspatially.*[55] Nature has two basic properties: space and time. In this physical world, we use them to form the concepts of our thinking and therefore the way we understand things. If we stay engaged with them and do not raise our minds above them, there is no way we can grasp anything spiritual and divine. We entangle such matters in concepts drawn from space and time, and to the extent that we do, the light of our understanding becomes merely earthly. When we use this light to think logically about spiritual and divine matters, it is like using the dark of night to figure out things that can be seen only in the light of day. Materialism comes from this kind of thinking.

However, when we know how to raise our minds above images of thought derived from space and time, we pass from darkness into light and taste things spiritual and divine. Eventually we see what is inherent in them and what they entail; and then we dispel the darkness of earthly lighting with that [new] light and dismiss its illusions from the center to the sides.

People who possess understanding can think on a higher level than these properties of nature—can think realistically, that is—and see with assurance that Divinity, being omnipresent, is not within space. They can also see with assurance the other things already mentioned. If they deny divine omnipresence, though, and attribute everything to nature, then they do not want to be lifted up even though they could be.

70 These two properties of nature—the space and time just mentioned—are left behind by everyone who dies and becomes an angel. At that time, people come into a spiritual light in which the objects of their thought are truths, and the objects of their vision—even though those objects look like things in this physical world—are actually responsive to their thoughts.

The objects of their thought, which as just noted are truths, are not at all dependent on space and time. While the objects of their sight do seem to be in space and in time, angels do not use them as the basis for their thinking. The reason is that in the spiritual world intervals of space and time are not fixed the way they are in our physical world, but are changeable in response to their states of life. This means that states of life take the place of space and time in the concepts of their thinking. Issues related to states of love are in place of spatial intervals and issues related to states of wisdom are in place of temporal intervals. This is why spiritual thought and the consequent spiritual speech are so different from earthly thought and its speech that they have nothing in common. They are alike only as to the deeper aspects of their subject matter, which are entirely spiritual. I need to say more about this difference later [§§163, 295, and 306].

Since angels' thoughts do not depend at all on space and time, then, but on states of life, we can see that angels do not understand when someone says that Divinity fills space. They do not know what spatial intervals are. They understand perfectly, though, when someone says that Divinity fills everything, with no reference to any image of space.

71 The following example should illustrate how merely earthly people think in spatial terms about matters spiritual and divine, while spiritual people do so without reference to space. When merely earthly people think, they use images they have garnered from things they have seen. There is some shape to all of these involving length, breadth, and height, some angular or curved form bounded by these dimensions. These dimensions are clearly present in the mental images people have of visible, earthly things; and they are present as well in their mental images of things they do not see, such as civic and moral matters. They do not actually see these dimensions, but they are still present implicitly.[56]

It is different for spiritual people, and especially for heaven's angels. Their thinking has nothing to do with form and shape involving spatial length, breadth, and height. It has to do with the state of the matter as it follows from a state of life. This means that in place of length they consider how good something is as a result of the quality of the life from

which it stems; in place of breadth they consider how true something is because of the truth of the life from which it stems; and in place of height they consider the level of these qualities. They are thinking on the basis of correspondence, then, which is the mutual relationship between spiritual and earthly things. It is because of this correspondence that "length" in the Word means how good something is, "breadth" means how true it is, and "height" means the level of these qualities.

We can see from this that the only way heaven's angels can think about divine omnipresence is that Divinity fills everything, but nonspatially. Whatever angels think is true, because the light that illumines their understanding is divine wisdom.

72 This is a foundational thought about God, since without it, while readers may understand what I am going to say about the creation of the universe by the Divine-Human One and about God's providence, omnipotence, omnipresence, and omniscience, they still will not retain it. This is because even when merely earthly people do understand these things, they still slip back into the love of their life that is their basic will. This dissipates their previous thought and plunges their thinking into space, where they find the light that they call "rational." They do not realize that to the extent that they deny what they have understood, they become irrational.

You may confirm the truth of this by looking at the concept of the truth that God is human. Please read carefully what I wrote above in §§11–13 and thereafter, and you will understand that it is true. Then bring your thoughts back into the earthly lighting that involves space. Will these things not seem paradoxical to you? And if you bring your thoughts all the way back, you will deny them.

This is why I said that Divinity fills all space in the universe and did not say that the Divine-Human One does. If I were to say this, merely earthly light would not accept it, though it can accept the notion that Divinity fills all space because this agrees with the standard language of theologians. They say that God is omnipresent, and hears and knows everything. There is more on this subject in §§7–10 above.

73 *Divinity is in all time, nontemporally.*[57] Just as Divinity is in all space nonspatially, it is in all time nontemporally. Nothing proper to the physical world can be attributed to Divinity, and space and time are proper to the physical world. Space in the physical world can be measured, and so

can time. Time is measured in days, weeks, months, years, and centuries; days are measured in hours; weeks and months in days; years in the four seasons; and centuries in years. The physical world gets these measurements from the apparent circuit and rotation of earth's sun.[58]

It is different in the spiritual world. Life does seem to go on in time there in much the same way. People live with each other the way we do on earth, which cannot happen without some appearance of time. However, time there is not divided into segments the way it is in our world because their sun is always in its east. It never moves. It is actually the Lord's divine love that angels see as their sun. This means that they do not have days, weeks, months, years, or centuries, but states of life instead.[59] It provides them with divisions that cannot be called divisions into time segments, only divisions of state. This is why angels do not know what time is, and why they think of state when time is mentioned. Further, when it is state that determines time, time is only an appearance. A pleasant state makes time seem brief, and an unpleasant one makes it seem long. We can therefore see that time in the spiritual world is simply an attribute of state.

This is why hours, days, weeks, months, and years in the Word mean states and their sequences, viewed either serially or comprehensively. When the church is described in terms of time, its morning is its initial state, its noon is its fulfillment, its evening is its decline, and its night is its end. The same holds true for the four seasons of the year: spring, summer, fall, and winter.

We can see from this that time is the equivalent of thought from feeling. This is in fact the source of our basic quality as people. 74

There are many examples of the fact that as people move through space in the spiritual world, distances are equivalent to progress through time. Paths there are actually or correspondingly lengthened, in response to eagerness, which is a matter of thought from affection. This is also why we speak of "stretches of time." In other situations, though, such as in dreams, where thought is not coordinated with our actual feelings, time is not in evidence.

Now, since the segments of time that are proper to nature in its world are nothing but states in the spiritual world, and since these states come to view sequentially because angels and spirits are finite, it stands to reason that they are not sequential in God, because God is infinite. The infinite things in God are all one, in keeping with what has been explained 75

above in §§17–22. It then follows from this that Divinity is present in all time, nontemporally.

76 If people do not know about God beyond time, if they cannot think about such a God with some insight, then they are totally incapable of seeing eternity as anything but an eternity of time. They cannot help getting caught in crazy thoughts about God from eternity, thinking about some beginning; and a beginning has to do with nothing but time. This leads to the fantasy that God emerged from himself, and promptly degenerates into nature originating from itself.[60] The only way out of this notion is through a spiritual or angelic concept of eternity, one that does not involve time. Once time is excluded, eternity and Divinity are one and the same; Divinity is Divinity in and of itself, and not from itself. Angels say that while they can conceive of God from eternity, there is no way they can conceive of nature from eternity, let alone nature from itself; by no means whatever can they conceive of nature that is intrinsically nature. This is because anything that has intrinsic existence is the reality itself that is the source of everything else. That intrinsic reality is the "life itself" that is the divine love that belongs to divine wisdom and the divine wisdom that belongs to divine love.

This, for angels, is eternity, which transcends time the way the Uncreated transcends the creature or the Infinite One transcends the finite. There is no ratio whatever between them.

77 *Divinity is the same in the largest and smallest things.* This follows from the two preceding sections, from Divinity being nonspatially present in all space and nontemporally present in all time. There are larger and larger and smaller and smaller spaces; and since as already noted [§74] space and time are indistinguishable, the same holds true for segments of time. The reason Divinity is the same in all of them is that Divinity is not changeable or inconsistent like everything that involves space and time, or nature. It is constant and unchanging, so it is everywhere and always the same.

78 It does seem as though Divinity were not the same in one person as in another, as though it were different in a wise person than in a simple one, for example, or different in an elderly one than in a child. This is just the deceptive way things seem, though. The person may be different, but Divinity within is not. The person is a receiver, and the receiver or vessel will differ. A wise person is a more adequate receiver of divine love and wisdom than a simple one, and therefore a fuller receiver. An elderly and

wise individual is more receptive than a child or youth. Still, Divinity is the same in the one as in the other.

Outward appearance also gives rise to the illusion that Divinity is different in heaven's angels than it is in people on earth because heaven's angels enjoy indescribable wisdom and we do not. However, this apparent difference is in the subjects and depends on their openness to Divinity. It is not in the Lord.

79 We may also use heaven and an individual angel to illustrate the fact that Divinity is the same in the largest and smallest things. Divinity in the whole heaven and Divinity in an individual angel is the same. This is why all heaven can be seen as a single angel.

The same holds true for the church and for the individual member of it. The largest entity in which Divinity is present is all of heaven and the whole church together; the smallest is an individual angel or an individual member of the church. On occasion I have seen a whole heavenly community as a single angelic person, and I have been told that this may look like an immense, gigantic individual or like a little, childlike one. This is because Divinity is the same in the largest and smallest things.

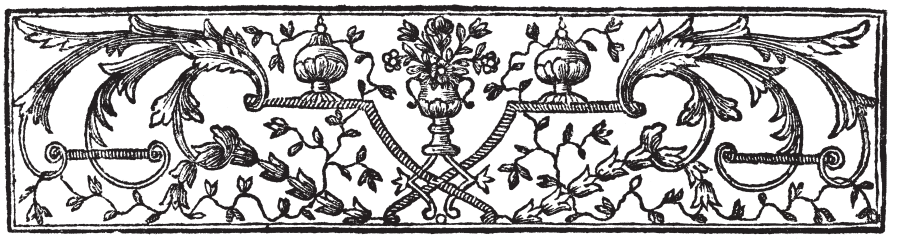
80 Divinity is also the same in the largest and smallest of inanimate created things. It is actually present in every benefit of the function that they serve. The reason they are not alive is that they are forms of functions rather than forms of life, and the form will vary depending on the benefit of the function. I will be explaining how Divinity is present in them later,[61] when we get to the subject of creation.

81 Take away space and absolutely rule out vacuum, and then think about divine love and wisdom as ultimate essence once space has been taken away and vacuum has been ruled out. Then think in terms of space, and you will see that Divinity is the same in the largest and the smallest instances of space. Once you remove space from essence, there is no "large" or "small." It is all the same.

82 I need to say something about vacuum at this point. I once heard some angels talking with Newton[62] about vacuum, saying that they could not stand the notion of vacuum. This was because in their world, which is a spiritual one, within or above the space and time of our earthly world, they were still feeling, thinking, being moved, loving, intending, and breathing, and still talking and acting, which could not possibly happen in a vacuum that was "nothing" because nothing is nothing, and we cannot attribute anything to nothing.

Newton said he knew that Divinity, the One who is, fills everything, and that he was aghast at the notion of a vacuum as nothing because this was a totally destructive notion.[63] He urged the angels who were discussing vacuum with him to beware the notion of nothing, calling it a fantasy because there is no mental activity in nothing.





Angelic Wisdom about Divine Love

Part 2



83

IN the spiritual world, divine love and wisdom look like a sun. There are two worlds, one spiritual and one physical; and the spiritual world does not derive anything from the physical one, nor does the physical one derive anything from the spiritual one. They are completely distinct from each other, communicating only by means of correspondence, whose nature has been amply explained elsewhere.[64] The following example may be enlightening. Warmth in the physical world is the equivalent of the good that thoughtfulness does in the spiritual world, and light in the physical world is the equivalent of the truth that faith perceives in the spiritual world. No one can fail to see that warmth and the goodness of being thoughtful, and light and the truth of faith, are completely distinct from each other.

At first glance, they seem as distinct as two quite different things. That is what comes to the fore when we start thinking about what the goodness of being thoughtful has in common with warmth and what the truth of faith has in common with light. Yet spiritual warmth is that very "goodness," and spiritual light is that very "truth."

In spite of the fact that they are so distinct from each other, though, they still make a single whole by means of their correspondence. They are so united that when we read about warmth and light in the Word, the spirits and angels who are with us see thoughtfulness in the place of warmth and faith in the place of light.

I include this example to make it clear that the two worlds, the spiritual one and the physical one, are so distinct from each other that they have nothing in common, and that still they have been created in such a way that they communicate with each other and are actually united through their correspondences.

84 Because these two worlds are so distinct from each other, it is quite obvious that the spiritual world is under a different sun than is the physical world. There is just as much warmth and light in the spiritual world as there is in the physical world, but the warmth there is spiritual and so is the light. Spiritual warmth is the good that thoughtfulness does and spiritual light is the truth that faith perceives.

Now, since the only possible source of warmth and light is a sun, it stands to reason that there is a different sun in the spiritual world than there is in the physical world. It also stands to reason that because of the essential nature of the spiritual world's sun, spiritual warmth and light can come forth from it, while because of the essential nature of the physical world's sun, physical warmth [and light] can come forth from it. The only possible source of anything spiritual—that is, anything that has to do with what is good and true—is divine love and wisdom. Everything good is a result of love and everything true is a result of wisdom. Any wise individual can see that this is their only possible source.

85 People have not realized before that there is another sun besides the sun of our physical world. This is because our spiritual nature has become so deeply involved in our physical nature that people do not know what the word "spiritual" means. So they do not realize that there is a spiritual world other than and different from this physical one, a world where angels and spirits live.

Because that spiritual world has become so completely hidden from people in this physical world, the Lord has graciously opened the sight of my spirit so that I can see things in that world just the way I see things in this physical world, and then provide descriptions of that spiritual world.[65] This I have done in the book *Heaven and Hell,* which has a chapter on the sun of the spiritual world.[66] I have in fact seen it, and it seemed about the same size as the sun of this physical world. It had a similar fiery look, but was more reddish. I was given to understand that the whole angelic heaven lies beneath this sun and that angels of the third heaven see it constantly, angels of the second heaven often, and angels of the first or most remote heaven occasionally.

It will be made clear in what follows that all their warmth and all their light—everything people see in that world—comes from that sun.

86 That sun is not the Lord himself, though it is from the Lord. What looks like the sun in the spiritual world is the emanating divine love and wisdom. Since love and wisdom are one in the Lord (see part 1), we say that this sun is divine love. Divine wisdom is actually an attribute of divine love, so it too is love.

87 The reason that sun looks like fire to angels' eyes is that love and fire are interactive. Angels cannot see love with their eyes, but instead of love they see what answers to it. They have inner and outer natures just as we do. It is their inner self that thinks and is wise, that intends and loves, and their outer self that feels, sees, speaks, and acts. All these outer functions of theirs are responsive to the inner ones, but the responsiveness is spiritual and not earthly.

To spiritual beings, divine love feels like fire. This is why fire means love when it is mentioned in the Word. That is what "sacred fire" used to mean in the Israelite church, and that is why we often ask in our prayers to God that heavenly fire (meaning divine love) should kindle our hearts.

88 Since there is the kind of distinction described in §83 between what is spiritual and what is physical, not a trace of anything from the sun of the physical world can cross over into the spiritual world—that is, not a trace of its light and warmth or of any object on earth. The light of the physical world is darkness there, and its warmth is death there. Still, our world's warmth can be brought to life by an inflow of heaven's warmth, and our world's light can be brightened by an inflow of heaven's light. This inflow happens by means of correspondences, and cannot happen as a result of continuity.

89 *Warmth and light emanates*[67] *from the sun that arises from divine love and wisdom.* In the spiritual world where angels and spirits live, there is just as much warmth and light as there is in the physical world where we live. The warmth feels just like warmth and the light looks just like light, as well. Still, the warmth and light of the spiritual world and the warmth and light of the physical world are so different that they have nothing in common, as I have already mentioned [§83]. They are as different as life and death. The warmth of the spiritual world is essentially alive, and so is the light; while the warmth of the physical world is essentially dead, and so is the light. The warmth and the light of the spiritual world come from a sun that is nothing but love, while the warmth and light of the physical world come from a sun that is nothing but fire. Love is alive, and divine love is life itself. Fire is dead, and solar fire is death itself. We may call it that because it has absolutely no life in it.

90 Since angels are spiritual beings, they cannot live in any warmth or any light that is not spiritual. We, on the other hand, cannot live in any warmth or any light that is not physical. This is because what is spiritual suits what is spiritual, and what is physical suits what is physical. If angels were to depend on physical warmth and light to even the least extent, they would be destroyed. It is absolutely wrong for their life.

Each of us is a spirit, as far as the inner levels of our minds are concerned. When we die, we leave this world of nature completely behind. We give up everything it has to offer and enter a world that contains nothing proper to the world of nature. In that world we live so completely distanced from nature that there is no communication along a continuum, that is, nothing like degrees of purity or coarseness. It is a case of before and after, with no communication except by correspondences.

It stands to reason, then, that spiritual warmth is not a purer form of physical warmth, that spiritual light is not a purer form of physical light, but that they are completely different in essence. Spiritual warmth and light derive their essence from a sun that is nothing but love, a sun that is life itself, while physical warmth and light derive their essence from a sun that is nothing but fire, containing no life whatever, as I have already stated [§89].

91 Given this kind of difference between the warmth and light of the two worlds, it is obvious why people who live in one of the worlds cannot see people who are living in the other. Our eyes, which see in physical light, are made of substances of their own world, and angels' are made of substances of their world. In other words, in each case they are designed for adequate sensitivity to their own light.

We can see from this what ignorance underlies the thinking of people who exclude from their faith any notion that angels and spirits are people, simply because they do not see them with their own eyes.

92 It has not been known before that angels and spirits are in a completely different light and warmth than we are. It has not even been known that there was a different light and warmth. Human thought has not penetrated beyond the deeper or purer aspects of nature. As a result, many people have located the dwellings of angels and spirits in the ether or even in the stars—within nature, that is, and not above or beyond it. In fact, though, angels and spirits are wholly above or beyond nature. They are in their own world, one that is under a different sun. Further, since spatial intervals are only apparent in that world, as I have explained earlier [§7], we cannot say that they are in the ether or in the stars. They are right with

us, united to our own spirits in feeling and thought. Each of us is a spirit. That is the source of our thinking and intending. This means that the spiritual world is right where we are, not distanced from us in the least. In short, as far as the deeper levels of our minds are concerned we are all in that world, surrounded by angels and spirits there. We think because of the light of that world and love because of its warmth.

93 *That sun is not God. Rather, it is an emanation from the divine love and wisdom of the Divine-Human One. The same is true of warmth and light from that sun.* "The sun that angels see" (the sun that gives them warmth and light) does not mean the Lord himself. It means that first emanation from him that is the highest form of spiritual warmth. The highest form of spiritual warmth is spiritual fire, which is divine love and wisdom in its first correspondential form. This is why that sun looks fiery and also is fiery for angels, though it is not for us. What we experience as fire is not spiritual but physical, and the difference between these two is like the difference between life and death. The spiritual sun, then, brings spiritual people to life with its warmth and maintains spiritual things, while the physical sun does the same for physical people and things. It does not do this with its own power, though, but by an inflow of spiritual warmth that provides it with effective resources.

94 The spiritual fire where light dwells in its origin becomes a spiritual warmth and light that decrease as they emanate, with the decrease occurring by levels that will be discussed later.[68] The ancients pictured this as brightly gleaming circles of reddish fire around the head of God, a form of representation that is still common today when God is portrayed as human in paintings.

95 It is obvious from actual experience that love generates warmth and wisdom generates light. When we feel love, we become warmer, and when we think from wisdom, it is like seeing things in the light. We can see from this that the first thing that emanates from love is warmth and that the first thing that emanates from wisdom is light.

We can also see that these are correspondences, since the warmth does not occur within the love itself but as a result of it, in our will and therefore in our bodies. The light does not occur within the wisdom, but in the thought of our understanding and therefore in our speaking. That is, love and wisdom are the essence and life of warmth and light; and warmth and light are emanations from love and wisdom. Because they are emanations from them, they are also responsive to them.

96 If you observe carefully the thoughts of your own mind, you can recognize that there is a spiritual light completely distinct from physical light. When a mind is thinking, it sees its objects in light, and people who think spiritually see truths as readily at midnight as in daytime. This is why we attribute light to our understanding and talk about "seeing." One person may hear what someone else says and say, "I see that this is true," meaning "I understand." Since this understanding is spiritual, it cannot see by physical light. Physical light does not last, but departs with the sun. We can see from this that our understanding enjoys a light other than that of our eyes, and that this light comes from a different source.

97 Take care not to think that the spiritual world's sun is actually God. The real God is a person. The first emanation from his love and wisdom is something fiery and spiritual that looks like a sun to angels. When the Lord makes himself visible to angels in person, then, he does so in human form, sometimes within the sun, sometimes outside it.

98 It is because of this correspondence that in the Word the Lord is called not only the sun but also fire[69] and light.[70] "The sun" refers to him as divine love and wisdom together; "the fire" refers to him as divine love, and "the light" refers to him as divine wisdom.

99 *The spiritual warmth and light that result from the emanation from the Lord as the sun form a single whole just as his divine love and wisdom do.* Part 1 explains how divine love and wisdom form a single whole in the Lord. Warmth and light form a similar whole because they are emanations, and emanations constitute a whole by reason of their correspondence. The warmth answers to love, and the light to wisdom.

It therefore follows that since divine love is the divine reality and divine wisdom is the divine manifestation (see §§14–16 above), spiritual warmth is Divinity emanating from the divine reality and spiritual light is Divinity emanating from the divine manifestation. This means that just as divine love is a property of divine wisdom and divine wisdom is a property of divine love because of this union (see §§34–39 above), spiritual warmth is a property of spiritual light and spiritual light is a property of spiritual warmth. As a result of this kind of oneness, it follows that warmth and light are a single whole as they emanate from the Lord as the sun.

We will see later, though [§125], that they are not accepted as a single whole by angels or by us.

100 The warmth and light that emanate from the Lord as the sun are what we call "spiritual"; and they are referred to as spiritual in the singular

because they are a single whole. In the following pages, therefore, when it says "spiritual" it will mean both as a single whole. It is because of this spiritual [energy] that the whole other world is called "spiritual." Everything in that world has its source in that spiritual [energy] and takes its name from it as well.

The reason the warmth and light are called "spiritual" is that God is called "the Spirit," and God as the Spirit is that emanation. As to his very essence, God is called Jehovah; but he enlightens and gives life to heaven's angels and to us of the church through that emanation. This is why it is said that giving life and bringing about enlightenment are acts performed by the spirit of Jehovah.[71]

101 The oneness of [spiritual] warmth and light (that is, of the spiritual [energy] that emanates from the Lord as the sun) can be illustrated by the warmth and light that emanate from the sun of our physical world. These "two" are also a single whole as they radiate from the sun. The reason they are not a single whole on earth is to be found in the earth itself, not in the sun. The earth rotates daily on its axis and follows its annual ecliptic orbit. This is why its warmth and light do not seem to be a single whole, why there is more warmth than light in midsummer and more light than warmth in midwinter. The same thing happens in the spiritual world. While the earth there does not rotate or follow an orbit, angels do turn more and less toward the Lord. The ones who turn more toward him accept more of the warmth and less of the light; while the ones who turn less toward the Lord accept more of the light and less of the warmth. This is why the heavens, which are made up of angels, are marked off into two kingdoms, one called "heavenly" and the other called "spiritual." Heavenly angels accept more of the warmth and spiritual angels accept more of the light.

The regions where angels live also look different depending on their acceptance of the warmth and light. The correspondence is exact, provided we think of angels' change of state instead of earthly motion.

102 We will see later [§124] that in their own right, all the spiritual phenomena that stem from the warmth and light of their sun constitute a single whole in the same way, though they do not do so if we regard them as coming from the feelings that angels have. When the warmth and light are a single whole in the heavens, it is like springtime for angels. When they are not a single whole, it is like either summer or winter—not like winter in cold latitudes but like winter in warm latitudes. The essence of angelic nature is a balanced acceptance of love and wisdom, so angels are

angels of heaven depending on the oneness of their love and wisdom. The same holds true for us of the church, if our love and wisdom, or charity and faith, are fully united.

103 *The sun of the spiritual world is seen at a middle elevation, as far from angels as our physical world's sun is from us.* Many people bring with them from our world an image of God as high overhead and of the Lord as being in heaven among its angels. The reason they bring an image of God as high overhead is that God is called "most high" in the Word, and it says that he lives "on high."[72] This is why we lift up our eyes and our hands when we pray and worship, unaware that "highest" means "inmost."

The reason people bring along an image of the Lord as being in heaven among its angels is that they think of him only as being like any other individual, or like an angel. They do not realize that the Lord is the real and only God, the one who rules the universe. If he were living in heaven among the angels, he could not keep the universe under his sight and hold it in his care and keeping. If he were not shining like the sun on the people in the spiritual world, angels could not have any light. Angels, that is, are spiritual beings, so only spiritual light is suited to their essence. When I discuss levels later [§182], we will see that there is a light in the heavens that is far, far greater than our light on earth.

104 As for the sun that is the source of angels' warmth and light, they see it at about a forty-five degree angle above the lands where they live, at a middle elevation. It also seems to be about as far from angels as this world's sun is from us.

They see the sun at that height and distance constantly; it does not move. This is why angels do not have stretches of time marked off into days and years or any daily progression from morning through noon to evening and on into night. They do not have a yearly sequence from spring through summer to autumn and on into winter, either.[73] Instead, they have a constant daylight and constant springtime; which means that instead of "times" they have states, as already noted [§§70, 73].

105 The following are the primary reasons why the sun of the spiritual world is seen at a middle elevation. First, this means that the warmth and light that emanate from that sun are at their median level—they are of equal proportions, therefore, and appropriately moderate. That is, if the sun appeared above that middle elevation, angels would perceive more warmth than light, while if it appeared lower, they would perceive more light than warmth, as happens on earth when the sun is above or below the middle of the sky. When it is above, the warmth increases more than the light; and

when it is below, the light increases more than the warmth. The light actually stays the same in summer and winter, but the warmth increases or decreases depending on the degree of the sun's height.

A second reason that the spiritual world's sun appears at a middle height above the angelic heaven is that this results in a constant springtime for all the angelic heavens. Consequently, angels are in a state of peace, for this state corresponds to springtime on earth.

A third reason is that it enables angels to turn their faces toward the Lord constantly and to see him with their eyes. For angels, the east—and therefore the Lord—is in front of them no matter which way they turn their bodies, which is a unique feature of their world. This would not happen if the sun of their world were above or below middle height, and it would be absolutely impossible if it were directly overhead.

106 If the spiritual world's sun did not seem to be as far from angels as the physical world's sun is from us, the whole angelic heaven, the hell underneath it, and our globe of lands and seas below them could not be under the Lord's watchful guidance, omnipresence, omniscience, omnipotence, and providence. In the same way, if our world's sun were not at the distance from the earth where we see it to be, it could not be present and effective with its warmth and light in all our lands, so it could not provide its subsidiary resources to the spiritual world's sun.

107 It is of critical importance to realize that there are two suns, a spiritual one and a physical one, the spiritual sun for people who are in the spiritual world and the physical sun for people who are in the physical world. Unless this is recognized, there can be no real comprehension of creation or of humanity, subjects we are about to deal with. True, some effects can be seen, but unless the causes behind the effects are seen at the same time, it is like looking at the effects in the night.

108 *The distance between the sun and angels in the spiritual world is an apparent distance that depends on their acceptance of divine love and wisdom.* All the illusions that are prevalent among evil people and simple people come from appearances that have been taken as facts. As long as appearances remain appearances, they are virtual truths, and it is all right for anyone to think and talk in terms of them. However, when they are taken to be actual truths, which happens when they are defended as facts, then the virtual truths become falsities and fallacies.

For example, it seems as though the sun travels around the earth every day and also follows its yearly ecliptic path. As long as this is not taken as fact, this is a virtual truth, and anyone may think and talk in such terms.

We can say that the sun rises and sets, causing morning, noon, evening, and night. We can say that the sun is at this or that point on the ecliptic, or at this or that elevation, causing spring, summer, autumn, and winter. However, when these appearances are defended as the real truth, then the person who defends them is thinking and speaking falsity based on illusion.

The same holds true for countless other appearances, not only in earthly, civic, and moral matters, but also in spiritual ones.

109 It is the same with the distance of the spiritual world's sun, the sun that is the first emanation of the Lord's divine love and wisdom. The truth is that there is no distance. Rather, the distance is an appearance that depends on angels' acceptance of divine love and wisdom on their own level. It makes sense that distances in the spiritual world are appearances when we consider what has been presented already, like the material in §§7–10 on Divinity not being in space and in §§69–72 on Divinity filling all space nonspatially. If there are no segments of space, then there are no distances either; or in other words, if segments of space are appearances, so are distances, since distances are a matter of space.

110 The reason the spiritual world's sun appears at a distance from angels is that they accept divine love and wisdom at an appropriate level of warmth and light. Since angels are created and finite, they cannot accept the Lord at the prime level of warmth and light, as it is in the sun. That would mean being totally consumed; so they accept the Lord at the level of warmth and light that matches their own love and wisdom.

The following may serve to illustrate. Angels of the lowest heaven cannot rise up to angels of the third heaven. If they were to rise up and enter their heaven, they would collapse in a kind of faint, as though their life were struggling against death. This is because their love and wisdom is at a lower level, and so is the warmth of their love and the light of their wisdom. What would happen, then, if an angel were to rise up toward the sun and enter its fire?

As a result of the differences in angels' acceptance of the Lord, the heavens appear to be marked off from each other. The highest heaven, called the third heaven, seems to be over the second, and the second over the first. It is not that the heavens *are* distant from each other, but that they seem to be. In fact, the Lord is just as present with people in the most remote heaven as he is with people in the third heaven. What causes the appearance of distance is in the subjects, the angels, and not in the Lord.

111 It is almost impossible to grasp this in any earthly image, since that would involve space. It can be grasped in a spiritual image, though, since there is no space involved. That is the kind of image angels have.

This much can be grasped in an earthly image, though—love and wisdom, or in other words the Lord who is divine love and wisdom, cannot move through space but is with every one of us depending on our acceptance. The Lord teaches in Matthew 28:20 that he is with everyone; and in John 14:23 he says that he makes his home with those who love him.

112 This may seem like a matter of higher wisdom since it is being supported by reference to heavens and angels. However, the same holds true for us. As far as the deeper levels of our minds are concerned, we are warmed and enlightened by that same sun, warmed by its warmth and enlightened by its light, to the extent that we accept love and wisdom from the Lord. The difference between angels and us is that angels are under that [spiritual] sun only, while we are not only under that sun but also under the sun of our world. Our bodies could not take form and endure if they were not under both suns. It is different for angels' bodies because they are spiritual.

113 *Angels are in the Lord and the Lord is in them; and since angels are vessels, the Lord alone is heaven.* Heaven is called God's dwelling and God's throne, so people think that God lives there like a monarch in a realm. However, God—that is, the Lord—is in the sun above the heavens and is in the heavens by means of his presence in warmth and light, as I have explained in the last two sections. Further, even though the Lord is present in heaven in this apparently distant way, he is still also intrinsically present there, so to speak, since as I have just explained in §§103–112 the distance between the sun and heaven is not a distance but a virtual distance. Given the fact that this distance is only apparent, then, it follows that the Lord himself is in heaven. He is in the love and wisdom of heaven's angels; and since he is in the love and wisdom of all the angels and the angels make up heaven, he is in all of heaven.

114 The reason the Lord is not only *in* heaven but actually *is* heaven itself is that love and wisdom make an angel, and these two are properties of the Lord in the angels. It therefore follows that the Lord is heaven.

Angels are not angels because of anything that belongs to them. What belongs to them is just like what belongs to us—evil. The reason this is what belongs to angels is that all angels were once earthly people, and this attribute clings to them from their birth. It is simply moved aside, and to the extent that it is, they accept love and wisdom, or the Lord, into themselves.

With a little elevation of understanding, everyone can see that it is quite impossible for the Lord to dwell with angels in anything but what

is his, that is, what belongs to him, which is love and wisdom. He cannot dwell in anything that belongs to the angels, which is evil. This is why the Lord is in them, and they are angels, to the extent that evil is moved aside. The actual angelic essence of heaven is divine love and wisdom. This divine reality is called "angelic" when it is in angels; so again we can see that angels are angels because of the Lord and not on their own. The same therefore holds true for heaven as well.

115 Still, there is no understanding how the Lord is in an angel and an angel is in the Lord except through knowing what kind of union is involved. It is a union of the Lord with the angel and of the angel with the Lord, so it is a reciprocal union. On the angel's side, it is like this. Angels, like us, simply feel as though they participate in love and wisdom on their own, and therefore that love and wisdom are theirs, their very own. If they did not feel this way there would be no union, so the Lord would not be in them, nor they in the Lord. It cannot happen that the Lord is in any angels or people unless they, as subjects of his presence in love and wisdom, sense and feel this as their own. This enables them not only to accept but also to retain what they have accepted, and to love in response. This, then, is how angels become wise and remain wise. Can people decide to love God and their neighbor, can people decide to gain wisdom, unless they feel and sense that what they love, learn, and gain is their own? Can they retain anything in themselves otherwise? If it were not for this, then the inflowing love and wisdom would have no seat. They would flow right through without making any difference; and as a result angels would not be angels and people would not be human. They would be virtually lifeless.

It makes sense, then, that if there is to be union, there must be reciprocity.

116 However, this calls for an explanation of how angels can feel and sense this as their own and so accept and retain it when in fact it is not theirs, given the statement that angels are not angels on their own but by virtue of what is within them from the Lord. The essence of the matter is this. There is freedom and rationality in every angel.[74] These two qualities are there so that angels can be open to love and wisdom from the Lord. Neither of these, though—neither the freedom nor the rationality—belongs to the angels. They are in them but belong to the Lord. However, since these two elements are intimately united to angels' life, so intimately united that you could call them linked to their life, it seems as though they belong to the angels.[75] Freedom and rationality enable them to think and intend and to speak and act; and what they think, intend, speak, and act

as a result seems to be done on their own. This gives rise to the reciprocal element that is the means to union.

Still, the more that angels believe that love and wisdom are within them and claim them for themselves as their own, the more there is nothing angelic within them. To the same extent, then, there is no union with the Lord for them. They are outside the truth; and since truth is identical with heaven's light, they are correspondingly unable to be in heaven. This leads to a denial that they live from the Lord and a belief that they live on their own and therefore that they possess some divine essence. The life called angelic and human consists of these two elements—freedom and rationality.

This leads to the conclusion that angels have a reciprocal ability for the sake of their union with the Lord, but that the reciprocal element, seen as an ability, is the Lord's and not theirs. As a result, angels fall from angelhood if they abuse this reciprocal element that enables them to feel and sense what is the Lord's as their own by actually claiming it for themselves. The Lord himself teaches us in John 14:20–24 and 15:4, 5, 6 that union is reciprocal, and in John 15:7 that the Lord's union with us and ours with him occurs in things that belong to him, things called "his words."

117 There are people who think that Adam had a kind of freedom or ability to choose that enabled him to love God and be wise on his own, and that this freedom to choose was lost in his descendants. This, however, is wrong. We are not life, but life-receivers (see §§4–6 and 55–60 above); and people who are life-receivers cannot love and be wise from their own resources. So when Adam wanted to love and be wise from his own resources, he fell from wisdom and love and was cast out of the garden.[76]

118 We can say much the same about the heaven that is made up of angels as we have said about individual angels, since Divinity is the same in the largest and smallest things (see §§77–82 above). What we have said about angels and heaven needs to be said about us and the church as well, since angels of heaven and we of the church act in consort because of our union. Further, as to the inner reaches of our minds, we of the church are angels—but "we of the church" means people who have the church within themselves.

119 *The east in the spiritual world is where the Lord is seen as the sun, and the other directions follow from that.* Now that I have discussed the spiritual world's sun and its essence, its warmth and light, and the Lord's

consequent presence, I need to talk as well about the regions of that world. The reason for talking about the sun and that world is that our subject is God, and love and wisdom. To discuss these apart from their *origin* would be to start from effects and not from their causes. Yet effects teach us nothing but effects. When only they are highlighted, they do not show us any cause; rather, causes show us effects. Knowing about effects on the basis of their cause is being wise, but exploring causes on the basis of their effects is not being wise; because when we do, various illusions present themselves that we as investigators identify as causes. To do this is to make foolishness of wisdom. Causes precede and effects follow. We cannot see preceding things from following things, but we can see following things from preceding things. That is the pattern.

This is why we are dealing with the spiritual world first here. That world is where all the causes are. Later [§§134, 154] we will discuss the physical world, where everything we see is an effect.

120 At this point, then, we need to discuss the regions in the spiritual world. There are regions there just as there are in the physical world; but the regions of the spiritual world, like that world itself, are spiritual, while the regions of the physical world, like this world itself, are physical. This means that they are so different that they have nothing in common.

There are four regions in each world, called the east, the west, the south, and the north. In the physical world, these four regions are static, determined by the sun in the south. The north is behind, with the east on one side and the west on the other. These regions are determined by the south wherever you go, since the sun's position at noon is always the same and therefore static.[77]

It is different in the spiritual world. There the regions are determined by the sun, which always appears in its own place; and where it appears is the east. So the assignment of regions in that world is not from the south as it is in the physical world but from the east. The west is behind, with the south on one side and the north on the other. We will see below, however, that the regions are not caused by its sun but by the inhabitants of that world, the angels and spirits.

121 Since these regions are spiritual because of their source (the Lord as the sun), the places where angels and spirits live are spiritual as well, since the places all depend on these regions. The places are spiritual because their locations depend on the angels' acceptance of love and wisdom from the Lord. People who are at a higher level of love live in the

east, while people who are at a lower level of love live in the west. People who are at a higher level of wisdom live in the south, while people who are at a lower level of wisdom live in the north.

This is why "the east" in the Word, in its highest sense, means the Lord, while in a secondary sense it means a love for him, while "the west" means a waning love for him. "The south" means wisdom in the light and "the north" wisdom beclouded. There are some variations of these meanings as they relate to the state of the people under discussion.

122 Since the east is the basis on which all the regions in the spiritual world are laid out, and since the east in the highest sense means the Lord and divine love, we can see that the Lord and love for him is the source of everything. We can also see that to the extent that people do not share in that love, they are far from him and live either in the west or in the south or in the north, with the distance depending on their openness to love.

123 Since the Lord as the sun is always in the east, early people[78]—for whom all the elements of worship were symbolic of spiritual realities—faced the east when they worshiped. Further, to be sure that they did this in all their rituals, they faced their temples in the same direction. This is the reason churches are built in the same way at present.

124 *The regions in the spiritual world are not caused by the Lord as the sun but by the angels, depending on their receptivity.* I have stated that angels live in distinct regions, some in the east, some in the west, some in the south, and some in the north. I have also stated that the ones who live in the east are engaged in a higher level of love, those in the west in a lower level of love, those in the south in the light of wisdom, and those in the north in the shadow of wisdom.

This variation of place seems to be caused by the Lord as the sun, yet it is actually caused by the angels. The Lord is not at a greater or lesser degree of love and wisdom; as the sun, he is not at a greater or lesser level of warmth and light for one person than for another. He is everywhere the same. However, he is not accepted at the same level by one person as by another, and this makes it seem as though they are more or less distant from each other, in a variety of regions. It follows from this that the regions in the spiritual world are simply variations in the receptivity of love and wisdom and therefore of the warmth and light of the Lord as the sun. If you look at what was explained in §§108–112 about distances in the spiritual world being apparent only, you will see that this is true.

125 Since the regions are variations in the way angels accept love and wisdom, I need to say something about the variety that gives rise to the appearance.

As I explained in the preceding section, the Lord is in each angel, and each angel is in the Lord. However, since it looks as though the Lord as the sun were outside angels, it also looks as though the Lord is seeing them from the sun and that they are seeing the Lord in the sun. This is much like seeing an image in a mirror. So if we talk on the basis of the way things seem, that is how it is. The Lord sees and examines angels face to face, but angels do not see the Lord in the same way. When they are engaged in the love for him that comes from him, they do see him straight ahead, so they are in the east or the west. When they are more engaged in wisdom, though, they see the Lord off to the right, and when they are less engaged in wisdom they see him off to the left, so they are in the north or the south.

The reason they have an oblique view is that love and wisdom emanate from the Lord as a single whole, but they are not accepted that way by angels, as I have already noted [§99]. Any wisdom that goes beyond love may look like wisdom, but it is not, since there is no life from love in that excess wisdom.

We can see from this where the differences in receptivity come from, the differences that cause the appearance that angels live in the different regions in the spiritual world.

126 It makes sense that a particular openness to love and wisdom establishes a region in the spiritual world, given the fact that angels change their location in response to any increase or decrease of love in them. We can see from this that the location is not caused by the Lord as the sun but by angels, according to their receptivity.

The same holds true for us as far as our spirits are concerned. In spirit, each of us is in some particular region of the spiritual world no matter where we may be in the physical world. That is, the regions of the spiritual world have nothing in common with those of the physical world, as already stated [§120]. We are in the one as to body and in the other as to spirit.

127 For love and wisdom to be a single whole in angels and in us, there are pairs throughout our bodies. Our eyes, ears, and nostrils are paired, our hands, sides, and feet are paired, our brains are divided into two hemispheres, our heart into two chambers, our lungs into two lobes, and so on. So for both angels and for us there is a right side and a left side; and all the right side parts have to do with the love that gives rise to wisdom,

while all the left side parts have to do with the wisdom of that love. We could also say, which amounts to the same thing, that all the right side parts have to do with the good that gives rise to the true and all the left side parts with what is true because of that goodness.

Both we and angels have these pairs so that love and wisdom, or what is good and what is true, may act in unison and focus on the Lord in unison—but there will be more on this later [§§384, 409].

128 We can see from this how caught up in illusion and consequent distortion people are if they think that the Lord parcels heaven out arbitrarily, or arbitrarily enables one person to be wiser and more loving than another. No, the Lord intends that one person should be just as wise and just as saved as another. He offers all of us the means. To the extent that we accept them and live by them, we are wise and we are saved, because the Lord is the same with one person as with another. The receivers, though, the angels and the people on earth, are different because of their differing receptivity and life.

This fits with what has already been said [§124] about the regions and about the way angels' locations depend on them, namely that the differences stem from the recipients and not from the Lord.

129 *Angels always face the Lord as the sun, so south is on their right, north on their left, and west behind them.* All these statements about angels and the way they face the Lord as the sun should also be understood as applying to us spiritually, since we are spirits as to our minds, and angels if we are engaged in love and wisdom. So after death, when we shed the outer forms we have derived from the physical world, we become spirits or angels. Since angels do constantly face the sunrise (the Lord), we say of people who are engaged in love and wisdom from the Lord that they see God, that they look to God, and that they have God before their eyes, meaning that they are living like angels. We say these things in this world both because that is what is really happening in heaven and because that is what is actually happening in our spirits. Do we not all look straight ahead at God when we pray, no matter which way we are facing?

130 The reason angels constantly face the Lord as the sun is that angels are in the Lord and the Lord is in them. The Lord exercises an inner guidance of their feelings and thoughts and constantly turns them toward himself. This means that they cannot help but look toward the east where they see the Lord as the sun. We can see from this that angels do not turn themselves toward the Lord—the Lord turns them toward himself. When angels are thinking about the Lord inwardly, they think of him simply

as in themselves. This deeper thought itself does not create any distance, while more outward thought does, the thought that acts in unison with eyesight. The reason is that the outward thought is in space, while the inward thought is not, though even when it is not in space (as in the spiritual world) it is still in an appearance of space.

It is hard for people to understand this, though, if they think spatially about God. God is actually everywhere and yet not in space. So he is both within and outside angels, which enables them to see him both inside and outside themselves—inside themselves when they are thinking from love and wisdom, and outside themselves when they are thinking about love and wisdom. This topic will be discussed in greater detail, though, in works on the Lord's omnipotence, omniscience, and omnipresence.[79]

Everyone should beware not to slip into the terrible heresy that God pours himself into us and is in us and no longer in himself.[80] God is everywhere, within us and outside us, being in all space nonspatially, as I have already explained in §§7–10 and 69–72. That is, if he were in us he would be not only divided up but enclosed in space, and we could then even think that we were God. This heresy is so loathsome that in the spiritual world it stinks like a corpse.

131 Angels' turning toward the Lord is like this: no matter which way they turn their bodies, they are looking at the Lord as the sun in front of themselves. Angels can turn this way and that and can thus see the various things that surround them, but still the Lord as the sun seems to be constantly in front of them.

This may seem remarkable, but it is the truth. I too have been allowed to see the Lord as the sun like this. I have been seeing him in front of me for a number of years; whatever direction I turned to, I saw him like this.

132 Since the Lord as the sun and therefore the east is in front of all heaven's angels, it follows that the south is to their right, the north to their left, and the west behind them, again no matter which way they turn their bodies. That is, all the regions in the spiritual world are based on the east, as already stated [§120]. This means that people who have the east before their eyes are in those very regions and actually set their boundaries; since, as I have just explained in §§124–128, the regions are not caused by the Lord as the sun but by the angels, according to their receptivity.

133 Now, since heaven is made up of angels, and since this is what angels are like, it follows that the whole heaven faces the Lord and that because it does, heaven is governed by the Lord as though it were a single individual—which is what heaven looks like in the Lord's sight. On heaven looking like

a single individual in the Lord's sight, see *Heaven and Hell* 59–86. This is the cause of heaven's regions as well.

134 Since these regions are virtually written on each angel and on all of heaven, angels, unlike us in our world, know their homes and houses no matter where they travel. The reason we do not know our homes and houses instinctively, from their regions, is that we are thinking in terms of space and therefore in terms of this physical world's geography, which has nothing in common with the geography of the spiritual world.

However, birds and animals have this kind of knowledge by instinct. They know their homes and dwellings instinctively, as much experience testifies. This is a clue to the nature of the spiritual world, since everything that happens in the physical world is an effect and everything that happens in the spiritual world is a cause of such effects. Nothing happens in nature that does not have its cause in the spiritual realm.

135 *Everything in the deeper reaches of angels' minds and bodies alike is turned toward the Lord as the sun.* Angels have understanding and will, and they have faces and bodies. Further, there are deeper levels of understanding and will and deeper contents of their faces and bodies. The deeper levels of their understanding and will are activities of their deeper feeling and thought. The deeper contents of their faces are their brains, and the deeper contents of their bodies are their viscera, headed by heart and lungs. In a word, angels have everything we on earth have. This is what makes them human. An outward form apart from these inner elements would not make them human; only an outward form with its inner elements and even constituted by them would do so. Otherwise they would be only images of people with no life in them because there was no form of life within.

136 It is recognized that will and understanding control the body completely. The mouth says what the understanding thinks and the body does what the will intends. We can see from this that the body is a form responsive to the understanding and the will. Further, since we attribute form to the understanding and the will, we can say that the body's form is responsive to the form of the understanding and the will. This is not the place, however, to describe the nature of either form. There are countless components in each, and those countless components act in unison in each because they are responsive to each other. This is why the mind (or the will and understanding) controls the body completely, just as though it were controlling itself.

It follows from this that the deeper levels of the mind act in unison with the deeper levels of the body, and that the outer levels of the mind act in unison with the outer levels of the body. I need to discuss the deeper levels of the mind later, when we deal first with levels of life, and then in the same vein with the deeper levels of the body [§§236–241 and 277–281].

137 Given the fact that the deeper levels of the mind act in unison with the deeper levels of the body, it follows that when the deeper levels of the mind turn toward the Lord as the sun, the deeper levels of the body do the same. Further, since the outer levels of both body and mind depend on their inner levels, they behave in the same way. The outer does what it does at the prompting of the inner, since a collective body derives its whole nature from its specific components. We can see from this that because an angel is turning face and body toward the Lord as the sun, the inner levels of that angel's mind and body have been turned in that direction as well.

It is the same with us. If we constantly keep the Lord before our eyes (which happens if we are engaged in love and wisdom), then it is not only our eyes and face that turn to him, it is our whole mind and our whole heart. That is, it is everything in our intention and mind and everything in our body at the same time.

138 This turning toward the Lord is an active turning—it is a kind of lifting up. We are actually lifted into heaven's warmth and light, and this is accomplished by an opening of our inner reaches. When these have been opened, love and wisdom flow into the deeper reaches of our minds and heaven's warmth and light flow into the deeper reaches of our bodies. This results in a lifting, as though we were brought out of the mist into clear air, or out of the air into the ether. Further, love and wisdom, together with their warmth and light, are the Lord with us, the Lord who, as already noted [§130], turns us toward himself.

The opposite holds for people who are not engaged in love and wisdom, and all the more for people who resist love and wisdom. The deeper reaches of their minds and bodies alike are closed; and when they are closed, then their outer natures resist the Lord because this is their inherent nature. This is why such people turn away from the Lord, and this "turning away" is a turning toward hell.

139 This active turning toward the Lord comes from love and wisdom together, not from love alone or wisdom alone. Love alone is like a reality with no manifestation, since love makes itself manifest in wisdom; and wisdom without love is like a manifestation with no reality, since wisdom is the manifestation of love.

There is actually a kind of love apart from wisdom, but it is ours and not the Lord's. There is also wisdom apart from love, but while it comes from the Lord, it does not have the Lord within it. It is like sunlight in winter that does of course come from the sun but does not have within it the essence of the sun, its warmth.

140 *Every kind of spirit turns toward her or his ruling love in the same way.* First I need to define "angel" and "spirit." Immediately after death we come into a world of spirits[81] that is halfway between heaven and hell. There we work through our stretches of time, or our states, and are prepared either for heaven or for hell, depending on the way we have lived. As long as we stay in this world, we are called "spirits." Anyone who has been brought up from this world into heaven is called an angel, and anyone who has been cast into hell is called a satan or a devil.[82] As long as we are in the world of spirits, people who are being readied for heaven are called angelic spirits, and people who are being readied for hell are called hellish spirits. All the while, angelic spirits are united to heaven and hellish spirits to hell.

All the spirits who are in the world of spirits are together with us because we are similarly between heaven and hell as to the deeper levels of our minds. Through these spirits we are in touch with either heaven or hell, depending on the way we are living.

It should be clear that "the world of spirits" is not the same thing as "the spiritual world." The world of spirits is the one I have just been talking about, while the spiritual world includes that world, heaven, and hell.

141 Something also needs to be said about loves, since we are talking about how angels and spirits turn toward their loves because of their loves.

Heaven as a whole is laid out in communities depending on all the differences in loves. So is hell, and so is the world of spirits. Heaven, though, is laid out in communities according to differences in heavenly loves, while hell is laid out in communities according to differences in hellish loves, and the world of spirits is laid out in communities according to differences in both heavenly and hellish loves.

There are two loves that are at the head of all the rest, and two loves that lie behind all the rest. The head of all heavenly loves, the love basic to them all, is love for the Lord. The head of all hellish loves, or the love that underlies them all, is a love of controlling prompted by self-love. These two loves are absolute opposites.

142 Since these two loves—love for the Lord and love of controlling prompted by self-love—are absolute opposites, and since everyone who

is caught up in love for the Lord turns toward the Lord as the sun, as explained in the preceding section, it stands to reason that everyone who is caught up in a love of controlling prompted by self-love turns away from the Lord. The reason people turn in opposite directions is that those who are caught up in love for the Lord love being led by the Lord more than anything else, and want the Lord alone to be in control. In contrast, if people are caught up in a love of controlling prompted by self-love, there is nothing they love more than leading themselves. They want to be the *only* ones who are in control.

The reason we refer to "a love of controlling prompted by self-love" is that there is a love of controlling out of a love of service. Since this love acts in unison with love for our neighbor, it is a spiritual love. In fact, it cannot truly be called a love of being in control: it should be called a love of service.

143 The reason spirits of all kinds turn toward their ruling loves is that for all of us, love is life (as explained in §§1–3 of part 1), and life turns its vessels, called members, organs, and viscera—the whole person, therefore—toward the particular community that is engaged in a similar love, the community where our own love is.

144 Since a love of controlling prompted by self-love is the absolute opposite of love for the Lord, spirits caught up in this love of controlling turn away from the Lord. So their eyes are looking toward that world's west; and since their bodies are turned around, the east is behind them, the north is on their right, and the south is on their left. The east is behind them because they harbor a hatred of the Lord; the north is on their right because they love illusions and the consequent distortions; and the south is on their left because they have no use for the light of wisdom. They can turn this way and that, but still everything they see around themselves looks like their love.

They all are oriented toward outward nature and their senses. They are the kind of people who think they are the only ones who are really alive and who see others as unreal. They think they themselves are wiser than anyone else, even though they are insane.

145 In the spiritual world, you can see roads laid out like roads in our physical world. Some of them lead to heaven and some to hell. The roads that lead to hell are not visible to people who are going to heaven, and the roads that lead to heaven are not visible to people who are going to hell. There are more such roads than you can count, roads leading to each heavenly community and to each hellish community. Each individual

spirit sets out on the road that leads to the community of his or her own love and does not even see the roads that lead in other directions. As a result, when spirits turn toward their ruling love, they also travel.

146 *The divine love and wisdom that emanate from the Lord as the sun and constitute heaven's warmth and light is*[83] *the emanating Divinity that is the Holy Spirit.* I explained in *Teachings for the New Jerusalem on the Lord*[84] that God is one in both person and essence, consisting of a trinity, and that this God is the Lord. I also explained that his trinity is called Father, Son, and Holy Spirit. Divinity as source is the Father, Divinity as human is the Son, and Divinity as emanating is the Holy Spirit.[85]

We say "Divinity as emanating," and yet no one knows why we say "emanating." The reason for this ignorance is that people have not known before that the Lord looks like a sun to angels and that from that sun there issues a warmth that is essentially divine love and a light that is essentially divine wisdom. As long as this remains unknown, people cannot help "knowing" that Divinity as emanating is intrinsic Divinity because it says in the Athanasian doctrine of the Trinity that the Father is one Person, the Son another, and the Holy Spirit another. Now that we know that the Lord looks like a sun, though, we can have an appropriate image of the "Divinity as emanating" that is called the Holy Spirit. We can realize that while it is one with the Lord, it emanates from him the way warmth and light emanate from the sun. This is also why angels are in divine warmth and light to the extent that they are caught up in love and wisdom.

Without this recognition that the Lord looks like a sun in the spiritual world and that his Divinity emanates from him in this way, there is no way for anyone to know what "emanating" means—whether it means simply sharing what belongs to the Father and the Son or simply enlightening and teaching. However, it does not come from enlightened reason if we acknowledge the Holy Spirit as intrinsic Divinity, call it "God," and draw boundaries around it when we know as well that God is both one and omnipresent.

147 I explained above [§126] that God is not in space and is therefore omnipresent and that Divinity is everywhere the same, but that there is an apparent variation of divinity in angels and in us because of our differences in receptivity. Since divinity as emanating from the Lord as the sun takes place in light and warmth, then, and since light and warmth flow first of all into those universal vessels that are called "atmospheres" in our world, and since these are what contain clouds, it stands to reason

that the way the deeper levels of angels' minds, or of our own, are veiled by such clouds determines how open we are to Divinity as emanating. By these "clouds," I mean spiritual clouds. These are thoughts that are in harmony with divine wisdom if they are based on true perceptions and that disagree if they consist of false ones. So when they are represented visually in the spiritual world, thoughts based on true perceptions look like bright clouds and thoughts based on false perceptions look like black clouds.

We may therefore conclude that Divinity as emanating is actually within all of us, but that it is variously veiled by us.

148 Since Divinity itself is present with angels and with us through its spiritual warmth and light, we look at people who are caught up in the truth of divine wisdom and the goodness of divine love, who are moved by them, and who are therefore in heartfelt thought, and we say that they are being "warmed by God." Sometimes this happens so openly that it can be noticed and felt, as when a preacher speaks with passion. We also say of such people that they are being "enlightened by God" because with his emanating divinity, the Lord not only kindles human intentions with spiritual warmth but also floods human minds with spiritual light.

149 We can see from the following passages in the Word that the Holy Spirit is the same as the Lord and is the very truth that is the source of our enlightenment. "Jesus said, 'When the Spirit of Truth has come, he will lead you into all truth. He will not speak on his own, but will say what he has heard'" (John 16:13). "He will glorify me because he will receive from me and will proclaim to you" (John 16:14, 15). He will be with the disciples and in them (John 14:17).[86] "Jesus said, 'The things I am telling you are spirit and life'" (John 6:63).[87] We can see from these passages that the very truth that emanates from the Lord is called the Holy Spirit, which enlightens us because it is in the light.[88]

150 While the enlightenment attributed to the Holy Spirit actually comes from the Lord, it happens through the agency of spirits and angels. I cannot yet describe what kind of agency it is, but can say only that in no way can angels and spirits enlighten us on their own because they, like us, are enlightened by the Lord. Since they are enlightened in this same way, it follows that all enlightenment is from the Lord alone. It happens through angels and spirits because when we are receiving enlightenment we are surrounded by the angels and spirits who are receiving more enlightenment than others from the Lord alone.

151 *The Lord created the universe and everything in it by means of that sun that is the first emanation of divine love and wisdom.* "The Lord" means

God from eternity or Jehovah, who is called the Father and the Creator, because as explained in *Teachings for the New Jerusalem on the Lord,* the Lord and the Father are one.[89] When I return to the topic of creation below [§§282–357], therefore, I will refer to "the Lord."

152 I gave ample evidence in part 1 that everything in the universe was created by divine love and wisdom (see particularly §§52–54). The point here is that this was done by means of the sun that is the first emanation of divine love and wisdom.

No one who can see how effects follow from causes and how causes lead to effects in due order and sequence can deny that the sun is the beginning of creation. Everything in our world is sustained by it, and because everything is sustained by it, everything arose from it—the one fact follows from the other and bears witness to it. Everything, that is, is watched over by the sun because the sun has determined its being, and the act of watching over it is an ongoing determination of that thing's being. This is why we say that being sustained is a constant coming into being.[90] If anything were totally removed from the inflow of the sun through our atmospheres, it would instantly dissipate. It is the atmospheres with their different degrees of purity, empowered by the sun, that hold everything together. Since the universe and everything in it is sustained by the sun, then, we can see that the sun is the beginning of creation, the source.

We say "by the sun" but we mean "by the Lord through the sun," since the sun too was created by the Lord.

153 There are two suns by means of which the Lord created everything, the sun of the spiritual world and the sun of the physical world. The Lord created everything by means of the spiritual world's sun, but not by means of the physical world's sun, since this latter sun is far beneath the former one. It is at a midpoint, with the spiritual world above it and the physical world below it.[91] The physical world's sun was created to play a supporting role, a role that will be discussed below [§157].

154 The reason the Lord created the universe and everything in it by means of the spiritual world's sun is that this sun is the first emanation of divine love and wisdom, and as explained above (§§52–82), everything comes from divine love and wisdom.

There are three components of everything that has been created, no matter how large or how small it is: a purpose, a means, and a result.[92] There is nothing created that lacks these three components. In the largest instance, the universe, these three components arise in the following pattern: the purpose of everything is in that sun that is the first emanation of divine love and wisdom; the means of everything is in the spiritual

world; and the result of everything is in the physical world. I will describe below [§§167–172] how these three components occur in both first and last forms.

Since there is nothing created that lacks these three components, it follows that the universe and everything in it has been created by the Lord by means of the sun where the purpose of everything resides.

155 Creation itself cannot be described intelligibly unless you banish space and time from your thoughts; but it can be understood if you banish them. If you can, or to the extent that you can, banish them and keep your mind on an image that is devoid of space and time. If you do, you will notice that there is no difference between the largest expanse and the smallest, and you will inevitably have the same image of the creation of the universe and of the creation of any particular feature of the universe. You will see that the diversity in created things arises from the fact that there are infinite things in the Divine-Human One and therefore unlimited things in that sun that is the first emanation from him, and those unlimited things emerge in the created universe as their reflections, so to speak. This is why there cannot be one thing identical to another anywhere. This is the cause of that variety of all things that meet our eyes in the context of space in this physical world, and in the appearance of space in the spiritual world. The variety is characteristic of both aggregates and details.

I presented the following points in part 1: Infinite things are distinguishably one in the Divine-Human One (§§17–22); everything in the universe was created by divine love and wisdom (§§52–54); everything in the created universe is a vessel for the divine love and wisdom of the Divine-Human One (§§55–60); Divinity is not in space (§§7–10); Divinity fills all space nonspatially (§§69–72); and Divinity is the same in the largest and smallest things (§§77–82).

156 We cannot say that the creation of the universe and everything in it happened from one place to another or from one moment in time to another, that is, gradually and sequentially. We must say that it happened from eternity and from infinity, and not from an eternity of time, since there is no such thing, but from a nontemporal eternity that is the same as Divinity, and not from an infinity of space, since there is no such thing, but from a nonspatial infinity that is also the same as Divinity.

I know that all this transcends any mental images that arise in physical light, but they do not transcend mental images that arise in spiritual light. There is no trace of space and time in these latter images. Actually, this does not completely transcend images that arise in physical light,

since everyone would agree on the basis of reason that there is no such thing as an infinity of space. The same holds for eternity, which is an infinity of time. If you say "to eternity," this can be understood in temporal terms; but if you say "from eternity," that is incomprehensible unless you banish time.

157 *The physical world's sun is nothing but fire and is therefore dead; and since nature has its origin in that sun, nature is dead.* In no respect whatever can creation itself be attributed to the physical world's sun: it is due entirely to the spiritual world's sun. This is because the physical world's sun is totally lifeless, while the spiritual world's sun is alive, being the first emanation of divine love and wisdom. Anything that is lifeless does not effect anything on its own, but is activated; so to attribute any aspect of creation to a lifeless sun would be to attribute the work of an artisan to the tool in the artisan's hand.

The physical world's sun is nothing but fire, with all its life removed. The spiritual world's sun is a fire that has divine life within it.

The angelic concept of the fire of the physical world's sun and the fire of the spiritual world's sun is like this: divine life is internal to the fire of the spiritual world's sun and external to the fire of the physical world's sun. We can see from this that the activity of our physical sun is not autonomous but stems from a living force[93] that emanates from the spiritual world's sun. Consequently, if the living force of that sun were withdrawn or removed, our sun would fail. This is why the worship of the sun is the lowest of all forms of worship of God. It is just as dead as the sun itself; so in the Word it is called an abomination.[94]

158 Since the physical world's sun is nothing but fire and is therefore lifeless, the warmth that emanates from it is also lifeless, and so is the emanating light. By the same token, the atmospheres called ether and air that receive this sun's warmth and light and bring them down into our embrace are lifeless as well. Since all these are lifeless, absolutely all the earthly things beneath them called soils are lifeless. However, they are all surrounded by spiritual realities that emanate and flow out from the spiritual world's sun. If they were not surrounded in this way, soils could not be activated to bring forth the forms of use called plants and the forms of life called animals, and they could not provide the substances that enable us to come into being and to survive.

159 Now since nature begins from this sun, and since everything that arises from it and is sustained by it is called "natural," it follows that

nature and absolutely everything in it is dead. Nature seems to be alive in us and in animals because of the life that visits it and animates it.

160 Since the lowest elements of nature that constitute our soils are dead and not varied and changeable in response to our states of feeling and thought the way they are in the spiritual world, but are unchangeable and stable, we have space and various spatial distances here. They have this stable nature because this is where creation comes to a close and remains at rest. We can see from this that space is proper to nature; and since space here is not an appearance of space responsive to states of life, the way it is in the spiritual world, we can refer to it as "dead."

161 Since times are similarly stable and constant, they too are proper to nature. The length of a day is always twenty-four hours and the length of a year is always three hundred and sixty-five days. The actual states of light, darkness, warmth, and cold that make these differences are constantly returning as well. The states that return every day are morning, noon, evening, and night; the states of the year are spring, summer, fall, and winter. Then too, the states of the year are constantly altering the states of the days. All of these states, since they are not states of life like the ones in the spiritual world, are lifeless. That is, in the spiritual world there is a constant light and a constant warmth. The light is responsive to the state of wisdom among the angels, and the warmth to the state of their love. As a result, these states are alive.

162 From this we can see the folly of people who attribute everything to nature. If we decide in nature's favor, we adopt a state in which we no longer want to raise our minds above nature. So our minds are closed upward and open downward, and we become focused on nature and our senses—spiritually dead. Further, since all we can think about is based on the kind of information we get through our physical senses, or from the world through those senses, at heart we deny God.

The result is a union with hell because our union with heaven has been broken. All we have left is the ability to think and intend—the ability to think coming from our rationality and the ability to intend coming from our freedom, two abilities the Lord gives every one of us and never takes away. Demons and angels alike have these abilities, but demons use them for madness and malice, while angels use them for wisdom and good.

163 *There would be no creation if it were not for this pair of suns, one living and one dead.* Generally speaking, the universe is divided into two worlds, a spiritual one and a physical one. Angels and spirits are in the spiritual

world, and we are in the physical world. These two worlds are exactly alike in outward appearance, so much alike that there is no way to tell them apart; but as to inner appearance, they are completely different. The very people who are in the spiritual world (who are called angels and spirits, as I have just said) are spiritual beings; and since they are spiritual beings, they think spiritually and talk spiritually. On the other hand, we who are in the physical world are physical, so we think physically and talk physically. Spiritual thought and speech and physical thought and speech have nothing in common. We can see from this that the two worlds, the spiritual one and the physical one, are completely distinct from each other, so much so that there is no way for them to be in the same place.

164 Since these two worlds are so distinct, then, it is necessary that there be two suns, one the source of everything spiritual and the other the source of everything physical. Further, since everything spiritual is alive in origin and everything physical is dead in origin, and the suns are the origins, it follows that the one sun is alive and the other dead, and that the sun that is actually dead was created by the Lord by means of the sun that is living.

165 The reason for the creation of the dead sun is so that in final forms everything may be set and stable and lasting, so that it can give rise to things that last through the years. This is the only way creation can have a foundation. Our globe of lands and seas, with things like this in and on and around it, is like a solid base, since it is the final work in which everything comes to a close, on which everything rests. I will discuss later [§171] how it is also a kind of matrix from which are produced the effects that are the goals of creation.

166 As evidence that everything was created by the Lord by means of the living sun and nothing by means of the dead sun, there is the fact that what is living arranges what is dead as it pleases. It shapes it for the forms of service that are its goals. The process does not happen the other way around.

Only someone deprived of reason can think that everything comes from nature, that it is even the source of life. People like this do not know what life is. Nature cannot arrange life for anything. In its own right, nature is completely lifeless. It is totally contrary to the design for something dead to activate something living, for a dead force to activate a living one,[95] or—which amounts to the same thing—for something physical to activate something spiritual. Thinking along such lines is therefore contrary to the light of sound reason.

True, something dead or physical can be distorted or changed in many ways by external impingements, but it still cannot activate life. Rather, life activates it according to any change of form that has been imposed on it. The same holds for any physical inflow into the spiritual workings of the soul. We realize that this does not happen because it cannot happen.

167 *The goal of creation—that everything should return to the Creator and that there should be a union—becomes manifest in outermost forms.* First of all, I need to say something about "ends." There are three, which follow in sequence: They are called the first end, the mediate end, and the final end; and they are also called the purpose, the means, and the result.[96] These three must all be present in anything in order for it to be something, since no first end occurs without an intermediate end and a final one at the same time. This is the same as saying that no purpose occurs apart from its means and result, or no means by itself, without a purpose as its source and a result that contains it, or no result by itself without a means and a purpose.

You can see the truth of this if you consider that a purpose apart from its result or separated from its result is nothing that in fact comes into being, so it is nothing but a word. For a purpose effectively to be a purpose, that is, it must be defined, and it finds its definition in its result. That is where it is first called a purpose, because this is its purpose. It looks as though the active or effective element arose spontaneously, but this is an appearance caused by the fact that it is in its result. If it is separated from its result, though, it promptly dissipates.

We can therefore see that this trio of purpose, means, and result needs to be in every entity if it is to be anything.

168 We also need to realize that the purpose is the sum and substance of the means and also the sum and substance of the result. This is why we call the purpose, the means, and the result the first, intermediate, and final ends. For the purpose to be the sum and substance of the means, though, there needs to be something from the purpose in which it exists; and for it to be the sum and substance of the result there must be something from the purpose through the means in which it exists. A purpose cannot exist in itself alone, but must exist in something that takes place because of it, something in which it can dwell with its total being, something which it can accomplish by its effort as long as it lasts. The reality in which it "lasts" is that final end that is called its result.[97]

169 Throughout the created universe, in its largest and smallest instances alike, we find these three—purpose, means, and result. The reason we find them in the largest and smallest instances of the created universe is that these three are in God the Creator, who is the Lord from eternity. Since he is infinite, though, and since in one who is infinite there are infinite things in a distinguishable oneness (as explained in §§17–22 above), these three are a distinguishable oneness in him and in the infinite things that belong to him. This is why the universe, being created from his reality and (if we look at its functions) being an image of him, retains these three in each of its constituent details.

170 The grand purpose, or the purpose of all elements of creation, is an eternal union of the Creator with the created universe. This does not happen unless there are subjects in which his divinity can be at home,[98] so to speak, subjects in which it can dwell and abide. For these subjects to be his dwellings and homes they must be receptive of his love and wisdom apparently of their own accord, subjects who will with apparent autonomy raise themselves toward the Creator and unite themselves with him. In the absence of this reciprocity, there is no union.

We are those subjects, people who can raise themselves and unite with apparent autonomy. I have already explained several times [§§4–6, 57, 68, 116] that we are subjects of this sort and that we are receptive of Divinity with apparent autonomy.

Through this union, the Lord is present in every work he has created, since in the last analysis everything has been created for our sake. As a result, the functions of all created things rise level by level from the lowest things to us, and through us to God the Creator, their source, as explained in §§65–68 above.

171 Creation is constantly pressing toward this final goal by means of this trio of purpose, means, and result, because these three elements are in God the Creator, as just stated. Further, Divinity is in all space nonspatially (§§69–72) and is the same in the largest and smallest things (§§77–82). We can see from this that the entire creation, in its general tending toward its final goal, is the intermediate end, relatively speaking. God the Creator is constantly drawing up out of the earth forms of service in their sequence, a sequence that culminates in us, who are from the earth as far as our bodies are concerned. By accepting love and wisdom from the Lord, we are then raised up and furnished with all the means for the acceptance of love and wisdom. Moreover, we are so created that we can accept them if we are only willing to.

What has now been said enables us to see, if only in a general way so far, that the goal of creation becomes manifest in final things, the goal being the return of all things to their Creator, and union.

172 The presence of this trio of purpose, means, and result in absolutely everything created is evidenced also by the fact that all the results that we call final goals become fresh new goals in an endless series, from the First, who is the Lord the Creator, to the last, which is our union with him. We can see that all final goals become fresh new goals from the fact that there is nothing so lifeless and dead that it has no trace of effectiveness in it. Even from sand there breathes something that provides a resource for accomplishing something, and therefore for having some effect.

Angelic Wisdom about Divine Love

Part 3

173 *THERE are atmospheres, liquids, and solids*[99] *in the spiritual world just as there are in the physical world, but they are spiritual, while ours are physical.* I have already noted (and in the book *Heaven and Hell* illustrated)[100] the fact that the spiritual world and the physical world are similar to each other, the only difference being that every single thing in the spiritual world is spiritual and every single thing in the physical world is physical. Because these two worlds are similar to each other, there are atmospheres, liquids, and solids in each. These are the general elements that provide the means and substances for all the infinite variety of phenomena that arise.

174 As for the atmospheres that we refer to as "ethers" and "airs,"[101] there are similar forms in each world, the spiritual and the physical, the difference being that in the spiritual world they are spiritual, while in the physical world they are physical. They are spiritual because they come from a sun that is the first emanation of the Lord's divine love and wisdom and accept into themselves the divine fire from him that is love and the divine light from him that is wisdom, bringing each down to the heavens where angels live. They bring about the presence of that sun in everything there, from the largest things to the smallest.

The spiritual atmospheres are distinct substances or elemental forms that arise from the sun. Since they accept the sun individually, the sun's

fire becomes a warmth that is ultimately adapted to the love of angels in heaven and spirits under heaven by being separated into a corresponding number of substances, enfolded in them, and tempered by being enfolded. The same holds true for the sun's light.

In this respect, our physical atmospheres are like the spiritual ones. They too are distinct substances and elemental forms, arising from the physical world's sun. They too accept the sun individually and conceal its fire within themselves, temper it, and bring it down as warmth to earth where we are; and the same holds true for light.

175 The difference between spiritual atmospheres and physical atmospheres is that spiritual atmospheres are vessels of divine fire and light, of love and wisdom, then. They bear these things within themselves. Physical atmospheres, though, are not vessels of divine fire and light; they are vessels of the fire and light of their own sun, which is intrinsically dead, as explained above [§§89, 157–159]. As a result, there is nothing from the spiritual world's sun within them. However, they are surrounded by the spiritual atmospheres that come from that sun.

This differentiation between spiritual atmospheres and physical atmospheres is a matter of angelic wisdom.

176 It stands to reason that there are atmospheres in the spiritual world just as there are in the physical world, given the fact that angels and spirits breathe and talk and hear just the way we do in this physical world. Breathing involves that lowest atmosphere that we call "air," as do speech and hearing. We may also cite the fact that angels and spirits see just as we do in this physical world, and sight would not be possible without a medium purer than air. Then there is the fact that angels and spirits think and are moved just as we are in this physical world, and thought and feeling would not be possible without the aid of still purer atmospheres. Finally, there is the fact that every part of angels' and spirits' bodies, both the inner and the outer parts, is held closely together, the outer parts by an airlike medium and the inner parts by ethereal ones. Clearly, if it were not for the active pressure of these atmospheres, the inner and outer forms of their bodies would disintegrate.

Since angels are spiritual beings, then, and since everything about their bodies is held together, given form, and organized by these atmospheres, it follows that the atmospheres are spiritual. They are spiritual too because they come from the spiritual sun that is the first emanation of the Lord's divine love and wisdom.

177 I have already presented (and in *Heaven and Hell* illustrated)[102] the fact that there are bodies of water and there are lands in the spiritual world

just as there are in the physical world, with the difference that the bodies of water and lands in the spiritual world are spiritual. Because they are spiritual, they are moved and affected by the warmth and light of the spiritual sun through its atmospheres just as the bodies of water and lands in our physical world are moved and affected by the warmth and light of the sun of our world through its atmospheres.

178 We speak of atmospheres, liquids, and solids here because these are the three basics through which and from which everything arises, with infinite variety. The atmospheres are active factors, the liquids intermediate factors, and the solids passive factors from which all results arise. The arrangement of three such factors in this sequence comes solely from the life that emanates from the Lord as the sun and enables them to be active.

179 *There are levels of love and wisdom, consequent levels of warmth and light, and also levels of atmosphere.* Without a knowledge that there are levels, what they are and what they are like, what is to follow will be incomprehensible, since there are levels in everything that has been created; therefore they exist in every form. Consequently, I need to discuss levels in this part of *Angelic Wisdom*.[103]

We can tell clearly from the angels of the three heavens that there are levels of love and wisdom. Angels of the third heaven so surpass angels of the second heaven in love and wisdom, and these in turn so surpass angels of the farthest heaven, that they cannot live in the same place. Their levels of love and wisdom mark them off and separate them. This is why angels of the lower heavens cannot climb up to angels of the higher heavens, and why if they are allowed to climb up they do not see anyone or anything around them. The reason they do not see anyone is that the love and wisdom of the higher angels is on a higher level, a level beyond their perception. Every angel actually is her or his love and wisdom; and love together with wisdom is human in form because God, who is love itself and wisdom itself, is human.

Occasionally I have been allowed to see angels of the farthest heaven go up to angels of the third heaven. When they managed to get there, I heard them complain that they could not see anyone; and yet they were surrounded by angels. They were afterward told that these angels had been invisible to them because they could not perceive their love and wisdom, and it is love and wisdom that give angels their human appearance.

180 It is even clearer that there are levels of love and wisdom if we compare angels' love and wisdom with our love and wisdom. It is generally acknowledged that the wisdom of angels is unutterable, relatively

speaking. You will see later [§§267, 416] that it is also incomprehensible to us when we are wrapped up in our earthly love. The reason it seems unutterable and incomprehensible is that it is on a higher level.

181 Since there are levels of love and wisdom, there are levels of warmth and light—warmth and light here meaning spiritual warmth and light as angels experience them in the heavens and as they exist for us in the deeper levels of our minds. This is because we do have a warmth of love and a light of wisdom like that of angels.

It is like this in the heavens. The quality and amount of angels' love determines the quality and amount of their warmth, with the same relationship between their wisdom and their light. This is because there is love in their warmth and wisdom in their light, as I have already described [§§5, 32, 84]. The same holds true for us on earth, but with the difference that angels feel the warmth and see the light, while we do not, the reason being that we are focused on physical warmth and light; and as long as we are, we feel spiritual warmth only as a kind of pleasure of love and see spiritual light only as a kind of sense of what is true.

Since people know nothing about the spiritual warmth and light within them as long as they are focused on physical warmth and light, and since they can know about this only through experience offered by the spiritual world, I need first of all to talk about the warmth and light that surround angels and their heavens. This is the one and only way to shed some light on this matter.

182 However, the levels of spiritual warmth cannot be described on the basis of experience because the love to which spiritual warmth corresponds does not fit into the images of our thought. Still, the levels of spiritual light can be described because light does fit. It is actually an attribute of thought. On the basis of levels of light, we can understand levels of spiritual warmth, since warmth and light are on comparable levels.

As for the spiritual light that surrounds angels, I have been allowed to see this with my own eyes. For angels of the higher heavens, the light is so brilliant that it is indescribable, even by comparison with the brilliance of snow; and it also has a glow that defies description, even by comparison with the radiant glory of our world's sun. In short, this light is a thousand times greater than the light at noon on earth. The light of angels of the lower heavens can in some measure be described by comparisons, though. Even so, it surpasses the highest level of light on earth.

The reason the light of angels of the higher heavens defies description is that this light is integral to their wisdom. Since their wisdom, relative to ours, is inexpressible, so is their light.

We can tell from these few facts that there are levels of light; and since wisdom and love occur on comparable levels, it follows that there are similar levels of warmth.

183 Since the atmospheres are what receive and hold warmth and light, it follows that there are as many levels of atmosphere as there are of warmth and light—as many, that is, as there are levels of love and wisdom. An abundance of experience in the spiritual world has shown me that there are several atmospheres, distinguished from each other by level. One kind of experience was especially convincing, namely that angels of lower heavens cannot breathe in the realm of higher angels. They seem to labor for breath like creatures taken out of the air into the ether, or like creatures taken out of the water into the air. Then too, the spirits below heaven look as though they were in a cloud.

On the existence of several atmospheres distinguished from each other by levels, see §176 above.

184 *There are two kinds of level, vertical levels and horizontal levels.* Knowing about levels is a kind of key to unlocking the causes of things and probing into them. In the absence of this knowledge, hardly anything can be known about causes. In the absence of this knowledge, the objects and subjects of both worlds look so simple that there seems to be nothing within them beyond what meets the eye. Actually, though, in comparison to what lies hidden within, this surface is like one feature compared to a thousand or ten thousand.

There is no way to uncover these deeper, invisible features without a knowledge of levels. We move from outer to inner and then to inmost by levels, and not by gradual levels but by distinct ones. "Gradual levels" is the name we give to declines or decreases from coarser to finer or denser to rarer, or better, to gains or increases from finer to coarser or from rarer to denser. They are just like going from light to darkness or from warmth to cold.

In contrast, distinct levels are totally different. They are like antecedent, subsequent, and final events, or like the purpose, the means, and the result.[104] We refer to them as "distinct" because the antecedent event exists in its own right, the subsequent event in its own right, and the final event in its own right; and yet taken together they constitute a single whole.

Our atmospheres from top to bottom, from sun to earth, the atmospheres called ethers and airs, are marked off in levels of this kind. They are like the elements, compounds, and compounds of compounds that,

taken all together, constitute a complex entity. These levels are distinct because they arise separately. They are what we mean by "vertical levels." The other levels, though, are gradual because they increase evenly. These are what we mean by "horizontal levels."

185 Absolutely everything that happens in the spiritual world and in the physical world results from a confluence of distinct and gradual levels, or of vertical and horizontal levels. We call the dimension constituted by distinct levels "height" and the dimension constituted by gradual levels "width." Their position relative to our eyesight does not change their labels.

Without a recognition of these levels, nothing can be known about the differences between the three heavens or about the differences of the love and wisdom of angels there, nothing about the differences of the warmth and light that surround them, nothing about the differences of the atmospheres that encompass and envelop them. Without a recognition of these levels, nothing can be known about differences of the inner abilities of our own minds, which means that nothing can be known about our states of reformation and regeneration,[105] nothing about the differences of the outer, bodily abilities of both us and angels, nothing whatever about the difference between what is spiritual and what is physical and nothing therefore about correspondences, nothing about any difference between the life of humans and that of animals or between higher and lower animals, nothing about differences in the forms of the plant kingdom or the substances of the mineral kingdom.

We can tell from this that people who do not know about these levels do not see causes clearly and fairly. They see only effects and form judgments about causes on that basis—usually by tracing a string of effects. Yet causes produce effects not by simple continuity but by a distinct step. The cause is one thing and the effect another, and the difference between them is like the difference between an antecedent event and a subsequent one, or like the difference between what forms and what is formed.

186 The angelic heavens may serve as an example for better comprehension of the reality and nature of distinct levels and of how they differ from gradual levels. There are three heavens marked off by vertical levels so that one is underneath another. The only way they communicate is by an inflow that comes from the Lord through the heavens in sequence down to the lowest, and not the other way around.

Each heaven on its own, though, is marked off not by vertical levels but by horizontal ones. The people in the middle or center are in the light

of wisdom, while those around them all the way to the borders are in the shadow of wisdom. That is, wisdom wanes all the way to ignorance as the light declines into shadow, which happens gradually.

It is the same with us. The inner realms of our minds are marked off into as many levels as are the angelic heavens, with one level over another. So the inner realms of our minds are marked off in distinct or vertical levels. This is why we can be engaged in the lowest level, a higher level, or the highest level depending on the level of our wisdom. It is why the higher level is closed when we are exclusively engaged in the lowest one, and why the higher one is opened as we accept wisdom from the Lord. There are also gradual or horizontal levels in us just as there are in heaven.

The reason we resemble the heavens is that we are miniature heavens as to the deeper realms of our minds when we are engaged in love and wisdom from the Lord. (On our being miniature heavens as to the deeper realms of our minds, see *Heaven and Hell* 51–58.)

187 We can tell from this sample that people who know nothing about distinct or vertical levels cannot know anything about our state when it comes to reformation and regeneration, processes that are effected by our acceptance of love and wisdom from the Lord and a consequent opening of the deeper levels of our minds in due sequence. They cannot know, either, about the inflow through the heavens from the Lord or about the design into which they themselves were created. Anyone who ponders these subjects on the basis of gradual or horizontal levels rather than distinct or vertical ones can see them only in terms of effects and not at all in terms of causes. Seeing things solely in terms of effects is basing thought on illusions, which leads to one error after another. By inductive reasoning we can multiply these errors so much that ultimately grotesque distortions are labeled truths.

188 I am not aware that anything about distinct or vertical levels has yet come to people's attention—only things about gradual or horizontal levels. Yet nothing about causes can come to light in truth without familiarity with both kinds of level. That is why this whole part is devoted to this subject. After all, the purpose of this modest work is to uncover causes and to see effects on that basis, thereby dispelling the darkness that envelops people in the church concerning God, the Lord, and the divine matters in general that we refer to as "spiritual."

This I can relate, that angels are struck with sorrow at the darkness on earth. They say that they hardly see any light anywhere and that people are latching onto illusions and "proving" them so that they pile distortion

on distortion. In order to prove their distortions, they use reasoning based on illusions and on distorted truths to investigate things that cannot be cleared up because of the darkness that surrounds causes and because of their ignorance of truths. Angels expressed the greatest grief over their "proof" of faith separated from charity and over justification by faith, as well as over [mistaken] concepts of God, angels, and spirits, and over ignorance of the nature of love and wisdom.

189 *Vertical levels are matched in kind, with one following from another in sequence like a purpose, a means, and a result.* Since horizontal or gradual levels are like levels of light to shade, warmth to cold, hard to soft, dense to sparse, coarse to fine, and so on, and since we are familiar with these levels from our sensory and visual experience while we are not familiar with vertical or distinct levels, I need to give particular attention to these latter in this part. Without familiarity with these levels, that is, we cannot see causes.

It is in fact recognized that a purpose, a means, and a result follow in sequence like antecedent, subsequent, and final events. It is recognized that the purpose produces the means and then produces the result through the means so that the purpose can be realized; and much more is recognized along the same lines. Knowing such things without seeing them by applying them to actual events, however, is only abstract knowledge. It lasts only as long as we are engaged in analytical thought on the basis of metaphysical principles. As a result, even though a purpose, a means, and a result do progress by distinct levels, still there is little if any knowledge of those levels in the world. Thinking only about abstractions is like something ethereal that dissipates; but if these abstract principles are applied to things of an earthly nature, then they are like something we see with our own eyes on earth, and they stay in our memory.

190 Everything in the world characterized by three dimensions, that is, everything we call a compound, is constituted by three vertical or distinct levels. Some examples may make this clear. We know from visual experience that every muscle in the human body is made up of tiny fibers and that these, gathered into bundles, make up the larger fibers we call motor fibers. From these bundles come that compound entity called a muscle.

It is the same with our nerves. The smallest fibers in them are woven together into larger ones that look like threads, and gatherings of these are woven together into nerves. It is the same with the rest of the weavings, bundlings, and gatherings that make up our organs and viscera. They are

compounds of fibers and vessels in various arrangements, depending on similar levels.

It is the same as well in all the members of the plant kingdom and all the members of the mineral kingdom. There are threefold gatherings of filaments in wood and threefold conglomerates of elements in metals and rocks as well.

We can see from this what distinct levels are like, namely that one level is made from another and a third from the second, the third being called a compound. Each level is distinct from the other.

191 On this basis we can draw conclusions about things not visible to our eyes, since their arrangement is similar—for example, about the organized substances that are the vessels and dwellings of the thoughts and feelings in our brains, about the atmospheres, about warmth and light, and about love and wisdom. The atmospheres are vessels of warmth and light, and warmth and light are vessels of love and wisdom. So if there are levels of the atmospheres, then there are similar levels of warmth and light and similar levels of love and wisdom. There is not one set of relationships in one case and a different set in another.

192 We can tell from what has just been said that these levels are consistent, of the same character and nature. The smallest, larger, and largest motor fibers of our muscles have the same basic nature. The smallest, larger, and largest nerve fibers match; the woody filaments match from their smallest forms to their compounds; and the parts of rocks and metals match in the same way. The organized substances that are vessels and dwellings of our thoughts and feelings match, from the very simplest to their overall compound, the brain. The atmospheres match, from pure ether to air. The levels of warmth and light that parallel those of the atmospheres in their sequence match; and therefore so do the levels of love and wisdom.

Things that are not of the same character and nature do not match and do not harmonize with things that do. This means that they cannot combine with them to make up distinct levels. They can combine only with their own kind, with things of the same character and nature, things that match.

193 Clearly, these levels are in a sequence like that of a purpose, a means, and a result, since the first or smallest promotes its cause through the intermediate and achieves its result through the last.

194 It is important to realize that each level is delineated from the other by its own membrane, with all the levels together being delineated by a

common membrane. This common membrane communicates with the deeper and deepest levels in proper sequence, which is what makes possible the union and concerted action of all of them.

195 *The first level is the sum and substance of all the levels.* This is because the levels of every subject and every object are matched in kind, and they are matched in kind because they have been produced by the first level. The way they are formed is that the first level produces a second by folding together or congregating—in short, by gathering; and through this second level, it produces a third. Further, it marks each level off from the other by a surrounding membrane.[106] We can see from this that the first level is in primary and sole control of the subsequent ones, and that in fact the first level is the sum and substance of all the levels.

196 While we talk about the relationships of the levels to each other, this principle really applies to the substances that exist on their levels. The language of levels is an abstract language that is universal and therefore applicable to any subject or object that may have levels in its own particular way.

197 We can apply this principle to everything that was listed in the previous chapter [§§189–194]—to muscles and nerves, for example, to the substances and components of both the plant and mineral kingdoms, to the organized substances that are the subjects of our own thoughts and feelings, to the atmospheres, to warmth and light, and to love and wisdom. In each instance the first is the only controlling reality in things subsequent and is in fact their only content; and since it is their only content, it is all there is to them.

We can see the truth of this from what we have already recognized, namely that the purpose is the whole of the means and through the means is the whole of the result. This is why we refer to a purpose, a means, and a result as a first end, an intermediate end, and a final end. It is why the cause of a cause is also the cause of what is caused. It is why there is nothing essential within the means except the purpose and nothing essential in motion except energy. It is also why there is only one substance that is substance in its own right.

198 This makes it clear that Divinity, being substance in its own right or the unique and sole substance, is the source of absolutely everything that has been created. This means that God is the sum and substance of the universe, in accord with what was presented in part 1: divine love and wisdom is substance and form (§§40–43); divine love and wisdom is substance and form in its own right, and is therefore wholly itself and unique (§§44–46); everything in the universe was created by divine love

and wisdom (§§52–60); the created universe is therefore an image of him (§§61–64); and [in part 2,] the Lord alone is the heaven where angels live (§§113–118).

All processes of perfection increase and rise by and according to levels. I have already explained that there are two kinds of level, horizontal and vertical, in §§184–188 above. I have explained that the horizontal levels are like levels of light tending toward darkness or wisdom tending toward ignorance, while vertical levels are like those of a purpose, a means, and a result, or like something antecedent, something subsequent, and something final. These latter levels are described as rising and falling, since they involve height; while the former are described as waxing and waning because they involve width. 199

These levels are so different from each other that they have nothing in common; so they need to be grasped clearly and not confused with each other in any way.

The reason all processes of perfection increase and rise by and according to levels is that all attributes are secondary to their substances, and perfection and imperfection are general attributes. We attribute them to life, to forces, and to forms. 200

Perfection of life is perfection of love and wisdom, and since the will and understanding are their vessels, perfection of life is also perfection of the will and understanding and therefore of feelings and thoughts. Further, since spiritual warmth is the vehicle of love and spiritual light is the vehicle of wisdom, their perfection too can be traced back to perfection of life.

Perfection of forces is perfection of everything that is activated and set in motion by life, though life is not inherent in the forces. Such forces are the atmospheres in regard to what they do, also our own inner and outer organized substances and those of all kinds of animal. Such forces also are all the things in the physical world that get their activities directly or indirectly from its sun.

Perfection of forms and perfection of forces constitute a single entity, since the nature of the forces determines the nature of the forms. The only difference is that the forms are forms of substance while the forces are what the substances do. Consequently, the two have similar levels of perfection. Even forms that are not doing anything at a given time have their kinds of perfection according to levels.

There is no need at this point to discuss the way processes of perfection of life, forces, and forms rise and fall by horizontal or gradual levels 201

because these levels are familiar in our world. There is, however, a need to discuss the way processes of perfection of life, forces, and forms rise and fall by vertical or distinct levels, because these levels are not familiar in our world. From what we can see in this physical world, it is almost impossible to understand how these processes rise and fall by distinct levels, but it is quite clear in what we can see in the spiritual world. All we discover from what we see in the physical world is that the deeper we look, the more wondrous are the things we run into—in our eyes, for example, or our ears, tongue, muscles, heart, lungs, liver, pancreas, kidneys, and the rest of our internal organs, as well as in seeds, fruits, and flowers and even in metals, minerals, and rocks. It is widely known that we run into more wondrous things in all these phenomena the deeper we probe; but little attention has been paid to the fact that the deeper perfection increases by vertical or distinct levels. Our ignorance of these levels has kept this hidden.

Since these levels are openly visible in the spiritual world, though, with that whole world clearly marked off by them from top to bottom, we can gain familiarity with these levels on that basis and then draw conclusions about the processes of perfection of forces and forms that occur on comparable levels in this physical world.

202 There are three heavens in the spiritual world, arranged by vertical levels. The angels in the highest heaven are better in every respect than those of the intermediate heaven, and the angels in the intermediate heaven are better in every respect than those of the lowest heaven. Because of these levels of perfection, angels of the lowest heaven cannot even approach the threshold of the perfection of angels of the intermediate heaven, and these latter in turn cannot approach the threshold of the perfection of angels of the highest heaven. This may appear paradoxical, but it is the truth. The reason is that they are grouped by distinct levels and not by gradual ones.

Experience has taught me that there is such a difference between angels of the higher and lower heavens in feelings and thoughts and therefore in speech that they have nothing in common. Communication happens only by the correspondences that arise through the Lord's direct inflow into all the heavens and the indirect inflow through the highest heaven to the lowest.

Because of the nature of these distinctions, they cannot be expressed in earthly language, so I cannot describe them. Angels' thoughts do not fit into earthly concepts because they are spiritual. They can only be expressed and described by angels in their own language and words and writing, but

not in human ones. This is why it says that people have heard and seen indescribable things in the heavens.

The following may afford some understanding of these differences. The thoughts of angels of the highest or third heaven are thoughts of purposes; the thoughts of angels of the intermediate or second heaven are thoughts of means; and the thoughts of angels of the lowest or first heaven are thoughts of results. It is important to realize that it is one thing to think on the basis of purposes and another to think about purposes, one thing to think on the basis of means and another to think about means, one thing to think on the basis of results and another to think about results. Angels of the lower heavens do think about means and about purposes; but angels of the higher heavens think on the basis of means and on the basis of purposes. Thinking on the basis of such things comes from a higher level of wisdom, while thinking about them comes from a lower level. Thinking on the basis of purposes comes from wisdom; thinking on the basis of means comes from intelligence; and thinking on the basis of results comes from being informed.

We can see from this that all processes of perfection rise and fall by and according to levels.

203 Since the deeper reaches of our own minds, of our will and understanding, are like the heavens as far as levels are concerned (we are actually miniature heavens as to the deeper reaches of our minds), their processes of perfection are similar. However, these processes are not perceptible to any of us as long as we are living in this world, since we are then on the lowest level; and the higher levels are unrecognizable from the lowest level. After death, though, we can identify them, since then we are on whatever level answers to our love and wisdom. Then we become angels and think and say things that are indescribable to our physical self. The raising up of everything in our minds then is not by some simple ratio but by the threefold ratio that is the ratio of vertical levels. The simple ratio applies to horizontal levels.

The only people who rise or are brought up to those levels, though, are the ones who have been attentive to truths in this world and have applied them to their lives.

204 It may seem as though antecedent things are less perfect than subsequent ones and constituent things are less perfect than compounds, but in fact the antecedent things that give rise to subsequent ones are more perfect, as are the constituents from which compounds are formed. This is because the antecedent or constituent things are less covered, less

shrouded by lifeless substances and materials. They are more divine, so to speak, and as such are closer to the spiritual sun where the Lord is. Perfection itself is in the Lord and therefore in the sun that is the first emanation of his divine love and wisdom. It comes from there into things that are next in sequence, and so on in order down to the lowest things, which are more imperfect as they are more remote.

If it were not for this supreme perfection in things antecedent and constituent, neither we nor any living creature could arise from seed and then continue in existence. The seeds of trees and shrubs could not sprout and spread, either. The more antecedent a thing is, or the more whole it is, the more immune it is to harm because of its greater perfection.

205 *In a sequential arrangement, the first level is the highest and the third the lowest, while in a simultaneous arrangement, the first level is the center and the third level is the circumference.* There is a sequential arrangement and a simultaneous one. The sequential arrangement of these levels is from highest to lowest or from top to bottom. This is the arrangement of the angelic heavens, with the third heaven as the highest, the second in between, and the first as the lowest. These are their relative locations.

The same sequential arrangement applies to states of love and wisdom among angels in heaven, to warmth and light, and to spiritual atmospheres. The same arrangement applies to all the processes of perfection of forces and forms there.

When the vertical or distinct levels are in this sequential arrangement, they are like a tower divided into three floors so that one can go up or down. The most perfect and lovely things are on the top floor, less perfect and lovely things on the middle floor, and still less perfect and lovely things on the lowest floor.

In a simultaneous arrangement of the same levels, though, it looks different. Then the highest elements of the sequential arrangement—as I have mentioned, the most perfect and lovely ones—are in the center, the lower ones in an intermediate region, and the lowest on the outside. It is as though there were a solid object made up of these three levels with the finest substances in the middle or center, less fine particles around that, and on the outside, forming a kind of envelope, parts composed of these and therefore coarsest. It is as though the tower we were talking about had settled into a plane, with the top floor becoming the center, the middle floor an intermediate region, and the lowest floor the outside.

206 Since the highest thing in sequential arrangement is the central thing in simultaneous arrangement and the lowest is the outermost, "higher"

in the Word means more internal and "lower" means more external. The same holds for "upward" and "downward" and for "high" and "low."

207 In every final form there are distinct levels in simultaneous arrangement. This is the arrangement of the motor fibers in every muscle, the fibers in every nerve, the fibers and tiny vessels in all our viscera and organs. At the heart of each are the simplest and most perfect substances, while the outside is formed from their compounds.

The same arrangement of these levels is found in every seed, every fruit, even in every metal and rock. This is the nature of the parts that constitute their totality. Their central, intermediate, and outermost parts are on these levels, and they themselves are successive compounds, aggregates, or masses of these simple components that are their primary substances and materials.

208 In short, there are levels like this in every final form and therefore in every effect, since every final form consists of antecedents that in turn consist of things primary to them. Likewise every result comes from a means and every means from a purpose, the purpose being the whole essence of the means and the means the whole essence of the result, as I have just explained [§§168, 197]. Further, the purpose constitutes the center, the means the intermediate, and the result the final outcome.

We will see later [§§224, 231, 232, 235, 236–241] that the same holds for levels of love and wisdom, warmth and light, and for the organized forms of feelings and thoughts within us. I have discussed the sequence of these levels in sequential and simultaneous arrangements in *Teachings for the New Jerusalem on Sacred Scripture* 38[107] and elsewhere, showing that there are similar levels in all the details of the Word.

209 *The final level is the composite, vessel, and foundation of the prior levels.* Examples of the principle of levels that is under discussion in this part have thus far been drawn from various things that occur in our two worlds—levels of the heavens where angels live, for example, levels of the warmth and light that surround them, of the atmospheres, of various parts of the human body, and of things in the animal and mineral kingdoms. The principle of levels has a wider range, though. Its range includes not only physical phenomena but also societal, moral, and spiritual ones in all their detail.

There are two reasons why the principle of levels includes such matters. The first is that there is a trine in everything that can be said to have attributes, a trine called purpose, means, and result; and these three are related to each other by vertical levels. The second reason is that no

societal, moral, or spiritual phenomenon is abstract or disembodied. They are matters of substance, for just as love and wisdom are not abstractions but substances (as I have explained above in §§40–43), so are all the things we refer to as societal, moral, and spiritual. We can of course think about them in the abstract, as disembodied, but in their own right they are not abstractions. Take feeling and thought, for example, or charity and faith, or will and understanding. What applies to love and wisdom applies to them as well, namely that they do not happen apart from subjects that are substantial. They actually have to do with the state of those subjects or substances. We will see later [§§273, 316] that they are shifts of state that give rise to change. "Substance" means form as well, since there is no such thing as a formless substance.

210 Since we can think about will and understanding, about feeling and thought, and about charity and faith apart from the substantial realities that are their subjects, and since we have thought about them in this way, we have lost any appropriate concept of them, any realization that they refer to the states of substantial realities or forms. Exactly the same principle applies to sensations and actions, which are not things in the abstract apart from our sensory and motor organs. In the abstract, or apart from their organs, they are theoretical constructs only. They[108] are like sight with no eye, hearing with no ear, taste with no tongue, and so on.

211 Since all societal, moral, and spiritual events, like all physical ones, happen not only by gradual levels but also on distinct levels, and since processes on distinct levels are like the processes of purpose to means and means to result, I should like to illustrate and demonstrate the present topic (that the final level is the composite, vessel, and foundation of the prior levels) by what I have just mentioned, namely instances of love and wisdom, of will and understanding, of feeling and thought, and of charity and faith.

212 We can tell quite clearly that the final level is the composite, vessel, and foundation of the prior ones by looking at the way purpose and means progress to result. Enlightened reason can grasp the fact that the effect is the composite, vessel, and foundation of the means and the purpose, but cannot grasp as clearly the fact that the purpose in all fullness and the means in all fullness are actively present in the result, with the result being completely inclusive of them.

This follows from what has already been said in this part [§§189–194], especially from the fact that one level comes from another in a three-stage sequence and that a result is simply a purpose in its final form. Since the

final form is this kind of composite, it follows that the final form is their vessel and also their foundation.

213 As for love and wisdom, love is the purpose, wisdom the means, and service the result. Further, service is the composite, vessel, and foundation of wisdom and love, such a composite and such a vessel that every bit of love and every bit of wisdom is actively present in it. It is their total presence. We need to be absolutely clear, though, that in keeping with what was presented in §§189–194 above, what are present in service are all the elements of love and wisdom that are of the same kind, harmonious.

214 Desire, thought, and act occur on a sequence of similar levels, since every desire has to do with love, every thought with wisdom, and every act with service. Charity, faith, and good works occur on the same sequence of levels, since charity is a matter of desire, faith of thought, and good works of act. Will, understanding, and practice occur on the same sequence of levels as well, since will is a matter of love and therefore of desire, understanding of wisdom and therefore of faith, and practice of service and therefore of deeds. Just as all the elements of wisdom and love dwell within service, all the elements of thought and desire dwell within act, and all the elements of faith and charity dwell within deeds, and so on. This means all the elements that are of the same kind, that are harmonious.

215 People have not yet recognized that the last member of each sequence—service, act, deed, and practice—is the composite and vessel of all the earlier members. It seems as though there were nothing more within service, act, deed, or practice than there is within motion. However, all these prior stages are actively present within, so completely present that nothing is missing. They are enclosed within it the way wine is enclosed in a bottle or furnishings in a house.

The reason this is not noticed is that we look at acts of service from the outside only, and things seen from the outside are simply events and motions. It is like seeing our arms and hands move and not knowing that a thousand motor fibers are cooperating in each movement, with a thousand elements of thought and desire answering to those thousand motor fibers and stimulating them. Since these things are happening far inside, they are not visible to any of our physical senses. This much is known, that nothing is done in or through the body except from the will and through thought; and since these two are acting, every element of will and thought must necessarily be present within the act. They cannot be separated. This is why we draw conclusions on the basis of deeds or works about each other's purposeful thought, which we refer to as "intent."

I have learned that angels can sense and see from someone's single deed or work everything about the intention and thought of the one who is doing it. From the person's will, angels of the third heaven see the purpose for which it is being done, and angels of the second heaven see the means through which the purpose is working. This is why deeds and works are so often mandated in the Word, and why it says that we are known by our works.

216 According to angelic wisdom, unless will and understanding, or desire and thought, or charity and faith, devote themselves to involvement in works or deeds whenever possible, they are nothing but passing breezes, so to speak, or images in the air that vanish. They first take on permanence in us and become part of our life when we perform and do them. The reason is that the final stage is the composite, vessel, and foundation of the prior stages.

Faith apart from good works is just this kind of airy nothing or image, and so are faith and charity apart from their practice. The only difference is that people who put faith and charity together know what is good and are able to intend and do it, but not people who are devoted to faith apart from charity.

217 *The vertical levels find their full realization and power in their final form.* I explained in the preceding section that the final level is the composite and vessel of the prior levels. It follows from this that the prior levels find their full realization in their final level. That is where they are in their effect, and every effect is a summary of its causes.

218 Everything I have already cited from what we can sense and perceive may be used in support of the proposition that the rising and falling levels, the ones we call antecedent and subsequent or vertical and distinct levels, find their power in their final stage. At this point, though, I want to cite only energy, force, and motion in lifeless and living entities.

It is common knowledge that energy does not accomplish anything by itself, but only through forces responsive to it, using them to cause motion. This is why energy is the whole essence of force, and through force, the whole essence of motion.[109] Since motion is the final stage of energy, energy exercises its power through motion. The only way energy, force, and motion are united is by vertical levels, a union that is not one of continuity, since the levels are distinct, but of responsiveness. Energy, that is, is not force, and force is not motion. Rather, force is produced by energy, and force is energy being exercised; and motion is produced by force. This

means that there is no power in pure energy or pure force, but in the motion that they produce.

The truth of this may appear debatable because I have not illustrated it by application to things we can sense and perceive in the physical world.[110] Still, this is the nature of stages that culminate in power.

219 Let me apply these principles to living energy, living force, and living motion. Living energy in us, who are the living subjects, is our will in union with our understanding. The living forces in us are what make up the inner parts of our bodies, throughout which there are motor fibers interconnected in various ways. Living motion in us is the action that is produced by the will in union with the understanding through the agency of these forces. The deeper levels of will and understanding constitute the first level, the inner parts of the body constitute the second level, and the whole body, their composite, constitutes the third level. It is common knowledge that the deeper levels of the mind are not empowered except through forces in the body, and that the forces become powerful and effective only through the action of the body.

These three stages do not act by continuity but by distinct levels, and acting by distinct levels is acting by responsiveness. The deeper levels of the mind answer to the inner parts of the body and the inner parts of the body answer to those outer parts that give rise to actions; so the two prior stages are empowered through the outer parts of the body.

It might seem as though our inner energy and forces had some power even in the absence of action—in dreams, for example, or when we are at rest—but at such times the energy and forces find definition in our general physical motions, those of heart and lungs. Once these stop, however, the forces stop as well, and with them the energy.

220 Since the whole being or body focuses its powers primarily in the arms and hands, which are the extremities, arms and hands in the Word mean power, with the right hand meaning the greater power. Since this is how the levels unfold and express themselves in power, the angels who are with us and are sensitive to everything in us can tell simply from a single action of our hand what we are like in understanding and will, in charity and faith, and therefore in the inner life of our minds and the outer life in our bodies, which comes from the inner life.

I have often been astounded by the kind of recognition angels have simply from the physical action of a hand, but it has been shown to me often enough and by personal experience. I have also been told that this is why induction into ministry is done by the laying on of hands and why

touching with the hand means sharing, among other things. This leads to the conclusion that the whole of charity and faith is in works and that charity and faith without works are like halos around the sun that dissipate and vanish when a cloud passes by. So time after time the Word talks about works and doing and says that our salvation depends on such things. Then too, the one who does something is called wise and the one who does not is called foolish.[111]

We should realize, though, that "works" means deeds of service that are put into action. The whole of charity and faith is in them and depends on them. The correspondence is with acts of service because while the correspondence is spiritual, it happens through the substances and materials that are its subjects.

221 I am now allowed to disclose two secrets that can be brought within comprehension through what has just been said.[112]

The first is that the Word finds its fullest expression and power in its literal meaning. There are three meanings in the Word answering to the three levels—a heavenly meaning, a spiritual meaning, and an earthly meaning. Since the Word contains these three meanings by the three vertical levels and their union is through correspondence, the final meaning, the earthly one that we call the literal meaning, is not only the composite, vessel, and foundation of the deeper, corresponding meanings, it is also the Word in its fullest expression and its full power. There is an abundance of evidence and support for this in *Teachings for the New Jerusalem on Sacred Scripture* 27–36, 37–49, 50–61, and 62–69.

The second secret is that the Lord came into the world and took on a human nature in order to gain access to the power to conquer the hells and bring everything in the heavens and on earth back into order. He put on this human nature over the human nature he had before. The human nature he put on in the world was like our own worldly nature, but each nature was still divine and therefore infinitely transcendent of our own and angels' finite human nature. Further, since he completely transformed his physical human level all the way to its limits, he, unlike anyone else, rose from death with his whole body. By taking on this human nature he clothed himself with a divine omnipotence not only for the conquest of the hells and the reordering of the heavens but also for keeping the hells subject forever and saving us. This power is what is meant by his sitting at the right hand of the power and might of God.

Since the Lord made himself divine truth in ultimate form by taking on a physical human nature, he is called "the Word," and it says that the Word was made flesh.[113] Divine truth in its ultimate form is the Word in

its literal meaning. He made himself that Word by fulfilling everything about himself in the Word, in Moses and the prophets.[114]

Everyone is his or her own good and true nature. Nothing else makes us human. Because he took on a physical human nature, the Lord is divine good and divine truth itself, or in other words, divine love and divine wisdom itself, in both their primal and their ultimate forms. This is why he looks like a sun in the angelic heavens with greater glory and fuller brilliance after his coming into the world than before his coming. This is a secret that can be brought within comprehension by the principle of levels.

I will be discussing later [§233] his omnipotence before his coming into the world.

222 *There are levels of both kinds in everything that has been created, no matter how large or small.* There is no way to offer visible examples of the fact that the largest and smallest things of all are made up of distinct and gradual, or vertical and horizontal, levels, because the smallest things that occur are not visible to our eyes and the largest do not seem to be marked off into levels. The only available way to explain this principle, then, is by looking to universal phenomena; and since angels are engaged in wisdom on the basis of universal principles and derive knowledge about details on that basis, I may offer some of the things they have said on the subject.

223 Angelic pronouncements on the subject are as follows. There is no thing so small that it does not contain levels of both kinds—not the smallest thing in any animal, not the smallest thing in any plant, not the smallest thing in any mineral, not the smallest thing in the ether or the air. Further, since the ether and air are vessels of warmth and light, this holds for the smallest trace of warmth and light, and since spiritual warmth and spiritual light are vessels of love and wisdom, there is not the smallest bit of these in which there are not levels of both kinds.

Another pronouncement of angels is that every least bit of desire, every least bit of thought, even every least bit of a mental image, is made up of levels of both kinds, and that any least thing that is not made up of these levels is actually nothing. It has no form, so it has no characteristics, no state that can shift and change so that it becomes manifest.[115]

Angels support this by the truth that the infinite things in God the Creator, who is the Lord from eternity, are "distinguishably one," with infinite things within those infinite things of his and levels of both kinds within those infinitely infinite things that are also distinguishably one in him. Since these are within him, then, and since everything was created

by him and everything so created offers a kind of image of what is within him, it follows that there is not the smallest finite thing that does not have these levels in it. The reason these levels are in the smallest and the largest things alike is that Divinity is the same in the largest and smallest things.

On infinite things being distinguishably one in the Divine-Human One, see §§17–22 above; and on Divinity being the same in the largest and smallest things, §§77–82. There are further examples in §§155, 169, and 171.

224 The reason there is not the slightest trace of love and wisdom or of desire and thought or of a mental image that does not have levels of both kinds in it is that love and wisdom, and likewise desire and thought, are substance and form (as I have explained in §§40–43 above). As I have already stated [§223] there is no form that does not involve levels of both kinds. It follows that they involve these same levels. To separate love and wisdom or desire and thought from substance-in-form is to annihilate them, because they do not occur apart from their subjects. They are actually manifested by the states of these subjects as we perceive them when they change.

225 The largest things that involve levels of both kinds include the universe in all its fullness and the physical world in all its fullness. They include the spiritual world in its fullness, every empire and every monarchy in its fullness and their every moral and spiritual feature in its fullness, the whole animal kingdom, the whole plant kingdom, and the whole mineral kingdom, each in all its fullness. Then there are the atmospheres of each world[116] taken as a whole, and their forms of warmth and light. The same holds for less inclusive entities, such as ourselves in our fullness, every animal in its fullness, every tree and shrub in its fullness, even every stone and metal in its fullness.

Their forms are similar in this respect, namely that they are made up of levels of both kinds. This is because the Divinity by which they were created is the same in the largest and smallest things, as noted above in §§77–82. All their details, no matter how minute, resemble their shared aspects—no matter how widely shared those aspects are among them—in being forms made up of levels of both kinds.

226 The fact that the largest and smallest things are forms made up of levels of both kinds results in their being connected from beginning to end; their likeness actually unites them. Still, there is not the least thing that is identical to something else, which is why there is a distinctiveness of everything, down to the least detail.

The reason there are no identical elements in any form or between different forms is that there are the same kinds of levels in the largest entities, and the largest entities are made up of the smallest ones. When the largest entities are made up of these levels, with corresponding constant distinctions from top to bottom and from center to circumference, it follows that there is nothing in them involving these levels, nothing lesser or least, that is identical.

227 It is also an item of angelic wisdom that the perfection of the created universe comes from a resemblance in regard to levels between inclusive forms and their particular constituents, or between the largest and smallest things. This means that each thing sees the other as a kindred with which it can unite in its whole function and with which it can realize its whole purpose in actual results.

228 All this may seem paradoxical, true, because it has not been presented with application to things we can see. Still, since abstract principles are universal, they are often easier to grasp than the applications. The applications vary constantly, and the variation is confusing.

229 Some people say that there is a substance so simple that it is not a form made up of lesser forms, and that by putting enough of this substance together, secondary substances or compounds come into being, eventually leading to the substances that we refer to as "matter."[117] However, there is no such thing as these "simplest substances." What would a substance be without some form? It would be something without attributes, and nothing can be constituted by putting together things that have no attributes.

Later, when I discuss forms,[118] we will see that there are countless elements in the very first created substances, the very smallest and simplest ones.

230 *There are three infinite and uncreated vertical levels in the Lord, and three finite and created levels in us.* The reason there are three infinite and uncreated vertical levels in the Lord is that the Lord is love itself and wisdom itself, as explained above [§§28–33]. Since the Lord is love itself and wisdom itself, he is also usefulness itself, since love has useful functions as its goal and puts them into effect by means of wisdom. Apart from usefulness, love and wisdom have no definition or boundary, no dwelling. This means that we cannot say they exist or are present unless there is a useful function in which they occur.

These three elements constitute three vertical levels in agents of life. These three are like the first end, the intermediate end that we refer to

as the means, and the ultimate end that we refer to as the result. I have already [§§184, 189–194] explained and amply documented the fact that purpose, means, and result constitute three vertical levels.

231 We can tell that there are these three levels in us from the way human minds are raised all the way into those levels of love and wisdom that angels of the second and third heaven enjoy. All those angels were born human; and in regard to the inner reaches of our minds, each of us is a miniature form of heaven. Count the number of heavens and you have the number of vertical levels within each of us, from our creation. Each of us is an image and likeness of God; so these three levels are written into us because they are in the Divine-Human One—that is, in the Lord.

We can tell that these levels in the Lord are infinite and uncreated while ours are finite and created on the basis of what I presented in part 1; for example, from the principle that the Lord is intrinsic love and wisdom, that we are recipients of love and wisdom from the Lord, that only what is infinite can be attributed to the Lord, and that only what is finite can be attributed to us.[119]

232 For angels, these three levels are called heavenly, spiritual, and earthly; and for them, the heavenly level is the level of love, the spiritual level the level of wisdom, and the earthly level the level of useful functions. The reason for giving the levels these names is that the heavens are divided into two kingdoms, one called the heavenly kingdom and the other the spiritual kingdom, with a third kingdom added where we in the world are, called the earthly one.[120]

Then too, the angels who make up the heavenly kingdom are focused on love, while the angels who make up the spiritual kingdom are focused on wisdom and we in this world are focused on useful functions. This is why the kingdoms are united. I will be describing in the next part[121] how to understand the statement that we are focused on useful functions.

233 I have received information from heaven that before the Lord from eternity (who is Jehovah) took on a human nature in the world, the first two levels in him were actual while the third level was potential, which is the way things are for angels. After he took on a human nature in our world, though, he clothed himself with that third level as well, the one we call "earthly," and in this way became a human being like us in this world. Still, there was the difference that this level like the others was infinite and uncreated, while in angels and in us the levels are finite and created.

What happened was that although the Divinity that had filled all space without being bound by space (see §§69–72) also penetrated to the

most remote elements of nature, before taking on a human nature the divine inflow into the earthly level was indirect, through the angelic heavens. After taking on the human nature it was direct from Divinity itself. This is why all the world's churches[122] before his Coming were representative of spiritual and heavenly realities,[123] while after his Coming they became spiritual and heavenly on the earthly level and representational worship was done away with. This is also the reason why the sun of the angelic heaven (which as already noted [§93] is the first emanation of his divine love and wisdom) shone out with greater radiance and brilliance after he took on a human nature than before. This is also the meaning of the following words in Isaiah: "In that day the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, like the light of seven days" (Isaiah 30:26). This is about the state of heaven and the church after the Lord's coming into the world. There is also Revelation 1:16, "the face of the Human-born One looked like the sun shining at full strength";[124] and such other passages as Isaiah 60:20; 2 Samuel 23:3, 4; and Matthew 17:1, 2.[125] We might compare our indirect enlightenment through the angelic heaven, which obtained before the Lord's Coming, with the moon's light, which is indirect sunlight. Since this became a direct enlightenment after the Lord's Coming, it says in [the passage just cited from] Isaiah that the light of the moon will be like the light of the sun; and it says in David, "Righteous people will blossom in his day, and peace in abundance until the moon is no more" (Psalms 72:7). This too is about the Lord.

234 The reason the Lord from eternity, or Jehovah, took on this third level by assuming a human nature in the world is that he could not enter this world except through a nature like our own. The coming could not have been accomplished, then, except by conception from his own Divinity and birth by a virgin. This enabled him to take off a nature that was intrinsically dead, and yet receptive of Divinity, and take on a divine nature. This is the meaning of the Lord's two states in the world, called a state of emptying out and a state of transformation, which I have dealt with in *Teachings for the New Jerusalem on the Lord.*

235 I have said these things about the three-step ladder of vertical levels in generalizations; but since as stated in the preceding section these levels are characteristic of the largest and smallest things, I cannot say anything about them in detail at this point. I can say only that there are levels like this in everything that has to do with love and therefore in everything that has to do with wisdom, and that as a result there are levels like this in

everything that has to do with usefulness. However, in the Lord they are all infinite, while in angels and in us they are finite. How these levels exist in love, wisdom, and use, though, can be described and unfolded only at some length.

236 *These three vertical levels exist in each of us from birth and can be opened in sequence. As they are opened, we are in the Lord and the Lord is in us.* The existence of three vertical levels in us has not been widely recognized before. This is because vertical levels themselves have not been identified, and as long as these levels have been unrecognized, the only levels people could know about are the gradual ones. When these are the only levels people know about, they can believe that our love and wisdom increase only gradually.

It needs to be realized, though, that we all have these three vertical or distinct levels in us from our birth, one above or within the other, and that each vertical or distinct level has horizontal or gradual levels by which it increases incrementally. This is because there are both kinds of level in everything, no matter how large or small, as explained above in §§222–229. Neither kind of level can exist apart from the other.

237 As noted in §232 above, these three vertical levels are called earthly, spiritual, and heavenly. When we are born, we come first into the earthly level, which gradually develops within us in keeping with the things we learn and the intelligence we gain through this learning, all the way to that summit of intelligence called rationality. This by itself, though, does not open the second level, the one called spiritual. This level is opened by a love for being useful that comes from our intelligence; but the love for being useful is a spiritual one, a love for our neighbor.

In the same way, this level can develop by incremental steps all the way to its summit; and it does so by our discovering what is true and good, or by spiritual truths. Even so, these do not open that third level that is called heavenly. This is opened by a heavenly love for being useful that is a love for the Lord; and love for the Lord is nothing but applying the precepts of the Word to our lives, these precepts being essentially to abstain from evil things because they are hellish and demonic and to do good things because they are heavenly and divine. This is how the three levels are opened in us sequentially.

238 As long as we are living in this world, we have no knowledge of any opening of levels within us. This is because our attention is focused on the earthly level, which is the most remote. We are thinking, intending,

and talking and acting on that basis; and the spiritual level, which is deeper, does not communicate with the earthly level directly, but only by correspondence. Communication by correspondence is imperceptible.

However, as soon as we put off the earthly level, which happens when we die, we come into awareness of whatever level has been opened within us in the world, of the spiritual level if that level has been opened, of the heavenly level if that level has been opened. If we become conscious on the spiritual level after death, then we no longer think, intend, or talk or act in an earthly way, but spiritually. If we become conscious on the heavenly level, then we think, intend, and talk and act on that level. Further, since communication among the three levels occurs only by correspondence, the differences in level of love, wisdom, and useful function are so definite that there is no communication between them by continuity.

We can see from this that we do have three vertical levels and that these can be opened in sequence.

239 Because there are within us these three levels of love and wisdom and therefore of usefulness, it follows that there are three levels of will and understanding and consequent decision, and therefore of concentration within us on usefulness, since will is the vessel of love, understanding the vessel of wisdom, and a decision the usefulness that results from them. We can see from this that there is within each of us an earthly, a spiritual, and a heavenly will and understanding, potentially from birth, and effectively when they are opened.

In short, the human mind, consisting of will and understanding, has three levels from creation and birth, so we have an earthly mind, a spiritual mind, and a heavenly mind. Consequently, we can be raised into angelic wisdom and possess it even while we are living in this world. Still, we become conscious of it only after death, if we become angels; and then we say inexpressible things, things incomprehensible to an earthly-minded person.

I was acquainted with a moderately educated man in the world and saw him and talked with him in heaven after his death. I sensed very clearly that he was talking like an angel and that what he was saying was beyond the grasp of earthly-minded people. The reason was that in the world he had applied the precepts of the Word to his life and had worshiped the Lord; so the Lord had raised him into the third level of love and wisdom.

It is important to know about this raising up of the human mind, since understanding what follows depends on it.

240 There are two abilities within us, gifts from the Lord,[126] that distinguish us from animals. One ability is that we can discern what is true and what is good. This ability is called "rationality," and is an ability of our understanding. The other ability is that we can do what is true and what is good. This ability is called "freedom," and is an ability of our will. Because of our rationality, we can think what we want to think, either in favor of God or against God, in favor of our neighbor or against our neighbor. We can also intend and do what we are thinking, or when we see something evil and are afraid of the penalty, can use our freedom to refrain from doing it. It is because of these two abilities that we are human and are distinguished from animals.

These two abilities are gifts from the Lord within us. They come from him constantly and are never taken away, for if they were taken away, that would be the end of our humanity. The Lord lives in each of us, in the good and the evil alike, in these two abilities. They are the Lord's dwelling in the human race, which is why everyone, whether good or evil, lives forever. However, the Lord's dwelling within us is more intimate as we use these abilities to open the higher levels. By opening them, we come into consciousness of higher levels of love and wisdom and so come closer to the Lord. It makes sense, then, that as these levels are opened, we are in the Lord and the Lord is in us.

241 I have noted above [§§212, 213] that the three vertical levels are like a purpose, a means, and a result, and that the sequence of love, wisdom, and usefulness follows this sequence. I need at this point, then, to say a little about love as the purpose, wisdom as the means, and usefulness as the result.

People who pay attention to their reason when that reason is in the light can see that our love is the purpose of everything we do, since it is what we love that we think about, decide upon, and do, so it is what we have as our purpose. Our reason can also show us that wisdom is the means, since the love that is our purpose gathers in our understanding the means it needs to reach its goal. So it listens to its wisdom, and these resources constitute the means through which it works. We can see without further explanation that usefulness is the result.

Love, though, is not the same in one individual as in another, so wisdom is not the same in one individual as in another, and neither is usefulness. Since these three are matched in kind (as explained in §§189–194 above), the quality of our love determines the quality of our wisdom, and

of our usefulness. I say "wisdom," but this means whatever is characteristic of our understanding.

242 [127] *Spiritual light flows in within us through three levels, but not spiritual warmth except to the extent that we abstain from evils as sins and turn to the Lord.* What I have presented thus far indicates that light and warmth emanate from the sun of heaven, that sun, described in part 2, that is the first emanation of divine love and wisdom. The light emanates from his[128] wisdom and the warmth from his love. Further, the light is the vessel of wisdom and the warmth is the vessel of love; and the more we are engaged in wisdom, the more we come into that divine light, and the more we are engaged in love, the more we come into that divine warmth.

We can also tell from what has been presented that there are three levels of light and three levels of warmth, or three levels of wisdom and three levels of love, and that these levels are formed within us in such a way that we are open to divine love and wisdom and therefore to the Lord.

The present task, then, is to show that while spiritual light flows in through these three levels in us, spiritual warmth does not—except to the extent that we abstain from evils as sins and turn to the Lord; or what amounts to the same thing, to show that we can accept wisdom all the way to the third level, but not love—unless we abstain from evils as sins and turn to the Lord; or (what again amounts to the same thing) to show that our understanding can be raised up into wisdom, but our will cannot be raised up [into love]—except to the extent that we abstain from evils as sins.

243 It has become abundantly clear to me from my experiences in the spiritual world that our understanding can be raised up into heaven's light, or into angelic wisdom, but that our will cannot be raised up into heaven's warmth or angelic love unless we abstain from evils as sins and turn to the Lord. I have often seen and sensed that very ordinary spirits who knew only that God exists and that the Lord was born as a human—hardly anything else—understood the mysteries of angelic wisdom completely, almost the way angels do. Nor were they the only ones. Even many members of the demonic mob understood. They understood while they were listening, that is, but not in their private thinking. When they were listening, light flowed into them from above; but in their private thinking the only light that could get in was the light that agreed with their warmth or love. So even after they had heard these mysteries and grasped them, when they turned their hearing away they retained nothing. In fact, the

members of the Devil's mob spat it out and denied it categorically. The reason was that the fire of their love and its light, being mindless, brought down a darkness that snuffed out the heavenly light that was flowing in from above.

244 It is the same in this world. Anyone who has any sense at all and has not become inwardly convinced of false principles on the grounds of intellectual pride, on hearing people talk about higher things or on reading about them understands, retains them, and eventually affirms them if there is any desire for learning. This holds true for evil and good people alike. Even evil people who at heart deny the divine gifts of the church can understand, discuss, and preach higher things, and can defend them in scholarly writing. However, when they are left on their own to think about them, their thinking is based on their hellish self-centeredness, and they deny them. We can see from this that our understanding can be in spiritual light even though our will may not be in spiritual warmth.

It also follows from this that our understanding does not lead our will, or that wisdom does not give rise to love. It merely teaches and shows the way. It teaches how we should live and shows us the way we should follow. It also follows from this that our will leads our understanding and gets it to work in unison with itself. The love that is the substance of our will gives the name of "wisdom" to whatever in our understanding it finds harmonious.

I will be showing below that on its own, apart from understanding, our will accomplishes nothing [§409]. Everything it does, it does in conjunction with our understanding. However, our will gains the cooperation of our understanding by flowing into it, and not the other way around.

245 Now I need to describe how light flows into the three levels that make up the human mind. From our birth, the forms that are receptive of warmth and light or love and wisdom (which as already noted [§223] are in a threefold pattern or on three levels) are translucent and let spiritual light pass through, the way clear glass lets physical light through. This is why we can be raised up all the way to the third level in respect to our wisdom. These forms are not opened, though, until spiritual warmth, or the love of wisdom, is united to the spiritual light. It is through this union that the translucent forms are opened level by level.

This is like the light and warmth of the world's sun and plant life on earth. The winter light is just as bright as summer light, but it does not open anything in seeds or trees. However, when the warmth of spring is united to that light then things open. The resemblance stems from the

fact that spiritual light is analogous to physical light and spiritual warmth is analogous to physical warmth.

246 The only way to gain that spiritual warmth is by abstaining from evils as sins and then turning to the Lord, since as long as we are caught up in evil pursuits we are caught up in a love for them. We are enmeshed in our cravings for them; and that love for what is evil, that craving, is a form of love that is opposed to spiritual love and desire. Further, the only way to get rid of that love or craving is by abstaining from evils as sins; and since we cannot do that on our own, but only by the Lord's agency, we need to turn to him. When we do abstain from our evils by the Lord's agency, then, our love for evil and its warmth are put aside and a love for what is good, with its warmth, is brought in in its place, enabling a higher level to be opened. The Lord actually flows in from above and opens it and unites the love or spiritual warmth with wisdom or spiritual light. As a result of this union we begin to blossom spiritually like a tree in springtime.

247 We are differentiated from animals by the inflow of spiritual light into all three levels of our minds; and beyond what animals can do, we can think analytically; we can see things that are true not only on the earthly level but on the spiritual level as well; and when we see them, we can acknowledge them and so be reformed and regenerated. Our ability to accept spiritual light is what we call rationality, already discussed [§240]. It is a gift from the Lord to each one of us, and one that is not taken away, since if it were taken away, we could not be reformed. It is because of this ability called rationality that we not only can think but can say what we are thinking, which animals cannot do. Then because of that second ability called freedom, also discussed above, we can do what we have thought intellectually.

Since I dealt with these two abilities that we claim—rationality and freedom—in §240, there is no need to say more about them here.

248 *If that higher level, the spiritual level, is not opened in us, we become focused on the physical world and our sense impressions.* I have just explained that there are three levels of the human mind called earthly, spiritual, and heavenly; that these levels can be opened in us in sequence; that the earthly level is opened first; and that afterward, if we abstain from evils as sins and turn to the Lord, the spiritual level is opened, and ultimately the heavenly level. Since the sequential opening of these levels depends on how we live, it follows that the two higher levels may also not be opened, in which case we stay on the earthly level, which is the most remote.

It is recognized in the world that we have an earthly self and a spiritual self, or an outer and an inner self. It is not recognized that the earthly self becomes spiritual by the opening of a higher level within, and that this opening is accomplished by a spiritual life, a life in accord with divine precepts, and that unless we live by these precepts, we remain centered on the physical world.

249 There are three kinds of earthly-minded people. One kind is made up of individuals who have no knowledge of divine precepts, a second of people who know that such precepts exist but give no thought to living by them, and a third of people who trivialize and deny them. As for the first kind, the ones who have no knowledge of divine precepts, they cannot help remaining earthly-minded because there is no way for them to teach themselves. We all learn about divine precepts from others, who know about them from their religion. We do not gain them by direct revelation (see *Teachings for the New Jerusalem on Sacred Scripture* 114–118).

People of the second kind, the ones who know that divine precepts exist but give no thought to living by them, also remain earthly-minded and are not concerned with anything except what is worldly and physical. After death they become employees and servants of the spiritual-minded, performing for them the functions for which they are fitted. This is because an earthly-minded individual is an employee or servant, while a spiritual-minded one is an employer or householder.

People of the third kind, the ones who trivialize and deny divine precepts, not only remain earthly-minded but even become sense-centered to the extent that they trivialize and deny divine precepts. Sense-centered people are the lowest of the earthly-minded, unable to raise their thoughts above deceptive physical appearances. After death, they are in hell.

250 Since people in this world do not know what a spiritual-minded person is and what[129] an earthly-minded person is, and since many call someone "spiritual" who is merely earthly-minded, and vice versa, I need to say the following things clearly.

1. What an earthly-minded person is and what a spiritual-minded person is.
2. What an earthly-minded person is like whose spiritual level has been opened.
3. What an earthly-minded person is like whose spiritual level has not been opened but is not yet closed.
4. What an earthly-minded person is like whose spiritual level has been completely closed.

5. Lastly, the difference between the life of a wholly earthly-minded person and the life of an animal.

251 1. *What an earthly-minded person is and what a spiritual-minded person is.* We are not human because of our faces and bodies but because of our understanding and will, so "earthly-minded person" and "spiritual-minded person" refer to our understanding and will, which can be either earthly or spiritual. When we are earthly-minded, we are like an earthly world in respect to our understanding and will and can even be called a world or microcosm. When we are spiritual-minded, we are like a spiritual world in respect to our understanding and will, and can even be called a spiritual world or a heaven.

We can see from this that earthly-minded people, being a kind of image of the earthly world, love whatever has to do with the earthly world, while spiritual-minded people, being a kind of image of the spiritual world, love whatever has to do with that world or heaven. Spiritual-minded people do love the earthly world, it is true, but only the way householders love their servants, who enable them to be of service. In fact, the earthly-minded people become spiritual in a way through their service. This happens when an earthly-minded person feels the joy of service from a spiritual source. This kind of earthly-minded person is called "earthly-spiritual."

Spiritual-minded people love spiritual truths, not only loving to know and understand them but intending them as well; while earthly-minded people love to talk about these truths and carry them out as well. Putting truths into action is being of service. This ranking comes from the way the spiritual world and the earthly world go together, since anything that surfaces and exists in the earthly world has its cause in the spiritual world.

We can tell from this that spiritual-minded people are completely distinct from earthly-minded people, and that the only communication between them is the kind that occurs between a cause and its effect.

252 2. *What an earthly-minded person is like whose spiritual level has been opened.* This you can see from what has already been said [§251]; but I need to add that an earthly-minded person is a complete person when the spiritual level has been opened within. Once that happens, we are actually in the company of angels in heaven at the same time that we are in the company of people on earth, living under the watchful care of the Lord in both realms. Spiritual-minded people derive their imperatives from the Lord through the Word and carry them out by means of their earthly selves.

Earthly-minded individuals whose spiritual level has been opened do not realize that they are thinking and acting from their spiritual selves.

They seem to themselves to be acting on their own, though in fact it is not on their own but from the Lord. Earthly-minded people whose spiritual level has been opened do not realize that they are in heaven because of their spiritual selves, either, even though their spiritual selves are surrounded by heaven's angels. Sometimes such people are even visible to angels, but since they are drawn back to their earthly selves, they vanish in a little while.[130]

Earthly people whose spiritual level has been opened do not realize that their spiritual minds are filled with thousands of hidden treasures of wisdom and with thousands of love's joys as gifts from the Lord. They do not realize that they will begin to participate in this wisdom and joy after they die, when they become angels. The reason earthly-minded people are not aware of all this is that communication between our earthly and our spiritual selves takes place by correspondences, and communication by correspondences is perceived in our understanding only as seeing truths in the light, and in our will only as being helpful because we enjoy it.

253 3. *What an earthly-minded person is like whose spiritual level has not been opened but is not yet closed.* The spiritual level is not opened in us but is still not closed when we are leading a reasonably thoughtful life but do not know very much real truth. This is because that level is opened by a union of love and wisdom, or of warmth and light. Love alone, or spiritual warmth alone, will not do it, and neither will wisdom alone or spiritual light alone. It takes both together. So if we do not know the real truths that constitute wisdom or light, love cannot manage to open that level. All it can do is keep it able to be opened, which is what "not being closed" means. The same holds true for plant life. Warmth alone will not make seeds sprout or trees leaf out. Warmth together with light is what does it.

We need to realize that everything true is a matter of spiritual light and that everything good is a matter of spiritual warmth, and that what is good opens the spiritual level by means of things true, since goodness does what is helpful by means of truths. Helpful acts are the good that love does, deriving their essence from the union of what is good and what is true.

What happens after death to people whose spiritual level is not opened but still not closed is that since they are still earthly-minded and not spiritual-minded, they are in the lowest parts of heaven, where they sometimes have a hard time of it. Alternatively, they may be around the edges of a somewhat higher heaven, where they live in a kind of twilight. This is

because (as already noted [§186]) in heaven and in each distinct community the light decreases from the center to the circumference, with the people who are especially engaged with divine truths in the middle and the people only slightly engaged in truths at the borders. People are only slightly engaged with truths if all they have learned from their religion is that God exists, that the Lord suffered for their sake, and that charity and faith are the essential qualities of the church, without making any effort to find out what faith is and what charity is. Yet essentially, faith is truth, and truth is complex, while charity is every duty we fulfill because of the Lord. We do things because of the Lord when we abstain from evils as sins.

This is just what I have already said [§§168, 197]. The purpose is the whole substance of the means, and the purpose through the means is the whole substance of the result. The purpose is thoughtful action, or some good, the means is faith, or something true, and the results are good deeds or acts of service. We can see from this that nothing from charity can be instilled into our deeds except to the extent that our charity is united to those truths that we attribute to faith. They are the means by which charity enters into works and gives them their quality.

254

4. *What an earthly-minded person is like whose spiritual level has been completely closed.* The spiritual level is closed in people who are focused on evil in their lives, especially if they are engaged in distortion because of their evils. It is rather like the way our little nerve fibers contract at the slightest touch of anything unsuitable, as does every muscular motor fiber and every muscle and the whole body, at the touch of something hard or cold. This is how the substances or forms of the spiritual level within us react to things that are evil and to the distortions that result—they are unsuitable. The spiritual level, being in the form of heaven, is open only to things that are good and to the truths that result from what is good. These are congenial to it, while evils and the falsities they give rise to are unsuitable.

This level contracts, and closes by contracting, especially in people who are caught up in a love of being in control for selfish reasons in this world, since this love is the opposite of a love for the Lord. It is also closed, though not as firmly, in people who because of their love for this world are caught up in a mindless craving to acquire the assets of others. The reason these loves close off the spiritual level is that they are the sources of our evils.

The contraction or closure of this level is like a coil twisting back on itself, which is why this level deflects heaven's light once it has been

closed. This yields darkness in place of heaven's light. Accordingly, the truth that is found in heaven's light becomes sickening.[131]

For these people, it is not just [the spiritual] level itself that is closed. It is also the higher area of the earthly level, the area called "rational." Eventually, then, only the lowest area of the earthly level stays open, the area we call "sensory." This is right next to the world and to our outward physical senses, which thereafter constitute the basis of our thinking, talking, and rationalizing. In the spiritual world, earthly-minded people who have become sense-centered because of their evils and consequent distortions do not look human in heaven's light. They look grotesque, with flattened noses. The reason they have these concave noses is that the nose corresponds to a perception of what is true. They cannot bear a single ray of heaven's light, either. The only light in their caves is like the light of embers or smoldering charcoal. We can see from this who the people are whose spiritual level has been closed, and what they are like.

255 5. *The difference between the life of an earthly-minded person and the life of an animal.* I need to deal with this difference more specifically later, in discussing life.[132] At this point I need to say only that we humans differ in having three levels of mind or three levels of understanding and will, and that these levels can be opened in sequence. Since they are translucent, we can be raised in understanding into heaven's light and see things that are not only civically and morally true but spiritually true as well. Once we have seen many such truths, we can on that basis draw a series of true conclusions, and keep perfecting our understanding in this way forever.

Animals, though, do not have the two higher levels, only the earthly levels, and apart from the higher levels the earthly levels have no ability to think about any civic, moral, or spiritual issue. Further, since these earthly levels cannot be opened and therefore raised into higher light, animals cannot think in sequential order. They can think only in a simultaneous pattern, and that is not really thinking. It is simply acting on the basis of the knowledge that answers to their love;[133] and since they cannot think analytically or survey their lower thought from any higher vantage point, they cannot talk. All they can do is make sounds that suit their love's knowledge.

The only difference between sense-centered people (the lowest of the earthly-minded) and animals is that they can fill their minds with information and think and talk on that basis. They get this from an ability we all possess, our ability to understand what is true if we want to. This

ability makes the difference. However, many people have made themselves lower than animals by their abuse of this ability.

256 *In its own right, the earthly level of the human mind is a continuum, but because of its responsiveness to the two higher levels, it seems to have distinct levels when it is raised up.* Even though it is hard for people to understand this if they are not yet familiar with vertical levels, it still needs to be disclosed, since it is a matter of angelic wisdom. While earthly-minded people cannot think about this wisdom the way angels do, they can still grasp it mentally if their minds are raised into the level of light that angels enjoy. Our minds can actually be raised that far and enlightened accordingly. However, this enlightenment of our earthly minds does not happen by distinct levels. There is instead a gradual increase, and in keeping with that increase, our minds are enlightened from within, with the light of the two higher levels.

We can understand how this happens by perceiving that for vertical levels, one is above the other, with the earthly level, the terminal one, acting like an inclusive membrane for the two higher levels. As the earthly level is raised toward a higher level, then, the higher activates that outer earthly level from within and enlightens it. The enlightenment is actually happening because of the light of the higher levels from within, but it is received gradually by the earthly level that envelops and surrounds them, with greater clarity and purity as it ascends. That is, the earthly level is enlightened from within, from the light of the higher, distinct levels; but on the earthly level itself, it happens gradually.

We can see from this that as long as we are in this world and are therefore focused on the earthly level, we cannot be raised into wisdom itself, the way it is for angels. We can be raised only into a higher light at the boundary of angels and receive enlightenment from their light, which flows into us from within and illumines us.

I cannot describe this any more clearly. It is better understood through its effects; for if we have some prior knowledge about causes, their effects embody and present them in the light and thereby make them clear.

257 The following are "effects." (a) Our earthly mind can be raised as far as the light of heaven that surrounds angels, and can therefore sense on the earthly level what angels sense spiritually—that is, it does not sense so fully. Still, our earthly mind cannot be raised all the way into angelic light itself. (b) With our earthly mind raised as far as heaven's light, we can

think and even talk with angels; but when this happens, the thought and speech of the angels are flowing into our earthly thought and speech, and not the other way around. This means that angels talk with us in earthly language, in our native tongues. (c) This happens by a flow of the spiritual level into the earthly, and not by any flow of the earthly level into the spiritual. (d) There is no way for our human wisdom, which is earthly as long as we are living in the earthly world, to be raised into angelic wisdom, only into some reflection of it. This is because the raising of the earthly mind is along a continuum, like that of darkness to light, or coarse to fine. Still, if our spiritual level has been opened, we come into consciousness of that wisdom when we die, and we can also come into consciousness of it through the quiescence of our physical senses, and then through an inflow from above into the spiritual elements of our minds. (e) Our earthly mind is made up of both spiritual substances and earthly substances. Our thinking results from the spiritual substances and not from the earthly substances. These latter substances fade away when we die, but the spiritual substances do not. So when we become spirits or angels after death, the same mind is still there in the form it had in the world. (f) The earthly substances of our minds (which fade away after death, as I have just noted) form the skinlike covering of the spiritual bodies we inhabit as spirits and angels. It is by means of this covering, taken from the earthly world, that our spiritual bodies have their stability, the earthly substance being the outermost vessel.[134] This is why there is no angel or spirit who was not born human.

These hidden treasures of angelic wisdom are appended at this point to show the nature of our earthly mind, which will be further discussed later [§§260–263].

258 Each of us is born with the ability to understand truths even at the deepest level where angels of the third heaven live. As our human understanding climbs up on a continuum around the two higher levels,[135] it receives the light of wisdom from those levels in the manner already described in §256. As a result, we can become rational in proportion to its ascent. If it comes up to the third level, it becomes rational from the third level; if it comes up to the second level, it becomes rational from the second level; and if it does not ascend at all, it is rational on the first level. We say that it becomes rational from those levels because the earthly level is the general recipient vessel of their light.

The reason we do not become rational to the highest degree we are capable of is that our love, which is a matter of our will, cannot be raised up in the same way as our wisdom, which is a matter of our understanding.

The love in our will is raised only by abstaining from evils as sins and then by those good actions of thoughtfulness that are acts of service, acts that we are then performing from the Lord. So if the love in our will is not raised up along with it, then no matter how high the wisdom in our understanding has risen, it ultimately falls back to the level of its love. This is why we become rational only on the lowest level if our love is not raised to the spiritual level as well.

We can tell from all this that our rational ability seems to be made up of three levels, one ability from the heavenly level, one from the spiritual level, and one from the earthly level. We can also tell that our rationality, an ability that can be raised, is still with us whether it is raised up or not.

I have stated that everyone is born with this ability, or with rationality, but this means everyone whose outward organs have not been damaged by any external events in the womb, or after birth by illness or some head injury, or by the outburst of a senseless love that lowers all restraints. The rational ability cannot be raised up for people like this. The life of their will and understanding has no boundaries in which it finds definition, that is, boundaries so arranged that the life can accomplish outward deeds coherently. It does act in keeping with outermost boundaries, but not because of them. On the unavailability of rationality in childhood and early youth, see the close of §266 below.

259

The earthly mind, being the envelope and vessel of the higher levels of the human mind, is reactive. If the higher levels are not opened, it acts against them; whereas if they are opened, it acts with them. I explained in the last section that since the earthly mind is on the last level, it surrounds and encloses the spiritual mind and the heavenly mind, which are on higher levels. Now we have reached the point where I need to show that the earthly mind reacts against the higher or inner minds. The reason it reacts is that it does surround, enclose, and contain them. This could not happen without that reaction, since if it did not react, the enclosed inner elements would start to spread and force their way out so that they dissipated. It would be as though the coverings of the human body were not reacting, in which case the viscera within the body would spill out and trickle away; or it would be as though the membranes around the motor fibers of our muscles did not react against the forces of those fibers when they were activated. Not only would the action cease, the whole inner weblike structure would unravel as well.

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It is the same with any terminal vertical level. So it is the same with the earthly mind relative to the higher levels, since as I have just said, there are

three levels of the human mind, earthly, spiritual, and heavenly, and the earthly mind is on the final level.

The earthly mind's reaction against the spiritual mind is also the reason the earthly mind consists of substances from the earthly world as well as substances from the spiritual world, as noted in §257 above. By their very nature, substances of the earthly world react against substances of the spiritual world, since substances of the earthly world are intrinsically dead and are activated from the outside by substances of the spiritual world. Anything that is dead and is activated from the outside resists by its very nature, and therefore reacts by its very nature.

We can tell from this that the earthly self reacts against the spiritual self, and that there is a conflict. It is all the same whether we refer to the earthly self and the spiritual self or to the earthly mind and the spiritual mind.

261 We can tell from this that if the spiritual mind is closed, the earthly mind is constantly resisting whatever comes from the spiritual mind, fearing that something from that source will flow in that will disturb its states. Everything that flows in through the spiritual mind is from heaven because the spiritual mind is a heaven in form; and everything that flows into the earthly mind is from the world because the earthly mind is a world in form. It follows, then, that when the spiritual mind is closed, the earthly mind resists everything that comes from heaven and will not let it in—except to the extent that it may serve as a means for gaining possession of worldly benefits. When heavenly things serve[136] as means for the purposes of the earthly mind, then even though those means seem to be heavenly, they are still earthly. The purpose gives them their quality, and they actually become like items of information for the earthly self, items in which there is no trace of inner life.

However, since heavenly things cannot be united to earthly ones in this way so that they act as one, they distance themselves; and for people who are purely earthly, heavenly things come to rest outside, at the circumference, around the earthly things that are within. As a result, merely earthly people can discuss and preach heavenly things and can even act them out, even though they are thinking the opposite within. They behave one way when they are alone, and another way in public. But there will be more on this later [§§266, 267].

262 Because of an inborn reflex, the earthly mind or self resists what comes from the spiritual mind or self when that mind loves itself and the world above all else. Then it finds delight in all kinds of evil—in adultery, cheating,

vindictiveness, blasphemy, and the like; and it also recognizes only nature as the creatress[137] of the universe. It uses its rational ability to find proofs of all this, and once it has these proofs, it distorts or stifles or diverts whatever of the church and heaven is good and true. Eventually it either escapes such things, or rejects them, or hates them. It does this in spirit, and does it also physically whenever it dares to speak with others from its spirit without fear of losing reputation, for the sake of respectability and profit.

When people are like this, then their spiritual mind closes more and more tightly. It is primarily the justifications of evil by falsity that close it, which is why confirmed evil and falsity cannot be rooted out after death. They can be rooted out only in this world, by repentance.

263 When the spiritual mind is open, though, the state of the earthly mind is entirely different. Then the earthly mind is inclined to obey the spiritual mind and to be subservient. The spiritual mind acts on the earthly mind from above or from within; and it moves aside the things there that are reactive and adapts to its purposes the things that are cooperative. So it gradually eliminates any overpowering resistance.

We need to realize that action and reaction are involved in everything in the universe, no matter how large or small, whether alive or lifeless. This yields a balance throughout, which is canceled when action overcomes reaction or vice versa. It is the same for the earthly mind and the spiritual mind. When the earthly mind is acting on the basis of the delights it loves and the fascinations of its thinking (which are intrinsically evil and false), then the reaction of the earthly mind moves aside whatever comes from the spiritual mind and blocks the doors against its entry. As a result, any action is controlled by whatever agrees with the reaction. This is the nature of the action and reaction of the earthly mind, which is the opposite of the action and reaction of the spiritual mind; and this is what causes the closing of the spiritual mind or the reversing of the spiral.[138]

However, if the spiritual mind is open, then the action and reaction of the earthly mind are reversed. The spiritual mind is acting from above or within, and as it does so it is working through whatever in the earthly mind is amenable, whether it comes from within or from the outside. Then it reverses the spiral characteristic of the action and reaction of the earthly mind. This mind has been in opposition to the purposes of the spiritual mind from birth, deriving this by heredity from our parents, as is well known.

This is the nature of that change of state called reformation and regeneration.[139] The state of the earthly mind before its reformation might be compared to a spiral twisted or twisting downward, while after its reformation it might be compared to a spiral twisted or twisting upward. So before our reformation, we are looking down toward hell, while after our reformation we are looking up toward heaven.

264 *The origin of evil is in the abuse of the abilities proper to us called rationality and freedom.* By rationality, I mean the ability to discern what is true and therefore what is false, and to discern what is good and therefore what is evil. By freedom, I mean the ability freely to think, intend, and do such things.

The following conclusions can be drawn from what has already been said, and will be further supported below. We all possess these two abilities from creation and therefore from birth—they are given us by the Lord. They are not taken away from us. They are the source of the appearance that we think and speak and intend and act with what seems to be autonomy. The Lord dwells in these abilities within each of us, and it is from this union that we live to eternity. We can be reformed and regenerated because of these abilities, and not apart from them; and it is by them that we are distinguished from animals.

265 The origin of evil in the abuse of these abilities will be presented in the following sequence.

1. Evil people, like good people, enjoy these two abilities.
2. Evil people misuse them to validate things that are evil and false, while good people use them to validate things that are good and true.
3. The evil and false things that we have validated stay with us, becoming part of our love and therefore of our life.
4. Things that have become part of our love and life are passed on to our offspring.
5. All evil characteristics, whether inherited or acquired, reside in the earthly mind.

266 1. *Evil people, like good people, enjoy these two abilities.* I explained in the preceding section that as far as understanding things is concerned, the earthly mind can be raised all the way to the light that surrounds angels of the third heaven, seeing what is true, acknowledging it, and then talking about it. We can see from this that since the earthly mind

can be raised up in this fashion, evil people and good people alike enjoy the ability we call rationality; and since the earthly mind can be raised up that far, it follows that both evil people and good people can think and talk about such matters.

As for their ability to intend and do such things even though they do not actually intend and do them, this is witnessed by both reason and experience. Reason asks whether people are incapable of intending and doing what they think. However, the fact that we do not intend and do particular things is because we do not want to intend and do them. The ability to intend and do is the freedom that the Lord gives everyone. The reason people do not intend and do what is good when they can is found in a love for evil that finds it distasteful. Still, we can resist this, and many people do.

This has been verified for me several times by experience in the spiritual world. I have listened to evil spirits, people who were demons inwardly and who had in the world rejected the truths of heaven and the church. When their desire for learning was aroused (a desire we all enjoy from childhood on) by the glamor that surrounds every love like the radiance of a flame, then they grasped mysteries of angelic wisdom just as clearly as good spirits who were inwardly angels. The demonic spirits even claimed that they were capable of intending them and acting in keeping with them, but that they did not want to. When they were told that they would want to if they were to abstain from evils as sins, they said that they could do that, too, but that they did not want to. I could see from this that evil and good people alike have the ability we call freedom. Anyone who reflects will see that this is true. The reason we are able to want to do things is that the Lord, the source of that ability, is constantly making it possible; for as already noted [§264], the Lord dwells in these two abilities in everyone. The Lord is therefore in that ability, or in the power we have of wanting.

As for the ability to understand that we call rationality, this is not given us until our earthly mind comes of age. Until then, it is like a seed in unripe fruit that cannot break open underground and sprout. This ability is not found in the people mentioned above in §259, either.

267

2. *Evil people misuse these abilities to validate things that are evil and false, while good people use them to validate things that are good and true.* The mental ability we call rationality and the faculty of our will we call freedom afford us the possibility of validating anything we please. As earthly-minded people, we can raise our understanding to a higher light as far as

we want to; but if we are bent on evil and the distortions it causes, we raise it no higher than the upper levels of the earthly mind, rarely to the region of the spiritual mind. This is because we are caught up in the pleasures of our earthly mind's love. If we do rise above that level, the pleasures of its love die away. If we rise even higher and see true things that are contrary to the pleasures of our life or the basic premises of the intellect that we claim as our own, then we either distort them or ignore them, dismissing them as worthless, or we hold them in our memory so that they may be of use as tools to our life's love or our pride in our own intelligence.

It is obvious from the abundance of heresies in Christendom (each one validated by its adherents) that earthly-minded people can validate whatever they please. Can anyone miss the fact that all kinds of evil and false notions can be validated? We can "prove" (and inwardly, evil people do "prove") that God does not exist and that nature is all there is, having created itself;[140] that religion is only a device for holding the minds of the simple in bondage;[141] that our own prudence accomplishes everything; and that divine providence does nothing but maintain the universe in the pattern in which it was created;[142] and even, according to Machiavelli and his followers, that there is nothing wrong with murder, adultery, theft, deception, and revenge.[143]

Earthly-minded people can justify a host of things like this, can fill books with "proofs"; and once they have been justified, we see these false notions in their own illusory light, and true ideas are in such darkness that they are virtually invisible, like ghosts in the night. In brief, take the falsest notion you can think of, frame it as a proposition, and tell someone clever to prove it, and you will find it "proved" to the absolute stifling of any true light. But then step back from those proofs and take a second look at the same proposition from your own rationality, and you will see how grotesquely false it is.[144]

This shows that we are able to misuse the two abilities the Lord instills in us to validate all kinds of evil and false notions. No animal can do this because animals do not enjoy these abilities. So unlike us, animals are born into the complete pattern of their lives, with all the knowledge necessary for their earthly love.

268 3. *The evil and false things that we have validated stay with us, becoming part of our love and therefore of our life.* "Proofs" of what is evil and false are simply motions away from what is good and true; and as they are multiplied, they become rejections, since what is evil distances and rejects what is good, and what is false does the same to what is true. As a result, proofs of what is evil and false amount to closures of heaven because

everything good and true flows in from the Lord through heaven. Once heaven is closed, we are in hell, in some community there where congenial forms of evil and falsity hold sway, with no possibility of getting out.

I have been allowed to talk with people who had justified for themselves the false principles of their religion centuries ago, and I saw that they were still centered in the same principles they had adopted in the world. This is because everything we justify internally becomes part of our love and our life. It becomes part of our love because it becomes part of our will and our understanding, and our will and understanding constitute our life.[145] When it becomes part of our life, it becomes part not only of our whole mind but of our whole body as well. So we can see that once we have justified ourselves in our evil and false principles, that is what we are from head to toe; and once we are wholly of this nature, there is no kind of inversion or reversal of direction that will bring us back into the opposite state and thereby drag us out of hell.

This, together with what has been said earlier in this section, shows where evil comes from.

269

4. *Things that have become part of our love and life are passed on to our offspring.* It is generally acknowledged that we are born into evil and that we get this as an inheritance from our parents. Some people believe that it is not from our parents, but through them from Adam; but this is a mistake. It comes from the father, from whom we get the soul that is clothed with a body in the mother. The semen that comes from the father is the first vessel of life; but it is the kind of vessel it was in the father. It is actually in the form of his love, and everyone's love is the same in its largest and its smallest forms. There is within it a striving toward the human form, a form into which it gradually develops.[146] It follows, then, that the evils we call hereditary come from our fathers and are therefore handed down from our grandfathers and earlier ancestors to their offspring in sequence.

Experience tells us this, too. There is a likeness of disposition in peoples that comes from their first ancestor, a greater likeness within extended families, and a still greater likeness within individual households. The similarity is so clear that we recognize lineages not only by their dispositions but by their faces as well. There will be more about the way evil love is born into us from our parents later on,[147] when I discuss the way the mind (that is, our will and understanding) corresponds to the body and its members and organs. At this point I cite only a few things in order to show that evils are handed down from our parents in sequence and that they grow, piling up one generation after another, until we are nothing but evil at birth. The

viciousness of evil increases in proportion to the closing of the spiritual mind, with the earthly mind closing to anything from above as well. This is remedied in our descendants only by their abstaining from evils as sins, with the Lord's help. There is no other way to open the spiritual mind and thereby bring the earthly mind back into a corresponding form.

270 5. *All evil characteristics and their consequent distortions, whether inherited or acquired, reside in the earthly mind.* The reason evils and their consequent distortions reside in the earthly mind is that in form, or in image, this mind is an earthly world. The spiritual mind, though, is in form or in image a heaven, and there is no way for evil to find a welcome in heaven. So from birth, this latter mind is not open, only potentially so. The earthly mind derives its form in part from substances of the earthly world, but the spiritual mind derives its form solely from substances of the spiritual world. This latter mind is kept in its wholeness by the Lord so that we can become human. We are actually born animal, but become human.

The earthly mind, with everything in it, turns in spirals from right to left, while the spiritual mind turns in spirals from left to right. So the two minds are turning in opposite directions—a sign that evil is resident in the earthly mind and that on its own, it resists the spiritual mind. Further, turning from right to left is turning downward, toward hell, and turning from left to right moves upward, toward heaven. I have been shown this by the experience that evil spirits cannot turn their bodies from left to right, only from right to left, while good spirits find it hard to turn from right to left and easy to turn from left to right. Their turning follows the flow of the deeper levels of their minds.

271 *Evil and false things are absolutely opposed to good and true things because evil and false things are demonic and hellish, while good and true things are divine and heavenly.* On first hearing, everyone will admit that evil and good are opposites, and that the distortions of evil are opposite to the truth of what is good. However, the whole feeling and consequent sense of people who are engaged in evil pursuits is that evil is good. Evil gratifies their senses, especially sight and hearing, and therefore it also gratifies their thoughts and consequently their perceptions. Because of this, while they do recognize that evil and good are opposites, as long as they are engaged in evil they call evil good and good evil because of their delight.

For instance, if we use our freedom wrongly to think and do evil, we call it freedom; and the opposite, which is thinking what is intrinsically good, we call slavery. Yet this latter is true freedom, and the former

is slavery. Again, people who love adultery call adultery freedom, and they call it slavery to be restrained from adultery. They find delight in lasciviousness and discomfort in chastity. People who love power for selfish reasons feel a living delight in that love, a delight that surpasses any other kind of delight. So they call everything associated with that love good and everything that conflicts with it bad, when in fact the opposite is true.

It is the same with every other evil; so even though everyone does admit that evil and good are opposites, people who are engaged in evil pursuits have an opposite picture of this opposition. Only people who are engaged in good pursuits have a fair picture. While involved in evil, no one can see what is good, but people who are involved in something good can see what is evil. It is as though evil were down below in a cave, and good up above on a mountain.

Since most people do not know what evil is and how absolutely opposed it is to good, and since it is important to know this, I need to make this clear in the following sequence. 272

1. An earthly mind engaged in things evil and therefore false is a form and an image of hell.
2. An earthly mind that is a form and image of hell has three descending levels.
3. The three levels of an earthly mind that is a form and image of hell are the opposites of the three levels of a spiritual mind that is a form and image of heaven.
4. An earthly mind that is a hell is absolutely opposed to a spiritual mind that is a heaven.

273 1. *An earthly mind engaged in things evil and therefore false is a form and an image of hell.* I cannot describe at this point what an earthly mind is like in its substantive form within us, what it is like in the form derived from the substances of the two worlds woven together in our brains,[148] where that mind primarily dwells. A general picture of this form will be offered later, where I will be dealing with the correspondence of the mind and the body.[149] At this point, I need only say something about the states of that form and the changes of state that give rise to perceptions, thoughts, aims, intentions, and what is associated with them, since it is in regard to these that an earthly mind engaged in evil and false pursuits is a form and an image of hell. This form establishes a substantive form as a ground—changes of state cannot occur apart from a substantive form as their ground, just as there can be no sight without an eye and no hearing without an ear.

As for the form or image by which the earthly mind reflects hell, that form and image is like this. The dominant love, together with its urges, being the general state of this mind, acts the part of a devil in hell; and the distorted thoughts that arise from that dominant love are like that devil's gang. Nothing more nor less than this is meant in the Word by "the Devil and its cohorts."

The situation is much the same, since the dominant love in hell is a love of power for selfish reasons. That is what is referred to as "the Devil" there; and attractions to what is false, with the thoughts that arise from that love, are referred to as "the Devil's gang." It is the same in each of hell's communities, with differences like individual variations on a single theme.

An earthly mind that is engaged in evil and therefore false pursuits has a similar form; so after death, earthly-minded people of this kind come into a community of hell that resembles themselves. They then behave in unison with that hell in every respect. They are actually coming into their own form, that is, into the state of their own minds.

There is also another love, called satan, secondary to the earlier love called the Devil. This is the love of owning the assets of other people, using fair means or foul. Malice, deviousness, and deceit are its gang.

People who are in this hell are called satans collectively, while people in the former hell are called devils collectively. In fact, the ones who do not act in secret do not reject the title. This is why the hells as a whole are called "the Devil" and "Satan."

The reason the two hells are broadly distinguished by these two loves is that all the heavens are distinguished by two loves into two realms, a heavenly one and a spiritual one. The demonic hell is an inverse parallel to the heavenly realm and the satanic hell an inverse parallel to the spiritual one. (On heaven's division into two realms, a heavenly one and a spiritual one, see *Heaven and Hell* 20–28.)

The reason this kind of earthly mind is a hell in form is that every spiritual form is the same in its largest and smallest manifestations. This is why every angel is a heaven in smaller form, as has also been explained in *Heaven and Hell,* in §§51–58. It also follows from this that every individual or spirit who is a devil or satan is a hell in smaller form.

274 2. *An earthly mind that is a form and image of hell has three descending levels.* In §§222–229 above, it was explained that there are two kinds of level, called vertical and horizontal, in the largest and smallest instances of everything. This holds true as well of the earthly mind in its largest and smallest forms. At this point, we are talking about vertical levels.

By virtue of its two abilities, called rationality and freedom, the earthly mind is in a state that allows it to rise up by three levels or descend by three levels. It rises up as a result of good and true actions, and it descends as a result of evil and false actions. Further, when it rises up, the lower levels that tend toward hell are closed off, and when it descends the higher levels that tend toward heaven are closed off. This is because they resist each other.

The three higher and lower levels are neither open nor closed in us when we are first born. This is because at that time we are ignorant of what is good and true and of what is evil and false. However, as we engage ourselves in these things, the levels are opened and closed in one direction or the other.

When they are opened toward hell, then the highest or central place is given to our dominant love, which is a matter of our will. A second or intermediary place is given to distorted thinking, which is a matter of the understanding derived from that love. The lowest place is given to the realization of our love by means of our thinking, or of our will by means of our understanding.

All this is like the vertical levels already discussed,[150] which in their sequence are like a purpose, its means, and its result, or like first, intermediate, and final ends.

The downward course of these levels is toward the body; so as they move lower, things become coarser, focused on what is material and bodily.

If truths from the Word are recruited on the second level for its formation, then these truths are distorted because of the first level, which is a love for what is evil. They become servants, slaves. We can tell from this what truths of the church and the Word are like in people who are engaged in a love for what is evil or whose earthly minds are hell in form—that is, since they are serving a devil as its means, these truths are being profaned. The love for evil that takes control in a hellish earthly mind is its devil, as already noted [§273].

275

3. *The three levels of an earthly mind that is a form and image of hell are the opposites of the three levels of a spiritual mind that is a form and image of heaven.* I have already explained [§§130, 248, 270] that there are three levels of mind called earthly, spiritual, and heavenly, and that a human mind made up of these levels looks and turns toward heaven. We can therefore see that when an earthly mind is looking downward and turning toward hell, it is likewise made up of three levels, with each of its levels the opposite of a level of the mind that is a heaven.

This has been made quite clear to me by things I have seen in the spiritual world. I have seen that there are three heavens marked off by three vertical levels and three hells also marked off by three vertical levels, or levels of depth, with the hells opposite to the heavens in every detail. Further, the lowest hell is the opposite of the highest heaven, the intermediate hell the opposite of the intermediate heaven, and the highest hell the opposite of the lowest heaven. It is the same with an earthly mind that is a hell in form. Spiritual forms are in fact consistent in their largest and smallest instances.

The reason the heavens and the hells are in this kind of opposition is that their loves are opposed in this fashion. Love for the Lord and a consequent love for their neighbor constitute the inmost level in the heavens, while love for themselves and love for the world constitute the inmost level in the hells. Wisdom and intelligence from their loves constitute the intermediate level in the heavens, while stupidity and madness from their loves (which put on the appearance of wisdom and intelligence) constitute the intermediate level in the hells. It is the final effects of these two levels, though, either coming to rest in the memory as knowledge or finding definition in the body in actions, that constitute the final level in the heavens; while the realizations of the two levels that become either knowledge or actions constitute the most superficial level in the hells.

The following experience showed me how good and true elements of heaven are changed into evil and false things and therefore into their opposites in the hells. I heard that a divine truth was flowing down from heaven into hell, and heard that on the way down it was transformed step by step into something false, so that when it reached the lowest hell it had turned into its exact opposite. I could see from this that depending on their level, the hells are in opposition to the heavens as far as anything good and true is concerned, and that things become evil and false by flowing into forms that are turned backward. It is recognized, that is, that our perception and sense of anything that flows in depend on the recipient forms and their states.

I was also shown by the following experience that things are turned into their opposites. I was given a view of the hells in their position relative to the heavens, and the people there seemed to be upside down, heads below and feet above. I was told, though, that they seem to themselves to be standing upright. We might compare them to people in the southern hemisphere.[151]

We can tell from this experiential evidence that the three levels of an earthly mind that is a form and image of hell are the opposites of the three levels of an earthly mind that is a form and image of heaven.

276 4. *An earthly mind that is a hell is absolutely opposed to a spiritual mind that is a heaven.* When loves are opposite, then all perceptive functions are opposite. It is from love, which constitutes our essential life, that everything else flows, like streams from their spring. In the earthly mind, things that are not from that source separate themselves from things that are. What comes from the dominant love is in the center, and everything else is at the sides. If these latter elements are truths of the church drawn from the Word, they are pushed even farther away and eventually are exiled. Then the individual, or the earthly mind, feels evil as good and sees falsity as truth, and vice versa. This is why it believes that malice is wisdom, insanity is intelligence, deviousness is prudence, and evil arts are skillfulness. Then too, it completely trivializes the divine and heavenly things that are proper to the church and its worship and puts supreme value on bodily concerns and the world. By doing this it inverts the state of its life, assigning matters of the head to the soles of the feet and walking all over them, and promoting matters of the soles of the feet to the head. When we do this, we move from life to death. (We may call someone "alive" whose mind is a heaven, and someone "dead" whose mind is a hell.)

277 *Everything in the three levels of the earthly mind is enclosed in the works that are done by our physical actions.* The information about levels conveyed in this part may serve to disclose this hidden principle, namely that everything proper to our minds, to our will and understanding, is enclosed in our actions or deeds, much like the things we can and cannot see in a seed, a piece of fruit, or an egg. The actions or deeds themselves may seem to be nothing but what shows on the surface, but there are countless elements within them. There are the energies of the motor fibers of the whole body that are cooperating; and there are all those actions of the mind that are rousing and directing those energies, actions on three levels, as already explained [§§200–201]. Further, since all the actions of the mind are involved, so are all the actions of the will, all the desires of our love, that make up the first level. So are all the actions of our understanding, all the thoughts that shape our perception, which make up the second level. All the contents of our memory, all the images of our thinking that are closest to our speech, are also drawn from this source; they constitute the third level. It is from these, focused into actions, that our deeds arise, deeds in whose outward form the antecedents that actually dwell within are not visible.

On the final level as the composite, vessel, and foundation of the prior ones, see §§209–216 above, and on the vertical levels finding their full realization in their final form, see §§217–221.

278 There is a reason that our physical acts look so simple and plain to the eye, like the outer forms of seeds, fruits, and eggs and like almond nuts in their kernels, when in fact they contain within themselves all the prior elements that have given rise to them. The reason is that every final form is a covering that serves to mark it off from its antecedents. Then too, every level is enveloped with a membrane that serves to mark it off from another. As a result, elements of the first level are unrecognizable to the second level, and elements of this are unrecognizable to the third level. For example, the love of our will, which is the first level of our mind, is discernible in the wisdom of our understanding, which is the second level of our mind, only by a kind of delight in thinking about something. That first level (the love of our will, as already noted [§277]) is discernible in the knowledge of our memory, which is the third level, only as a kind of pleasure found in being knowledgeable and in talking.

The obvious conclusion from this is that a deed that is a physical act encloses all these elements, even though it seems as simple as can be in its outward form.

279 In support of this is the fact that the angels who are with us are aware in detail of the actions of our minds within our deeds. Spiritual angels perceive what is enclosed from our understanding, and heavenly angels what is enclosed from our will. This may seem like a paradox, but it is true. It does need to be realized, though, that the mental elements involved in a contemplated or present deed are in the center, with the rest surrounding in proportion to their relevance.

Angels say that they perceive what someone is like from a single deed, though the image of someone's love will vary depending on the way it finds definition in desires and therefore in thoughts. In brief, every one of the acts or deeds of a spiritual person is like a delicious, nourishing, and beautiful fruit to angels, a fruit that yields flavor, nourishment, and pleasure when it is sliced and eaten.

On angels' having this kind of perception of our actions and deeds, see §220 above.

280 It is the same with our speech. Angels recognize our love from the sound of our speech, our wisdom from the way the sound is articulated, and our knowledge from the meaning of the words. They also tell me that these three elements are in every word, because a word is like a realization that has the sound, the articulation, and the meaning within it. Angels of the third heaven have told me that they sense from any word a speaker

says in a sentence the general state of that individual's mind, and some specific states as well.

I have explained at some length in *Teachings for the New Jerusalem on Sacred Scripture* that in the individual words of Scripture there is something spiritual that expresses divine wisdom and something heavenly that expresses divine love, and that angels are aware of these when someone is reading the Word devoutly.

281 This leads to the conclusion that the deeds of people whose earthly minds are going down to hell by three levels contain everything they have that is evil and therefore false, and that the deeds of people whose earthly minds are moving up into heaven contain everything they have that is good and true, and also that angels perceive both simply from what we say and do. This is why it says in the Word that we are to be judged according to our works and that we will have to give an account of our words.[152]





Angelic Wisdom about Divine Love

Part 4

282 *THE Lord from eternity, who is Jehovah, created the universe and everything in it not from nothing but from himself.* It is known worldwide and acknowledged through an inner perception by everyone who is wise that there is one God who is the creator of the universe. Further, the Word informs us that the God who created the universe is called "Jehovah," from "being," because God alone *is.*[153] In *Teachings for the New Jerusalem on the Lord* there is ample evidence from the Word that the Lord from eternity is that Jehovah.[154]

Jehovah is called the Lord from eternity because Jehovah took on a human nature in order to save us from hell. At that time too he commanded his disciples to call him "Lord."[155] So in the New Testament, Jehovah is called "the Lord," as we can tell from [the citation of the verse] "You shall love *Jehovah your God* with all your heart and all your soul" (Deuteronomy 6:5) [as] "You shall love *the Lord your God* with all your heart and with all your soul" in the New Testament (Matthew 22:37). We find the same in other Old Testament[156] passages cited in the Gospels.

283 People who think rationally and clearly see that the universe was not created from nothing because they see that nothing can arise from nothing. Nothing is simply nothing, and to make something out of nothing is self-contradictory. Anything that is self-contradictory is in conflict with

the light of truth that comes from divine wisdom, and if something is not from divine wisdom, it is not from divine omnipotence either.

Everyone who thinks rationally and clearly also sees that everything has been created out of a substance that is substance in and of itself. This is the essential being from which everything that exists can arise. Since only God is substance in and of itself and is therefore essential being, it follows that there is no other source of the arising of things.

Many people do see this, since reason enables them to. However, they do not dare argue it for fear that they might arrive at the thought that the created universe is God because it is from God—either that, or the thought that nature is self-generated, which would mean that its own core is what we call "God." As a result, even though many people have seen that the only source of the arising of everything is God and God's essential being, they have not dared move beyond the first suggestion of this. If they did, their minds might get ensnared in a so-called Gordian knot with no possibility of escape.[157] The reason they could not disentangle their minds is that they were thinking about God and God's creation of the universe in temporal and spatial terms, terms proper to the physical world, and no one can understand God and the creation of the universe by starting from the physical world. Anyone whose mind enjoys some inner light, though, can understand the physical world and its creation by starting from God, because God is not in time and space.

On Divinity not being in space, see §§7–10 above; on Divinity filling all space in the universe nonspatially, see §§69–72, and on Divinity being in all time nontemporally, see §§73–76. We will see later that even though God did create the universe and everything in it out of himself, still there is not the slightest thing in the created universe that is God. There will be other things as well that will shed an appropriate light on the subject.[158]

284 In part 1 of the present work, I discussed God as divine love and wisdom and as life, and as that substance and form that constitute the one and only reality. In part 2, I dealt with the spiritual sun and its world and with the physical sun and its world, showing that the universe and everything in it was created by God by means of these two suns. Part 3 was about the levels that apply to absolutely everything that has been created. Now in this fourth part, I will be dealing with God's creation of the universe. The reason for presenting all this material is that angels have been expressing their grief to the Lord about seeing nothing but darkness when they look into our world, seeing among us no knowledge about God,

heaven, and the creation of nature, knowledge that could serve them as a basis for wisdom.

285 *The Lord from eternity, or Jehovah, could not have created the universe and everything in it except as a person.* If people have an earthly, physical concept of the Divine-Human One, they are utterly incapable of understanding how a human God[159] could create the universe and everything in it. They think to themselves, "How can a human God wander from place to place through the universe creating things?" or "How can God speak the word from one place, and things be created as soon as the word is spoken?" Things like this come to mind when people say that God is a person if people are thinking about the Divine-Human One the same way they do about earthly people, and when their thought about God is based on nature and its attributes, time and space. On the other hand, if their thought about God is not based on earthly people, not based on nature and its space and time, they grasp clearly that the universe could not have been created unless God were a person.

Focus your thought on the angelic concept of God, of a human God, and as far as you can, eliminate any concept of space, and you will be close to the truth in your thinking.

Some scholars have actually grasped the fact that spirits and angels are not in space because they conceive of spirit as being apart from space. Spirit is like thought. Even though our thought is within us, it enables us to be present somewhere else, no matter how far away. This is the state of spirits and angels, who are people even in respect to their bodies. They seem to be wherever their thought is because in the spiritual world place and distance are apparent only, and are in complete accord with what people are thinking about with interest.

We can tell from this that the God who is visible as a sun far above the spiritual world, who cannot be given any appearance of space, is not to be thought of in spatial terms. In that case, we can understand that the universe was not created out of nothing but out of God, and that God's human body is not to be thought of as large or small or of some particular height because these are matters of space. This means that God is the same from first to last, in the largest and smallest things. It means also that this Person is at the heart of everything created, but nonspatially so.

On Divinity as being the same in the largest and smallest things, see §§77–82 above; and on Divinity as filling all spaces nonspatially, see

§§69–72. Since Divinity is not within space, it is not on the same continuum as the inmost aspect of nature.

286 As for God's inability to create the universe and everything in it except as a person, this is something a discerning individual can grasp very clearly on the following basis. Inwardly, we cannot deny that love and wisdom, mercy and forgiveness exist in God. God, as the source of what is good and true, is their essence. Since we cannot deny this, we cannot deny that God is a person, since none of these things can exist apart from a person. The person is their subject, and to separate them from their subject is to say that they do not exist.

Think of wisdom, and visualize it as outside a person. Is it anything? Can you conceive of it as something ethereal or flamelike? No, unless perhaps you think of it as within these things; and if it is within them, it must be wisdom in a form like ours. It must be in every aspect of that form. Nothing can be lacking if wisdom is to be within it.

In brief, the form of wisdom is human, and because a person is a form of wisdom, a person is also a form of love, mercy, forgiveness—of whatever is good and true, because these act in complete unison with wisdom.

On the fact that love and wisdom cannot occur except in some form, see above, §§40–43.

287 We can also tell that love and wisdom are human by looking at heaven's angels, who are people in full beauty to the extent that they are caught up in love, and therefore in wisdom, from the Lord. The same conclusion follows from what it says in the Word about Adam's being created in the image and likeness of God (Genesis 1:26), because he was created in the form of love and wisdom.

All earthly individuals are born in the human form as to their physical bodies. This is because our spirit, which is also called our soul, is a person; and it is a person because it is receptive of love and wisdom from the Lord. To the extent that our spirit or soul actually accepts love and wisdom, we become human after the death of these material bodies that we are carrying around. To the extent that we do not accept love and wisdom we become grotesque creatures, retaining some trace of humanity because of our ability to accept them.

288 Since God is a person, the whole angelic heaven, taken as a single unit, presents itself as a single person. It is divided into regions and districts according to our human members, organs, and viscera. There are

heavenly communities that make up the district of the brain and all its components, of all the facial parts, and of all our physical internal organs; and these districts are distinguished from each other exactly the way they are in us. In fact, angels know what district of the [heavenly] person they live in.

Heaven as a whole has this appearance because God is a person; and God is heaven because the angels who constitute heaven are recipients of love and wisdom from the Lord, and recipients are images.

I have explained at the close of a series of chapters in *Secrets of Heaven* that heaven is in the human form in all respects.[160]

This shows us the senselessness of concepts people have when they think about God in nonhuman terms and about divine attributes as not being in a human God. Separated from person, these concepts are nothing but theoretical constructs. 289

On God as the essential person, from whom we are human by virtue of our acceptance of love and wisdom, see §§11–13 above. I stress this here for the sake of what follows, to make it clear that the universe was created by God because God is a person.

The Lord from eternity, or Jehovah, brought forth the sun of the spiritual world out of himself, and created the universe and all its contents from it. Part 2 of the present work dealt with the sun of the spiritual world, and the following points were made there. In the spiritual world, divine love and wisdom look like a sun (§§83–88). Spiritual warmth and spiritual light emanate from that sun (§§89–92). That sun is not God. Rather, it is an emanation from the divine love and wisdom of the Divine-Human One. The same is true of warmth and light from that sun (§§93–98). The sun of the spiritual world is seen at a middle elevation, as far from angels as the physical world's sun is from us (§§103–107). The east in the spiritual world is where the Lord is seen as the sun, and the other directions follow from that (§§119–123, 124–128). Angels always face the Lord as the sun (§§129–134, 135–139). The Lord created the universe and everything in it by means of that sun that is the first emanation of divine love and wisdom (§§151–156). The physical world's sun is nothing but fire and is therefore dead; and since nature has its origin in that sun, it is dead. Further, the physical world's sun was created so that the work of creation could be finished off and completed (§§157–162).[161] There would be no creation if it were not for this pair of suns, one living and one dead (§§163–166). 290

291 One of the things explained in part 2 [§§93–98], then, was this: that sun is not the Lord. Rather, it is an emanation from the Lord's divine love and wisdom. It is called an emanation because that sun is brought forth from the divine love and divine wisdom that in and of themselves are substance and form; and Divinity emanates by means of it.

However, our reason by its nature will not consent to anything unless it sees the reason behind it, unless it sees how it has happened. In the present instance, reason needs to grasp how the spiritual world's sun was brought forth, inasmuch as it is not the Lord but an emanation from the Lord, so something must be said about this as well. I have had many conversations with angels about this. They have told me that they grasp it clearly in their spiritual light, but that it is almost impossible for them to present it to us in our earthly light because there is such a difference between the two kinds of light, and therefore between their thoughts and ours.

They did say, though, that it is like the aura of feelings and consequent thoughts that surrounds every angel, through which angels' presence is established for people both nearby and at a distance. This surrounding aura is not the actual angel, but it is derived from every part of the angel's body. Coherent substances flow from it like a river, and the emanations envelop them. These substances bordering angels' bodies, substances constantly energized by the two fountains of their life, the heart and the lungs, stir the atmospheres into their activities, and in this way establish a sense of the angel's virtual presence among others. This means that there is not a separate aura of feelings and consequent thoughts that go forth in connected fashion, even though that is what we call it, because the feelings are simply states of the forms of the mind within.

The angels went on to say that all angels have this kind of aura around them because the Lord does, and that the aura around the Lord is similarly derived from him. This aura is their sun, or the sun of the spiritual world.

292 I have fairly often been allowed to perceive that there is this kind of aura around an angel or spirit and that there is a general aura around groups in community. I have also been allowed to see this aura in various guises, sometimes in heaven looking like a faint flame and in hell like a harsh flame, sometimes in heaven looking like a delicate and bright cloud and in hell like a dense black cloud. I have also been allowed to sense these auras as different kinds of aroma and stench. This has convinced me that everyone in heaven and everyone in hell is surrounded by an aura made up of substances distilled and separated from his or her body.

293 I have also noticed that an aura flows out not only from angels and spirits but also from absolutely everything you see in that world—from trees and their fruits there, for example, from shrubs and their blossoms, from plants and grasses, even from soils and their particles. I could therefore see that this is a universal characteristic of things both living and lifeless, that everything is surrounded by something resembling what lies within it and that this is constantly breathing forth.

The experience of numerous scholars informs us that something like this happens in the physical world. For example, an outgoing wave is constantly flowing from individuals and from every animal, also from trees, fruits, shrubs, and flowers, and even from metals and stones. The physical world gets this from the spiritual world, and the spiritual world gets it from Divinity.

294 Since the elements that make up the sun of the spiritual world are from the Lord and are not the Lord, they are not intrinsic life but are devoid of intrinsic life. In the same way, the elements that flow out from angels and from us and form surrounding auras are not the angels or the people. They are derived from them but are devoid of their life. They are part of the angel or person only in the fact that they are in harmony with them because they are derived from those forms of their bodies that are forms of the life within them.

This is a mystery that angels can see in thought and express in speech with their spiritual concepts, while we cannot do the same with our earthly concepts. This is because a thousand spiritual concepts go to make up one earthly one, and we cannot resolve a single earthly concept into any spiritual one, let alone into several. The reason for this is that they differ as to the vertical levels discussed in part 3.

295 The following experience taught me what kind of difference there is between angels' thoughts and our thoughts. They were told to think about something spiritually and then to tell me what they had been thinking. Once they had done this and tried to tell me, they could not, and they explained that they could not articulate it. The same thing held true for both their spiritual speech and their spiritual writing. There was not a single word of spiritual speech that resembled a word of earthly speech, no element of spiritual writing that resembled earthly writing except the letters, and each of these contained a complete meaning.

Remarkably enough, though, they told me that they seemed to themselves to be thinking and talking and writing in their spiritual state the same way we do in our earthly state even though there is no similarity

whatever. I could see from this that what is earthly and what is spiritual differ as to vertical level, and that they communicate with each other only through correspondences.[162]

296 *There are three things in the Lord that are the Lord—a divine element of love, a divine element of wisdom, and a divine element of service. These three things are made visible outside the sun of the spiritual world—the divine element of love through its warmth, the divine element of wisdom through its light, and the divine element of service through the atmospheres that enclose it.* On the emanation of warmth and light from the spiritual world's sun—warmth from the Lord's divine love and light from the Lord's divine wisdom—see §§89–92, 99–102, and 146–150. I now need to note that the third thing that emanates from the sun there is an atmosphere that serves as the vessel of warmth and light, and that it emanates from that divine aspect of the Lord that is called "service."

297 Anyone who thinks with some enlightenment can see that love has service as its goal, that love tends toward service, and that love brings about service through wisdom. In fact, love cannot accomplish anything useful by itself, only by means of wisdom. After all, what is love unless there is something that is loved? That "something" is service. Service is what is loved; and since it is brought forth by means of wisdom, it follows that service is the vessel of love and wisdom.

I explained in §§209–216 above (as well as elsewhere)[163] that these three, love, wisdom, and service, follow in sequence by vertical levels, and that the final level is the composite, vessel, and foundation of the preceding levels. It therefore stands to reason that these three elements—elements of divine love, divine wisdom, and divine service—are in the Lord, and in essence are the Lord.

298 I will be explaining at ample length below [§§319–335] that if you look at both the inner and the outer aspects of humans, we are a form suited to all kinds of service, and that all the useful functions in the created universe have their equivalents in these kinds of service. At this point I need only mention it in order to call attention to the fact that God as a person is the very form suited to all kinds of service, the one in whom all useful functions in the created universe find their source. This means that in terms of its useful functions, the created universe is an image of God.

By "useful functions," I mean those processes that were created by the Divine-Human One, or the Lord, as part of the design. I do not mean activities that derive from our own self-concern. That concern is hell, and its activities violate the design.

299 Bear in mind, then, that these three elements—love, wisdom, and service—are in the Lord and are the Lord. Bear in mind also that the Lord is everywhere, is in fact omnipresent. Then consider that the Lord cannot make himself manifest to any angel or to us as he really is and as he is in his sun. This is why he makes himself manifest by means of things that can be accepted, doing so as to love in the form of warmth, as to wisdom in the form of light, and as to service in the form of an atmosphere.

The reason the Lord manifests himself as to service in the form of an atmosphere is that an atmosphere serves as a vessel for warmth and light the way service serves as a vessel for love and wisdom. The warmth and light that radiate from Divinity as the sun cannot radiate in nothing, in a vacuum, but need some vessel as their medium.[164] We call this vessel the atmosphere that surrounds the sun, takes it in its embrace, and carries it to the heaven where angels are and from there to the world where we are. This is how the Lord's presence is made manifest everywhere.

300 I explained in §§173–178 and 179–183 above that there are atmospheres in the spiritual world just as there are in the physical world; and I noted that the atmospheres of the spiritual world are spiritual, and that those of the physical world are physical. Given the origin of the spiritual atmosphere most closely surrounding the spiritual sun, then, it stands to reason that in all respects it is, in essence, of the same quality as the sun is in its essence.

With their spiritual concepts, which are nonspatial, angels assert the truth of this by saying that there is only one single substance underlying everything and that the spiritual world's sun is that substance. Further, since Divinity is not in space and since it is the same in the largest and smallest things, the same holds true for that sun that is the first emanation of the Divine-Human One. They further assert that the one substance, the sun, radiating by its atmospheres, gives rise to the variety of everything in the created universe, in accord with both the gradual or horizontal levels and the distinct or vertical ones.[165]

Angels have told me that there is no way to understand such things unless space is banished from our concepts; that if space is not banished, superficial appearances will inevitably give rise to illusions. We are not susceptible to them, though, if we hold in mind the fact that God is the absolute reality underlying everything.

301 Further, in the light of angelic concepts, which are nonspatial, it is perfectly clear that in the created universe there is nothing living except the Divine-Human One—the Lord—alone, that nothing moves except by

life from God, and that nothing exists except by means of the sun from God. So it is true that in God we live and move and have our being.[166]

302 *The atmospheres—three in number in each world, spiritual and physical—in their final forms terminate in the kinds of material substance characteristic of our earth.* In §§173–178 of part 3, I explained that there are three atmospheres in each world, the spiritual and the physical, distinguished from each other by vertical levels and diminishing as they move downward by horizontal levels. Since the atmospheres do diminish as they move lower, it follows that they are constantly becoming denser and less active, ultimately so dense and inactive that they are no longer atmospheres but inert substances, and in a physical world they become stable, like the substances on earth that we call "matter."

There are three consequences of this origin of material substances.[167] First, material substances also have three levels. Second, they are kept in interconnection by the enveloping atmospheres. Third, they are suited in their forms to the production of all kinds of useful activity.

303 No one who thinks that there are constant intermediate steps between what is first and what is final, and that nothing can come into being except from some antecedent, and ultimately from what is first, can fail to agree that the material substances on earth have been brought forth by the sun by means of its atmospheres. What is first is the spiritual world's sun, and what is first relative to that sun is the Divine-Human One, or the Lord.

Since the atmospheres are those relatively early things by which the sun makes itself present in outermost things, and since those relatively early things are constantly diminishing as they work and extend themselves all the way to their limits, it follows that when their action and expansion come to rest at their limits, they become the kinds of material substance that we find on earth, retaining from the atmospheres that gave rise to them a tendency and effort to produce useful functions.

People who propose a creation of the universe and everything in it with no constant intermediate steps from what is first cannot help but formulate theories that are fragmentary and disconnected from actual causes. When these theories are explored by a mind that probes the matter more deeply, they look not like houses but like a pile of rubble.

304 Because of this common origin of everything in the created universe, its smaller components have a similar characteristic. That is, they go from their beginning to their limits, limits that are in a relatively quiet state,

in order to come to rest and persist. In the human body, this is how the fibers develop from their first forms until they become tendons, and the fibers together with their smaller vessels develop from their beginnings until they become cartilage and bone, where they become stable and durable.

Because there is this kind of process from beginnings to limits for our human fibers and vessels, there is a similar procession of the states of these fibers and vessels, their states being sensations, thoughts, and feelings. These too go through a sequence from their beginnings, where they are in the light, to their limits, where they are in darkness; or from their beginnings, where they are in warmth, to their limits, where they are not. Since they have this kind of progression, there is a similar progression for love and everything involved in it and for wisdom and everything involved in it. In short, this kind of progression is characteristic of everything in the created universe. This is just what I said in §§222–229 above, that there are levels of both kinds in everything that has been created, no matter how large or small.

The reason there are both kinds of level in even the smallest things is that the spiritual sun is the sole substance that gives rise to everything, according to the spiritual concepts of angels (§300).

305 *There is nothing of absolute Divinity in the material substances that make up earth, but they are still derived from absolute Divinity.* On the basis of the origin of earth as described in the preceding section, we may conclude that there is no trace of absolute Divinity in the earth's material substances; they are completely devoid of absolute Divinity. There are, as already stated [§§184, 189], boundaries and limits of the atmospheres, whose warmth lapses into cold, light into darkness, and activity into torpor. Still, by being connected with their source, the substance of the spiritual sun, they retain something that is in that sun from Divinity. As noted above in §§291–294, this was the aura that envelops the Divine-Human One, the Lord. The material substances of earth arise from this aura by extension from the sun, by means of the atmospheres.

306 There is no other way to describe the origin of earth from the spiritual sun by means of the atmospheres using words that issue from earthly concepts. It can be described differently using words derived from spiritual concepts, though, because these are nonspatial; and since they are nonspatial, they do not fit into any words of an earthly language.

See above (§295) on the fact that spiritual thought, speech, and writing are so different from earthly thought, speech, and writing that they have nothing in common, and communicate only by means of correspondences. It will have to do, then, that we understand the origin of earth to some extent physically.

307 *All useful functions, which are the goals of creation, are in forms, and they get these forms from the material substances characteristic of earth.* All the things I have been talking about so far—the sun, the atmospheres, and the earth—are simply means toward goals, and the goals of creation are what are brought forth from earth by the Lord as the sun, through the atmospheres. These goals are called useful functions, and they include everything involved in the plant kingdom, everything involved in the animal kingdom, and ultimately the human race and the angelic heaven that comes from it.

These are called useful functions because they are receptive of divine love and wisdom and because they focus on God the Creator as their source and thereby unite him with his master work in such a way that they continue to exist through him in the same way they arose. I say "they focus on God the Creator as their source and unite him with his master work," but this is talking in terms of the way things seem. It actually means that God the Creator works it out so that these useful functions seem to focus on and unite themselves to him on their own initiative. I will describe later [§§310–317] how they focus on and thereby unite themselves to him.

I have already dealt with these subjects to some extent in appropriate places; in §§47–51, for example, divine love and wisdom cannot fail to be and to be manifested in others that it has created; in §§55–60, everything in the created universe is a vessel of divine love and wisdom; and in §§65–68, the useful functions of every created thing tend upward to us step by step, and through us to God the creator, their source.

308 Can anyone fail to see quite clearly that the goals of creation are useful functions? Simply bear in mind that nothing can arise from God the Creator—nothing can be created, therefore—that is not useful. If it is to be useful, it must be for the sake of others. Even if it is for its own sake, it is still for others, because we are useful to ourselves in order to be fit to be useful to others. Anyone who keeps this in mind can also keep in mind the thought that functions that are truly useful cannot arise from us but must be in us from one who brings forth nothing but what is useful—the Lord.

309

Since the subject is the forms of useful functions, I need to discuss them in the following sequence.

1. Earth has an active tendency to bring forth useful functions in particular forms, or forms of useful functions.
2. In all such forms there is some image of the creation of the universe.
3. In all such forms there is some human image.
4. In all such forms there is some image of what is infinite and eternal.

310

1. *Earth has an active tendency to bring forth useful functions in particular forms, or forms of useful functions.* The presence of this tendency in the earth is a corollary of its origin, since the material substances that make up the earth are boundaries and limits of the atmospheres that come from the spiritual sun as useful functions (see above, §§305 and 306). Further, since the material substances that make up the earth are from this source, and since their compounds are constantly held together by the surrounding pressure of the atmospheres, it follows that this gives them a constant active tendency to bring forth forms of useful functions. They derive their very ability to bring these forth from their origin as the boundaries of the atmospheres, with which they are therefore in harmony.

I said that this tendency and quality are in the earth, but by this I mean that they are characteristic of the material substances that make up the earth, whether in the earth itself or exhaled by the earth as atmospheres. It is generally recognized that the atmospheres are full of such tendencies.

The presence of this tendency and quality in earth's material substances shows quite clearly in the fact that all kinds of seed are opened to their cores by warmth, are impregnated by substances so subtle that they can only be from a spiritual source, and in this way have the potential of uniting themselves to their function, which is multiplication. After this, they unite with matter of a physical origin to bring forth forms of useful functions, and then, so to speak, bring them forth from the womb so that they emerge into the light, which enables them to sprout and grow.

From then on, this tendency is constantly working from the earth through the roots all the way to the boundaries, and from the boundaries back to the beginning where the function itself dwells in its source. This is how useful functions are transformed into forms, and how as forms develop from their beginnings to their limits and back from their limits to their beginnings, they derive from their function, which is like their

soul, a usefulness of each and every component. I am saying that the useful function is like the soul because its form is like its body.

It also follows that there is a still deeper tendency, a tendency to bring forth processes that support the development of the animal kingdom, since all kinds of animal are nourished by plants. It also follows that there is a very deep element in this tendency, a tendency to be of use to the human race. These conclusions follow from the following premises: (a) There are boundaries, and all antecedent things are gathered together in proper sequence within these boundaries, as explained in any number of places above.[168] (b) Each kind of level is found in the largest and smallest instances of everything, as explained in §§222–229 above. The same holds true for their tendency. (c) All useful functions are brought forth by the Lord from outermost things, so there must be an active tendency toward useful functions in outermost things.

311 Still, all these tendencies are not alive. They are tendencies of the energies of the ultimate expressions of life, energies that ultimately have within them, because of the life they come from, a striving to return to their origin by the means at hand. In their final forms, the atmospheres are energies of this sort, energies by which the material substances characteristic of earth are prompted to take form and are maintained in forms both inwardly and outwardly. I am not at leisure to explain this in greater detail, since that would be a major undertaking.

312 The first productive thing earth does when it is still fresh and in all its simplicity is to bring forth seeds. Earth's first tendency could not be anything else.

313 2. *In all such forms there is some image of creation.* There are three kinds of forms of functions: forms of the functions of the mineral kingdom, forms of the functions of the plant kingdom, and forms of the functions of the animal kingdom. The forms of the functions of the mineral kingdom are beyond description because they are not open to our sight. The first forms are the material substances that make up the earth at their most minute. The second forms are compounds of these, which are infinitely varied. The third forms come from decayed vegetation and from dead animals, and from the gaseous vapors they are constantly giving forth, which combine with the earth to form its soil.

These three levels of the forms of the mineral kingdom offer an image of creation in that as they are activated by the sun through its atmospheres and their warmth and light, they do bring forth useful functions

in particular forms, functions that are goals of creation. This image of creation in their tendencies (described in §310 above) lies deeply hidden.

314 We can see how the forms of functions in the plant kingdom offer an image of creation in the way they develop from their beginnings to their limits and from their limits to their beginnings. Their beginnings are seeds, and their limits are their stalks clothed with bark. Through the bark, which is the limit of the stalk, they develop toward seeds, which are their beginnings, as already noted. The stalks clothed with bark echo the planet clothed with soils that give rise to the creation and formation of all its useful functions. There is ample evidence that plant growth takes place through the bark and cortical layers, working through the stalks and branches as extensions of the coverings of the roots into the beginnings of fruits, and in the same way through the fruits into seeds. An image of creation in the forms of functions is offered in the development of their formation from beginnings to limits and from limits to beginnings, as well as in the fact that throughout their development there is the goal of producing fruits and seeds that are useful.

We can see from what I have just been saying that the process of creation of the universe goes from its very beginning, the Lord clothed with the sun, to its limit, which is the soil, and from this, through its functions, back to its very beginning, the Lord. We can see also that the goals of the whole creation are useful functions.

315 We need to realize that the warmth, light, and atmospheres of the physical world contribute absolutely nothing to this image of creation. This image is entirely the work of the warmth, light, and atmospheres of the spiritual world's sun. These bring the image with them and instill it into the forms of the functions of the plant kingdom. All that the warmth, light, and atmospheres of the physical world do is open the seeds, keep their productivity increasing, and provide the matter that gives them solidity.

They do not accomplish this with energies from their own sun, though, which are nothing in their own right. They accomplish it with energies from the spiritual sun that is constantly prompting them to do so. They contribute absolutely nothing to the process of giving the forms an image of creation. The image of creation is spiritual; but in order for it to be visible and to function usefully in a physical world, in order for it to be solid and durable, it needs to be "materialized," or filled in with this world's matter.

316 There is a similar image of creation in the forms of the functions of the animal kingdom. For example, a body is formed from the seed deposited in the womb or egg, a body that is its final form; and when this matures, it produces new seeds. The sequence is like the sequence of forms of functions in the plant kingdom. The seeds are the initial elements; the womb or egg is like the soil; the state before birth is like the state of the seed in the earth while it is making its roots; the state after birth until reproduction is like the sprouting of a tree until its fruit-bearing state.

We can see from this parallelism that there is a likeness of creation in the animal forms just as there is in plant forms. Specifically, there is a sequence from beginnings to limits and from limits to beginnings.

There is a similar image of creation in the details of our own nature, since the sequence of love through wisdom into useful functions is similar, and so therefore is the sequence of will through understanding into act, and of charity through faith into works. Will and understanding, charity and faith, are the first and originating elements, while acts and deeds are the final ones. There is a return from these latter, through the delights of being useful, to the first elements, which as noted are will and understanding, or charity and faith. We can see clearly that the return is by way of the delights we find in being useful from the pleasure we sense in acts and deeds that come from some love. The delights of acts and deeds are the delights we attribute to being useful.

There is a similar sequence from beginnings to limits and from limits to beginnings in the purely organic forms of our desires and thoughts. There are in our brains the star-shaped forms called gray matter, with fibers stretching from them into the medullary matter and through the neck into the body. There they go to their limits, and from these limits they return to their beginnings. The return of the fibers to their beginnings is by way of the blood vessels.

There is a similar sequence of all our desires and thoughts, which are shifts and changes of the states of their forms and substances. The fibers that stretch out from their forms or substances are analogous to the atmospheres that come from the spiritual sun and are vessels of warmth and light. The physical acts are like the things produced from the earth by means of the atmospheres, with the delights of their useful functions returning to their source.

It is scarcely possible, though, to gain a full mental grasp of the nature of their sequence and of the way it embodies an image of creation, since

the thousands upon thousands of energies at work in an action seem to be a single event. Further, the delights of useful functions do not give rise to concepts in our thought, but simply affect us without being clearly perceived.

On these matters, see what has already been presented about the way the functions of everything created tend upward by vertical levels to us, and through us to God the creator, their source (§§65–68), and how the goal of creation—that everything should return to the Creator and that there should be a union—becomes manifest in outermost forms (§§167–172).

These matters will be seen in clearer light, though, in the next part [§§371–431], when I discuss the correspondence of will and understanding with the heart and lungs.

3. I explained above, in §§61–64, that *in all such forms there is some human image.* It will be made clear in the next section that all useful functions from beginnings to limits and from limits to beginnings have a relationship and a responsiveness to everything in humans, so that we are a kind of image of the universe and conversely the universe, from a functional point of view, is in our image. 317

4. *In all such forms there is some image of what is infinite and eternal.* 318 We can see an image of the infinite in these forms from the tendency and potentiality of filling the space of the whole world and even of many worlds, without end. A single seed brings forth a tree, shrub, or plant that takes up its own space. From each tree, shrub, or plant, there come seeds, in some cases thousands of them. Assuming these to be planted and to have sprouted, they take up their spaces; and if from each of their seeds new generations arise again and again, after a few years the whole world is full. If the propagation continues, any number of worlds is filled, and so on to infinity. Figure on a thousand seeds coming from one, and then multiply a thousand by a thousand ten or twenty or a hundred times, and you will see.

There is a similar image of eternity in these processes. Seeds reproduce year after year, and the reproductions never cease. They have not paused from the creation of the world to the present, and they will not stop forever.

These two facts are obvious indications and eloquent signs that everything in the universe was created by an infinite and eternal God.

In addition to these images of what is infinite and eternal, there is another image in variety. There can never be a substance, state, or thing

in the created universe that is exactly the same as any other. Not in the atmospheres, not on earth, not in the forms that arise from them, and therefore not in any of the things that fill the universe can anything identical ever be brought forth. We can see this very clearly in the variety of all human faces. There is not one identical to another in all the world, and never can be to eternity. This means that there is no human spirit like another, since the face bears the stamp of the spirit.

319 *From a functional point of view, everything in the created universe is in our image; and this testifies that God is human.* The ancients called the individual person a microcosm because each of us reflects the macrocosm, that is, the universe in its entirety.[169] Nowadays, though, people do not know why the ancients gave us this name. Nothing of the universe or the macrocosm is visible in us except that we are nourished by its animal and plant kingdoms and are physically alive, that we are kept alive by its warmth, see by its light, and hear and breathe by its atmospheres. These things, though, do not make us a microcosm the way the universe and everything in it is a macrocosm.

Rather, the ancients learned to call us a microcosm or little universe from the knowledge of correspondences that the earliest people enjoyed and from their communication with angels of heaven. Heaven's angels actually know from what they see around themselves that if we focus on functions, we can see an image of a person in everything in the universe.

320 We are a microcosm or little universe because the created universe has a human image if it is seen in terms of functions. However, this notion remains outside the scope of the thinking we do on the basis of the universe as we see it in this physical world[170] and outside the scope of the knowledge that derives from that thinking. This means that the only way this thought can be established is by an angel who is in the spiritual world or by someone who has been granted entry into that world to see what is there. Since this has been granted to me, I can unveil this mystery from what I have seen there.

321 We need to realize that to all outward appearances, the spiritual world is just like the physical world. You can see lands there, mountains, hills, valleys, plains, fields, lakes, rivers, and springs like the ones in our earthly world; everything, then, that belongs to the mineral kingdom. You can see parks as well, gardens, groves, and woods, with all kinds of trees and shrubs with their fruits and seeds, smaller plants, flowers, herbs, and

grasses; everything, then, that belongs to the plant kingdom. You can see all kinds of animals, birds, and fish—everything that belongs to the animal kingdom. The people there are angels and spirits.

This is prefaced to let it be known that the whole spiritual world is just like the whole physical world, the sole difference being that things there are not static and stable the way they are in a physical world because there is nothing of nature there. Everything is spiritual.

322 There is very solid ground for believing that there is a human image to the universe of the other world in the fact that everything listed in §321 is happening concretely around angels and around angelic communities. It is as though these things were being brought forth or created by them. They persist around them without fading away. You can tell that they are apparently brought forth or created by the angels because when an angel goes away or when a community relocates, these things are no longer visible. Then too, when other angels arrive to take their place, the appearance of everything around them changes. The trees and fruits of the parks change, the blossoms and seeds of the flower beds change, the herbs and grasses of the fields change, and so do the kinds of animals and birds.

The reason things occur and change like this is that everything occurs in response to the angels' feelings and consequent thoughts. They are responsive entities, and because the things that respond are integral aspects of that to which they respond, they are their visual images.

The actual image is not visible when the focus is on the forms of anything, but it is visible when the focus is on their functions. I have been allowed to see that when angels' eyes have been opened by the Lord so that they see these things as they answer to functions, the angels recognize and see themselves in their surroundings.

323 Since the things that occur around angels in response to their feelings and thoughts resemble a kind of universe in being lands, plants, and animals, and since they amount to an image that represents the angels, we can see why the ancients called us a microcosm.

324 There is ample support for the truth of this in *Secrets of Heaven* and also in the book *Heaven and Hell,* as well as throughout the preceding pages where I have dealt with correspondence [§§52, 83, 87]. I explained there that there is nothing in the created universe that does not answer to something in us, not only to our feelings and consequent thoughts, but also to our physical organs and viscera—not in respect to their substances, but in respect to their functions.

This is why when the Word talks about the church and its people, there is such frequent mention of trees like the olive and the vine and the cedar, of gardens and groves and woods, and of the beasts of the field, the fowl of the air, and the fish of the sea. They are mentioned because they correspond and are united by corresponding, as noted. So too, when we are reading things like this in the Word, angels are not conscious of them but of the church in their stead, or of the church's people in regard to their state.

325 Since there is a human image to everything in the universe, Adam's wisdom and intelligence are described by the Garden of Eden, where there were trees of every kind, as well as rivers, precious stones, and gold, along with the animals that he named. All of these meant things that were within him and that made him what we call "human."

Quite similar things are said of Assyria in Ezekiel 31:3–9, meaning the church as far as its intelligence is concerned, and about Tyre in Ezekiel 28:12 and 13, meaning the church in regard to its firsthand knowledge of what is good and true.

326 We can tell from all this, then, that if we focus on functions, there is a human image to everything in the universe. We can also tell that this testifies to the fact that God is human, because the things just listed do not come into being around angelic people from themselves, but from the Lord through them. They actually arise from the flow of divine love and wisdom into the angels, who are recipients, and are brought forth to their sight the way the universe is created. So people there know that God is human and that the created universe, functionally viewed, is an image of God.

327 *All of the Lord's creations are useful functions; and they are useful functions in the sequence, on the level, and in the specific way that they relate to humanity and through humanity to the Lord, their source.* I have already made the following points on this subject. Nothing can arise from God the Creator that is not useful (§308). The useful functions of everything created tend upward, step by step, from the lowest to us, and through us to God the Creator, their source (§§65–68). The goal of creation—that everything should return to the Creator and that there should be a union—becomes manifest in outermost forms (§§167–172). They are useful to the extent that they focus on their Creator (§307). Divinity cannot fail to exist in and be manifested in others that it has created (§§47–51). Everything in the universe is a vessel according to its usefulness, and this depends on its

level (§§58, 66). Seen in terms of its functions, the universe is an image of God (§§169, 298). There are many other relevant statements as well. These witness to the truth that all the Lord's creations are useful functions, and that they are useful functions in the sequence, on the level, and in the specific way that they relate to humanity, and through humanity to the Lord, their source. It remains now to say something more detailed about useful functions.

328 By this "human" to whom useful functions relate, I mean not only an individual but also groups of people and smaller and larger communities such as republics and monarchies and empires and even that largest community that comprises the whole world, since all of these are human. So too in the heavens the whole angelic heaven is like a single individual in the Lord's sight, and so is each individual community of heaven. This is why each individual angel is human. On this subject, see *Heaven and Hell* 68–102. This shows what is meant by "human" in the following pages.

329 We can tell what a useful function is from the goal of the creation of the universe. The goal of the creation of the universe is to bring about an angelic heaven; and since an angelic heaven is the goal, so is humanity or the human race, since that is where heaven comes from. It follows, then, that everything that has been created is an intermediate goal, and that the functions are useful in the sequence, on the level, and in the specific way that they relate to humanity, and through humanity to the Lord.

330 Since the goal of creation is a heaven from the human race (and therefore the human race itself), the intermediate goals are everything else that has been created. Because these do relate to us, they focus on these three aspects of us: our bodies, our rational functioning, and, for the sake of our union with the Lord, our spiritual functioning. We cannot be united to the Lord unless we are spiritual; we cannot be spiritual unless we are rational; and we cannot be rational unless we are physically whole. These aspects are like a house, with the body as its foundation, the structure of the house as our rational functioning, and the contents of the house as our spiritual functioning. Living in the house is union with the Lord.

This enables us to see the sequence, level, and focus of the relationship to us of the useful functions that are intermediate goals of creation. That is, they are for the support of our bodies, for the development of our rational ability, and for our acceptance of what is spiritual from the Lord.

331 *Useful functions for the support of our bodies* have to do with its nourishment, clothing, shelter, recreation and pleasure, protection, and the preservation of its state. The useful things created for physical nourishment

are all the members of the plant kingdom that we eat and drink, such as fruits, grapes, seeds, vegetables, and grains. Then there are all the members of the animal kingdom that we eat, such as steers, cows, calves, deer, sheep, kids, goats, lambs, and the milk they give, as well as many kinds of bird and fish.

The useful things created for clothing our bodies also come in abundance from these two kingdoms, as do those for our shelter and for our recreation and pleasure, for our protection, and for the preservation of our state. I will not enumerate these because they are familiar, so listing them would only take up space.

There are of course many things that we do not find useful, but these extras do not prevent usefulness. In fact, they enable useful functions to continue. Then there are abuses of functions; but again, the abuse of a function does not eliminate the useful function, just as the falsification of something true does not destroy the truth except for the people who are doing the falsifying.

332 *Useful functions for the development of our rational ability* are all the ones that teach us what I have just been talking about. These are called academic disciplines and fields of study having to do with nature, economics, politics, and morals, things that we get from parents and teachers, from books, from our dealings with each other, or from ourselves through our inner reflection about these subjects. These develop our rational ability to the extent that they are higher-level functions, and they become secure to the extent that we apply them to our lives.

There is not room to list these useful functions both because there are so many of them and because their relationship to the common good varies.

333 *Useful functions for our acceptance of what is spiritual from the Lord* are all the elements of our religion and its worship, everything, then, that teaches us to recognize and understand God and to recognize and understand what is good and what is true—that therefore teaches us eternal life. These, like academic disciplines, we get from parents, teachers, sermons, and books, and especially by devoting ourselves to living by them. In the Christian world, this comes through teaching and preaching from the Word, and through the Word, from the Lord.

We can describe the range of these functions much as we describe physical functions—in terms of nourishment, for example, clothing, shelter, recreation and pleasure, and protection of our state, as long as we apply them to the soul. We may compare nourishment to the good that love

does, clothing to the truth that wisdom provides, dwelling to heaven, recreation and pleasure to life's happiness and heavenly joy, protection to [safety from] the attacks of evil, and preservation of our state to eternal life.

The Lord grants all these gifts upon our acknowledgment that everything physical also comes from the Lord and that we are simply like servants or stewards given responsibility for the Lord's goods.

334 It is abundantly clear that these are for our use and that they are gifts freely given if we look at the state of angels in the heavens. They have bodies, rational abilities, and spiritual receptivity just as we on earth do. They are nourished for free, because they are given their food daily. They are clothed for free, because they are given their clothing. They are housed for free, because they are given their homes. They have no anxiety about any of these things; and to the extent that they are spiritually rational, they enjoy pleasure, protection, and preservation of their state.

The difference is that angels see that these things come from the Lord because they are created in response to the angels' state of love and wisdom, as explained above in §322, while we do not see this because things recur according to the calendar and happen not according to our states of love and wisdom but according to our efforts.

335 Even though we say that functions are useful because they relate to the Lord through us, we cannot say that they are from us for the sake of the Lord. They are from the Lord for our sake because all useful functions are infinitely united in the Lord, and none of them are in us except as gifts from the Lord. We can actually do nothing good on our own, only from the Lord, and the good we do is what we are calling useful functions. The essence of spiritual love is to do good to others for their sake and not for our own. This is infinitely more so in regard to the essence of divine love. It is like the love of parents for their children. They do good for them out of love, for the children's sake, not for their own sake. We can see this clearly in the love mothers have for their little ones.

People believe that because the Lord is to be revered, worshiped, and praised the Lord loves reverence, worship, and praise for his own sake. In fact, he loves them for our sake, because they bring us into a state where something divine can flow in and be felt. This is because by these activities we are removing that focus on self[171] that prevents the inflow and acceptance. The focus on self that is self-love hardens and closes our heart. It is removed by our realization that in our own right we are nothing but evil and that nothing but what is good comes from the Lord.

This yields the softening of heart and humility from which reverence and worship flow.

It follows from this that the purpose of the useful functions the Lord provides for himself through us is that he may bless us out of his love; and since this is what he loves to do, our receiving it is the joy of his love.

No one should believe that the Lord is with people who simply worship him. He makes his home with people who do his commandments—that is, his useful functions—and not with the others. See also what it says about this in §§47, 48, and 49 above.

336 *Evil functions were not created by the Lord. Rather, they came into being along with hell.* All good things that find expression in act are called functions, and all evil things that find expression in act are also called functions. The latter, though, are called evil functions, while the former are called good functions. Since everything good is from the Lord and everything evil from hell, it follows that only good functions have been created by the Lord, and that all the evil ones have come from hell.

The particular functions I am talking about in this section are all the things we see on earth, like all kinds of animal and all kinds of plant. In both instances, the ones that are good for us are from the Lord and the ones that do us harm are from hell. By the same token, "useful functions from the Lord" means all the things that help develop our rational ability and that enable us to be receptive of spiritual gifts from the Lord; while "evil functions" means everything that destroys our rational ability and makes it impossible for us to become spiritual.

The reason harmful things are called "useful functions" is that they are useful to evil people for their evildoing, and also because they serve to soak up malice and therefore lead to remedies. I use "useful functions" in this dual sense, and do the same with "love," speaking of "a good love" and "an evil love." Whatever love brings forth it calls useful.

337 I will use the following sequence to show that good functions are from the Lord and that evil functions are from hell.

1. Which things in our world I mean by "evil functions."
2. Everything that is an evil function exists in hell, and everything that is a good function exists in heaven.
3. There is a constant inflow from the spiritual world into the earthly world.
4. The inflow from hell activates things that are evil functions, in places where there are things that answer to them.

5. The lowest spiritual level, separated from what is higher, is what does this.
6. There are two forms in which activation by inflow occurs, the plant form and the animal form.
7. Each form gets the ability and the means of propagating its own kind.

338 1. *Which things in our world I mean by "evil functions."* "Evil functions" in our world means everything harmful in both kingdoms, the animal and the plant, and harmful things in the mineral kingdom as well. There is no room to list all the harmful things in these kingdoms, for this would be simply to pile up names; and piling up names with no indication of what kind of harm each species inflicts would bring none of the usefulness this work intends. I may simply name a few by way of information.

In the animal kingdom, there are poisonous snakes, scorpions, crocodiles, lizards,[172] owls,[173] mice, locusts, frogs, and spiders, and also flies, wasps, moths, lice, and mites. In short, there is everything that consumes grains, leaves, fruits, and seeds, our food and our drink, and inflicts harm on animals and people. In the plant kingdom there are many herbs that are harmful, poisonous, and lethal, as well as plants and shrubs of the same sort. In the mineral kingdom there are all the toxic substances.

We can see from these few examples what I mean by "evil functions" in this world of ours. "Evil functions" are all the things that conflict with the good functions discussed in the previous section.

339 2. *Everything that is an evil function exists in hell, and everything that is a good function exists in heaven.* Before we can see that all evil functions that occur on our earth come not from the Lord but from hell, some kind of preface about heaven and hell is needed. Unless this is understood, evil functions may be credited to the Lord just like good ones and thought to be together with them from creation, or they may be credited to nature and thought to originate in its sun. People cannot be rescued from these two errors unless they know that nothing whatever happens in the physical world that does not find its cause and therefore its origin in the spiritual world and that what is good comes from the Lord and what is evil comes from the Devil, that is, from hell. "The spiritual world" means both heaven and hell.

In heaven, you can see all the good functions described in the preceding passage [§§331–333]. In hell, on the other hand, you can see all the evil functions just listed in §338—wild animals of every kind like snakes, scorpions, lizards, crocodiles, tigers, wolves, foxes, boars, night birds, owls,[174] bats, mice, rats, frogs, locusts, spiders, and many kinds of harmful insect.

You can also see toxic and dangerous things of all kinds, and poisons[175] in both plants and soils—in a word, everything that does injury and that kills people. In the hells, things like this are just as vividly visible as they are on and in the earth.

I say that they are visible there, but they do not exist there the same way they do on earth. They are pure reflections of the cravings that spew from the evils of [demonic spirits'] loves, presenting themselves to others in these forms. Because there are things like this in the hells, foul stenches pour out as well, smells of carrion, feces, urine, and decay that demonic spirits relish, the way animals relish things that contain toxins.

It stands to reason, then, that things like this in the earthly world do not find their source in the Lord, created from the beginning, and that their origin is not from nature through its sun, but that they are from hell. It is abundantly clear that their origin is not from nature, through its sun, from the fact that what is spiritual flows into what is earthly and not vice versa. It is clear that they are not from the Lord from the fact that hell is not from him, so neither is anything in hell that reflects their evils.

340 3. *There is a constant inflow from the spiritual world into the physical world.* Unless people realize that there is a spiritual world and that it is as distinct from the physical world as an antecedent circumstance is from its consequence or a cause from what it causes, they cannot know anything about this inflow. This is why people who have written about the origin of plants and animals have found it necessary to trace them back to nature. If they do trace them back to God, they say that God gifted nature with the ability to bring forth plants and animals in the beginning. They do not realize that nature is not "gifted" with any power. In its own right, it is dead and contributes no more to bringing things forth than a tool contributes to the work of an artisan—if it is to accomplish anything, it needs constantly to be activated. It is spiritual reality, reality that finds its origin in the sun where the Lord is and that goes to the limits of nature, that produces the forms of plants and animals and causes the miracles that we see in both, filling them in with earthly substances so that the forms are stable and enduring.

It is acknowledged, then, that there is a spiritual world, that what is spiritual comes from a sun where the Lord is who is its source, and that this spiritual reality stirs nature into action the way something living stirs something lifeless. It is acknowledged further that there are things in that spiritual world that resemble things in our physical world. We can therefore see that plants and animals have come into being solely from

the Lord through that world and that they constantly keep coming into being through it. This means that there is a constant inflow from the spiritual world into the physical one. There will be ample support for this in the next section.

The production of harmful things on earth through an inflow from hell happens by the same law of tolerance that applies to the very evils that flow from hell into people. I will discuss this law in *Angelic Wisdom about Divine Providence.*[176]

341 4. *The inflow from hell activates things that are evil functions, in places where there are things that answer to them.* The things that answer to evil functions (that is, harmful plants and animals) are characteristic of corpses, decay, feces and manure, spoilage, and urine. As a result, the plants and little creatures like these, the ones just listed [§§338, 339], turn up in places where these substances are found. There are more such species in the tropics, where we find snakes, basilisks, crocodiles, scorpions, mice, and the like.

Everyone knows that swamps, marshes, manure piles, and rotten soils teem with creatures like these and that vicious insects fill the air like clouds, and vicious bugs infest the earth like armies and devour plants down to their very roots. I noticed once in my own garden that in the space of a cubit almost all the dust turned into tiny winged creatures, because when I stirred it with my stick they rose up in clouds.

We can see simply from experience that carrion and decay are congenial and close kin to these vicious and useless little creatures. It is particularly clear when we consider the reason, namely that there are foul stenches like these in the hells, where such little creatures are also found. That is why hells are named after their odors, some called morgues, some manure piles, some urinals, and so on. They are all covered, though, so that their exhaust fumes do not escape, for when they are opened a little (which happens when newly arriving demons are let in), it induces vomiting and headaches; while the ones that are also toxic cause a loss of consciousness. The dust itself in hell is like this, so it is known there as "the dust of doom."[177]

We can see from this that these vicious creatures are found where foul substances like this occur because they suit each other.

342 I need now to deal with the question of whether creatures like this come from eggs brought through the air or in rain or by the devious paths of water, or whether they come from the actual fluids and odors. Experience overall does not support the notion that the vicious little creatures

and insects I have been talking about come out of eggs, either borne to their site or hidden in the ground since creation. That is, worms turn up in tiny seeds, in nuts, in pieces of wood, and in stones; they come from leaves; lice and maggots turn up on plants and in plants that are congenial to them. Then there are the flies that show up in houses, fields, and forests in summer where there is no corresponding supply of egglike matter. There are the ones that destroy meadows and lawns, and that fill and infest the air in warm climates, besides the invisible ones that swim and fly in stagnant water, sour wine, and disease-laden air. These experiences support the people who say that the odors, stenches, and vapors themselves, coming from the plants, soil, and ponds, also provide the beginnings of such creatures.[178]

The fact that they multiply by eggs or by a discharge once they have begun does not rule out their spontaneous generation,[179] since every little creature gets organs of generation and propagation along with its other viscera, as discussed below in §347.[180]

There is further support in a previously unknown experience, namely that things like this occur in the hells as well.

343 The hells just mentioned have not only a communication but even a union with similar phenomena on earth. This follows from the fact that the hells are not distant from us but are around us and even in us when we are evil. They are therefore in direct contact with earth. We are surrounded by angels of heaven or by spirits of hell in regard to our desires and consequent thoughts and as to the deeds that result from them both, deeds that are either good or evil functions. Since the same kind of things we have on earth exists in the heavens and the hells as well, it follows that the inflow from that source produces such things directly when conditions are right. Everything visible in the spiritual world, whether in heaven or in hell, reflects passions and desires because everything there arises in response to them. As a result, when passions and desires that are intrinsically spiritual find circumstances that are congenial or responsive, there is something spiritual there that provides a soul and something physical that provides a body. There is in everything spiritual an inherent tendency to clothe itself with a body.

The reason the hells are around and are therefore in direct contact with the earth is that the spiritual world is not in space, but is found wherever there is a responsive feeling.

344 In the spiritual world, I once heard two presidents of the British [Royal] Society, Sir Sloane[181] and Sir Folkes,[182] discussing the origin of seeds and

eggs and their propagations on earth. The first attributed all this to nature, saying that from creation they were gifted with a power and energy for propagation by means of the sun's warmth. The second said that this force was continually coming from God the Creator into nature. To resolve the disagreement, Sir Sloane was shown a lovely bird and told to examine it closely to see whether it was at all different from similar birds on earth. He held it in his hand and examined it carefully and said that there was no difference. He knew that it was simply the feeling of a particular angel that was being portrayed outwardly as a bird and that it would vanish or go out of existence along with that feeling, which then happened.

This experience convinced Sir Sloane that nature contributed nothing whatever to the propagation of plants and animals. It is simply what flows into nature from the spiritual world. He said that if that particular bird had been filled in with appropriate earthly matter down to the last detail and so had become stable, it would have been a lasting bird just like our earthly birds, and that the same held true for things that came from hell.

He went on to say that if he had known what he now knew about the spiritual world, he would not have attributed anything to nature except the service it provides to spiritual reality from God, for giving stability to the forces that are constantly flowing into nature.

345

5. *The lowest spiritual level, separated from what is higher, is what does this.* I explained the following things in part 3.[183] What is spiritual flows from its sun all the way down to the borders of nature by three steps, and these steps are called heavenly, spiritual, and earthly. They are within us from creation and therefore are inherent in us from birth. They are opened in proportion to our lives. If the heavenly level is opened, which is the highest and central one, then we become heavenly. If the spiritual level is opened, which is the intermediate one, then we become spiritual. If only the earthly level, the lowest and most remote, is opened, then we become earthly; and if we become nothing but earthly, we love only what has to do with our bodies and the world. To the extent that this is the case, we do not love things that are heavenly and spiritual and we do not turn toward God; and to that extent we become evil.

We can see from this that the lowest spiritual level, called "the spiritual-earthly level," can be separated from what lies above it and that it is so separated in the people who constitute hell. This lowest spiritual level cannot be separated from what lies above it either in animals or in soils[184] and turn toward hell. This can happen only in humans.

It therefore follows that when the lowest spiritual level is separated from what lies above it the way it is for people in hell, this is what creates those evil functions on earth that I have just been discussing.

As for the claim that the harmful things on earth can be traced back to us and therefore to hell, this is supported by conditions in the land of Canaan described in the Word. When the Israelites lived by the Commandments, the land provided them with food as well as flocks and herds, while when they lived contrary to the Commandments it became barren and cursed, so to speak, bringing forth thorns and briars instead of grain. Their flocks and herds miscarried and wild beasts invaded.[185] We can draw the same conclusion from the locusts, frogs, and lice in Egypt.[186]

346 6. *There are two forms in which activation by inflow occurs, the plant form and the animal form.* It is common knowledge that our earth brings forth only two basic forms, since there are two kingdoms of nature called the animal kingdom and the plant kingdom. All the members of each kingdom have many things in common. In the animal kingdom, for example, all its members have organs of sense as well as organs of motion, members, and viscera that are animated by their brains, hearts, and lungs. As for the plant kingdom, all its members put down roots into the ground and form stems, branches, leaves, flowers, fruits, and seeds. If we look at the way both the animal and the plant kingdoms are brought forth in these forms, the beginning is by a spiritual inflow and a working from heaven's sun, where the Lord is, and not from any inflow and working of nature from its sun. This serves only to stabilize them, as already noted [§§339–340].

All the greater and lesser animals start from something spiritual on the lowest level, the one called "earthly." Only we humans come from all the levels, from the three that are called heavenly, spiritual, and earthly. Since each vertical or distinct step declines gradually from perfection to imperfection the way light declines into darkness, so do animals. The perfect ones are elephants, camels, horses, mules, cattle, sheep, goats, and the other members of flocks and herds. The less perfect are the winged ones, and the imperfect are fish and shellfish. Since they are the lowest of this level, it is as though they were in darkness, while the others are in light.

Still, since these all get their life only from the lowest spiritual level, the one called earthly, the only direction they can look is toward the earth and their food and, for propagation, their kindred. For all of them, their soul is an earthly desire and urge.

The same holds true for members of the plant kingdom. There are complete, less complete, and incomplete ones. The complete ones are fruit

trees, the less complete are vines and shrubs, and the incomplete are grains. However, plants derive a usefulness from the spiritual reality that is their source, and animals derive passionate and impulsive natures from the spiritual reality that is their source, as already noted [§§313–316].

347 [7.][187] *Whenever it occurs, each form gets the means of propagating its own kind.* I explained in §§313–318 above that there is some image of creation, some human image—even some image of what is infinite and eternal—in all the things that the earth brings forth, which as noted belong either to the plant or to the animal kingdom. I also noted that this image of the infinite and eternal shines forth in their capacity for infinite and eternal proliferation. This is why they all get means of propagation, members of the animal kingdom by seeds in eggs or the womb or by a discharge, and members of the plant kingdom by seeds in the ground. We can tell from this that even though the incomplete and harmful animals and plants begin from a direct inflow from hell, from then on they are propagated by the means of seeds, eggs, or grafts. The one source, that is, does not rule out the other.

348 An example may illustrate the fact that both good and evil functions have a spiritual origin, namely the sun where the Lord is. I heard that some good and true gifts had been let down by the Lord through the heavens to hell, and that as they were accepted step by step, all the way to the lowest level of hell, they were turned into the evil and false things that were opposite to the good and true gifts. The reason this happened was that the recipient subjects turn everything that flows in into things that agree with their own forms, just as the pure light of the sun becomes offensive colors or blackness in objects whose inner substances are in the sort of form that stifles light and extinguishes it, and just as swamps, manure piles, and corpses turn the sun's warmth into stenches.

We can tell from this that even evil functions come from the spiritual sun, but [they are] good functions turned into evil ones in hell. This shows that the Lord has not created and does not create anything but good functions, while hell brings forth the evil ones.

349 *What we can see in the created universe bears witness to the fact that nature has brought forth nothing and brings forth nothing. Divinity brings forth everything from itself, and does so through the spiritual world.* Many people in our world take events at face value and say that the sun produces the things that we can see in our meadows, fields, gardens, and forests by its warmth and light, that the sun hatches grubs from eggs by its warmth and makes the beasts of the earth and the birds in the sky reproduce, and

even that it brings us to life. People can talk this way if they are simply talking in terms of appearances but are not really ascribing these powers to nature. They are not actually thinking about it. It is like people talking about the sun, saying that it rises and sets and makes days and years, that it is now at one height or another. They are likewise talking in terms of appearances, and they can do so, without thinking about the sun as stationary and the earth as revolving.

People who prove to themselves that the sun does produce the things we see on earth by its warmth and light end up giving nature credit for everything, even the creation of the universe. They become materialists and ultimately atheists. They can later say that God created nature and endowed it with the ability to do all this, but they say this out of fear of harm to their reputation.[188] All the while, by "God the Creator" they really mean nature—for some of them, its inmost essence—and completely trivialize the divine qualities that the church teaches.

350 Still, we must forgive some people who attribute what they see to nature, and this for two reasons. First, they have had no knowledge of heaven's sun, where the Lord is, or about the inflow from it. They have had no knowledge of the spiritual world and its state or of its presence with us. As a result, they could think of spiritual reality only as a purer form of earthly reality, so that angels were either in the ether or in the stars, the Devil either was an evil person or, if he were actually to come into existence, would be in the air or in the depths, and that our own souls after death were either at the center of the earth or in a mysterious "elsewhere"[189] until judgment day, along with other notions of the same sort that give rise to delusions born of their ignorance of the spiritual world and its sun.

The second reason for forgiving them is that they have had no way to know how Divinity produces all the things we see on our earth where there are so many things both good and evil. They have been afraid of drawing their conclusion, to keep from attributing evil to God or giving birth to a materialistic concept of God, equating God with nature, and therefore confusing them.

These are two reasons for forgiving people who believe that nature brings forth the things we can see by a power instilled at creation. However, we should not forgive people who make atheists of themselves by "proving" this role of nature, because they could "prove" the same role for Divinity. Ignorance does excuse, true, but it does not cancel deliberate proof of what is false, since this falsity is intimately connected to evil and

therefore to hell. As a result, people who opt decisively for nature to the point that they divorce Divinity from it attach no weight to sin, since all sin is against the Divinity they have divorced and thus rejected. If people in spirit attach no weight to sin, then after death, when they become spirits, they rush as captives of hell into the unspeakable consequences of their cravings, cravings whose reins have been loosened.

351 People who believe that Divinity is at work in the details of nature can prove the role of Divinity for themselves by a host of things they observe in nature—just as fully as and even more fully than people who decide in favor of nature. People who decide for Divinity pay attention to the miracles they see in the way both plants and animals reproduce. In the reproduction of plants, they see that a root goes forth from a tiny seed cast into the ground, with a stem from the root and then twigs, leaves, flowers, fruit, all the way to new seeds. It is exactly as though the seed knew the sequence or the process for its own renovation. What rational person could believe that the sun, which is nothing but fire, knows this, or that it can endow plants with the ability to accomplish this with its warmth and light, that it can work these miracles in plants with the intent to perform some useful function? Anyone whose rational abilities are lifted up, on seeing and pondering such things, can only think that they come from One who has infinite wisdom, from God.

People who acknowledge Divinity see this and think this way. People who do not acknowledge Divinity, though, do not see this or think this way because they do not want to. So they lower their rational abilities down to the sensory level that gets all its concepts from the light that envelops our physical senses. They then "prove" their fallacies by saying, "Can't you *see* the sun making this happen by its warmth and light? What is anything that you cannot see? Is it anything at all?"

People who decide in favor of Divinity pay attention to the miracles they see in the way animals reproduce. At this point I may mention only what happens in eggs. Hidden within the egg is the chick "in seed" or in potential, with everything it needs for coming to hatching and for the whole sequence after hatching until it becomes a bird, a flying creature in the image of its parents. If people pay close attention to the nature of the form involved and think deeply about it, they cannot fail to be stunned. They see, for example, that in the smallest creatures as in the largest, in the invisible ones as in the visible, there are sensory organs for sight, smell, taste, and touch; there are organs of motion called muscles—these creatures actually fly and walk; and they have organs around their hearts and

lungs that are activated by their brains. We have been informed by people who have written about their anatomy that even lowly insects enjoy these gifts: see especially Swammerdam's *Book of Nature.*[190]

People who attribute everything to nature do see these things, but they simply think that they happen and say that nature makes them happen; and they say this because they have diverted their minds from thinking about Divinity. If people have diverted their minds from thinking about Divinity, then when they see the miracles in nature they cannot think rationally, let alone spiritually. They think in terms of sensation and matter, and in so doing think about nature from within nature and not from above it. This is just what people in hell do. The sole difference between them and animals is that they have rational capacity; that is, they could understand and think differently if they wanted to.

352 If people turn from thinking about Divinity when they see nature's miracles and therefore become sense-centered, they do not take into account the fact that their eyesight is so crude that they see a host of tiny insects as a single cloud. Yet each one of those insects is designed for sensing and for moving, which means it is equipped with fibers and vessels, with tiny hearts, windpipes, viscera, and brains. These are woven together out of the most delicate substances in nature, and the ways they are woven are responsive to a particular life that activates their smallest elements quite precisely.

If we consider the fact that our eyesight is so crude that a host of such creatures, each one with all its countless complexities, looks to us like a little cloud, and then realize that in spite of this, people who are sense-centered think and judge on the basis of this sight, we can see how coarsened their minds are, and therefore how benighted they are in spiritual matters.

353 Any people who want to can decide in favor of Divinity on the basis of what they can see in nature, and people do so decide who base their thinking about God on life. They do this, for example, when they see the birds of the air. Each species knows its foods and where to find them, recognizes its kindred by sound and sight, and knows which of them are friends and which are hostile. They join in marriage and know how to mate and how to build their nests skillfully. They lay their eggs there and incubate them, knowing how long the incubation should last; and when the time has come they hatch their chicks, love them most tenderly, shelter them under their wings, gather food and nourish them, all this until the chicks come of age and can do the same, having their own families and thus ensuring the continuance of their kind.

Anyone who wants to think about the divine inflow through the spiritual world into the physical world can see it in these events. Anyone who wants to can say at heart, "Knowledge like this cannot be flowing into them from the sun, through its light rays. The sun, which provides nature with its origin and essence, is pure fire, so its light rays are absolutely lifeless." We can therefore come to the conclusion that things like this come from an inflow of divine wisdom into the very boundaries of nature.

354 Anyone who looks at larvas can decide in favor of Divinity on the basis of observation of nature. Larvas are moved by the pleasure of some impulse to exchange their earthly state for one that is a parable of heaven. So they crawl off to particular places where they put themselves into a kind of womb in order to be reborn. There they become chrysalises, mature pupas, caterpillars, nymphs, and eventually butterflies. At the close of this transformation they are equipped with beautiful wings according to their species, fly in the air as though it were their heaven, play in it cheerfully, form marriages, lay eggs, and provide themselves with descendants. All the while they are nourishing themselves on sweet, soft food from flowers.

Does anyone who is deciding for Divinity on the basis of observation of nature fail to see a kind of reflection of our earthly state in the caterpillars and of our heavenly state in the butterflies? Yet people who are deciding for nature, since they emphatically reject any "heavenly state," say that these are simply earthly instincts.

355 Anyone can decide for Divinity on the basis of observations of nature by looking at what we know about bees. Bees know how to collect wax from plants and flowers and how to extract honey, how to build cells like little homes and arrange them in a form like a city, with open spaces for entrance and exit. They scent at a distance the flowers and plants from which they collect wax for their dwellings and honey for their food. Laden with them they fly back to their own territory, to their own hive. In this way, they provide themselves with food and shelter for the coming winter just as though they saw it coming. They appoint a female leader as queen to be the source of their progeny and they build a kind of hall above her, surrounding her with servants; and when the time of birth has arrived, she goes from cell to cell with her retinue of servants and lays her eggs, with the attendant crew sealing the cells to protect them from the air. This provides them with a new generation.

Later, when this generation has reached the age when it can do the same, it is driven out of its home, and once it has been driven out it first gathers itself and then forms a swarm so that its company will not

be dispersed, and flies off in search of a home. About autumn, too, the useless drones are taken out and shorn of their wings so that they cannot return and use up food to which they contribute nothing. There is much more, which enables us to conclude that it is for the useful function they perform for the human race and from an inflow from the spiritual world that they have a form of government like ours on earth and even like angels' in heaven. Can anyone furnished with rationality fail to see that things like this do not come from the physical world? What does the sun, the source of nature, have in common with a government that rivals and reflects heavenly government?

On the basis of all this and of other miracles among simple animals, people who acknowledge and worship nature decide for nature, while people who acknowledge and worship God decide for Divinity on the very same basis. That is, a spiritual-minded person sees spiritual forces in these events, and an earthly-minded person sees physical forces in these events. We see [reflections of] our own nature.

As for me, things like this have been testimonies to a spiritual inflow into nature, of the spiritual world into the physical world, an inflow, therefore, from the Lord's divine wisdom. Ask yourself seriously whether you could even think analytically about any form of government, any civil law, any moral virtue, or any spiritual truth unless Divinity were flowing in with its wisdom through the spiritual world. In my own case, I never could and I still cannot. I have actually been constantly watching this inflow perceptibly, tangibly, for nineteen years, so I am saying this on the basis of evidence.

356 Can anything earthly have useful functioning as a goal and arrange functions in sequences and forms? Only someone wise can do this, and only God, who has infinite wisdom, can arrange and form the universe in this way. Who else—or what else—can foresee and make available all the things that serve for our food and clothing, food from the fruits of the earth and from animals, and clothing from both as well?

It ranks among the miracles that the humble insects called silkworms provide splendid, beautiful, silken clothing for both women and men, from queens and kings to maids and servants, and that the humble insects called bees provide wax for the candles that lend their brilliance to temples and courts. These and many other facts are clear evidence that the Lord produces everything that happens in nature from himself through the spiritual world.

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I need to add that I have seen people in the spiritual world who, on the basis of their observations of the world, had decided in favor of nature to the point of becoming atheists. In spiritual light, their intelligence seemed to be open downward and closed upward because in thought they were looking down to the earth and not up to heaven. The upper surface of their sensory functioning, which is the lowest level of intelligence, seemed to have a kind of covering on it. For some people, it flashed with hellfire, for some it was black as soot, and for some it was leaden and corpselike. Beware of decisions in favor of nature, then. Decide for Divinity: there is no lack of material.





Angelic Wisdom about Divine Love

Part 5



358 *THE Lord has created and formed within us two vessels and dwellings for himself called will and understanding. Will is for his divine love and understanding for his divine wisdom.* I have already discussed the divine love and wisdom of God the Creator, who is the Lord from eternity, and I have discussed the creation of the universe. Now I need to say something about our own creation.

We read that we were created in the image of God and according to his likeness (Genesis 1:26). In this passage "the image of God" means divine wisdom and "the likeness of God" means divine love, since wisdom is nothing more than the image of love. Love actually presents itself to view and to recognition in wisdom, and since that is where we see and recognize it, wisdom is its image. Then too, love is the reality of life and wisdom is its consequent manifestation. This "image and likeness" of God is strikingly visible in angels. Love shining from within is in their faces and wisdom in their beauty, with beauty as the form of their love. I have seen this, and I have come to know it.

359 We could not be images of God according to his likeness unless he were within us and were our life from our very center. God's presence within us and God's being our life from our very center follow from what I explained in §§4–6 above, namely that God alone is life and that we and angels are receivers of life from him.

The Word tells us that God is in us and makes his home with us; and because the Word tells us this, preachers are fond of telling us to prepare ourselves to let God come into our lives so that he may be in our hearts and that our hearts may be his dwelling. The devout say the same in their prayers. Some [preachers] talk and preach more explicitly about the Holy Spirit, who they believe is within them when they are filled with holy zeal as the source of their thought, speech, and preaching. I have explained in §§51–53 of *Teachings for the New Jerusalem on the Lord* that the Holy Spirit is the Lord and not some God who is a separate individual. The Lord actually says, "In that day you will know that you are in me and I in you" (John 14:20), and he says similar things in John 15:4 and 17:23.

360 Since the Lord is divine love and wisdom, then, and these two are he himself in essence, if he is to live within us and give us life he must have created and formed his own vessels and dwellings within us, one for love and one for wisdom. These vessels and dwellings within us are called will and understanding, the will being the vessel and dwelling of love, and the understanding being the vessel and dwelling of wisdom.

We will see below that these two belong to the Lord within us and that these two are the source of all our life.

361 It is both known and unknown in the world that we all have will and understanding and that they can be distinguished from each other the way love and wisdom can. We know this from common sense, but not from our considered thinking and even less from written works. Judging the matter simply on common sense, would anyone *not* realize that the will and understanding within us are distinguishable? Everyone grasps this on first hearing. We can say to someone, "That individual means well but does not understand things well," or "That individual understands things well but does not mean well. I like people who understand and mean well but not people who understand well and mean harm." When people start thinking about will and understanding, though, they do not regard them as two distinguishable functions but mix them together. This is because their thinking is in touch with their physical sight. They understand even less about the distinct difference between will and understanding when they start writing, which is because then their thinking is in touch with the sensory level that is our own human possession. This is why some people can think and talk well but still not write well, as is frequently the case with the female sex.[191] The same holds in many other cases.

Does anyone fail to realize, simply on the basis of common sense, that people who live good lives are saved and people who live evil lives are

damned? That people who live well come to be with angels and see, hear, and talk there like people? Or that the people who have a conscience are the ones who do what is fair because it is fair and what is right because it is right? If people step back from common sense, though, and give the matter serious thought, they do not know what conscience is or that the soul can see, hear, and talk the way we can or that a good way to live is anything more than giving to the poor. Then if you start writing on the basis of this thinking, you support these opinions with superficial and deceptive observations and with words that are all sound and no substance. This is why many of the scholars who have given much thought to this—and even more, the ones who have written about it—have undermined, obscured, and even destroyed their common sense. This is also why simple people see what is good and true more clearly than people who believe they are wiser.

This common sense comes from an inflow from heaven and descends through thought all the way to sight; but thought separated from common sense fades into fantasy based on sight and on self-importance.

You may test the truth of this. Say something true to people who have common sense and they will see it; tell them that we exist and move and live from God and in God[192] and they will see it; tell them that God is living within us in our love and wisdom and they will see it; say even that the will is the dwelling of love, and the understanding the dwelling of wisdom, and explain it a little and they will see it; say that God is love itself and wisdom itself and they will see it; ask them what conscience is and they will tell you. But say these same things to scholars who have not been thinking on the basis of common sense but on principles derived either from preconceptions or from what they observe in the world, and they will not see.

Then figure out who are the wiser.

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The will and the understanding, the vessels of love and wisdom, are in the whole brain and every part of it and therefore in the whole body and every part of it. This will be explained in the following sequence.

1. Love and wisdom, and the will and understanding that come from them, constitute our very life.
2. Our life is found in its primary forms in our brains and in secondary forms in our bodies.
3. The quality of a life in its primary forms determines its quality overall and in every part.

4. By means of its primary forms, life is in the whole from every part and in every part from the whole.
5. The quality of the love determines the quality of the wisdom and therefore the quality of the person.

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1. *Love and wisdom, and the will and understanding that come from them, constitute our very life.* Hardly anyone knows what life is. When people think about it, it seems like something ethereal, something with no specific image. It seems like this because people do not know that only God is life and that his life is divine love and wisdom. We can see from this that the life in us is nothing else and that there is life in us to the extent that we accept it.

We know that warmth and light radiate from the sun and that everything in the universe is a recipient, growing warm and bright in proportion to its receptivity. The same holds true as well for the sun where the Lord is, whose radiating warmth is love and whose radiating light is wisdom, as explained in part 2. It is from these two emanations from the Lord as the sun, then, that life comes.

We can tell that life is love and wisdom from the Lord from the fact that we grow sluggish as love ebbs away from us and dull as wisdom ebbs away; and if they leave us completely, we are snuffed out.

There are many forms of love that have been given their own names because they are derivatives, such as desires, cravings, appetites, and their gratifications and delights. There are many forms of wisdom, too, like perception, reflection, memory, thought, and focus on a subject. Further, there are many forms that come from both love and wisdom, such as agreement, decision, and resolve to act, among others. All of these belong to both [love and wisdom], but they are assigned their names on the basis of what is dominant and nearer to hand.

Finally, our senses are derived from these two, our sight, hearing, smell, taste, and touch, with their own pleasures and satisfactions. The appearance is that our eye is seeing, but our understanding is seeing through our eye, which is why we ascribe sight to our understanding. The appearance is that our ear is hearing, but our understanding is hearing through our ear. This is why we speak of the attentiveness and listening that are actually functions of the understanding as "hearing." The appearance is that our nostrils smell and that our tongue tastes, but the faculty of understanding is smelling with its perceptiveness and is tasting as well; so we refer to perceptiveness as smelling and tasting, and so on. The wellsprings

of all these functions are love and wisdom; we can therefore tell that these two constitute our life.

364 Everyone sees that understanding is the vessel of wisdom, but not many see that the will is the vessel of love. This is because our will does nothing by itself, but acts through our understanding. It first branches off into a desire and vanishes in doing so, and a desire is noticeable only through a kind of unconscious pleasure in thinking, talking, and acting. We can still see that love is the source because we all intend what we love and do not intend what we do not love.

365 2. *Our life is found in its primary forms in our brains and in secondary forms in our bodies.* "In its primary forms" means in its beginnings, and "in secondary forms" means in the things that are produced and formed from these beginnings. "Life in its primary forms" means the will and understanding. It is these two functions that occur in their primary forms in our brains and in their derivative forms in our bodies.

We can tell that the primary forms or beginnings are in the brain for a number of reasons. (a) Simply from the feeling we have when we are focusing our minds and thinking, our sense that we are thinking with our brain. We turn our sight inward, so to speak, and furrow the brow with a sense that this concentration is happening inside, especially behind the forehead and a little above it. (b) From the way we are formed in the womb, where the brain or head is formed first and remains larger than the body for some time. (c) The head is above and the body below, and the orderly arrangement is for the higher to activate the lower and not the other way around. (d) If the brains are damaged in the womb by some wound, by disease, or by lack of concentration, thinking becomes uncertain, and sometimes the mind becomes deranged. (e) All the outer senses of the body—sight, hearing, smell, taste, and the all-inclusive sense of touch—as well as speech, are in the front part of the head called the face; and they are in direct touch with the brain through fibers and get their active and sensitive life from it. (f) This is why we can see people's feelings of love in a kind of image in their face and their thoughts of wisdom in a kind of light in their eyes. (g) Anatomy informs us that all the fibers go down from the brains through the neck into the body, and that none go up from the body through the neck into the brain.[193] Where the fibers have their primary forms and beginnings is where life is in its primary forms and beginnings. Can anyone maintain a denial that the origin of life is where the fibers originate? (h) Ask anyone with common sense where thinking happens, or where one thinks, and the answer you

will get is, "In one's head." But then ask someone who has located the seat of the soul in some little gland or in the heart or somewhere else where desire and its consequent thought begin, whether it is in the brain, and the answer you will get is either "No" or "I don't know."[194] You may find the reason for this uncertainty in §361 above.

366 3. *The quality of a life in its primary forms determines its quality overall and in every part.* For the reader to understand this, I need to say just where these primary forms are in the brains and how they branch off.

We can see from anatomy just where these primary forms are in the brain. This tells us that there are two brains and that these have extensions from the head into the spine. It tells us that the brains consist of two substances called the cortical substance and the medullary substance, with the cortical substance consisting of countless little glandlike things and the medullary substance of countless fiberlike things. Since the little glands are at the heads of the little fibers, then, they are also their primary forms. The fibers begin there and they radiate outward, gradually gathering into nerves; and once they have gathered or formed nerves they go down to the sensory organs in the face and the motor organs in the body and form them. Check with anyone versed in the knowledge of anatomy and you will find this to be true.

This cortical or glandular substance constitutes the surface of the brain and the surface of the corpora striata that make up the medulla oblongata, to link with the cerebellum and through the cerebellum to the spinal cord. Wherever the medullary or fibrous substance is found, however, it begins and goes from the cortical substance. This is the source of the nerves that all the parts of the body come from. This fact is learned from dissection.

If people know this from the science of anatomy or from people versed in that science, they can see that the primary forms of life are nowhere but where the beginnings of the fibers are, and that the fibers cannot radiate from themselves but from the primary forms. The primary forms or beginnings that look like little glands are almost beyond counting. We can compare their abundance to the number of stars in the universe, and the abundance of fibers that come from them to the number of rays that radiate from the stars and bear their warmth and light to the planets.

We may also compare the abundance of these little glands to the abundance of angelic communities in the heavens. These too are beyond counting and are similarly arranged, so I have been told; and the abundance of little fibers radiating from these little glands can be compared to the spiritual good and true activities that flow down like rays in much the same way.

This is why the individual human being is like a universe and like a heaven in miniature, as I have stated and explained throughout what precedes [§§19, 186, 203, 231]. We can tell from this that the quality of life in its primary forms determines its quality in secondary forms, or that the quality of life in its beginnings in the brain determines its quality in the things in the body that originate there.

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4. *By means of its primary forms, life is in the whole from every part and in every part from the whole.* This is because in terms of its origin, the whole—brain and body together—consists of nothing but the fibers that come from these primary forms in the brains. They have no other source, as we can see from the things just presented in §366. So the whole comes from each part. The reason that life in each part comes through the primary forms from the whole is that the whole provides each part with the share that it needs and thereby makes it a part of the whole. In brief, the whole arises from the parts and the parts are sustained by the whole. We can see from many things in the body that there is this kind of mutual sharing, and through it, a union.

It is much the same in the body as it is in a state, republic, or monarchy. The commonwealth arises from the people who are its parts, and the parts or individuals are sustained by the commonwealth. It is the same in everything that is in some form, especially humans.

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5. *The quality of the love determines the quality of the wisdom and therefore the quality of the person.* This is because the quality of love and wisdom determines the quality of the will and understanding, the will being the vessel of love and the understanding the vessel of wisdom, as already explained [§§358–361]; and these two constitute us as humans and give us our quality.

Love is highly complex, so complex that its various forms are without limit. This we can tell from the human race on earth and in the heavens. There is not a single individual or angel so like another that there is no difference. Love is what makes the difference, each individual being her or his own love. People think that wisdom is what differentiates, but wisdom comes from love. It is love's form, for love is the underlying reality of life and wisdom is the manifestation of life from this underlying reality.

The world believes that intelligence is what makes us human, but people believe this because our understanding can be raised up into heaven's light, as already explained [§§242–243, 255–256, 258], and it can seem as though we were wise. However, any understanding that goes too far, that is, understanding that is not wisdom of love, appears as though it were ours. This makes us seem like intelligent people, but that is only

an appearance. The understanding that goes too far is actually a love for knowing and being wise and not at the same time a love for applying our knowledge and wisdom to life. So in this world it either ebbs away over time or waits around temporarily on the edges, outside the contents of memory. After death, then, it is separated from us, and nothing is left but what agrees with the real love of our spirit.

Since love does constitute our life and therefore ourselves, all the communities of heaven and all the angels of those communities are arranged according to the passions that come from their loves. No community and no angel within a community is located by any gift of understanding apart from his or her love. The same holds for the hells and their communities, but that depends on loves that are opposite to heavenly loves.

We can tell from this that the quality of the love determines the quality of the wisdom, and that these determine the quality of the person.

369 It is generally recognized that our quality is determined by the quality of our primary love, but this is applied only to our minds and spirits, not to our bodies, which means that it is not applied to the whole person. However, an abundance of experience in the spiritual world has taught me that from head to toe, from the primary elements in our heads to the very limits of our bodies, our nature is determined by our primary love. All the people in that world are forms of their love, angels forms of heavenly love and demons forms of hellish love. These latter have misshapen faces and bodies, while the former have lovely faces and bodies. Further, when their love is attacked, their faces change; and if it is attacked severely, they disappear completely. This is a distinctive feature of the spiritual world. It happens because their bodies are completely at one with their minds.

We can see why from what has already been said, namely that everything in the body is secondary. That is, it is woven from fibers that come from specific origins that are vessels of love and wisdom; and when the origins have a particular nature, the secondary elements cannot be different. As a result, wherever the origins reach out, the secondary elements follow. They cannot be separated.

This is why people who lift their minds to the Lord are completely lifted to the Lord, and why people who plunge their minds into hell are wholly plunged there. So the whole person comes either into heaven or into hell, depending on the love of her or his life.

It is a matter of angelic wisdom that the human mind is a person because the Lord is a person, and that the body is a covering of the mind that senses and acts. So they are one single being, not two.

370 We do need to note that while the essential forms of the members, organs, and viscera of the body are basically woven from fibers that begin from primary origins in our brains, still they are stabilized by the kinds of material substance that we find on earth, and from solid substances in the air and the ether. This happens by means of the blood. So if all the parts of the body are to maintain their proper form and hold up in their proper functions, we need to be nourished by material food and constantly reassembled.

371 *There is a correspondence between the will and the heart and between the understanding and the lungs.*[195] This will be presented in the following series.

1. Everything in the mind goes back to the will and the understanding, and everything in the body goes back to the heart and the lungs.
2. There is a correspondence of the will and the understanding with the heart and the lungs and a consequent correspondence of everything in our minds with everything in our bodies.
3. The will corresponds to the heart.
4. The understanding corresponds to the lungs.
5. This relationship enables us to discover many secrets about our will and understanding and also about love and wisdom.
6. Our mind is our spirit, and the spirit is a person, with the body being a covering through which the mind or spirit senses and acts in its world.
7. The union of the human spirit and body is accomplished through the correspondence of the will and understanding with the heart and lungs, and disunion is caused by a lack of correspondence.

372 1. *Everything in the mind goes back to the will and the understanding, and everything in the body goes back to the heart and the lungs.* "Mind" means simply the will and the understanding, which embrace everything that moves us and everything we think. This means that it embraces everything that belongs to our feeling and thinking. The things that move us belong to our will, and the things we think about belong to our understanding.

We recognize that everything we think belongs to our understanding because understanding is the basis of our thinking. It is not so clear to us, however, that everything that moves us belongs to our will. This is because when we are thinking, we do not pay attention to our feeling but only to what we are thinking. It is like our listening to someone talk and paying no attention to the tone quality but only to the discourse itself.

Yet the feeling within our thinking is like the tone quality within our speech, so that we can tell how people are feeling from their tone of voice and can tell what they are thinking from what they say.

The reason feelings belong to the will is that every feeling is an aspect of love, and as already noted [§§358–361], the will is the vessel of love.

People who do not know that feelings belong to the will confuse feeling with thinking. They actually say that feeling is the same as thinking even though they are not the same but simply act in unison. We can see this confusion in casual speech when someone says "I think I'll do that" meaning "I intend to do that." The fact that they are two things also shows up in casual speech when someone says "I'd like to think about that." When someone does "think about that," there is will's feeling within understanding's thought just the way there is tone quality within speech, as noted.

It is generally recognized that everything in the body depends on the heart and the lungs; but it is not generally recognized that there is a correspondence of the heart and the lungs with will and understanding. This matter, then, needs to be dealt with later [§§374–393].

373 Since will and understanding are vessels of love and wisdom, they are two organic forms, or organized forms made out of the purest substances. They need to be like this in order to be vessels. The fact that their organization is not visible to the eye offers no objection because their organization is finer than eyesight, even when amplified by a microscope. Tiny insects are finer than eyesight, too, insects containing sensory and motor organs, since they feel and crawl and fly. Careful observers of their anatomy have discovered with their microscopes that insects also have brains, hearts, windpipes, and viscera. If these insects are invisible to our eyesight—to say nothing of the tiny inner organs they are made of—and we do not deny that they are organized down to the last detail, how can anyone say that the two vessels of love and wisdom called will and understanding are not organized forms? How can love and wisdom, which are life from the Lord, act on some non-agent or on something that has no substantial presence? How else could thought have a residence? Or could someone talk on the basis of thoughts that had no residence? Is the brain where thinking happens not a complete whole, with every single component organized? We can actually see its organized forms with the naked eye, seeing the vessels of will and understanding in their primary forms quite clearly in the cortical substance, where they look like very small glands (see above, §366).

Please do not think about these matters in terms of a vacuum. A vacuum is nothing, and nothing happens in nothing or comes from nothing. On the concept of a vacuum, see §82 above.

374 2. *There is a correspondence of the will and the understanding with the heart and the lungs and a consequent correspondence of everything in our minds with everything in our bodies.* This is something new, since it has not yet been recognized because people have not known what anything spiritual was or how it differed from what is physical. As a result, they have not known what correspondence is, correspondence being a relationship between spiritual and physical things, and the means of their union.

While I am saying that people have not yet recognized what anything spiritual is or how it corresponds to what is physical, which has left them ignorant of what correspondence is, still they could have known both of these facts. Is anyone unaware that feelings and thoughts are spiritual and that therefore everything that has to do with feelings and thoughts is spiritual? Is anyone unaware that action and speech are physical, and that therefore everything that has to do with action and speech is physical? Is anyone unaware that feelings and thoughts, which are spiritual, impel us to speak and act? Is there anyone who could not learn from this how spiritual and physical things correspond? Is it not thought that impels the tongue to speak and desire combined with thought that impels the body to act? These are two distinguishable activities. I can think and not speak, and I can intend and not act. Further, we know that the body does not think and intend, but that thinking flows into speech and intention into action.

Then too, do not feelings radiate from the face and show their impress there? Everyone recognizes this. Seen in its own right, is not feeling spiritual, while the changes of the face that we call expressions are physical? Can anyone fail to conclude, then, that there is a responsiveness, and therefore that there is a correspondence of everything in the mind with everything in the body? Further, since everything in the mind goes back to feeling and thought (or to will and understanding, which amounts to the same thing), while everything in the body goes back to the heart and the lungs, can anyone fail to conclude that there is a correspondence of the will with the heart and of understanding with the lungs?

The reason things like this have gone unrecognized, even though they could have been recognized, is that we have become so superficial that we

are unwilling to give credence to anything but what is physical. This gratifies our love and therefore gratifies our understanding; so we are uncomfortable raising our thoughts above the physical level toward anything spiritual separated from what is physical. As a result, our physical love and its gratification prevents us from thinking of the spiritual as anything but a purer version of the physical, and of correspondence as anything but a flow along a continuum. In fact, strict materialists cannot conceive of anything separated from what is physical. To them, it is nothing.

Another reason these things have not been seen and therefore recognized is that we have displaced from our field of vision all the matters of religion that we refer to as "spiritual" by the dogma, prevalent throughout Christendom, that theological matters, "spiritual" matters, as defined by the councils and by some primates of the church, are to be believed blindly because (so they say) they transcend understanding. This has led some people to believe that anything spiritual is like a bird that flies beyond the air into the ether, beyond the reach of our eyesight. In fact, though, it is like a bird of paradise flying so close to our eyes that its lovely feathers brush the pupils, willing to be seen. "Our eyesight" means our intellectual sight.

375 The correspondence of will and understanding with heart and lungs cannot be simply proven—that is, not by rational arguments—but it can be proven by effects. It is much the same as it is with the causes of events. Although we can see them rationally, we see them clearly only through their effects. The causes are in the effects and present themselves to view there. Only then is the mind sure about causes. I will discuss the effects of this correspondence later [§§378–384].

However, to prevent anyone from getting detoured into preconceived theoretical concepts of the soul in the discussion of these correspondences, some of the material presented in the preceding section may be reread: for example, §§363–364, on love and wisdom, and therefore will and understanding, constituting our essential life; §365, on our life occurring in its fundamental forms in our brains, and secondarily in our bodies; §366, on the quality of our life in its fundamental forms determining its quality throughout and in every part; §367, on the fact that through these fundamental forms there is life in the whole from every part and life in every part from the whole; §368, on the quality of the love determining the quality of the wisdom, and therefore the quality of the person.

376 In support of this I may include here a portrayal of the correspondence of the will and understanding with the heart and the lungs that I saw in the company of angels in heaven. By a fascinating flowing, spiral

movement, beyond words to express, the angels formed an image of a heart and an image of lungs, including all the deeper tissues within them; and they followed the flow of heaven, since heaven tends toward forms like this because of the inflow of love and wisdom from the Lord. In this way they portrayed the union of the heart and the lungs and at the same time their correspondence with the will's love and the understanding's wisdom. They call this correspondence and union a "heavenly marriage," and they say that it is the same throughout the body and in its individual members, organs, and viscera, with whatever is in them from the heart and the lungs. Further, anywhere that the heart and the lungs are not active, each in its turn, there can be no motion of life prompted by some voluntary principle and no sensation of life prompted by some cognitive principle.

377

I am about to discuss the correspondence of the heart and the lungs with will and understanding. Upon this rests the correspondence of everything in the body, called the members of the body as a whole, the sensory organs, and the body's viscera. Further, the correspondence of physical things with spiritual ones has not been recognized even though it was fully demonstrated in two works, one of which is *Heaven and Hell* and the other of which is on the spiritual meaning of the Word in Genesis and Exodus, titled *Secrets of Heaven.* For all these reasons, I should like now to point out the sections of these two works where I have written explanations of correspondence.

In *Heaven and Hell,* there is material on the correspondence of everything in heaven with everything in us, §§87–102; and on the correspondence of everything in heaven with everything on earth, §§103–115.

In the work on the spiritual meaning of the Word in Genesis and Exodus, titled *Secrets of Heaven,* there is material on the correspondence of the face and its expressions with the feelings of the mind: §§1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306; on the correspondence of the body in its motions and actions with matters of understanding and will: §§2988, 3632, 4215; on the correspondence of the senses in general: §§4318–4330; on the correspondence of the eyes and their sight: §§4403–4420; on the correspondence of the nostrils and smell: §§4624–4634; on the correspondence of the ears and hearing: §§4652–4659; on the correspondence of the tongue and taste: §§4791–4805; on the correspondence of the hands, arms, legs, and feet: §§4931–4953; on the correspondence of the groin and the reproductive organs: §§5050–5062; on the correspondence of the inner viscera of the body, particularly the stomach, thymus, the cisterna, the chyle and its ducts and the mesentery:

§§5171–5180, 5181; on the correspondence of the spleen: §9698; on the correspondence of the peritoneum, kidneys, and bladder: §§5377–5391; on the correspondence of the liver and the ducts of the liver, of the bladder, and of the pancreas: §§5183–5185; on the correspondence of the intestines: §§5392–5395, 5379; on the correspondence of the bones: §§5560–5564; on the correspondence of the skin: §§5552–5573; on the correspondence of heaven with a person: §§911, 1900, 2162, 2996, 2998, 3624–3649, 3741–3745, 3884, 4041, 4280, 4323, 4524, 4525, 6013, 6057, 9279, 9632; on the fact that everything in the physical world and its three kingdoms corresponds to something you can see in the spiritual world: §§1632, 1881, 2758, 2990–2993, 2987–3003, 3213–3227, 3483, 3624–3649, 4044, 4053, 4156, 4936, 4939, 5116, 5377, 5428, 5477, 8211, 9280; that everything you see in heaven is a correspondence: §§1521, 1532, 1619–1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213–3226, 3348, 3350, 3475, 3485, 3747, 9481, 9570, 9576, 9577. The correspondence of the literal meaning of the Word with its spiritual meaning is dealt with throughout, and is also treated in *Teachings for the New Jerusalem on Sacred Scripture* 5–26 and 27–69.[196]

378 3. *The will corresponds to the heart.* As I mentioned above [§375], this cannot be shown in a clearer and more precise way than by examining the effects of the will. It can be shown in some detail by the fact that all the feelings that arise from love induce changes in the motions of the heart. We can tell this from the arterial pulse that acts synchronously with the heart. It has countless changes and motions in response to feelings that arise from love. The only ones we can detect with the finger are that it may beat slower or faster, boldly or gently, soft or hard, regularly or irregularly, and so on. So it varies from happiness to sorrow, from peace of mind to rage, from courage to fearfulness, from fevers to chills, and so on.

Since the motions of the heart (called systole and diastole) do vary in this way depending on the feelings that arise from someone's love, many of the ancients and some moderns have ascribed feelings to the heart and named it as the home of the feelings.[197] So in common language we have come to speak of a magnanimous heart or a timid one, a happy or a sorrowful heart, a soft or a hard heart, a great or a mean heart, a whole or a broken heart, a heart of flesh or one of stone, of being heavy, soft, or gentle at heart, of putting our heart into a task, of giving our whole heart, giving a new heart, resting at heart, taking to heart, of not laying something to heart, of hardening the heart, of being a friend at

heart. We have the words concord and discord and envy[198] and many others that have to do with love and its feelings.

The Word says similar things because it was composed in correspondences. It makes no difference whether you say love or the will, since the will is the vessel of love, as already noted [§§358–361].

379 It is generally recognized that there is a vital warmth in humans and in all animals, but people do not know where it comes from. People discuss it on the basis of conjecture, so if they do not know anything about the way matter is responsive to spirit, they identify the warmth of the sun as its source, some focusing on the activity of particles and some on life itself. However, since these last do not know what life is, they are just substituting one word for another.

However, once people realize that there is a relationship of responsiveness between love and its feelings on the one hand and the heart and its derivative vessels on the other, they can know that love is the source of our vital warmth. Love radiates as warmth from the spiritual sun where the Lord is and is felt as warmth by angels. This spiritual warmth, which essentially is love, is what flows into the heart and its blood by correspondence and instills both its warmth and its life. We know that we are warmed and virtually kindled by our love, depending on its intensity, and that we become sluggish and cold as that intensity decreases. We feel and see this, feeling it in a warmth throughout our bodies and seeing it as our faces flush. In contrast, we feel its loss as a physical chill and see it as faces turn pale.

Since love is our life, the heart is the beginning and ending of our life; and since love is our life and the soul brings its life through the body in the blood, the blood is called the soul in the Word (see Genesis 9:4 and Leviticus 17:14). I will be explaining later [§383] what "soul" means in its various senses.

380 It is because of the correspondence of the heart and blood with love and its feelings, too, that blood is red. There are all kinds of colors in the spiritual world, with red and white as the primary ones and the rest deriving their characteristics from these and from their opposites, which are a dark, fiery hue and black. Red corresponds to love there, and white to wisdom.

The reason red corresponds to love is that its source is the sun's fire; and the reason white corresponds to wisdom is that its source is the sun's light. Further, since love corresponds to the heart, blood needs to be red and to point to its source.

This is why the light is flamelike and angels wear reddish-purple in heavens where love for the Lord predominates, while the light is clear and angels wear white linen in heavens where wisdom predominates.

381 The heavens are divided into two realms, one called "heavenly" and the other called "spiritual." In the heavenly realm, love for the Lord reigns supreme, while in the spiritual realm, wisdom from that love reigns. The realm where love reigns is called the heart region of heaven, and the realm where wisdom reigns is called the lung region of heaven.

We need to realize that the whole angelic heaven, all in all, reflects a single person and looks like a single person to the Lord. Consequently, the heart forms one realm and the lungs another. There is actually a general cardiac and pulmonary motion throughout heaven, and a secondary one in every individual angel. The general cardiac and pulmonary motion is from the Lord alone, because he is the sole source of love and wisdom. These two motions occur in the sun where the Lord is, the sun that comes from the Lord, and from there flows into the angelic heaven and into the universe. Cancel out the notion of space and think about omnipresence and you will be assured that this is true.

On the division of heaven into two realms, one heavenly and one spiritual, see *Heaven and Hell* 20–28; and on the whole angelic heaven, taken as a unit, reflecting a single individual, see §§59–86 of the same work.

382 4. *The understanding corresponds to the lungs.* This follows from what has already been said [§§378–381] about the will's correspondence with the heart. There are, that is, two dominant things in the spiritual person or the mind, namely will and understanding, and there are two dominant things in the physical self or the body, namely heart and lungs. There is a correspondence of everything in the mind with everything in the body, as already noted [§§374–377]. It then follows that if the will corresponds to the heart, the understanding corresponds to the lungs.

Everyone can observe internally that the understanding corresponds to the lungs on the basis of thought and on the basis of speech. On the basis of thought: we cannot think at all without the concurrence and support of the breath of our lungs. So quiet thought is accompanied by quiet breathing, deep thought by deep breathing. We hold and release our breath, we suppress or intensify our breathing, in response to our thinking—in response, then, to the inflow of some feeling related to what we love, breathing slowly, rapidly, eagerly, gently, or intently. In fact, if we suppress our breathing completely, the only way we can think is in the spirit, by its breathing, which is not clearly noticeable.[199]

On the basis of speech: not even the shortest word comes from the mouth without the support of our lungs. The sound that is articulated into words comes entirely from the lungs through the trachea and epiglottis. So depending on the inflation of this bellows and the opening of its passageways, speech is either amplified into shouting or, by their contraction, muted; and if the passage is completely blocked, speech and thought both cease.

383 Since our understanding corresponds to our lungs, and our thinking therefore to their breathing, "soul" and "spirit" in the Word mean understanding, as in "you shall love the Lord your God with your whole heart and your whole soul" (Matthew 22:37), or "God will give a new heart and a new spirit" (Ezekiel 36:26; Psalms 51:10, 11).[200] I have already explained [§§378–381] that the heart means the love of our will, so soul and spirit mean the wisdom of our understanding.

You may see in *Teachings for the New Jerusalem on the Lord* 50–51 that the spirit of God, also called the Holy Spirit, means divine wisdom and therefore divine truth, the means of our enlightenment.

This is why "the Lord breathed on the disciples and said, 'Receive the Holy Spirit'" (John 20:22). This is also why it says, "Jehovah God breathed the breath of life into Adam's nostrils, and he became a living soul" (Genesis 2:7), and why God said to the prophet, "Prophesy over the spirit and say to the wind, 'Come, spirit, from the four winds and breathe upon these who have been slain, so that they may live'" (Ezekiel 37:9). There are similar statements elsewhere as well. It is why the Lord is called the spirit of the nostrils and also the breath of life.

Since our breathing comes through our nostrils, they are used to mean perception. An intelligent person is referred to as "keen-scented," and a dense person as "dull-scented." This is also why in Hebrew and in some other languages, "spirit" and "wind" are expressed by the same word. In fact, the word "spirit" is derived from [a root that means] breathing;[201] so when people die we speak of their "breathing their last."[202] This is also why people believe that a spirit is a wind or something airy, like the breath that issues from our lungs, and believe the same of the soul as well.

We can tell from this that "loving God with the whole heart and with the whole soul" means with all our love and all our understanding, and that "giving a new heart and a new spirit" means a new will and a new understanding.

It is because the spirit means understanding that it says of Bezalel that "he was filled with the spirit of wisdom, intelligence, and knowledge"

(Exodus 31:3) and of Joshua that "he was filled with the spirit of wisdom" (Deuteronomy 34:9), and that Nebuchadnezzar said of Daniel that "a superlative spirit, one of knowledge and intelligence and wisdom was in him" (Daniel [5:11, 12, 14;] 6:3), and why it says in Isaiah that "those who are wandering in spirit will know intelligence" (Isaiah 29:24). Similar statements may be found in many other places.

384 Since all the elements of the mind have to do with will and understanding and all the elements of the body with the heart and lungs, there are two brains in our heads, as distinct from each other as will and understanding. The cerebellum serves the will primarily, and the cerebrum serves the understanding primarily. In the same way, heart and lungs are distinct from everything else in the body. They are marked off by the diaphragm and enclosed in their own membrane, the pleura, forming the region of the body known as the chest.

These two aspects are found united in other parts of the body, the ones called members, organs, and viscera; so they too occur in pairs—arms and hands, legs and feet, eyes, and nostrils, for example. Within the body there are the kidneys, the ureters, and the reproductive glands; and the viscera that are not paired are still divided between right and left. Further, the brain itself is divided into two hemispheres, the heart into two ventricles, and the lungs into two lobes. The right side has to do with the good that results from truth and the left to the truth that results from good; or in other words, the right refers to the good that love can do, which leads to the truth of wisdom, while the left refers to the truth of wisdom that results from the good that love can do.[203] Since the union of what is good and what is true is reciprocal, and since they become a virtual single whole by virtue of that union, these pairs within us act together as a unit in our deeds, motions, and sensations.

385 5. *This relationship enables us to discover many secrets about our will and understanding and also about love and wisdom.* There is little awareness in this world of the actual nature of the will and love because we cannot love deliberately, and intend from love, the way we can apparently think deliberately. In the same way, we cannot deliberately control the motions of our hearts the way we can control the breathing of our lungs. Given, then, the ignorance in this world of the nature of the will and love and our knowledge of the nature of our heart and lungs (since they are present to the examination of our eyesight and have been examined and described by anatomists, while will and understanding are not present to the examination of our eyesight), once we know that they correspond and act in

unison by means of that correspondence, we can discover many secret things about the will and love that otherwise we could not. We can discover things, for example, about the union of the will with understanding and the reciprocal union of understanding with the will, or about the union of love with wisdom and the reciprocal union of wisdom with love. We can discover how love branches off into feelings, how those feelings are associated with each other, and how they flow into our perceptions and thoughts and ultimately, by means of correspondence, into our physical actions and sensations.

These secrets, and many others, can be discovered and explained by examining the way the heart and the lungs are united, how the blood flows from the heart into the lungs and back from the lungs into the heart, and from there through the arteries into all the members, organs, and viscera of the body.

386 6. *Our mind is our spirit, and the spirit is a person, with the body being a covering through which the mind or spirit senses and acts in its world.* It is hard for people to accept with any trust the notion that our mind is our spirit and that the spirit is a person if they have thought that the spirit is a wind and that the soul is something ethereal, like the breath breathed out from our lungs. They ask how the spirit can be a person when it is a spirit, or how the soul can be a person when it is a soul. They say the same about God because God is called a spirit.

They have gathered these concepts of spirit and soul from the fact that in some languages there is only one word for "spirit" and "wind," so when someone dies, they talk about "the last breath" or "giving up the ghost"[204] and that when someone has suffocated or fainted, life comes back when the spirit or life comes back into the lungs. Since this seems to be nothing but wind and air, they conclude on the basis of their eyes and their physical senses that after death our spirit or soul is not a person.

Various theories have sprouted from this materialistic assessment of the spirit and the soul, resulting in the belief that we are not persons until Judgment Day comes, that until then we are in some undefined place waiting for the reunion [with our bodies]. This is discussed in *Supplements on the Last Judgment [and the Spiritual World]* 32–38.[205]

It is because the human mind is our spirit that angels, who are also spirits, are called "minds."

387 The reason our mind is our spirit and the spirit is a person is that *mind* means everything involved in our will and understanding, and these are found in their primary forms in our brains and in their derivative

forms in our bodies. Consequently, they are everything we have as far as our basic form is concerned. Since this is the case, the mind, or our will and understanding, activates the body and everything in it at will. Does not the body do whatever the mind thinks and intends? Does not the mind prick up the ear to listen, focus the eye to see, move the lips and tongue to speak, activate the hands and fingers to do what it wants and the feet to walk where it wants to go? Is the body, then, anything but obedience to the mind? Could the body be like this if the mind in its derivative forms were not present in it? Does it make rational sense to believe that the body obediently does what the mind wants as though they were two individuals, one above and the other below, one giving orders and the other submitting? Since this is contrary to all reason, it follows that our life exists in its primary forms in our brains and in derivative forms in our bodies, as explained in §365 above; and that the nature of life in its primary forms determines its nature in the whole body and in every part of it (§366). It follows that through these primary forms life exists from every part in the whole and from the whole in every part (§367).

I have already explained [§§362–370] that everything in the mind goes back to will and understanding, that the will and the understanding are the vessels of love and wisdom from the Lord, and that these two constitute our life.

388 We can also see from what has been said that the human mind is the essential person. The very first outline of the human form, or the essential human form, complete in all detail, comes from its primary forms, extended from the brain through its nerves, as already explained [§366].

This is the form we attain after death, the form we call a spirit or an angel, a form that is an absolutely complete person, but a spiritual one. The material form that was added on the outside in the world is not the human form in its own right, but is derived from that form, added on the outside so that we can function usefully in the physical world. It also provides us with a stable vessel for our spiritual natures, a vessel drawn from the purer substances of this world, that we take with us [after death] in order to carry on and continue our lives.[206]

It is an item of angelic wisdom that the human mind, both in a general way and in every least detail, is in a constant effort toward the human form because God is human.[207]

389 For a person to be a person, no part that occurs in a complete person can be lacking either from the head or from the body, since there

is nothing there that does not belong to and constitute that form. It is actually the form of love and wisdom, which in its own right is divine. It contains all the specific forms of love and wisdom that are infinite in the Divine-Human One but finite in his images—in us, in angels, and in spirits. If any part were missing that occurs in that person, then some specific corresponding form of love and wisdom would be missing, some form through which the Lord can be present with us from our core to our boundaries, providing for lives of service in the created world out of his divine love, through divine wisdom.

390 7. *The union of the human spirit and body is accomplished through the correspondence of will and understanding with the heart and the lungs, and disunion is caused by a lack of correspondence.* It has not yet been realized that our mind, meaning our will and understanding, is our spirit, and that the spirit is a person. It has also not yet been realized that our spirit has a pulse and breathing just as the body does. As a result, there has been no way to know that the pulse and breathing of the spirit within us flows into the pulse and breathing of our body and causes them.

If our spirit enjoys a pulse and breathing just as our body does, it follows that there is the same kind of correspondence between the pulse and breathing of our spirit and the pulse and breathing of our body. The mind, as already noted [§§386–389], is our spirit; so when the correspondence between these two activities ceases, there is a separation—death.

Separation or death occurs when the body either by disease or by trauma reaches a state when it can no longer act in concert with its spirit. In this way, the correspondence ceases; and when the correspondence ceases, so does the union. This is not when the breathing alone stops, but when the heartbeat stops, since as long as the heart is working, love is still there with its vital warmth, maintaining life. We can see this in cases of fainting or suffocation as well as in the state of the fetus in the womb.

In brief, our physical life depends on the fact that our physical pulse and breathing are responsive to the pulse and breathing of our spirit; and when this responsiveness ceases, physical life ceases and the spirit departs, to continue its life in the spiritual world. This life is so much like our life in the physical world that we do not realize we have died.

Most people are in the spiritual world within two days after leaving their bodies. I have talked with some individuals after two days.

391 Proof that spirits have a pulse and breathing just as we earthly people do in our bodies can come only from spirits and angels themselves when

someone is enabled to talk with them. This has been granted to me; so when I have asked them, they have told me that they are just as much people as we are in this world and that they too have bodies, but spiritual ones. They have told me that they too can feel their hearts beating in their chests and in the arteries in their wrists just the way we people in the physical world do. I have asked a good many about this, and they have all said the same thing.

I have been enabled to learn from my own experience that the human spirit is breathing within the body. Occasionally, angels have been allowed to control the extent of my breathing, to diminish it at will and eventually to restrain it to the point that only the breathing of my spirit was left to me, at which point I could actually sense it. The same thing happened to me when I was shown what it is like to die: see *Heaven and Hell* 449.

Sometimes, too, I have been restricted to nothing but the breathing of my spirit, and then was sensibly aware of its harmony with the general breathing of heaven. On any number of occasions, too, I have been in a state like that of angels and have been lifted up to them in heaven; and at times like these I was in the spirit and out of the body, using my breathing to talk with them just as we do in this world.

These and other firsthand proofs have made it clear to me not only that our spirits are breathing within our bodies, but also that they do so after we leave our bodies behind; and also that the breathing of our spirits is so subtle that we do not sense it. It flows into the obvious breathing of our bodies almost the same way a cause flows into an effect or a thought flows into the lungs and through the lungs into speech.

We can also see, then, that the union of spirit and body in us is brought about by the responsive relationship between the motions of the heart and the lungs of the two.

392 The reason these two motions (that of the heart and that of the lungs) happen so reliably is that the whole angelic heaven is engaged in these two life motions both overall and in individual instances. The reason the whole angelic heaven is engaged in them is that the Lord is instilling them from the sun where he is and which comes from him. This sun causes these two motions at the Lord's behest. Further, since by design all heaven and earth depend on the Lord through that sun, since they are as intimately connected as a work that is linked together from beginning to end, and since the life of love and wisdom comes from him and all the activities in the universe depend on life, we can see that this is their

only source. It follows that their variations depend on the way love and wisdom are accepted.

393 I will be saying more about the correspondence of these motions later [§417], describing what they are like for people who breathe together with heaven and people who breathe together with hell, for example, and what they are like for people whose speech is in touch with heaven but whose thought is in touch with hell—that is, for hypocrites, flatterers, charlatans, and the like.

394 *From the correspondence of the heart with the will and the lungs with the understanding, we can learn everything that can be known about the will and understanding or love and wisdom—everything, therefore, that can be known about the human soul.* A host of people in learned circles have sweated over their research about the soul.[208] However, since they have not known anything about the spiritual world and our state after death, all they have been able to do has been to formulate theories not about the nature of the soul but about how it works in the body.[209] Their only conceivable notion of the nature of the soul was of something supremely pure, something in the ether, with the ether itself as its vehicle.[210] They have not dared publish much about this for fear of attributing something physical to the soul when they knew that the soul was spiritual.

Given this concept of the soul as well as the knowledge that the soul is at work in the body producing everything involved in sensation and motion, they have, as I just noted, sweated over their research into the way the soul works in the body. Some have stated that this happens by an inflow, others that it happens by a harmony.[211] However, since this has led to no discoveries satisfactory to a mind that wants to see whether something is true or not, I have been granted the privilege of talking with angels and becoming enlightened on the matter through their wisdom. One item of their wisdom is that the human soul that lives after death is the human spirit and that it is a perfectly formed person. Further, this soul of ours is our will and understanding, whose soul is love and wisdom from the Lord. It is these two that constitute our life, a life that is from the Lord alone and that is the Lord. To enable us to accept him, he makes us feel as though this life belongs to us; but to prevent us from claiming life as our own possession and thereby undermining our ability to accept him, the Lord teaches us that every element of love that we call good and every element of wisdom that we call true comes from him. Nothing of it

comes from us; and since these two are our life, every trace of life that is really alive comes from him.

395 Since in essence the soul is love and wisdom and these two are within us from the Lord, two vessels have been created within us, vessels that are also dwellings for the Lord. One of these is for love and the other is for wisdom. The one for love is called the will, and the one for wisdom is called the understanding. Further, since love and wisdom in the Lord are distinguishably one (see §§17–22 above), and since divine love is a property of the Lord's divine wisdom and divine wisdom a property of his divine love (see §§34–39), and since these as well emanate from the Divine-Human One, the Lord—then the two vessels and dwellings within us called will and understanding have been created by the Lord in such a way as to be distinguishably two but to function as a single unit in everything we do and everything we sense. The will and understanding cannot be separated in these functions.

However, since we are intended to become vessels and dwellings, our understanding has necessarily been given the ability to be lifted above our own love into some of wisdom's light, which is beyond our own love. This enables us to see and learn how we are to live if we are to attain to heavenly love as well as heavenly light and so enjoy blessedness forever.

Since we have now misused our ability to lift our understanding above our own love, we have destroyed within ourselves the possibility of being the Lord's vessels and dwellings, that is, vessels and dwellings of love and wisdom from the Lord. We have done this by making our will the dwelling of love for ourselves and love for the world, and our understanding the dwelling of whatever justifies these loves.

This is why these dwellings—our will and understanding—have become dwellings of hellish love and, by our justification of these loves, vessels of that hellish thought that is treasured as wisdom in hell.

396 The reason love for ourselves and love for the world are hellish loves, the reason we could become absorbed in them and thereby destroy our own will and understanding, is that as created, love for ourselves and love for the world are heavenly loves. They are in fact loves proper to our physical self and of service to our spiritual loves the way foundations are of service to houses. It is love for ourselves and love for the world that prompt us to care about our bodies, to want nourishment, clothing, and housing, to take care of our homes, to look for jobs in order to be useful, to be granted respect due to the worth of our responsibilities so that people heed us, and even to find delight and recreation in worldly pleasures.

All of these activities, however, should be for the sake of usefulness. They bring us into a state of serving the Lord and the neighbor. In contrast, when there is no love for serving the Lord and the neighbor, when there is nothing but love for using the world to suit ourselves, then the love becomes hellish instead of heavenly. It makes us focus our minds and spirits on our self-image, which intrinsically is completely evil.

397 To make sure that we are not in heaven as to our understanding, which is possible, and in hell as to our will, which would give us a mind divided against itself, after death any elements of understanding that transcend our own love are taken away. The result is that for everyone, the will and understanding eventually act in unison. For people in heaven, their will loves what is good and their understanding thinks what is true. For people in hell, their will loves what is evil and their understanding thinks what is false.

The same holds true for us in this world when we are thinking from the spirit. This happens when we are alone, though many people think differently during their physical lives, when they are not alone. The reason for this difference is that they lift their understanding above the self-concern of their will, or the love of their spirit.

I mention all this to show that will and understanding are two distinguishable functions, still created to be one function, and that they are constrained to act in unison after death, if not before.

398 Now, love and wisdom (and therefore our will and understanding) are that entity that we call the soul, and we need next to explain how the soul's impulses affect the body and make everything in it work. We can learn about this from the responsive relationship between the heart and the will and between the lungs and the understanding. For these reasons, the following matters have been disclosed on the basis of that relationship.

1. Love or the will is our essential life.
2. Love or the will is constantly striving toward the human form and toward everything the human form comprises.
3. Unless it is married to wisdom or the understanding, love or the will cannot accomplish anything through its human form.
4. Love or the will prepares a home or bridal chamber for its spouse-to-be: wisdom or the understanding.
5. Love or the will also prepares everything in its human form so that it can act in unison with wisdom or the understanding.
6. After the "wedding," the first union is with a desire for knowing, which gives rise to a desire for what is true.

7. The second union is with a desire for understanding, which gives rise to a sense of what is true.
8. The third union is with a desire to see what is true, which gives rise to thought.
9. Through these three unions, love or the will engages in its life of sensing and its life of acting.
10. Love or[212] the will leads wisdom or the understanding into every corner of its house.
11. Love or the will does not do anything without its spouse.
12. Love or the will marries wisdom or the understanding to itself and arranges things so that wisdom or the understanding marries it willingly.
13. Because of the power given it by love or the will, wisdom or the understanding can be raised up, can accept things in heaven's light, and can grasp them.
14. Love or the will can be raised up in the same way and can grasp things in heaven's warmth provided it loves its spouse to that degree.
15. Otherwise, love or the will pulls wisdom or the understanding back from its height so that they act in unison.
16. If they are raised up together, love or the will is cleansed by wisdom in our understanding.
17. Love or the will is polluted in and by our understanding if they are not raised up together.
18. Love that has been cleansed by wisdom in our understanding becomes spiritual and heavenly.
19. Love that has been polluted in and by our understanding becomes limited to nature and our senses.
20. There still remain the ability to understand that we call rationality and the ability to act that we call freedom.[213]
21. When love is spiritual and heavenly, it is a love for our neighbor and for the Lord; while when it is limited to nature and our senses, it is a love for the world and for ourselves.
22. It is the same for charity and faith and their union as it is for the will and understanding and their union.

399 1. *Love or the will is our essential life.* This follows from the responsive relationship between the heart and our will discussed in §§378–381 above; for our will acts in our mind the same way our heart acts in our body. Further, just as everything in the body depends on the heart for its origin and for its motion, everything in the mind depends on the will for its

origin and its life. By "will" I mean "love," since the will is the vessel of love and love is the essence of life (see §§1–3 above). The love that is the essence of life, further, comes from the Lord alone.

By looking at the heart and its extension in the body through arteries and veins, we can learn that love or the will is our life. This is because things that correspond to each other act in the same way, the only difference being that one is physical and the other spiritual.

The science of anatomy shows us how the heart acts in the body. It shows us, for example, that everything is alive or responsive to life where the heart is at work through the channels it extends from itself, and that everything is not alive where the heart is not at work through its channels. It shows further that the heart is both the first and last thing that acts in the body. We can tell that it is first by looking at embryos, and that it is last by looking at the dying. We can tell that it acts separately from the lungs by looking at people who have suffocated or fainted. This enables us to see that the life of the mind depends entirely on the will just the way the life that supports the body depends entirely on the heart and that our will remains alive even when thought ceases, just the way the heart does when breathing ceases. This too we can see in embryos, in the dying, and in people who have suffocated or fainted.

It follows from all this that love or the will is our very life.

400

2. *Love or the will is constantly striving toward the human form and toward everything the human form comprises.* This we can see from the way the heart corresponds to the will, since we know how everything in the body is formed in the womb. We know that everything is formed there by fibers from the brain and by blood vessels from the heart and the fabric of all our organs and viscera are made from these two materials. This enables us to see that everything within us comes into being from the life of our will, which is love, from beginnings in our brains, through these fibers, with everything in our bodies coming from the heart through its arteries and veins.

Clearly then, life (which is love and its consequent will) is constantly striving toward the human form; and since the human form comprises everything that is within us, it follows that love or the will is engaged in a constant effort to form all these things. The reason this effort is toward the human form is that God is a Person and divine love and wisdom is[214] the life of that Person. This is the source of every trace of life.

Everyone can see that if the life that is the essential person were not activating something that intrinsically is not life, nothing that is within us could be formed the way it is. There are thousands upon thousands of

things within us that are acting in unison, totally united in their effort toward an image of the life that is their source so that we can become his[215] vessel and dwelling.

We can see from this that love—and from love, our will, and from our will, our hearts—is constantly striving toward the human form.

401 3. *Unless it is married to wisdom or the understanding, love or the will cannot accomplish anything through its human form.* This too we can see from the way the heart corresponds to our will. The human fetus is alive as to its heart but not as to its lungs. Blood is not yet flowing from the heart into the lungs and enabling them to breathe, but is flowing through an opening into the left ventricle of the heart. As a result, the fetus cannot yet move any part of its body, but rests bound; and it cannot sense anything, with its sensory organs closed.

It is the same with love or the will. [The fetus] is alive because of it, but in darkness. That is, it lacks sensation and action. As soon as the lungs are opened, though, which happens after birth, it begins to sense and to act and at the same time to intend and to think.

We can tell, then, that unless it is married to wisdom or the understanding, love or the will cannot accomplish anything through its human form.

402 4. *Love or the will prepares a home or bridal chamber for its spouse-to-be: wisdom or the understanding.* In the created universe and in every detail of it there is a marriage between what is good and what is true. This is because what is good is a matter of love and what is true is a matter of wisdom, and these two exist in the Lord, from whom everything was created.

We can see how this marriage happens in us, reflected in the union of our heart with our lungs, since the heart corresponds to love or what is good and the lungs to wisdom or what is true (as explained in §§378–381 and 382–384 above).

We can see from their union how love or the will pledges itself to wisdom or the understanding, and later leads it or enters a kind of marriage with it. It pledges itself by preparing a home or room for wisdom, and it leads it by a marriage that takes place through desires. Then it brings wisdom with it into its house.

The only way to verify this would be to use spiritual language because love and wisdom are spiritual, which means that will and understanding are spiritual as well. They can be presented in earthly language, but only with a hazy perception, because people do not know what love is or what wisdom is or what desires for what is good are or what desires for wisdom

are, namely desires for what is true. However, we can see the nature of the pledging and marriage between love and wisdom (or will and understanding) through the parallelism that obtains because of their correspondence with the heart and the lungs. Things are the same for the one as for the other, so similar that the only difference is that one is spiritual and the other physical.

We can tell from the heart and the lungs, then, that the heart first forms the lungs and then weds itself to them. It forms the lungs in the fetus and weds them after birth. The heart does this in its own home, called the chest, where they gather. This is separated from the rest of the body through the membrane called the diaphragm and the envelope called the pleura.

It is the same with love and wisdom, or with will and understanding.

403

5. *Love or the will also prepares everything in its human form so that it can act in unison with wisdom or the understanding.* I am talking about will and understanding, but it needs to be absolutely clear that the will is the whole person. Actually, will is found with understanding in primary forms in the brain and in derivative forms in the body, so (as explained in §§365, 366, and 367 above) it is found in the whole body and in every part. We can tell from this that the will is the whole person in respect both to overall form and to the particular form of every part. We can tell also that the understanding is its partner just as the lungs are the partner of the heart.

People need to guard against entertaining any notion of the will as something apart from the human form: the two are the same.

We can see from this not only how the will prepares a room for the understanding but also how it prepares everything in its home, the whole body, so that it can act in unison with the understanding. The preparation is like this. The whole body and all its parts are united to the understanding just as they are united to the will; or just as our whole body and all its parts are subject to our will, they are subject to our understanding.

As for how the whole body and all its parts are prepared for a union with the understanding like that with the will, this can be seen only as it is reflected or imaged by the science of anatomy in the body. This shows how everything in the body is so connected that when the lungs breathe, the whole body and every part of it is moved by the lungs' breathing just as by the heart's beating. We learn from anatomy that the heart is united to the lungs by its auricles and that these extend into the recesses

of the lungs. We learn also that all the viscera of the whole body are connected to the chest cavity by ligaments—so closely connected that when the lungs breathe, the whole body and everything in it, together and individually, receive an impulse from the breathing. When the lungs swell, then the ribs expand the chest, the pleura dilates, and the diaphragm is stretched; and along with them all the lower parts of the body, which are connected to them by ligaments, receive some impulse from the motion of the lungs. Let me say no more, or people who lack anatomical knowledge will find themselves confused because of their unfamiliarity with the terminology of this discipline. Just ask people who are experienced and skilled in anatomy whether everything in the whole body, from the chest on down, is not so tied together that when the lungs swell during breathing, the whole body and everything in it is stirred into motion in time with the lungs.

This enables us to see what kind of union the will prepares for the understanding, union with the whole human form and everything it comprises. Just search out the connections and examine them with the eye of the anatomist, and then look at their coordination with the lungs as they breathe and with the heart in the light of those connections. Then think "understanding" for "lungs" and "will" for "heart," and you will see.

404 6. *After the "wedding," the first union is with a desire for knowing, which gives rise to a desire for what is true.* "After the wedding" means our state after birth, beginning with a state of ignorance and continuing through a state of understanding all the way to a state of wisdom. The first state, that of pure ignorance, is not what I mean by the wedding, since our understanding has no thought at that point, only a faint impulse of our love or will. This state is a prelude to the wedding. It is recognized that there is a desire for knowing in the second state, the one characteristic of our childhood. This is what enables little ones to learn to talk and to read and then gradually to learn the kinds of things that constitute understanding. We cannot doubt that love—which is a matter of the will—is doing this, since unless love or the will were the driving force, it would not happen.

Everyone who reflects rationally on experience realizes that after we are born we all have a desire for knowing and that this is the basis of our learning the kinds of things that lead gradually to the formation, development, and attainment of understanding. We can also see that this gives rise to a desire for what is true, since once we have become understanding

because of our desire for knowing, we are motivated not so much by a desire for knowing as by a desire for systematic thinking and drawing conclusions about subjects that we love—economics, perhaps, or civic or moral issues. When this desire rises all the way to spiritual concerns, it becomes a desire for spiritual truth. We can see that the first step or prelude was a desire for knowing from the fact that a desire for what is true is a higher level of the desire for knowing. This is because being moved by truths comes from wanting to know them because of our desire and then absorbing them with passionate delight when we find them.

7. *The second union is with a desire for understanding, which gives rise to a sense of what is true.* Anyone can see this who is willing to explore the matter with some rational insight. Rational insight shows that a desire for what is true and a sense of what is true are two abilities enjoyed by our understanding, abilities that merge into one for some people but not for others. They merge into one for people who want to grasp what is true intelligently, but not for people who want only to know about what is true. We can also see that our engagement in the grasp of truth depends on our desire to understand it. If you take away the desire to understand what is true, there will be no grasp of what is true; while if you grant the desire to understand what is true, there will be a grasp of it proportional to the intensity of the desire. This is because no one of sound reason ever lacks a sense of what is true as long as the desire to understand it is present. I have already explained [§162] that everyone has the ability to discern what is true that we call rationality.

8. *The third union is with a desire to see what is true, which gives rise to thought.* A desire for knowing is one thing; a desire for understanding is another thing; and a desire to see something is something else again. We can also say that a desire for what is true is one thing; a grasp of what is true is another thing; and thinking is something else again. If people have no clear grasp of the workings of the mind, they can see this only dimly; but it is clear for people who can grasp them clearly. The reason people see this only dimly if they cannot grasp the workings of the mind clearly is that these activities are all happening at the same time in the thinking of people who are caught up in a desire for what is true and in a grasp of what is true; and when they happen at the same time, they cannot be distinguished from each other. We are engaged in conscious thinking when our spirit is thinking in the body. This is the case especially when we are in the company of others. However, when we are engaged in a desire for

understanding and come thereby into a grasp of what is true, then we are engaged in the thinking of our spirit. This is meditation, which does indeed reach down into our physical thought, but subtly. It is on a higher level and looks into thought processes based on memory as below it, since it is using them either for decision or for support. The actual desire for what is true, though, is felt only as an impulse of our will stemming from a kind of pleasure. This resides within reflection like its life, and draws little attention.

We may conclude from all this that these three abilities—the desire for what is true, the grasp of what is true, and thought—follow in sequence from love and are nowhere manifest but in our understanding. When love enters our understanding (which happens when the union is realized), then it first gives rise to the desire for what is true, then to the desire to understand what it knows, and finally to a desire to see in physical thought whatever it understands. Thinking is actually nothing but an inner sight. Thinking does happen first because it is a function of our earthly mind; but when it comes to thinking on the basis of a grasp of what is true because of a desire for what is true, that happens last. That kind of thinking is the thinking of wisdom, while the other is thinking on the basis of memory, using the sight of our earthly mind.

All the workings of love or the will outside our understanding are based not on desires for what is true but on desires for what is good.

405 Granted, rational people can understand that these three follow sequentially in our understanding from the love that belongs to our will, but they still cannot see it clearly enough to believe it with confidence. However, since by virtue of correspondence the love proper to the will acts in concert with the heart and the wisdom proper to the understanding acts in concert with the lungs, as already explained, there is no better way to see and show what I have just said about the desire for what is true, the grasp of what is true, and thinking (see §404 above) than by looking at the lungs and their construction; so I need to describe this briefly.

After birth, the heart sends blood into the lungs from its right ventricle, and once it has passed through, it sends it into its left ventricle. This is what opens the lungs. The heart does this by means of the pulmonary arteries and veins. The lungs have bronchia that branch off and ultimately turn into the little sacs where the lungs admit air and thereby breathe. There are also arteries and veins (called "bronchial") around the bronchia and their branches. They start from the azygos vein or vena cava and the aorta, and they are distinct from the pulmonary arteries and

veins. This enables us to see that the blood flows into the lungs by two routes and flows out of them by two routes. This is why the lungs can breathe in a different rhythm from the heart. It is widely recognized that the rhythms of the heart and the rhythms of the lungs are not the same.

Now, since the correspondence of the heart and lungs is with our will and understanding, as already explained [§§371–393], and since union by correspondence means that the one behaves in the same way as the other, we can see from the blood flow from the heart into the lungs how the will flows into the understanding and causes the things mentioned in §404 about our desire for what is true, about our grasp of what is true, and about thought. Correspondence has shown me this and even more on this topic, which I cannot describe briefly.

Since love or the will answers to the heart, and wisdom or the understanding answers to the lungs, it follows that the blood vessels from the heart to the lungs answer to desires for what is true and that the branches of the lungs' bronchia answer to perceptions and thoughts generated by those desires. If you were to look into the way the lungs are woven from these origins and draw the parallel with the love in our will and the wisdom in our understanding, you could see a kind of image of what I have said in §404 and come to believe it with confidence.

However, since not many people are familiar with the anatomical data about the heart and the lungs, and since supporting a proposition with unfamiliar material yields confusion, I forbear presenting any further instances of the parallelism.

406

9. *Through these three unions, love or the will engages in its life of sensing and its life of acting.* Love apart from the understanding, or any feeling belonging to our love apart from the thinking belonging to our understanding, can neither sense nor act in the body. This is because to all intents and purposes, love without understanding is blind, and feeling without thought is in the dark. Understanding is the light that enables love to see. Then too, the wisdom of understanding comes from the light that radiates from the Lord as the sun. If the love in our will cannot see anything and is blind apart from the light in our understanding, it follows that without understanding's light, our physical senses too would be immersed in blindness and stupidity—not only our sight and hearing, but our other senses as well. The reason this would apply to our other senses is that all our perception of what is true is a function of the love present in our understanding, as already explained [§404], and all our physical senses derive their sensitivity from the sensitivity of our mind.

The same applies to all our physical actions, since an action that springs from love apart from understanding is like something we do in the night without knowing what it is that we are doing. So there would be no trace of intelligence or wisdom in the act, and the act could not be called a living deed. An action, that is, gets its reality from love and its quality from intelligence.

Further, whatever power anything good has comes by means of truth, so what is good acts in and therefore by means of what is true. What is good is a matter of love and what is true is a matter of understanding.

We may then conclude that it is through the three unions discussed in §404 that love or the will engages in its life of sensing and its life of acting.

407 We can find striking support for this in the union of the heart with the lungs, since it is in the nature of the will-heart and understanding-lungs correspondence that the heart acts with the lungs on the physical level the way the will acts with the understanding on the spiritual level. This enables us to see what I have been talking about in a kind of visual image.

As for our lack of any sensory life, and therefore of any active life, when heart and lungs are not working together, this is evidenced by the state of a fetus or infant in the womb and the state of the same after birth. As long as the individual is a fetus or is in the womb, the lungs are closed. As a result, the individual has no sensation or action. The sense organs are closed, the hands are restrained, and so are the feet.[216] After birth, though, the lungs are opened, and as they are opened we sense and act. The lungs are opened by blood that flows in from the heart.

We can also see from people who have fainted that if the heart and the lungs are not working together we are deprived of both sensory and active life. When people have fainted, only the heart is working, not the lungs—breathing has been taken away. Everyone knows that people who have fainted are deprived of sensation and action.

It is the same with people who suffocate, whether by water or because of something that blocks their windpipe and closes off the lungs' breathing passage. People then seem to be dead, having neither sensation nor action. Yet we know that the heart is still keeping them alive. They in fact return to both sensory and active life as soon as the blockages of the lungs are removed. In the meantime, blood has been making its circuit through the lungs, but only through the pulmonary arteries and veins,

not through the bronchial arteries and veins; and these latter give us the ability to breathe.[217]

It is the same with the inflow of love into our understanding.

408 10. *Love or the will leads wisdom or the understanding into every corner of its house.* By the "house" of love or the will, I mean the whole person, everything that goes to make up our minds; and since these things correspond to everything in our bodies (as already explained [§§374–377]), the "house" also means the whole [physical] person, everything that goes to make up our bodies, which we refer to as members, organs, and viscera. What has already been presented shows that the lungs are brought into these latter just the way the understanding is brought into all the functions of the mind. See, for example, §402, "Love or the will prepares a home or bridal chamber for its spouse-to-be: wisdom or the understanding," and §403, "Love or the will also prepares everything in its human form or house so that it can act in unison with wisdom or the understanding." We can see from what it says there that the whole body and everything in it is connected by extensions from the ribs, the vertebrae, the sternum, the diaphragm, the peritoneum that is suspended from them, and the ligaments—so closely connected that when the lungs are breathing all the organs are impelled and carried along in a similar rhythmic movement.

Anatomy shows us that this respiratory rhythm penetrates right into the viscera, even to their deepest recesses, since the ligaments already mentioned are connected to the coverings of the viscera, and the coverings reach into the deepest recesses through their extensions just the way the arteries and veins do through their branches. We may conclude, then, that the lungs' breathing is completely united to the heart in the whole body and in all its parts. To make this union complete in all respects, the heart itself is involved in the respiratory motion. It rests in the lung cavity and is connected to it by its auricles, and it rests on the diaphragm, so that its arteries are also involved in the respiratory movement. Further, the stomach is similarly united because of the connection between its esophagus and the windpipe.

I cite these anatomical details to show what the union is like between love or the will and wisdom or the understanding, and how the two of them in partnership are united to everything in the mind, since the [spiritual and physical] unions are similar.

409 11. *Love or the will does not do anything without wisdom or the understanding.* Since love has neither sensory nor active life apart from the

understanding, and since love leads the understanding into all the functions of the mind (see §§407 and 408 above), it follows that love or the will does not do anything apart from the understanding. What would it be to act from love apart from understanding? We could only call it something senseless. The understanding is what shows us what needs to be done and how it needs to be done. Love does not know this apart from the understanding. As a result, there is so full a union between love and understanding that even though they are two functions, they still act as one. There is a similar union between what is good and what is true, since what is good is a matter of love and what is true is a matter of understanding.

There is the same kind of union in everything the Lord has created in the universe. Their function looks to what is good, and the form of their function looks to what is true.

It is because of this union that there is a right and a left to the whole body and everything in it. The right goes back to the good that prompts what is true, and the left to the truth that is prompted by what is good, so they go back to that union. This is why there are pairs in us—two brains [the cerebrum and the cerebellum], two hemispheres of the cerebrum, two ventricles of the heart, two lobes of the lungs, two eyes, ears, nostrils, arms, hands, legs, feet, kidneys, reproductive glands, and so on; and where there are not separate pairs, there is still a right side and a left side. This is because the good looks to the true for its manifestation and the true looks to the good for its existence. The same holds true in the angelic heavens and in the individual communities there.

There is more on this subject in §401 above, where I explained that unless it is married to wisdom or the understanding, love or the will cannot accomplish anything through its human form. I will elsewhere[218] discuss the inverse of the union of what is good and what is true, namely the union of what is evil and what is false.

410 12. *Love or the will marries wisdom or the understanding to itself and arranges things so that wisdom or the understanding marries it willingly.* We can see that love or the will marries wisdom or the understanding from their correspondence with the heart and the lungs. Anatomical research teaches that the heart is engaged in its life motion before the lungs are. We learn this by experience from people who have fainted, people who have suffocated, embryos in the womb, and chicks in eggs.

Anatomical research also teaches us that while the heart is acting by itself, it forms the lungs and organizes them so that it can breathe in them, and that it also forms the other viscera and organs so that it can

perform its various functions in them. It forms the organs of the face so that it can sense, the organs of motion so that it can act, and the other parts of the body so that it can fulfill the functions that answer to the desires of its love.

The main conclusion we can draw from this is that just as the heart brings forth such organs for the sake of the different functions it is going to undertake in the body, so love does the same in its vessel, which we call the will, for the sake of the different desires that make up its form—which as already noted [§400] is the human form.

Next, since the first and immediately following desires of love are the desire for knowing, the desire for understanding, and the desire to see what we know and understand, it follows that love forms understanding for these desires and actually enters into them when it is beginning to sense and act and when it is beginning to think. We can tell from the parallelism with the heart and lungs just mentioned that understanding makes no contribution to this process.

This in turn shows that love or the will marries wisdom or the understanding, and that wisdom or the understanding does not marry itself to love or the will. We can also look at the knowledge that love gets because of its desire for knowing, the sense of what is true that it gets from its desire for understanding, and the thought it gets from its desire to see what it knows and understands and conclude that these are products not of understanding but of love. Thoughts and perceptions and consequent knowledge do indeed flow in from the spiritual world, but they are not accepted by our understanding. They are accepted by our love depending on its desires in our understanding. It seems as though the understanding were accepting them and not love or the will, but this is an illusion. It also seems as though the understanding has married itself to love or the will, but this too is an illusion. Love or the will marries itself to the understanding and arranges things so that the marriage is mutual. The reason it is mutual lies in the marriage of love with it;[219] so the union seems to be mutual because of the life and consequent power of love.

The same holds true for the marriage of what is good and what is true, since what is good is a matter of love and what is true is a matter of understanding. What is good does everything. It accepts what is true into its house and marries it to the extent that it is in harmony. What is good can accept truths that are not in harmony, but it does this out of its desire for knowing, understanding, and thinking before it has settled on the functions that constitute its goals and are called its virtues. The reciprocal

union—the union of what is true with what is good—is actually nonexistent. The reciprocity of the union comes from the life of what is good.

This is why the Lord looks at everyone, at us, at spirits, and at angels, in regard to our love or good. No one is seen in terms of understanding or of what is true apart from love or what is good. Our life is our love, as already explained [§§1–3]; and we have life insofar as we have lifted up our desires by means of truths, that is, to the extent that we have completed our desires by means of wisdom, since the desires of our love are lifted up and completed by means of truths and therefore by means of wisdom. Then love acts in unison with wisdom just as though it were acting out of wisdom. It is acting out of itself, though, and through wisdom as its form. That form derives nothing whatever from our understanding. It derives everything from some specific instance of love that we call a desire.

411 Love calls "good" everything it has that supports it, and it calls "true" whatever things it has that serve as means to that "good." Since they are means, they are loved and become objects of love's desires; and in this way they become formed desires. Consequently, truth is simply the form of love's desires. The human form is simply the form taken by the totality of love's desires. Beauty is its intelligence, which it acquires by means of the truths it gains through outer and inner sight or hearing. It is these that love arranges in the form of its desires. There are many variations on this form, but they all take some similarity from their common form, which is the human form. To love, all these forms are beautiful and lovable, but others are ugly and unlovable to it.

It also follows from this that love marries itself to understanding, not the other way around, and that the answering union comes from love as well. This is what it means to say that love or the will arranges things so that wisdom or the understanding marries it willingly.

412 We can see and confirm what I have been talking about in a kind of image in the way the heart answers to love and the lungs to understanding as already described [§§371–393], since if the heart answers to love, then its limited forms, its arteries and veins, answer to desires, with the ones in the lungs answering to desires for what is true. Further, since there are other vessels in the lungs (called airways) that make respiration possible, these vessels answer to perceptions.

We need to be fully aware that the arteries and veins in the lungs are not desires and that the breaths are not perceptions and thoughts, but that they are corresponding functions. They are actually responsive or synchronized.

It is the same for the heart and the lungs. They are not love and understanding, but are corresponding functions; and since they are corresponding functions, we can see one in the other. Anyone who knows the whole structure of the lungs from anatomy and makes a careful comparison with the understanding can see quite clearly that the understanding does nothing on its own. It neither senses nor thinks on its own, but does everything because of desires proper to love. The ones in the faculty of understanding are called the desire already described for knowing, understanding, and seeing [what is true].[220] All the different states of the lungs depend on blood from the heart and from the vena cava and aorta; while the breathing that takes place in the bronchial tube[221] occurs in keeping with their state, since breathing stops when the inflow of blood stops.[222]

I could disclose a great deal more by comparing the structure of the lungs to the understanding that it answers to, but since not many people are familiar with the science of anatomy, and since it beclouds a subject to explain or support it by unfamiliar examples, I may not say more about this. I am wholly convinced by what I know about the structure of the lungs that love marries itself to understanding by means of its desire and that the understanding does not marry itself to any desire of love. Rather, it is married willingly by love so that love may have a sensory and active life.

At all costs, we must realize that we have two forms of breathing, one of the spirit and one of the body. The breathing of the spirit depends on the fibers that come from the brain, and the breathing of the body depends on the blood vessels that come from the heart and from the vena cava and aorta.

Clearly, too, it is thought that gives rise to breathing and it is love's desire that gives rise to thought, since thought without desire is exactly like breathing without a heart—impossible. We can therefore see that love's desire marries itself to understanding's thought, as just stated. It is the same with the heart in the lungs.

13. *Because of the power given it by love [or the will], wisdom or the understanding can be raised up, can accept things in heaven's light, and can grasp them.* I have already and often stated[223] that we can grasp hidden treasures of wisdom when we hear them. This ability of ours is what we call "rationality," and it is ours from creation. This ability to see into things deeply and to form conclusions about what is fair and just, about what is good and true, is what distinguishes us from animals. It is also what I mean by the statement that understanding can be raised up, can accept things in heaven's light, and can grasp them.

413

We can also see a kind of image of this fact in the lungs, since the lungs correspond to our understanding. Looking at the lungs, we see that their substance comprises little chambers. These consist of the extensions of the bronchia all the way into the tiny sacs where the air is taken in when we breathe. Our thoughts act in unison with them because of their correspondence. It is characteristic of the substance of these little sacs that it has two ways of expanding and contracting, one in unison with the heart and the other almost independent of the heart. Its unison with the heart is because of the pulmonary arteries and veins, which come directly from the heart. Its virtual independence is because of the bronchial arteries and veins, which come from the vena cava and aorta, vessels external to the heart. This happens in the lungs because our understanding can be raised above its own love, which answers to the heart, and accept light from heaven. Even so, when our understanding is raised above its own love it does not leave it completely behind. It takes along some of it, which we can call a desire for knowing and understanding for the sake of promotion, praise, or profit in this world. Some trace of this clings to each love like a coating. This gives the love a superficial glow; but for wise people, there is an actual translucence.

I cite these facts about the lungs to show that our understanding can be raised up and accept and grasp things in heaven's light. There is in fact a complete correspondence. To see from correspondence is to see the lungs reflected in our understanding and our understanding reflected in our lungs, and to find assurance in each at the same time.

414 14. *Love or the will can be raised up in the same way and can grasp things in heaven's warmth provided it loves its spouse, wisdom, to that degree.* I have explained in the preceding section (and often enough before that) that our understanding can be raised into heaven's light and gather in wisdom from it. I have also frequently noted that our love or will can be raised up as well if it loves the things that are found in heaven's light, things that involve wisdom. However, our love or will is not raised up by any concern for promotion, praise, or profit, but by a love of service—that is, not for our own sake but for the sake of our neighbor. Since this love is granted us only from heaven by the Lord, and since the Lord gives it to us when we abstain from evils as sins, this is how our love or will can be lifted up as well; otherwise it cannot happen. Love or the will, though, is raised into heaven's warmth, while the understanding is raised into heaven's light. If they are both raised up, a marriage takes place there that we call "the heavenly marriage" because it is a marriage of wisdom

and heavenly love.[224] This is why I said that love is raised as well if it loves wisdom, its spouse, to that degree. A love for our neighbor that comes from the Lord is a love for wisdom, or the human mind's real love.

The same thing is true of light and warmth in the world. There is light without warmth and there is light with warmth—without warmth in winter and with warmth in summer. When there is light with warmth, then everything blooms. The light in us that answers to winter light is wisdom apart from its love, and the light in us that answers to summer light is wisdom together with its love.

We can observe this union and separation of wisdom and love virtually imaged in the way the lungs are connected to the heart. The heart can be connected with the clustered little bronchial bladders by blood that comes directly from itself and also by blood that comes not from itself but from the vena cava and aorta. This makes it possible for our physical breathing to be independent of our spiritual breathing; though if the blood is coming only from the heart, the two forms of breathing cannot be separated. 415

Next, since our thoughts act in unison with our breathing because of their correspondence, we can also see from the double nature of the lungs' breathing that we can think one way and speak and act out our thoughts one way when we are with other people, while when we are by ourselves—that is, when we have no fear of damage to our reputation—we think another way and speak and act out our thoughts another way. Then we can both think and say things against God, the neighbor, the spiritual values of the church, and moral and civic values. We can act against these as well by deeds of theft, revenge, blasphemy, and adultery. All the while, when we are in public where we risk loss of reputation, we can talk, preach, and behave exactly as though we were spiritual, moral, and civic individuals.

We can tell from this that love or the will, like the understanding, can be lifted up so as to receive things proper to the warmth or love of heaven provided only that it loves wisdom to that degree; while if it does not love it, they can part company.

15. *Otherwise, love or the will pulls wisdom or the understanding back from its height so that they act in unison.* There is earthly love and there is spiritual love. When we are engaged in earthly love and spiritual love together, then we are rational people. When we are engaged solely in earthly love, though, we can think just as rationally as spiritual people, but we are not really rational individuals. We do lift our understanding up into heaven's light, into wisdom, but the matters of wisdom or 416

heaven's light are not objects of our love. It is our love that is making this happen, but behind it is a desire for respect, praise, and profit. However, once we realize that we are not getting any benefit from this elevation (as we do realize when we are thinking to ourselves on the basis of our earthly love), then we have no love for matters of heaven's light or wisdom. So our love then pulls our understanding down from its height so that the two will act in unison.

For example, when our understanding is filled with wisdom because it has been lifted up, then our love sees what justice, honesty, and chastity[225] are, even what real love is. Earthly love can see this because of its ability to understand and ponder things in heaven's light. It can even talk about, preach, and describe these as both moral and spiritual virtues. When our understanding is not lifted up, though, then if our love is merely earthly it does not see these virtues. It sees injustice as justice, deception as honesty, lust as chastity, and so on. If we do think about the matters we discussed when our understanding was at its height, then we may make fun of them and think that they serve us only to ensnare people's minds.

We can therefore tell how to understand the statement that unless love loves its spouse, wisdom, to that degree, it pulls it down from its height so that they act in unison. (On love's ability to be lifted up if it does love wisdom to that degree, see §414 above.)

417 Since love corresponds to the heart and understanding to the lungs, what I have just said can be supported by their correspondence. That is, we can see how the understanding can be lifted above its own love all the way into wisdom and how if the love is merely earthly it will pull the understanding down from its height.

We have two kinds of breathing, one physical and one spiritual. These two kinds of breathing can be independent or coordinated. For people who are completely earthly-minded, especially for hypocrites, they are independent, while for spiritual and honest people they rarely are. This means that once their understanding has been lifted up so that they have a store of elements of wisdom left in their memory, people who are completely earthly-minded and hypocritical can talk wisely in public because their thinking is based on their memory. Still, when they are not in public they base their thinking on their spirit and not on their memory, which means they base it on their love. They breathe in the same way, since thinking and breathing are responsive to each other.

I have already explained [§§405, 415] that the structure of the lungs enables breathing to take place from blood directly from the heart and from blood not directly from the heart.

418 Most people think that wisdom is what makes us who we are; so when they hear someone speaking or teaching wisely, they believe that this is a wise individual. People even believe this of themselves at such times, since when they are speaking and teaching in public they are thinking on the basis of their memory. If they are completely earthly-minded people, then the source is the surface of their love, a desire for respect, praise, and profit. However, when these same people are by themselves, they think from the deeper love of their spirits—not wisely at all, but at times insanely.

This shows that no one is to be evaluated on the basis of verbal wisdom, but on the basis of life. That is, we are not to rely on verbal wisdom separated from life but on verbal wisdom together with life. Life means love: I have already explained [§§1–3] that love is life.

419 16. *If they are raised up together, love or the will is cleansed by wisdom in our understanding.* From birth, all we love is ourselves and the world, because this is all that comes into our view. So this is all we think about. This love is on the earthly, physical level: we may call it materialistic. Not only that, this love has become defiled by its separation from heavenly love in our parents.

This love cannot be separated from its impurity unless we have the ability to lift our understanding into heaven's light and see how we need to live in order to have our love raised up into wisdom along with our understanding. It is through understanding that our love sees—that we, in fact, see—which evils are defiling and polluting our love. This also enables us to see that if we resolutely abstain from those evils as sins, we love the opposites of those evils, which are all heavenly. We also see the means by which we can resolutely abstain from those evils as sins. Love sees all this—that is, we see all this—by using our ability to lift our understanding into heaven's light, which gives us wisdom. Then to the extent that love puts heaven first and the world second, at the same time putting the Lord first and ourselves second, love is cleansed of its pollutants and purified. That is, it is to that extent lifted into heaven's warmth and united to the light of heaven that surrounds our understanding. Then the marriage takes place that is called the marriage of the good and the true, the marriage of love and wisdom.

Anyone can grasp mentally and see rationally that to the extent that we resolutely abstain from theft and cheating, we love honesty, integrity, and justice. To the extent that we resolutely abstain from vengefulness and hatred, we love our neighbor. To the extent that we resolutely abstain from adultery, we love chastity, and so on.

However, hardly anyone knows what is heavenly and divine about honesty, integrity, justice, love for our neighbor, chastity, and the other desires of heavenly love until their opposites have been removed. Once their opposites have been removed, we are involved in them, so we recognize and see them from the inside. Until that happens, there is a kind of veil in the way. It does let a little of heaven's light reach our love, but since that love does not love wisdom, its spouse, to that extent, it does not accept the light. It actually criticizes it severely and finds fault with it when it comes back down from its height, though the light is still attractive to it because wisdom in our understanding can be a tool that helps gain us respect, praise, and profit. Then, however, we are putting ourselves and the world first and the Lord and heaven second, and what we put second is loved only as long as it is useful to us. If it is not useful, we renounce and reject it, after death if not before.

This illustrates the truth that love or the will is cleansed in our understanding if they are raised up together.

420 There is an image of the same process in the lungs. Its arteries and veins answer to desires proper to love, and its respiratory motions answer to perceptions and thoughts proper to the understanding, as already noted [§§405, 412].

There is ample experience to support the proposition that the heart's blood is purified in the lungs from what it has not digested and that it nourishes itself there with appropriate elements from the air that is drawn in. As for the blood being purified in the lungs from what it has not digested, this we can tell not only from the inflowing blood, which is venous and therefore full of chyle gathered from what we have eaten and drunk, but also from the moist breath we exhale and the odors others can smell. We can also tell from the fact that the blood that flows back into the left ventricle of the heart is diminished in volume.

As for the fact that the blood nourishes itself with appropriate elements drawn from the air, this we can tell from the immense variety of fragrances that are constantly given off by shrubs, flowers, and trees as well as from the immense variety of different kinds of salts and liquids from soils, rivers, and lakes. There is also the immense variety of gaseous emanations that both we and animals give off—the air is full of them. Undeniably,

these enter our lungs with our indrawn breaths, so it is also undeniable that our blood absorbs elements that are good for it. The elements that are good for it are the ones that answer to the desires of our love. This is why in the tiny sacs at the center of our lungs there are so many little veins with minute pores that take these substances in. This is why the blood that flows back into the left ventricle of the heart is changed into arterial blood and is brilliant. All this shows that the blood is purifying itself from unsuitable elements and nourishing itself with suitable ones.[226]

Until now, it has not been recognized that the blood purifies and nourishes itself in the lungs in a way that answers to the desires of our own nature, but this is common knowledge in the spiritual world. Angels in the heavens take pleasure only in odors that answer to the love of their wisdom. Spirits in hell, on the other hand, find pleasure only in odors that answer to a love that rejects wisdom. These are foul odors, while the others are fragrant.

It follows that we in this world are saturating our blood with similar elements depending on how those elements answer to the desires of our love. Whatever our spirit loves, our blood seeks out in response, and our breathing draws in.

It flows naturally from this correspondence that we are purified in our love if we love wisdom, and are defiled if we do not love it. All our purification happens by means of truths that constitute wisdom, and all our defilement happens by means of false beliefs that reject the truths of wisdom.

421

17. *Love or the will is polluted in and by our understanding if they are not raised up together.* This is because if the love is not raised up it remains impure, as noted in §§419 and 420 above. When it remains impure, it loves what is impure. It loves things like vengefulness, hatred, deceit, blasphemy, and adultery. These are what appeal to it then, what we call its cravings; and it rejects whatever springs from thoughtfulness, justice, honesty, truth, and chastity.

I stated that love is polluted in and by our understanding. It is polluted in our understanding when our love is influenced by these impurities. It is polluted by our understanding when it makes matters of wisdom its own servants, and even more when it distorts, falsifies, and corrupts them.

There is no need to say more about the way this state answers to the heart or to its blood in the lungs than has already been said in §420. I may add only that the blood is polluted instead of being purified, and that instead of its being nourished by fragrant odors it feeds on stenches, just the way it happens in heaven and in hell.

422 18. *Love that has been cleansed by wisdom in our understanding becomes spiritual and heavenly.* We are born earthly, but to the extent that our understanding is raised into heaven's light and our love into heaven's warmth along with it, we become spiritual and heavenly. Then we become like a Garden of Eden, bathed in the light and warmth of springtime.

Our understanding does not become spiritual and heavenly. Our love does, and when it does it makes its spouse, our understanding, spiritual and heavenly as well.

Love becomes spiritual and heavenly through a life in accord with the truths of wisdom, truths that the understanding teaches and illustrates. Love absorbs these truths not on its own but by means of our understanding, since love cannot lift itself up unless it knows truths; and it can know truths only by means of an understanding that has been lifted up and enlightened. Then love is lifted up to the extent that it loves these truths by doing them. It is one thing to understand, that is, and another to will; or it is one thing to speak and another to act. There are people who understand truths of wisdom and utter them but still do not will them and do them. When love, then, puts into practice the truths of light that it understands and utters, then it is raised up.

Simple reason shows that this is so. After all, what are we when we understand and utter truths of wisdom while we are living—that is, intending and acting—contrary to them?

The reason love becomes spiritual and heavenly when it has been purified by wisdom is that we have three levels of life, levels called earthly, spiritual, and heavenly. These were discussed in part 3 of the present work [§§236–241]. We can be lifted up from one to the next; but we are not raised simply by wisdom. We are raised by a life in accord with wisdom, because our life is our love. So to the extent that we live in accord with wisdom we love it; and we live in accord with wisdom to the extent that we purify ourselves from those unclean things we call sins; and to the extent that we do this, we love wisdom.

423 It is not that easy to see from the correspondence with heart and lungs how love is purified by wisdom in our understanding and becomes spiritual and heavenly because no one can see what the blood is like that keeps the lungs breathing. The blood can be full of impurities and still be indistinguishable from pure blood. Then too, the breathing of purely earthly-minded people seems very much like the breathing of spiritual-minded people. However, people can tell them apart very clearly in heaven. Individuals there breathe in keeping with the marriage of their love and wisdom; so just as angels can be identified by that marriage, they can be

identified by their breathing. This is why when people who are not in that marriage arrive in heaven, they begin to feel chest pains and to struggle for breath like people in the throes of death. As a result, they hurl themselves down headlong and find no rest until they are with people whose breathing is like their own. Then, because of the correspondence, they are with people who feel the way they do and therefore think the way they do.

We can therefore tell that if we are spiritual, it is our purer blood, sometimes called the animal spirit,[227] that is purified, and that it is purified to the extent that we participate in the marriage of love and wisdom. It is that purer blood that most closely answers to this marriage; and since it does flow into our physical blood, it follows that it also purifies that blood. The opposite happens for people whose love is defiled in their understanding.

As I have already noted,[228] though, no one can investigate this by experiments with our blood, only by looking at the desires of our love, since these correspond to our blood.

424

19. *Love that has been polluted in and by our understanding becomes limited to nature, our senses, and our bodies.* An earthly love separated from spiritual love is opposed to spiritual love. This is because earthly love is love for ourselves and love for the world, and spiritual love is love for the Lord and love for our neighbor. Love for ourselves and for the world looks downward and outward, and love for the Lord looks upward and inward. So when an earthly love is separated from spiritual love, it cannot be raised away from our self-absorption. It remains immersed in it and even mired in it, to the extent that it loves it. If our understanding does rise up and see elements of wisdom in heaven's light, then our love drags it back down and unites it to itself in its self-absorption. There it either discards the elements of wisdom or distorts them or arranges them outside itself so that it can mouth them for the sake of reputation.

Just as an earthly love can rise up by levels and become spiritual and heavenly, it can also go down by levels and become sensory and physical. It goes down to the extent that it loves being in control with no love of service, simply for love of ourselves. This is the love that we call demonic.

People involved in this kind of love can talk and behave like people involved in spiritual love, but at such times they are operating either out of memory or out of an understanding that has lifted itself into heaven's light. The things they say and do, though, are like fruit that looks lovely on the outside but is nothing but rot inside, or like almonds whose shells look intact but which have been completely eaten away by worms inside. In the spiritual world they summon up illusions that enable prostitutes

(called "sirens" there) to look beautiful and to dress in attractive clothing. Once the illusions are taken away, though, they look like ghosts. They are like demons, too, who make themselves into angels of light; for when that physical love drags its understanding down from its height (which happens when we are alone) and thinks from its own love, then it thinks against God and for nature, against heaven and for the world, against the true and good values of the church and for the false and evil values of hell. That is, it thinks against wisdom.

This shows what the people we call "physical" are like. They are not physical as far as their understanding is concerned, but they are as far as their love is concerned. That is, they are not mentally physical when they speak in public, but they are when they talk with themselves in spirit. Further, since they are like this in spirit, after death they are like this in both respects, in both love and understanding. They become the spirits called "physical spirits." People who in this world absolutely loved being in control because of their self-absorption and were also intellectually a cut above others look physically like Egyptian mummies,[229] and are crude and foolish mentally. Is there anyone in the world these days who knows that this is what this love is really like?

However, there is a love for being in control because of a love of service—a love of service not for the sake of ourselves but for the common welfare. It is hard, though, to tell this from the other kind, even though the difference between them is like the difference between heaven and hell. On the difference between these two kinds of love for being in control, see *Heaven and Hell* 551–565.

425 20. *There still remain the ability to understand that we call rationality and the ability to act that we call freedom.* I have discussed these two abilities of ours already in §§264–267. The reason we have these two abilities is so that we can become spiritual instead of earthly, which is being reborn.[230] I have already explained [§§422–423] that it is our love that becomes spiritual and that is reborn; and the only way it can become spiritual or be reborn is by using discernment to learn what is evil and what is good and what is therefore true and what is false. Once it knows this, it can choose either one or the other. If it chooses what is good, then it can use discernment to learn about the means by which it can reach what is good. We are provided with all the means we need to reach what is good. Knowing and understanding these means depend on our rationality, while willing and acting depend on our freedom, freedom being our own willingness to know, to understand, and to think about these matters.

People do not know about these abilities called rationality and freedom if they believe, as the church has taught, that spiritual and theological matters transcend understanding and are therefore to be believed without being understood. All they can do is deny the existence of the ability called rationality. Further, if people believe that we cannot do good on our own, as the church has taught, and that therefore we do not need to do anything good voluntarily for the sake of our salvation, they cannot help denying the existence of our other ability because of their religious principles. After death, therefore, people who have convinced themselves of these beliefs lose both abilities because of their beliefs. They might have been in heavenly freedom, but they are in hellish freedom instead. They might have enjoyed angelic wisdom because of their rationality, but instead they are immersed in the insanity of hell. Strange as it may seem, they still recognize the gift of these two abilities in their evil behavior and their false thinking, not realizing that the freedom of doing evil is slavery and the rationality of thinking falsely is senseless.

However, we need to be quite clear about the fact that neither of these abilities, neither freedom nor rationality, is really ours. They are the Lord's gifts to us, and we are not to claim them as our own. They cannot really belong to us; they are constantly being given to us by the Lord. Still, they are never taken from us because we cannot be saved without them. Without them, that is, we cannot be reborn, as already noted [§264]. This is why the church teaches that we cannot think what is true on our own or do what is good on our own.

However, since our whole perception is that we do think what is true on our own, and that we do do what is good on our own, the idea that we only seem to think what is true on our own and only seem to do what is good on our own is clearly something we need to *believe.* If we do not believe this, then we neither think what is true nor do what is good, and we therefore have no religion whatever. Either that, or we think what is true as well as do what is good with our own strength, which is claiming for ourselves what belongs to Divinity.

On our need to think what is true and do what is good in apparent independence, see *Teachings about Life for the New Jerusalem*[231] from beginning to end.

426

21. *When love is spiritual and heavenly, it is a love for our neighbor and for the Lord; while when it is limited to nature and our senses, it is a love for the world and for ourselves.* "Love for our neighbor" means a love for acts of service, and "love for the Lord" means a love for doing such acts, as

already noted [§237]. The reason these loves are spiritual and heavenly is that loving acts of service and doing them because we love to is divorced from any concern for our own image.[232] That is, when we love acts of service spiritually, we are not focused on ourselves but on others outside ourselves, others for whom we are doing something good. Love for ourselves and for the world are the opposites of these loves because they focus our attention on doing acts of service not for the sake of others but for our own sake. When we do this, we are turning the divine design upside down, putting ourselves in the Lord's place and the world in heaven's place. This means we are looking away from the Lord and heaven, and looking away from them is looking toward hell. There is more about these loves, though, in §424 above.

Still, we do not have the same kind of feeling and sense of love for doing what is useful for its own sake that we have for doing what is useful for our own sake. This also means that when we are doing something useful we do not know whether we are doing it for its own sake or for our own sake. We might know, though, that we do what is useful for its own sake to the extent that we abstain from evils because to the extent that we do, the source of our acts of service is not ourselves but the Lord. Evil and good are opposites, so to the extent that we are not engaged in something evil, we are engaged in something good. No one can be in evil and in good at the same time because no one can serve two masters at the same time.[233]

I mention this because it helps to know that even though we may have no clear sense of whether we are doing acts of service for their own sake or for ours—whether the acts are spiritual, that is, or merely earthly—we could tell by seeing whether we think evil deeds are sins or not. If we think they are sins and therefore do not do them, then our acts of service are spiritual; and once we begin abstaining from sins because they are distasteful to us, then we begin to have an actual sense of loving service for its own sake because there is a spiritual pleasure in service.

427 22. *It is the same for charity and faith and their union as it is for the will and understanding and their union.* There are two loves that are the grounds of a basic distinction in the heavens, namely heavenly love and spiritual love. Heavenly love is love for the Lord and spiritual love is love for our neighbor. The difference between these two loves is that heavenly love is a love for what is good, while spiritual love is a love for what is true. When we are moved by heavenly love, we do our acts of service out of love for what is good; while when we are moved by spiritual love we do

them out of love for what is true. The marriage of heavenly love is with wisdom, and the marriage of spiritual love is with intelligence. Wisdom is doing what is good because it is good, and intelligence is doing what is good because it is true. This means that heavenly love acts out what is good, while spiritual love acts out what is true.

The only way I can describe the difference between these two loves is to say that people who are moved by heavenly love have wisdom written not on their memory but on their lives. This is because they do not talk about divine truths, they simply do them. In contrast, people who are moved by spiritual love have wisdom written on their memory, so they talk about divine truths and do them on the basis of the principles they hold in their memory.

Since people who are moved by heavenly love have wisdom written on their lives, whenever they hear something they know immediately whether it is true or not; and when they are asked whether something is true, they say either that it is or that it is not. They are the people referred to by the Lord's words "Let your speech be 'Yes, yes; no, no'" (Matthew 5:37). Because this is their nature, they do not like it when people talk about faith. They say, "What is faith? Is it not wisdom? And what is charity? Is it not action?" If anyone says that faith is believing what we do not understand, they turn away and say, "That's crazy."

These are the people who live in the third heaven, and they are the wisest of all. People get that way in this world by applying whatever divine principles they hear directly to their lives with an aversion to evils as hellish and a total reverence for the Lord. Because they live in innocence, they look to others like little children; and because they never talk about truths of wisdom and there is no trace of self-importance in their conversation, they seem simple. However, when they hear others talking they can sense their whole love from their tone of voice and their whole intellect from what they are saying.

These are the people who are kept in the marriage of love and wisdom by the Lord. As already mentioned [§381], they also reflect the heart region of heaven.

428 In contrast, people who are moved by spiritual love, by love for their neighbor, do not have wisdom written on their lives. They do have intelligence, since as already noted [§427] it is characteristic of wisdom to do what is good because we are moved by what is good and characteristic of intelligence to do what is good because we are moved by what is true. People like this do not know what faith is either. If someone

mentions faith, they hear "truth," and if someone mentions charity, they hear "doing the truth." If someone says something should be believed, they call it nonsense and say, "Who doesn't believe what is true?" They say this because they are seeing what is true in the light of their heaven. So in their eyes, it is either simplemindedness or folly to believe what we do not see.

These are the people who make up the lung region of heaven, as also noted earlier [§381].

429 Some people, though, are moved by spiritual love on the earthly level. They do not have either wisdom or intelligence written on their lives, they simply have some element of faith drawn from the Word, to the extent that it is united to charity. Since they do not know what charity is or whether their faith is true, they cannot enjoy the company of people in the heavens, people who are occupied with wisdom and intelligence. They find themselves with people who are occupied simply with information. Still, if they have abstained from evils as sins, they are in the farthest heaven, where the light is like moonlight at night.

Then again, if they have not become set in a faith in the unknown and have felt some attraction to truths, once they have been taught by angels (as far as their openness to truths and to a life by them allows), they are brought up into communities of people who are moved by spiritual love and therefore live intelligently. They become spiritual, while the others remain spiritual only on an earthly level.

However, if people have lived in a faith that is separated from charity, they are sent away and relegated to desolate regions because they are not engaged in anything worthwhile. This means that they do not participate in any marriage of what is good and true, the marriage characteristic of everyone in the heavens.

430 Everything I have said in this part about love and wisdom could also be said about charity and faith, provided only that charity is understood to mean a spiritual love and faith is understood to mean the truth that leads to intelligence. The same would hold true if we spoke of our will and understanding, or our love and intelligence, since our will is the vessel of love and our understanding is the vessel of intelligence.

431 I should like to add a matter of interest. All the people in heaven who are engaged in being of service because they enjoy doing it derive from their collective body a wisdom and happiness greater than that of others. As far as they are concerned, being of service means being honest, fair, proper, and faithful in whatever task is appropriate to their station. This

is what they call "charity," and they refer to their acts of formal worship as emblems of charity. Anything else is a duty or a good deed. They say that whenever they do the tasks proper to their station honestly, fairly, properly, and faithfully, the collective body takes on substance and permanence in their good work. This is what it means to be "in the Lord," since everything that flows into them from the Lord has to do with service; and it flows from the members into the collective body and from the collective body into the members. The members there are angels, and the collective body is their community.

The nature of our first stage after conception. No one can know what our first or primal stage in the womb after conception is like because we cannot see it. Further, it is composed of a spiritual substance that is not visible in physical light. Some people in this world are inclined to focus their minds on our primal stage, the father's semen that is the agent of conception, and many of them have fallen into the error of thinking that we are complete humans from the very first and then reach completeness simply by getting larger.[234] For this reason, some angels to whom the Lord had revealed it showed me what this first or primal stage of ours is like with respect to its form. Since they had made this a matter of their wisdom and since the delight of that wisdom was to share what they knew with others, they were given permission to present a representation of that initial form of ours to my own eyes in heaven's light. 432

It was like this. I saw what seemed to be a tiny image of a brain with a sort of face drawn faintly on its front, with no appendages. On its upper convex part, this primal form was a composite of closely connected little balls or spheres. Each sphere was made up of still smaller spheres, and each of these of spheres still smaller. This meant that there were three levels. Something that looked like a face was outlined on the front, concave part.

The convex part was enveloped by a very thin, transparent meningeal membrane. The convex part, the miniature image of a brain, was also divided into what seemed to be two lobes the way the full-scale brain is divided into two hemispheres. I was told that the right lobe was the vessel of love and that the left lobe was the vessel of wisdom, and that by some incredibly intricate connections they were like partners or roommates.

In the light of heaven, a radiant light, the angels also showed me that inwardly this composite structure of a miniature brain was in the design and form of heaven with respect to both its setting and its flow, while the outer composite structure was opposed to that design and that form.

Once I had seen what they showed me, the angels said that the two inner levels, the ones that were in the design and form of heaven, were vessels of love and wisdom from the Lord, while the outer level, the one that was opposed to heaven's design and form, was a vessel of hellish love and madness. This is because we are born into all kinds of evil because of our hereditary imperfection, and these evils are located in our outermost natures. These flaws cannot be eliminated unless our higher levels are opened, the levels that are vessels of love and wisdom from the Lord, as already noted. Further, since love and wisdom are the essential person, love and wisdom being the Lord in essence, and since this primal stage of ours is a vessel, it follows that there is in this primal stage a constant striving toward the human form, a form that it gradually takes on.

THE END



Notes & Indexes

Notes

A list of the works of Swedenborg that are mentioned in these notes can be found on pages 54–59. Quotations from the theological works published by Swedenborg are drawn from the translations of the New Century Edition.

Notes to §§1–3

1 (in §1). The Latin sentence here translated "For most people, the existence of love is a given, but the nature of love is a mystery" is *Homo novit quod amor sit, sed non novit quid amor est,* literally, "People know that love is, but they do not know what love is." [GFD]

2 (in §2). The Latin term here translated "end," *finis,* is a common philosophical term that includes the ideas both of intent and of result. For example, fresh vegetables are the gardener's "end" both in the sense that they are the purpose, aim, or goal the gardener has in mind from the beginning of the process of growing them and in the sense that the actual vegetables constitute the fulfillment of that intent, the "end" of the process. The phrase "the perception of ends," however, is less common; Swedenborg only uses it here and in §4633 of an earlier work, *Secrets of Heaven,* which was published in eight volumes between 1749 and 1756. (On the use of section numbers to refer to Swedenborg's works, see note 3.) On the meaning of this term, see the introduction, page 21 note 14, page 46 and note 58, and compare the mention in his 1768 work *Marriage Love* 461:3–5 of angels who see things from the perspective of "ends." [GFD, JSR]

3 (in §2). As is customary in Swedenborgian studies, text citations of Swedenborg's works refer not to page numbers but to Swedenborg's section numbers, which are uniform in all editions. See the list of short titles and conventions on pages 51–59. This is the first of a number of passages in the work in which Swedenborg cross-references material elsewhere in his text. Where he himself supplies the section numbers of these cross-references, they generally appear in parentheses; where the editors supply them, they appear in square brackets or, if a correction, in italic square brackets. [JSR]

4 (in §3). The concept of "correspondence" presented in Swedenborg's works is briefly defined in §71 as "the mutual relationship between spiritual and earthly things" (see also §374). In its full formulation, it holds that there are two separate universes, one spiritual and one physical, that are related to each other through similarity but not through any shared matter or direct continuity. We human beings bridge the two worlds by having both a spiritual aspect and a physical aspect. Love is spiritual; physical warmth corresponds to it. Warmth then has an effect on nature that is similar to that which love has on our mind or spirit. In Swedenborg's terminology, the mutual relationship between love and warmth can be called a "correspondence," and the love

and the warmth themselves can also be called "correspondences." See also note 64 below. [JSR]

Notes to §§4–6

5 (in §4). In Swedenborg's works, "the Lord" refers to Jesus Christ as God. 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 spirit (or influence) is holy. 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, the One, the Infinite, the First, the Creator, the Redeemer, the Savior, Jehovah, God Shaddai, and many more), the most frequently occurring term is "the Lord" (Latin *Dominus*), 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. [JSR]

6 (in §4). The projected work on divine providence mentioned here was published in early 1764 immediately after the present work and is so clearly a sequel to it that at one point Swedenborg saw them as a single volume (see Swedenborg's 1766 work *Revelation Unveiled* 875:15). It is referred to in this edition by the short title *Divine Providence.* The work "on life" is presumably *Teachings about Life for the New Jerusalem,* referred to by the short title *Life* in this edition. It is one of four "teachings" published together in 1763 just before *Divine Love and Wisdom,* namely, *The Lord, Sacred Scripture, Life,* and *Faith.* For a fuller discussion of the relationship of *Divine Love and Wisdom* to Swedenborg's other works, see the translator's preface. [GFD]

7 (in §4). The Latin term here translated "reality" is *Esse,* the infinitive of the verb "to be" used as a noun. It is a philosophical term for basic existence or isness as an attribute. [GFD]

8 (in §4). Following a Christian practice of his times, Swedenborg often used "Jehovah" as a rendering of the tetragrammaton, יהוה *(yhvh),* "YHWH," the four-letter name of God in Hebrew Scriptures. A complex set of circumstances gave rise to the name "Jehovah." The Hebrew alphabet originally consisted only of consonants. It was not until the eighth century of the Common Era that a complete system of diacritical marks for vowel notation was developed. When for any reason the consonantal text was held not to be suitable for reading as it stood, the vowels of an approved reading would be added to the consonants that stood in the text, whether the number of syllables in the two words matched or not. Since the sanctity of the name of God, YHWH, was felt to preclude its being pronounced, the word אֲדֹנָי *('ăḏōnāy),* "Lord," was regularly substituted, and to indicate this, vowels closely resembling those of the name Adonai were added to YHWH: YeHoWaH. This combination of consonants and vowels was transliterated into Latin as "Jehovah." (Some English Bibles since then have adopted the name "Jehovah" while others have rendered the term as "LORD," so capitalized.) The currently accepted scholarly reconstruction of the original pronunciation of the name is "Yahweh": see *Theological Dictionary of the Old Testament,* under "YHWH." As others have done, Swedenborg relates the name YHWH or Jehovah to the concept of being or isness; see his 1771 work *True Christianity* 19:1, as well as 9:2–3. [GFD]

9 (in §4). Here as often Swedenborg assumes that his readers will be familiar with definitions of various kinds of cause developed by the Greek philosopher Aristotle (384–322 B.C.E.) and the medieval Scholastic philosophers. Aristotle introduced the four main categories of cause (*Physics* 194b16–195b30 [= Aristotle 1984, 332–334]); they can be described in simplistic terms with respect to an artifact such as a statue that is being carved from stone. The *material cause* is what the artifact is made of, the stone. The *efficient cause* is the agent that makes the artifact, the sculptor. The *formal cause* is the quality gained by the material that is being made into the sculpture, its "statueness." The *final cause* is the purpose for which the statue is made. Beyond these basic causes the Scholastic philosophers defined many more, including *instrumental cause,* which is an instrument or tool that serves another cause (the hand with which the sculptor works, for example), and *principal cause,* a cause that works through the power of its own form so that the result is in some way like itself (the humanness of a sculptor carving a statue of a human might be an example). Here the point is that the Divinity that flows into us is the *principal cause* creating something in its own likeness; we, though we are *instrumental causes* (inasmuch as we serve the Creator's end), erroneously see that principal cause as identical to us. In short, God is so present in us that we might mistakenly regard the divine life we experience in ourselves as evidence that we are God. [JSR, SS]

10 (in §4). The relevant statement in John 11:25 is "I am the resurrection and the life," and in John 14:6, "I am the way, and the truth, and the life" (New Revised Standard Version). [GFD]

11 (in §5). *Heaven and Hell* is an earlier work by Swedenborg, published in 1758. [GFD]

Notes to §§7–10

12 (in §7). The Latin word here translated "Divinity" is *Divinum,* a neuter adjective used as a noun to mean "that which is divine." Swedenborg uses it to denote "divineness," that is, the quality of divinity both as it exists in God and as it radiates from God throughout the created universe. [GFD]

13 (in §9). Among the many senses of the word *nature* (Latin *natura*) in Swedenborg's usage, two stand out. When the word is modified, either with an adjective before, for example "inner nature," or by a prepositional phrase afterward, for example "the nature of their minds," he means character or quality. When he speaks of "nature" alone without modifying language, as he does here, he means the entire physical universe. Swedenborg's reference here to "the extended size of nature" is reminiscent of *res extensa* ("that which is extended"), the term used by French philosopher René Descartes (1596–1650) to describe the material reality that occupies measurable space. In Descartes's philosophy, it stood in contrast to *res cogitans* ("that which thinks"), the immaterial reality that cannot be quantified. [GFD, JSR]

14 (in §9). Swedenborg's statement here that "divine providence, omnipresence, omniscience, omnipotence, infinity, and eternity . . . are to be dealt with in sequence" is apparently not fulfilled. It echoes a promise in the preface to *The Lord,* which was also published in 1763—a promise of nine books that Swedenborg was going to publish "at the command of the Lord" *(ex mandato Domini),* one of which was to be called *Angelic Wisdom about Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity.* Four years later one of the first avid readers of Swedenborg, Gabriel Beyer (1720–1779),

asked Swedenborg what had become of this projected work. Swedenborg replied that there were many things on these subjects in works he had already published (*Divine Love and Wisdom* 4, 17, 19, 21, 44, 69, 72, 76, 106, 156, 318; *Divine Providence* 46–54, 157; *Revelation Unveiled* 961); and that there would be more in the work soon to appear (1768) on marriage love; "for to write a separate treatise on these Divine attributes, without the assistance of something to support them, would cause too great an elevation of the thoughts; wherefore these subjects have been treated in a series with other things which fall within the understanding" (Tafel 1877, 261). This change of plans offers a rare glimpse of an interplay between Swedenborg's sense of divine commission and his exercise of his own judgment. [GFD, JSR]

Notes to §§11–13

15 (in §11). The Latin word here translated "non-Christians" is *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. [DNG, GFD]

16 (in §11). "The Word" (Latin *Verbum*) refers to the Bible and denotes it as truth revealed by God. It was the common term for the Bible in the Lutheran tradition in which Swedenborg was raised. He indicates elsewhere, however, that by "the Word" he means a smaller set of books of the Bible than are found in the complete Lutheran Bible, specifically the works that he identifies as having a spiritual meaning throughout; namely, the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), some other historical books (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings), the Book of Psalms, the major and minor prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi), the Gospels (Matthew, Mark, Luke, John), and the Book of Revelation. (See *Secrets of Heaven* 10325, and parallel passages in Swedenborg's 1758 works *New Jerusalem* 266 and *White Horse* 16.) It should be noted that in his last work, *True Christianity,* he seems to use the term in the full Lutheran sense, including passages from the Epistles of the apostles among citations from "the Word." For his explanation as to why he did not generally include the works of the apostles and Paul in "the Word," see his letter to Gabriel Beyer (April 15, 1766), cited in Acton 1955, 612–613. [GFD, JSR]

17 (in §11). This movement to the heavens implies that the initial setting of the account is the "world of spirits," the region "halfway between heaven and hell" where people first arrive after death and where they stay until they finally choose either heaven

or hell (see *Heaven and Hell* 421–431). Also see note 81 below. On the multiplicity of heavens, see *Heaven and Hell* 29–50. [GFD]

18 (in §11). The two paragraphs quoted here first appeared in Swedenborg's 1763 work *Supplements* 74, with slight differences in the opening phrase. [JSR]

Notes to §§14–16

19 (in §14). The Latin term here translated "the Divine-Human One" is *Deus Homo,* literally, "God Human," a term for God that occurs frequently in the present work, four times in *True Christianity,* and nowhere else in Swedenborg's corpus. The name places two nouns in apposition. It may best be regarded as the noun version of an adjectival form Swedenborg uses much more frequently: *Divinum Humanum,* meaning "that which is both divine and human." See also the translator's preface, page 7. [GFD, JSR]

20 (in §15). In Swedenborg's use of the Latin word *forma,* a thing's "form" is the organization of its parts and constituent elements, understood as that which makes it a determinate manifestation *(existere)* of some essential reality *(esse).* In this way, forms associate essential realities with definite attributes *(qualia)* and account for their embodiment in particular existences. For example, building materials become a house through the form or organization that makes them a shelter suitable for human habitation; furthermore, it is only in this way that the essence of being a house fully takes on its real existence. Similarly, Swedenborg is here saying that the soul only fulfills its essence and achieves its real existence through embodiment in a vehicle—whether spiritual or corporeal—with the proper form. For more on Swedenborg's understanding of form, see his *Draft on Ontology* 1–20 (= Swedenborg 1901, 1–11). [MPR]

Notes to §§17–22

21 (in §18). The Latin original of this passage contains no hint of God's being either male or female. Although the identification of Jesus in his transformed state as God is central to Swedenborg's theology, as is the related concept of God's humanity, Swedenborg seems stringently to avoid any indication of masculine or feminine gender in God. He consistently uses the neutral term *homo,* "a human," rather than a gendered term for God's humanity; and where he uses adjectives in the role of nouns as terms for God, such as "the Infinite," "the Divine," "the Divine Human," and "the Human," he casts them as neuter rather than feminine or masculine. (A possible exception to this rule is the use of *Creatrix,* a feminine term for the creator; see note 31 below.) The present edition uses the pronoun "he" for God even though it introduces gender implications that are not present in the original, because (a) the text's strong emphasis on the oneness of God contraindicates the use of plural pronouns; (b) the English language has no established gender-neutral singular third-person pronoun; (c) the text's strong emphasis on the humanness of God contraindicates the use of "it"; and (d) the identification of Jesus with God would make any pronoun but "he" awkward. [JSR]

22 (in §19). The Latin words here translated "millions" are *myriadibus myriadum,* literally, "ten thousands of ten thousands," an idiom intended to convey not mathematical precision but simply an inconceivably great number. [GFD]

23 (in §19). Swedenborg introduces rather briefly here a counterintuitive concept discussed in greater detail in *Heaven and Hell* 73, namely, that angels derive their humanity

from their communities and from heaven as a whole, rather than the reverse. Our full humanity depends on our being inwardly in harmony with the human community that surrounds us—in contemporary terms, on our "internalizing" it. [GFD]

24 (in §20). The Latin phrase here translated "to its functions and the things that answer to them" is *ex usibus & eorum correspondentiis. Usus,* traditionally translated "uses," is perhaps best understood as denoting what a thing, a person, or an action is "good for"—much like Aristotle's "final cause" (see note 9 above). The *correspondentiae,* literally, "correspondences," of those useful functions are things that have analogous effects on a spiritual rather than a physical level. The parallels Swedenborg has previously drawn between physical and spiritual light (see §5) may serve as examples. [GFD]

Notes to §§23–27

25 (in §24). Swedenborg uses the word "church" (Latin *ecclesia*) in a variety of senses. Sometimes it refers to a religious approach in the abstract, whether that occurs in an individual or in a group large or small; sometimes it refers more concretely to local or national Christianity, to all Protestantism, or even to Christianity as a whole; sometimes it applies more broadly to all believers on earth of whatever faith; and sometimes it is used historically to mean the core religious approach of a given age or era through which heaven was connected with humankind, of which there have been five in sequence: the earliest (or "most ancient") church, the early (or "ancient") church, the Jewish church, the Christian church, and the new church (see Swedenborg's 1758 work *Last Judgment* 46 and notes; see also *Divine Providence* 328; *True Christianity* 760, 762, 786). Presumably here Swedenborg is using the term to mean Christianity as a whole, because in the following section (§25) it is contrasted with the broader "church that is spread throughout the world," presumably meaning all believers of whatever faith. [JSR]

26 (in §25). See note 25 just above. [JSR]

27 (in §25). The Latin terms here translated "understanding" and "will" are *intellectus* and *voluntas,* respectively. Each of these terms has two basic meanings. "Understanding" means both the mental faculty that enables us to think, reason, and know and also the exercise of that faculty in an act of judging or perceiving. Likewise, "will" means both the faculty of will or intention that enables us to make choices and also the actual exercise of that faculty in deciding on a given course of action. Swedenborg regards will and understanding as the two primary characteristics of humanity. As such they are very broad terms. Understanding includes all the cognitive functions by which we apprehend and interpret the world, while the will is correspondingly inclusive of all the feelings that motivate us to respond in specific ways. For Swedenborg, the will is primary and understanding secondary, meaning that the ways we perceive and understand are prompted and significantly shaped by our intentions. [GFD, JSR]

Notes to §§28–33

28 (in §29). On Swedenborg's concept of sequential and simultaneous arrangement, see §§205–207. [GFD]

29 (in §30). See, for example, §266 and *Divine Providence* 223. [JSR]

30 (in §33). Swedenborg's mention of things that are enchanting (Latin *amaena,* which means approximately "things pleasing through their elegance") refers to things

that delight us intellectually rather than emotionally. The parallel in modern English is the term "elegant" as used of a mathematical proof or a scientific theory. [GFD]

31 (in §33). Swedenborg's use here of the feminine noun *Creatrix,* "Creatress," is striking (see note 21 above). While it may be prompted by the fact that *Essentia,* "essence," is a feminine noun, there is no grammatical necessity for a noun to agree in gender with a noun with which it is in apposition. This feminine noun occurs again in §262 and in *True Christianity* 178, in both instances in apposition with *natura,* "nature"; in these instances, it is quite possible that "nature" was visualized in female form. [GFD]

Notes to §§34–39

32 (in §38). In Swedenborg's time, David's authorship of the Book of Psalms was virtually unchallenged; thus he often uses "in David" to mean "in the Psalms." [GFD]

33 (in §38). Swedenborg's original here reads *terra,* "the earth," where most Bibles have the word for "Zion." [GFD]

Notes to §§40–43

34 (in §40). Swedenborg's use of the singular verb *est* ("is") in this sentence reflects his view that divine love and wisdom are "distinguishably one"—although definable independently, they cannot exist apart from one another (see §14 and *Divine Providence* 4). Being "substance" implies that divine love-and-wisdom is not a mere abstraction but a reality present within particular good things that love does and within truths that wisdom provides. Being "form" means that its manifestation through good actions and truth is not simply a vague and general presence but is based on determinate attributes and specific details. On Swedenborg's use of "form" *(forma),* see note 20 above. [MPR]

35 (in §40). Swedenborg shared the belief of his times that there is an atmosphere rarer than air, called "ether," that is the medium of light the way air is the medium of sound (see *Secrets of Heaven* 4523:1, 6013:2, 6057:1; *True Christianity* 32:8, 79:2–6). This substance 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; note 210 below gives more information on ether as the vehicle for the soul). [JSR]

36 (in §40). In the vocabulary of philosophy, a "subject" *(subjectum)* is a "substratum" or "underlying thing" (Greek ὑποκείμενον *[hupokeimenon];* Latin *substratum*) of which attributes, qualities, or other determinations are predicated or to which they are ascribed. For example, when wood takes on the form of being a table, wood is the substratum underlying both the form of being a table and the table's attributes. Swedenborg uses this concept with the understanding that forms and attributes do not exist in their own right apart from subjects (for which see note 38 below). Here he is saying that love and wisdom are not attributes that flow out from a subject; they are rather the internal state of that subject, namely, God. [MPR]

37 (in §41). On the meaning of "subject" here, see note 36 just above. [GFD]

38 (in §43). Here Swedenborg reiterates his view that nothing exists apart from an underlying substratum. He calls such a free-floating form or attribute a mere "theoretical construct" (*ens rationis,* literally, "a being of reason"), echoing the language of medieval and early modern philosophers who debated the problem of such "beings of reason" *(entia rationis).* These are akin to chimeras or other mythical creatures having

no existence except as things thought about (see the last of the fifty-four *Metaphysical Disputations* of Spanish philosopher Francisco Suárez [1548–1617], translated in Suárez [1597] 1995). In his *Draft on Ontology* 6 (= Swedenborg 1901, 4), Swedenborg similarly observes that "form without matter is an *ens rationis,* or an idea [of something that] does not really exist." See also *Divine Love and Wisdom* 210, 289. [MPR]

Notes to §§44–46

39 (in §44). The Latin expression here translated "wholly 'itself' and unique" is *Ipsum et Unicum,* literally, "what is itself and what is unique." In §§44–45 Swedenborg frequently uses singular verbs and pronouns where plurals would be expected, presumably to emphasize God's oneness. See also notes 34, 67, 83, and 214. [GFD]

40 (in §46). Swedenborg's view that nature does not exist in its own right can be understood in connection with two points spelled out more fully elsewhere: (1) everything in the natural world is an effect of some spiritual cause that serves as its source or principle of identity (for example, see §§119, 134, 251; *Secrets of Heaven* 2991); and (2) "being sustained is a constant coming into being" *(subsistere est perpetuo existere),* a common philosophical maxim in Swedenborg's day (for which see §152 and note 90 there). From these views it follows that natural things are dependent on spiritual causes at every moment and in this sense do not have an independent existence in their own right, even after their initial coming into being. Indeed, as Swedenborg states more forcefully in §52, created beings possess nothing in themselves that has intrinsic existence. See also note 44 below. [MPR]

41 (in §46). A natural thing's "function" *(usus)* is its useful purpose, end, or goal. The related concepts of "sequence" *(series)* and "pattern" *(ordo)* employed here concern the ordering of a thing's attributes for the sake of empowering it to effectively serve its function. As Swedenborg states elsewhere, natural things "take a shape [or form] that suits the use they will serve in the place where they exist [in the natural order of things]" (*Secrets of Heaven* 2991). Swedenborg had extensively explored this way of viewing natural things in his anatomical studies of the body's organs and their functions. As he observes,

> All things, thus produced successively, are fashioned in anticipation of, and according to, the use they are afterwards to perform. . . . Thus there is nothing but is a medium to some ulterior use and end, and as such contains within itself the law of the several things that follow it, and refers itself to those that go before it, on which it depends, and for the sake of which it exists in its own distinctive manner. (*Dynamics of the Soul's Domain* [= Swedenborg [1740–1741] 1955] part 1, §§251–252)

Swedenborg's present claim that the functions, patterns, and sequences of natural things show that love and wisdom are their source is clarified by observing that (a) the functions of natural things are the goodness that they serve, and therefore they originate in love; and (b) the sequences and patterns of their forms make natural things effective means to those ends and in this sense originate in wisdom. As he states in §230, "Love has useful functions as its goal and puts them into effect by means of wisdom." See also *Divine Providence* 3. [MPR]

Note to §§47–51

42 (in §51). See note 14 above. [GFD]

Notes to §§52–54

43 (in §52). The Latin here translated "outermost" is *ultimae,* literally, "farthest," "most remote." Swedenborg regularly uses this word to refer to what is "farthest" from God and therefore lowest or most external. [GFD]

44 (in §52). Swedenborg's position here may be more subtle and more radical than it appears. The idea that creation is an image of God may seem to mean that the two share some sort of likeness or sameness of nature; however, as Swedenborg observes elsewhere, an image is not a likeness but "after a likeness" (*Secrets of Heaven* 51)—that is, an image is not an actual likeness of its original but a seeming likeness of it. Accordingly, he here simultaneously points out a dissimilarity and a seeming similarity between God and created beings. The universe as a whole and created beings individually seem to be like God in that they seem to be—independently and in their own right—substances, forms, living beings, and persons; however, ultimately they are not these kinds of things—only God is substance, form, living, or a person (for this and related claims, see §§44–45, 282–283; *Worship and Love of God* 43:3, 47 note f, 58:5, 102:1, 113:3; *Secrets of Heaven* 300, 477:1, 681, 726, 768:3, 1414, 1894:1–2, 2621:1, 2654:3; *New Jerusalem* 25:2, 279:2, 307:2; *Divine Providence* 46:1–3, 293; *Soul-Body Interaction* 14:4; *Draft of a Rational Psychology* [= Swedenborg 2001] §§432, 460). In this sense, ultimately, our personhood is not real but representative: as Swedenborg says here, "We are not 'intrinsic persons,'" and, as he explores at great length elsewhere, our apparent autonomy is not simply false; it is in fact a truth, but only a virtual truth and not an actual truth (among other passages, see §170; *Divine Providence* 42–45; *Soul-Body Interaction* 14:4). Thus created beings are not things that intrinsically exist in addition to God, nor are they identical to God, nor are they nothing at all. They are representative manifestations of identities that are not "their own." [MPR]

Notes to §§55–60

45 (in §55). The view that "from nothing, nothing comes to be" *(ex nihilo nihil fit)* was adopted by many Scholastic philosophers (for example, see Anselm of Canterbury [around 1033–1109] *Monologium* 8 [= Anselm 1962, 52–55]; and Aquinas [1224 or 1225–1274] *Summa Theologiae* 1:45:1, 2 [= Aquinas 2012, 13:459–460]). The idea has roots going back to the pre-Socratic philosophers of ancient Greece. See also Aristotle's *Physics* 191a25–191a34 (= Aristotle 1984, 326); *Metaphysics* 1062b24–1062b32 (= Aristotle 1984, 1678–1679); and *On Generation and Corruption* 314a1–315a25 (= Aristotle 1984, 512–514). In §§282–284, 290–295 Swedenborg explains that God created the universe not out of nothing but out of himself. [SS, MPR]

46 (in §55). The formulation and context of Swedenborg's claim that "any continuation of God is God" echoes a passage he had copied some two decades earlier in his commonplace book, *Quotations on Various Philosophical and Theological Topics* (= Swedenborg 1976b), 252, from §284 of *Theodicy,* a work by German philosopher and mathematician Gottfried Wilhelm Leibniz (1646–1716). In the copied passage (= [Leibniz 1710] 1985, 300), Leibniz presents Augustine (354–430) as having held "that [1] nothing can go forth

from the substance of God except God, and thus that [2] the creature [any created thing] is produced from nothing" (per the quotation in Swedenborg's commonplace book, which is based on Augustine's *On the Free Choice of the Will* 1:2 [= Augustine 2010, 5–6]). Here in *Divine Love and Wisdom* 55, Swedenborg virtually quotes the first point of Leibniz's sentence with approval ("any continuation of God is God") after having told us that its second point is "a plain contradiction in terms." The dilemma Swedenborg is facing might be formulated as follows: If God poured forth creation from himself, then creation actually *is* God (the view known as pantheism); on the other hand, if God did not pour forth creation from himself, then it seems he must have created it from nothing *(ex nihilo).* This reasoning suggests that either pantheism or creation *ex nihilo* must be true; however, Swedenborg claims that both of these views are false. In effect, he undermines the associated reasoning with his distinction between continuity and contact (contiguity). His account here acknowledges that whatever goes forth from God *in the manner of continuity* is God but denies that creation goes forth from God in this way (thus avoiding pantheism). How, then, does he avoid the alternative of creation *ex nihilo?* He does this by positing that the world is "created by God in God," not from nothing, and by introducing (in §56) the notion of receptivity of God *by contact.* The world is thus, though discontinuous with God, receptive of the life it gets by contact with God; it was not created from nothing and does not possess life in itself. To clarify further by way of contrast, in Swedenborg's view the prime example of what does go forth from God in the mode of continuity is the Lord: whereas the child of a person is not that person, the Son of God is God; in the human case, parent and child are two human beings, but in the divine case Father and Son are one God (in connection with this view, see *Secrets of Heaven* 1921:3, 1999:5). See also note 80. [MPR]

47 (in §57). The wording here anticipates the first "law of divine providence," which is that "we should act in freedom and in accord with reason." See *Divine Providence* 71–99. [GFD]

48 (in §60). In a similar context in §351 Swedenborg specifically cites the *Biblia Naturae* (The Book of Nature) of Jan Swammerdam (1637–1680), which was published posthumously in 1737–1738. A groundbreaking work of entomology, it is likely to have been one of the works Swedenborg had in mind here. For more on Swammerdam, see Tafel 1877, 233–234, 1256–1257. Another great microscopist and writer on insects and other small forms of life was Antoni van Leeuwenhoek (1632–1723), five of whose volumes were in Swedenborg's library upon his death in 1772. [JSR]

49 (in §60). The Latin phrase here translated "breath of life" is *anima vitarum,* literally, "the soul/breath of lives," reflecting a very literal translation of the Hebrew נִשְׁמַת חַיִּים *(nišmaṯ ḥayyîm)* of Genesis 2:7. [GFD]

Notes to §§61–64

50 (in §61). The "beasts of the earth" here (Latin *bestiae terrae*) mean domesticated animals. They are contrasted in *True Christianity* 34:2 with wild animals *(ferae).* Presumably "the fowl of the heavens" *(volucres caeli)* likewise mean domesticated or at least edible birds. Swedenborg generally divides both animals and birds into good kinds that are beneficial to the human race and bad kinds that are harmful to it (see §§331, 338). [JSR]

51 (in §61). This may be a reference to Swedenborg's well-known cousin-in-law Carolus Linnaeus (Karl von Linné, 1707–1778), Swedish botanist and founder of the modern classification system for plants and animals. His works frequently describe plants in anthropomorphic terms. [JSR]

52 (in §61). In Swedenborg's time, corals were thought to be members of the plant kingdom. A contemporary Latin-English dictionary describes coral as something that "grows in the Sea like a shrub, and taken out waxeth hard as stone" (Littleton 1723, under *coralium*). See also the *Oxford English Dictionary,* under "coral." [JSR]

Notes to §§65–68

53 (in §66). This is the central focus of part 3, §§173–281. [GFD]

54 (in §67). Swedenborg describes the third heaven, variously referred to as the inmost, highest, or "heavenly" (Latin *coeleste*) one, as the abode of people whose intentions are so purified as to be wholly trustworthy, enabling them to think and act with total spontaneity and innocence. See, for example, §427; *Secrets of Heaven* 4750, 7877:2; *Heaven and Hell* 33, 459. [GFD]

Notes to §§69–72

55 (in §69). The Latin phrase here translated "nonspatially" is *absque spatio,* literally, "without space" or "apart from space." In *Heaven and Hell,* Swedenborg devoted separate chapters to time in heaven (§§162–169) and space in heaven (§§191–199). His basic message in those chapters is that while there is every appearance of space and time in the spiritual world, these are simply products of spiritual consciousness and therefore fluid, changing as our own thoughts and feelings change. By the same token, Deity totally transcends both space and time—everywhere is "here" and all time is "now." Accordingly, neither size nor duration can be predicated of Deity. Note the statement at the close of this section that Deity is "not within space" (Latin *in spatio*), clearly meaning that it is not confined or limited by it. [GFD]

56 (in §71). The Latin words here translated "implicitly" are *ut continua,* literally, "as continuations, as extensions." [GFD]

Notes to §§73–76

57 (in §73). See note 55 above. [GFD]

58 (in §73). See §108. [GFD]

59 (in §73). The statement that angels do not have days and the like is best understood as meaning that such intervals are subjectively rather than objectively generated, that they are responsive to the "states of life" here mentioned. Like the intervals of space described in §70, they are changeable rather than fixed. For the existence of days in the spiritual world, see, for example, the extended story in *Marriage Love* 11–25, which in §19 mentions an "evening" and a wedding to be celebrated on "the next day." This is actually quite consistent with Swedenborg's view of the life rhythms of angels (see *Heaven and Hell* 154–161). [GFD]

60 (in §76). God's emerging or existing "from himself" *(a se)* is commonly referred to as the "aseity" of God. Aseity can be understood positively as being self-caused or

negatively as being uncaused. Since the time of Aristotle, many philosophers had held that it is impossible that there be a self-caused being, and necessary that there be one—and only one—uncaused being that serves as the primary cause of all other things (for example, see Aristotle's argument for the so-called unmoved mover in *Physics* 250b–260a [= Aristotle 1984, 418–434]). Swedenborg was likely familiar with this line of thinking from many sources, including passages from Christian apologist Hugo Grotius (1583–1645), which he copied into his commonplace book. There the Dutch humanist and jurist states that "of God there is neither an origin nor a cause. . . . all other things have arisen from something different from themselves, . . . from that which has no origin, that is, from God" (*Quotations on Various Philosophical and Theological Topics* [= Swedenborg 1976b], 247). The "fantasy" (Latin *delirium*) to which Swedenborg alludes is the positive understanding of God as the cause of himself *(causa sui).* Two prominent philosophers of the early modern era who held this view were René Descartes and the Dutch philosopher Benedict de Spinoza (1632–1677). In his objections to Descartes's *Meditations,* French theologian and philosopher Antoine Arnauld (1612–1694) scrutinized Descartes's position at length and noted that "it will scarcely be possible to find a single theologian who will not object to the proposition that God derives his existence from himself in the positive sense, and as it were causally" (see Descartes [1641] 1984b, 146–150). In response, Descartes conceded that God is not the cause of himself in the same way that he is the cause of created beings, but explained over the course of sustained argument that God's existence derives from his essence in a manner "analogous" to efficient causality (see note 9 above), adding that "that inexhaustible power or immensity of the divine essence is as positive as can be" (see Descartes [1641] 1984a, 164–171). Spinoza had also identified God with nature, and this may be one source of Swedenborg's claim that viewing God as the cause of himself "promptly degenerates" into holding the same view of nature. In his 1734 work *The Infinite,* Swedenborg gives alternate and more detailed accounts of how some philosophers are led to erroneously identify God with nature—and, relatedly, to confuse eternity with endless time and the Infinite with the merely indefinite. See Swedenborg [1734] 1992, 15–18, 79–90, 134–139. On medieval and early modern thought concerning aseity, particularly in relation to Descartes's philosophy, see Lee 2006. [MPR]

Notes to §§77–82

61 (in §80). See part 4, §§282–357. [GFD]

62 (in §82). The reference is to the physicist and mathematician Isaac Newton (1642–1727), famed for formulating laws of motion and universal gravitation, the calculus of fluxions, and groundbreaking insights into the nature of light. In addition to his renowned and profoundly influential scientific works—the principal examples being *Mathematical Principles of Natural Philosophy* (1687) and *Optics* (1704, 1717)—Newton also did extensive research into alchemy and biblical interpretation. [MPR]

63 (in §82). Whether a true vacuum could exist was a question that had been hotly debated by ancient Greek philosophers. Ultimately Aristotle dismissed the possibility (*Physics* 213a11–217b28 [= Aristotle 1984, 362–369]), effectively establishing the principle that "nature abhors a vacuum." When scientists such as Evangelista Torricelli

(1608–1647) succeeded in experimentally demonstrating something that appeared to be a vacuum, the debate revived in a new form: Was what Torricelli and others had demonstrated a true vacuum, or only an airless space still replete with some even finer substance? Newton became identified as a believer in the vacuum because he was extremely cautious about postulating a medium by which the force of gravity could work. In a now-famous passage of the general scholium of his *Mathematical Principles of Natural Philosophy* he refuses to hypothesize the cause of the properties of gravity, which by implication include the action of that force over a distance (Newton [1687] 1972a, 371). However, in the very next paragraph he does hypothesize the existence of a "subtle spirit that pervades and lies hid in all gross bodies" (Newton [1687] 1972a, 372); and in the *Optics* he further hypothesizes that this substance, otherwise known as ether (see note 35 above), might fill all space (Newton [1704] 1972b, 520–521 [3:1, queries 18–21]). Furthermore, he is known from a private letter to theologian Richard Bentley (1662–1742) on February 25, 1693, to have rejected the notion of gravity acting through a vacuum, writing that the idea was "so great an absurdity, that I believe no man who has in philosophical matters a competent faculty of thinking, can ever fall into it" (Newton 1953, 54). [SS]

Notes to §§83–88

64 (in §83). Correspondence is defined in §71; see also §52 and *Secrets of Heaven* 2987. For one instance of the kind of ample explanation Swedenborg mentions here, see *Heaven and Hell* 87–102, including his notes there, especially the many references to *Secrets of Heaven* in note d on §98. See also note 4 above. [GFD, JSR]

65 (in §85). 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 simultaneous consciousness of the physical world and the spiritual world 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" (Latin *vidi, audivi, et sensi*). [GFD, SS]

66 (in §85). See *Heaven and Hell* 116–125. [GFD]

Note to §§89–92

67 (in §89). As in the first sentence of §40 (see also the first sentence of note 34), the verb here in Swedenborg's Latin is singular, a reminder of his insistence that love and wisdom are actually one and not two. [GFD]

Notes to §§93–98

68 (in §94). See part 3, especially §§179–183. [GFD]

69 (in §98). See, for example, the imagery in Ezekiel 1:4, 27; Malachi 3:2. [GFD]

70 (in §98). See, for example, Psalms 27:1; John 1:4–9. It is noteworthy here that Swedenborg is not appealing to Scripture in support of his theological argument, but is using the theology to clarify the meaning of Scripture. In other works, notably *The Lord* and *True Christianity,* he treats Scripture as authoritative and cites it copiously, clearly addressing a readership that accepts the Lutheran insistence on the Bible as the

definitive revelation of divine truth. In the present work, however, such appeals are notably absent, and the few references to Scripture have instead the effect of recommending the Bible to secular philosophers as containing unsuspected levels of meaning. [GFD]

Note to §§99–102

71 (in §100). See, for example, Psalms 104:30; Isaiah 11:2; Joel 2:28. [GFD]

Notes to §§103–107

72 (in §103). For biblical examples of "most high" or "highest" as referring to God, see Genesis 14:18–20; Psalms 9:2; 47:2; 50:14; 87:5; Mark 5:7; Luke 1:32, 35, 76; 6:35; 8:28; for references to his living "on high," see Psalms 113:5; Isaiah 33:5; Jeremiah 25:30. [GFD]

73 (in §104). These statements that angels lack a progression of times of the day and a yearly sequence of seasons seem to be contradicted by *Heaven and Hell* 155: "When they [the angels] are in the highest level of love, they are in the light and warmth of their lives, or in their greatest clarity and delight. Conversely, when they are in the lowest level they are in shadow and coolness, or in what is dim and unpleasant. From this latter state they return to the first, and so on. The phases follow each other with constant variety. These states follow each other like variations of light and shade, warmth and cold, or like the morning, noon, evening, and night of individual days in our world, varying constantly throughout the year." A possible reconciliation of this with the passage at hand is that Swedenborg is here ruling out any such changes that progress mechanically, affecting all angels regardless of their states. (See also note 59 above.) [GFD, JSR]

Notes to §§113–118

74 (in §116). See note 47 above. [GFD]

75 (in §116). The paradox of human freedom and divine omnipotence is extensively and forcefully presented in *Divine Providence* 191–213 under the general heading "Our Own Prudence Is Nothing—It Only Seems to Be Something, As It Should. Rather, Divine Providence Is All-Inclusive Because It Extends to the Smallest Details." [GFD]

76 (in §117). In his *Secrets of Heaven* 64, Swedenborg explains "Adam" not as an individual but as representing an early "church," or religious culture. See note 25 above. [GFD]

Notes to §§119–123

77 (in §120). This passage is obviously expressed from the point of view of an inhabitant of the northern hemisphere. Not only was such a point of view natural to Swedenborg, but his reasonable expectation would have been that his immediate readers would share it. [GFD]

78 (in §123). By "early people" here Swedenborg means people in the "early church" (see note 25 above) before the development of Judaism. [JSR]

Notes to §§129–134

79 (in §130). See note 14 above. [GFD]

80 (in §130). The statement that "God pours himself into us and is in us and no longer in himself" is another way of defining pantheism, the notion that all things in their

totality are God in totality, which Swedenborg considers a "terrible heresy." The opposing view is that God creates the universe through "undiminished giving." Having parallels in Neoplatonic philosophy (for example, see propositions 26–27 of *The Elements of Theology* [= Proclus 1963, 30–33] by Proclus [around 412–485]), undiminished giving was also expounded by later Christian contemplatives. For example, in a passage Swedenborg had copied into his commonplace book, Augustine wrote "God gives to all, losing nothing Himself" (*Confessions* 1:4, quoted in *Quotations on Various Philosophical and Theological Topics* [= Swedenborg 1976b], 137). More elaborately, and underscoring the avowedly paradoxical nature of giving everything but losing nothing, Pseudo-Dionysius (flourished around 500 C.E.) conveys this principle as follows:

> This Godhead is granted as a gift to all things. It flows over in shares of goodness to all. And it becomes differentiated in a unified way. It is multiplied and yet remains singular. It is dispensed to all without ceasing to be a unity. Since God is a "being" in a way beyond being, he bestows existence upon everything and brings the whole world into being, so that his single existence is said to be manifold by virtue of the fact that it brings so many things to being from itself. Yet he remains one, nothing less than himself. He remains one amid plurality, unified throughout the procession [or pouring forth of himself], and full amid the emptying act of differentiation. Transcendently he surpasses the being of everything, even in the unique leading of all things into being and in the ceaseless flow of his undiminished bounties. (*Divine Names* 2 649A–C [= Pseudo-Dionysius 1987, 66])

See also note 46. [MPR]

Notes to §§140–145

81 (in §140). The "world of spirits" (Latin *mundus spirituum*) is a technical term in Swedenborg's usage throughout his works. It refers to the region "halfway between heaven and hell" in which people spend their "halfway state after death" before going to either heaven or hell (*Heaven and Hell* 422). As indicated at the end of this section, the world of spirits is not to be confused with the spiritual world *(mundus spiritualis),* although the former is part of the latter. When he refers to the spiritual world, Swedenborg means heaven, the world of spirits, and hell. [JSR]

82 (in §140). Although Swedenborg sometimes briefly follows the general Christian view of his times in referring to "the Devil" as if there were a single evil force opposite God, doing so even in his third of five tenets for the new church (see Swedenborg's 1769 work *Survey* 43; see parallel passages at *Survey* 117; *Marriage Love* 82:1; and *True Christianity* 3:2), in fuller discussions elsewhere he asserts that there is no such thing: "the Devil" is a collective term for hell; nor is there one supreme "Satan." Swedenborg does, however, speak of two classes of people in hell called "satans" and "devils." The distinction is outlined in *Heaven and Hell* 311:2 and in §273 of the present work. In general, "devils" are associated with demonic loves and "satans" with maliciously distorted thoughts, or "devils" with love for oneself and "satans" with love for the world. Swedenborg consistently describes "devils" as more profoundly pernicious than "satans." [GFD, JSR]

Notes to §§146–150

83 (in §146). The switch in number from the plural verb "emanate" to the singular verb "is" here reflects a shift in the original Latin. For the ambivalence as to whether divine love and wisdom are one thing or two, see note 34 above. [GFD]

84 (in §146). The work mentioned here was published by Swedenborg in 1763. It is referred to in this edition by the short title *The Lord.* [JSR]

85 (in §146). See *The Lord* 45–54. [GFD]

86 (in §149). As is often the case with Swedenborg's first editions and his approach to Scripture quotation, this citation is formatted as a direct quotation but is clearly a modification of John 14:17: ". . . the Spirit of truth . . . abides with you, and he will be in you" (New Revised Standard Version). [JSR]

87 (in §149). This kind of use of Scripture in support of a doctrinal premise, while common elsewhere in Swedenborg's theological works, is unusual in the present one (see note 70 above). Its sudden introduction here may be due to the fact that while Swedenborg can appeal to experience in discussing such subjects as love, Scripture is the only recognized source of information about the Trinity. [GFD]

88 (in §149). For a more complete explanation of this view of the relationship between the Holy Spirit and Jesus Christ, see *True Christianity* 138–158. [JSR]

Notes to §§151–156

89 (in §151). On the point at issue here, see particularly *The Lord* 45. [GFD]

90 (in §152). The Latin phrase here translated "being sustained is a constant coming into being" *(quod subsistentia sit perpetua existentia)* was a common theological maxim (see *Secrets of Heaven* 3483:2, 5084:3; see also *Marriage Love* 380:8; and Swedenborg's 1769 work *Soul-Body Interaction* 4). Swedenborg frequently built on it (see *Secrets of Heaven* 775:2, 3648:2, 4322, 4523:3, 5116:3, 5377, 6040:1, 6482, 9502, 9847, 10076:5, 10152:3, 10252:3, 10266; *Heaven and Hell* 106, 303; *Divine Providence* 3:2; *Soul-Body Interaction* 9:1; *True Christianity* 46, 224:1). The notion is referred to as a commonplace in part 5 of Descartes's *Discourse on Method* (Descartes [1637] 1952a, 55): "It is an opinion commonly received by the theologians, that the action by which [God] now preserves [the universe] is just the same as that by which He at first created it." Elsewhere Descartes offers this explanation: "The present time has no causal dependence on the time immediately preceding it. Hence, in order to secure the continued existence of a thing, no less a cause is required than that needed to produce it at the first" (Descartes [1641] 1952b, 131). Catholic philosopher Thomas Aquinas (1224 or 1225–1274) 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, 14:504). In support of his position, Aquinas in turn cites another church father, Gregory the Great (540–604), specifically his *Moralia in Job* (Ethical Disquisitions on Job) 16:37; he is probably thinking of Gregory's statement there that "All things subsist in him [God]. . . . No created thing avails in itself either to subsist or to move." This Scholastic theory of perpetual creation is also discussed by the Anglo-Irish philosopher George Berkeley

(1685–1753) in his work *The Principles of Human Knowledge* (Berkeley [1710] 1952, §46). [JSR, SS]

91 (in §153). These apparently spatial statements about the location of the spiritual sun should be read in conjunction with the warning to the reader against thinking spatially (see §155). [GFD]

92 (in §154). The Latin terms here translated "a purpose, a means, and a result" are *finis, causa,* and *effectus,* traditionally translated as "end, cause, and effect." [GFD]

Notes to §§157–162

93 (in §157). Swedenborg seems here to be using a well-known technical term, though not in its well-known technical meaning. The term "living force" *(vis viva)* was coined by German philosopher and mathematician Gottfried Wilhelm Leibniz (1646–1716) for force "joined to actual motion" (Leibniz [1840] 1959, 318, quoted in Jammer 1962, 164, note 10); Leibniz thus distinguished it from "dead force" *(vis mortua),* a term used by Italian physicist Galileo Galilei (1564–1642) for what we today might call pressure or tension, that is, force without motion. *Vis viva* was also the term used for a specific physical quantity that we would today define as mass times the square of velocity (mv^2). On Swedenborg's predilection for recasting familiar terminology, see Hite [1910] 1988, 411. For some other instances of *vis viva* elsewhere in Swedenborg's writings, see §§166, 219; *Soul-Body Interaction* 11, 12; *True Christianity* 576, 607:2. [SS]

94 (in §157). See Deuteronomy 17:2–4. [GFD]

Note to §§163–166

95 (in §166). On "living force," see note 93 above. [SS]

Notes to §§167–172

96 (in §167). See §154 and note 92. [GFD]

97 (in §168). See note 2. [JSR]

98 (in §170). The Latin phrase here translated "can be at home" is *potest esse sicut in se,* literally, "can be as if in itself." [GFD]

Notes to §§173–178

99 (in §173). The Latin words here translated "liquids, and solids" are *aquae, et terrae,* literally, "waters, and earths." [GFD]

100 (in §173). See §§84, 89 and *Heaven and Hell* 170–176, 582. [GFD]

101 (in §174). As explained more fully in note 35 above, the "ether" refers to a light-conducting atmosphere rarer than air. The term is usually singular, just as the term for "air" is usually singular. The reason for the unusual plural reference here to "ethers" and "airs" may perhaps be found in §184, where we read of multiple levels within the ether and multiple levels within the air. Presumably the "ethers" and "airs" mentioned here refer to these many levels and types of atmosphere between the sun and ourselves. Compare also *True Christianity* 186, where the light of the sun is said to pass through the "ethers" and finally progressively through the air to reach us. [JSR]

102 (in §177). See §173 and *Heaven and Hell* 582, 585. [JSR]

Note to §§179–183

103 (in §179). Elsewhere when Swedenborg refers exclusively to the present work, he uses the full title *Angelic Wisdom about Divine Love and Wisdom* or the short title *Divine Love and Wisdom.* If "Angelic Wisdom" here is an abbreviated version of this title, it is unique as such. However, from references in Swedenborg's 1763 works *The Lord* 36, *Sacred Scripture* 100, and *Life* 15 and 107 to works under the collective title "Angelic Wisdom," it appears that Swedenborg may be using this title collectively here as well. It would presumably refer then to several projected titles beginning with "Angelic Wisdom about." Just two such titles reached publication: the present work, published in 1763, and *Angelic Wisdom about Divine Providence,* published in 1764. For more on the projected work or works that were not completed, see note 14 above. There is also a reference in Swedenborg's 1766 work *Revelation Unveiled* 434 to a projected work titled *Angelic Wisdom about Marriage,* a title that in fact never reached publication, although the full title of the 1768 work *Marriage Love* does mention wisdom. [JSR]

Notes to §§184–188

104 (in §184). On the terms "purpose, means, and result," see note 92 above. [GFD]

105 (in §185). "Reformation" (Latin *reformatio*) is Swedenborg's term for the restructuring of our priorities that is effected by self-discipline; "regeneration" *(regeneratio)* is his term for the deeper transformation made possible by this restructuring but accomplished by the Lord. Swedenborg speaks far more frequently of *regeneratio* than of *renascentia* or "rebirth," with which it is sometimes equated (see note 230 below). On regeneration, see the chapter in *New Jerusalem* 173–186; it includes extensive references to appearances of the topic in his previous work, *Secrets of Heaven.* For an extended discussion of reformation and regeneration, see *True Christianity* 571–620. [GFD]

Note to §§195–198

106 (in §195). Swedenborg's conception of "membranes" that delineate distinct levels from one another is part of the "abstract language" of levels (see §196), which applies to a wide range of things including corporeal objects, incorporeal realities, states of mind, and human actions. Accordingly, thought about such "membranes" should not be "[entangled] in concepts drawn from space and time" (see §69); that is, it should not be modeled too closely on the image of a material membrane enclosing a fluid or other substance in physical space. This image applies to spiritual realities such as love and wisdom, and even to the distinct levels of material things, in an analogical way only. See §278 for an example involving the three levels of the mind and the "membranes" that mark them off from one another. In the present passage, Swedenborg's language of "folding," "congregating," and "gathering" points to the formation of complex networks of relationships among the details of a thing's more interior levels; insofar as many constituents on one level are coordinated or act in unison, they take on a collective identity and appear to be something simple and undifferentiated on the next level. This collective identity is the "common membrane" that marks the boundary between one level and another. [MPR]

Note to §§205–208

107 (in §208). The work mentioned here was published by Swedenborg in 1763. It is referred to in this edition by the short title *Sacred Scripture.* [JSR]

Note to §§209–216

108 (in §210). "They" here refers to will and understanding, feeling and thought, and charity and faith, when considered apart from the substantial realities that are their subjects. [JSR]

Notes to §§217–221

109 (in §218). Though this discussion of energy, force, and motion is introduced by the phrase "It is common knowledge that . . . ," the concept of force (Latin *vis*) was defined in various ways in Swedenborg's time and was consequently a source of tremendous controversy (Jammer 1962, 158–182). Swedenborg's purpose is to illustrate his exposition of vertical levels and to lay the groundwork for a discussion of energy, force, and motion in us as living beings in §219; "energy" and "force" are therefore not used here in their current scientific definitions. [SS]

110 (in §218). Obviously motion can be sensed and perceived in the physical world. Presumably what Swedenborg means here is that he has not provided specific three-tiered examples, each tier of which can be sensed and perceived. [JSR]

111 (in §220). See Matthew 7:24–27; 25:2–4. [GFD]

112 (in §221). This section stands out as the book's lone excursus into Christian theology, accomplished by setting two primary doctrines, that of revelation and that of the nature of Christ, in the philosophical framework that is now in place. It should be noted that there is no appeal to biblical authority and in fact no direct quotation of Scripture whatever, in sharp contrast to accepted Lutheran practice. It is particularly striking that it first occurs so near the middle of the book, and then is not mentioned again. [GFD]

113 (in §221). See John 1:14. [GFD]

114 (in §221). "Moses" here, by Jewish and by standard eighteenth-century conventions, refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), and "the prophets" includes the "Former Prophets" that we now refer to as the historical books, Joshua through 2 Kings, as well as the "Latter Prophets," Isaiah through Malachi. "Moses and the prophets," then, or "the Law and the Prophets," means the most essential books of the Hebrew Bible. [GFD]

Notes to §§222–229

115 (in §223). This may be taken as a reference to the general principle articulated elsewhere that all perception depends on contrast. See, for example, *Secrets of Heaven* 2694:2, 7812; *Divine Providence* 24. [GFD]

116 (in §225). This line of text in the first edition ends with a word break *(Mun-)* that is not completed in the next line. While the syllable that needs to be supplied is obvious (*-di,* yielding *Mundi,* "of [the] world"), and the text is translatable with this addition, the omission suggests that a line of type may have been lost. [GFD]

117 (in §229). In his earlier scientific theorizing, Swedenborg had dealt with this problem by positing a "first natural point," a simple entity that was a *conatus,* or "endeavor to motion," and whose compounds were characterized by successively more complex forms of motion until they finally yielded the structures of physical matter. For Swedenborg's original exposition of these concepts, see *Basic Principles of Nature,* part 1, chapters 2–10 (= Swedenborg [1734] 1988, 1:46–208) or Swedenborg 1734, 27–122 (first Latin edition); for a convenient summary, see Sigstedt 1981, 111–117. [GFD]

118 (in §229). See particularly §§307–318. [GFD]

Notes to §§230–235

119 (in §231). See §§28–33, 4–5, and 17 and 44, respectively. [GFD]

120 (in §232). Although these two kingdoms and three levels of heaven clearly relate to the two kingdoms and the three heavens discussed in *Heaven and Hell* 20–28 and 29–40, and although the two kingdoms are a recurring theme throughout Swedenborg's theological works, as are the three heavens, nevertheless the relationship between the kingdoms and the heavens is difficult to establish. One possibility is that the two kingdoms are equivalent to the two higher heavens, as a few passages seem to state directly (*Secrets of Heaven* 5922:2, 6417; see also *Sacred Scripture* 6). However, Swedenborg devotes separate chapters to the two kingdoms and the three heavens in *Heaven and Hell,* and does not mention this identification in either chapter. Another possibility is that the kingdoms constitute a "vertical" division and the heavens a "horizontal" division; that is, each of the two kingdoms has parts of all three heavens within it. This view is suggested by the way they are mapped onto the human body (see *Heaven and Hell* 29, 65, 95), by the statement that each kingdom is partitioned into three (*Secrets of Heaven* 10079:1), by other references to multiple heavens in each kingdom (*Secrets of Heaven* 10068, 10150; *Life* 32), and by the differentiation of the lowest heaven into a spiritual-earthly and a heavenly-earthly section (*Heaven and Hell* 31). The passage at hand contains one of the few explicit references in the theological works to a third kingdom that is "natural" or "earthly." Here and in another passage it is said to consist of people in our world (*Sacred Scripture* 34). However, in Swedenborg's last theological work, *True Christianity* 195, he makes statements that are surprising in light of his previous exposition of this topic. The "earthly kingdom" is said to be a third kingdom in the spiritual world; it is said to be equivalent to the lowest of the three heavens; and individuals in our world are said to belong to any of the three heavenly kingdoms. The novel features in the account in *True Christianity* are especially striking because they occur in a lengthy description otherwise copied quite closely from a passage in an earlier work by Swedenborg, *Sacred Scripture* 6. [JSR]

121 (in §232). See especially §§319–335. [GFD]

122 (in §233). For Swedenborg's use of the word "church," see note 25 above. [JSR]

123 (in §233). See *Secrets of Heaven* 4288:2 for an extended definition of the *ecclesia repraesentativa* or "representational church." It centers in the performance of symbolic acts with a knowledge of their spiritual intent—a kind of self-conscious imaging of the spiritual in the physical, as distinguished from either a spontaneous responsiveness to the inner promptings of the divine presence or an empty, meaningless ritualism. [GFD]

124 (in §233). While this sentence is set in quotation marks in the first edition, it is a paraphrase rather than a direct quotation, in accordance with the somewhat looser conventions for quotations obtaining during the eighteenth century. [GFD]

125 (in §233). These passages mention the Lord as "your eternal light" and "the morning light" when "the sun rises, a morning without clouds," and describe Christ's face as "shining like the sun" during his transfiguration. [GFD]

Note to §§236–241

126 (in §240). In §§115–116, Swedenborg has insisted that these abilities, rationality and freedom, are not "ours," but that they must seem to be so if we are to enter voluntarily into a relationship with the Lord. This theme receives concentrated attention in *Divine Providence* 154–213, with the particularly strong statement in §191 that our own prudence is nothing; "it only seems to be something, as it should." See also the statement in §42 of that work that "The more closely we are united to the Lord, the more clearly we seem to have our own identity, and yet the more obvious it is to us that we belong to the Lord." The principle has its most compact and frequent expression in statements that we are to abstain from evils "as if we were doing so on our own" (Latin *sicut a se*), but should acknowledge that this is actually the Lord's work in us. A summary treatment of the principle may be found in *Life* 101–107. [GFD]

Notes to §§242–247

127 (in §242). In the first edition, this and the next section were both numbered 243. [GFD]

128 (in §242). The translation here reads "his wisdom" rather than "its wisdom," although the antecedent of the pronoun is "the sun of heaven," because Swedenborg here uses the Latin pronoun *Ipsius,* which is normally reserved for reference to the Lord in human form. In the initial discussion of the sun of the spiritual world, Swedenborg instead regularly uses forms of the Latin pronoun *ille,* meaning roughly "that one." [GFD]

Notes to §§248–255

129 (in §250). Reading *quid,* "what," for the obviously erroneous *quin,* "rather," of the first edition. [GFD]

130 (in §252). A slightly more detailed description of this phenomenon of people on earth appearing and then disappearing before angels is offered in *Heaven and Hell* 438. [GFD]

131 (in §254). The Latin here translated "becomes sickening" is *fit nausea,* literally, "becomes nausea" or seasickness. [GFD]

132 (in §255). The reference may be to §346. [GFD]

133 (in §255). On a number of occasions, Swedenborg takes note of how much animals "know"—for instance, birds know how and where to nest, bees know how to construct and tend their cells, and animals in general know what foods they need. See, for example, §§351–355 and *Heaven and Hell* 108. Swedenborg also notes what animals generally love: to feed themselves, to live in safety, to propagate their species, and to rear their young (*Secrets of Heaven* 7750:1; see also *Secrets of Heaven* 4776:4, 6323:2). He

asserts that love and knowledge are separable in humans but inseparable in animals (see *Marriage Love* 96). [JSR]

Notes to §§256–259

134 (in §257). For more on the physical "covering" that our spirits have, see §388 and the discussion in *True Christianity* 103:1 of a permanent physical "border" (Latin *limbus*) that remains around our spirit after death. [JSR]

135 (in §258). This reference to "climbing" suggests the spiral figure that will be introduced more explicitly in §270. [GFD]

Notes to §§260–263

136 (in §261). The Latin phrase here translated "serve" is *& inserviunt,* "and serve." The *&* (the symbol for Latin *et,* "and") may simply have been inserted by mistake, or it may indicate that some text that was to appear before it has been omitted. [GFD]

137 (in §262). See note 31 above. [GFD]

138 (in §263). "The spiral" refers to the shape and orientation of the mind; see further in this section and §270. [JSR]

139 (in §263). On reformation and regeneration, see notes 105 above and 230 below. [GFD]

Notes to §§264–270

140 (in §267). On nature creating itself, see note 40 above. [JSR]

141 (in §267). Although it is not certain which particular thinkers Swedenborg had in mind, the notion that religion is a device for repressing the simple people was a philosophical commonplace throughout the Enlightenment period. For example, in the early Enlightenment the English philosopher Thomas Hobbes (1588–1679) describes ancient rulers using religion "to keep the people in obedience and peace" (Hobbes [1651] 1952, 82); and in 1765, shortly after the publication of *Divine Love and Wisdom,* the *philosophe* Voltaire (1694–1778) asserted in his *Dictionnaire philosophique* (Philosophical Dictionary), that the first kings used the superstitions arising from the effects of nature "to cement their power" (Voltaire 1765, under *Dieu*). [SS]

142 (in §267). Here Swedenborg is referring to the idea that divine providence attends to the order of the universe generally but not to particular individuals, events, or situations. This view was held by French priest Nicolas Malebranche (1638–1715) and expounded in his *Treatise on Nature and Grace* (Malebranche [1680] 1992), as well as by other popular and formative thinkers of the Enlightenment. For example, in the *Philosophical Dictionary* (see note 141 above), Voltaire tells a parable about a Catholic nun who believes she has brought her pet sparrow back to life by saying nine Hail Marys. A figure called "the Metaphysician" tells her:

> I believe in general providence, my dear Sister—that providence from which there has emanated throughout eternity the law that rules all things, as light bursts forth from the sun; but I don't in the least believe that a particular providence tinkers with the plan of the universe for the sake of your sparrow. (Voltaire 1765, under *Providence*)

Along with other thinkers, including Augustine and Hugo Grotius, Swedenborg held the opposing view, which claims that divine providence attends not only to creation as a whole but also to every one of its details. Swedenborg defended this position philosophically on the grounds that the general depends upon the particular (see *Worship and Love of God* 26 note s and §77:3). Further discussion can be found at *Secrets of Heaven* 1919:4, 4329:4, 6482–6483, 8717:2; and *Divine Providence* 191–213, especially 201–202. See also note 188 below. [SS, MPR]

143 (in §267). Niccolò Machiavelli (1469–1527) was a Florentine statesman and writer. In works such as *Il principe* (The Prince, 1513), he proposed what he saw as realistic solutions for the dire political chaos of the Italy of the early *cinquecento.* "A prince," he says, "cannot observe all those things which are considered good in men, being often obliged, in order to maintain the state, to act against faith, against charity, against humanity, and against religion" (Machiavelli [1513] 1950, 65). Such policies were in sharp contrast to the idealism that had pervaded political treatises before his time, and his name quickly became synonymous with the cynical and amoral use of power. [SS]

144 (in §267). The medieval *disputatio,* "disputation," a system of education by debate, was still utilized in universities in Swedenborg's time, and Swedenborg is known to have participated in it (Broberg 1988, 284). In these disputations, a student defending a point of view would first entertain objections to it; he would then attack the objections and thus vindicate the proposed thesis. Written Scholastic argumentation assumed the same pattern. Students were also required to argue for or against propositions at the whim of their professor; and in some cases, scholars themselves called for *quaestiones quodlibetales,* "questions on any topic you like" (Colish 1997, 272), which inevitably led to showcase defenses of absurd positions. Implicit in these educational methods was the notion that an able scholar should be able to prove anything true. For a detailed argument of this kind, "proving" that crows are white, see *True Christianity* 334:5; compare *Marriage Love* 233:4; *Divine Providence* 318:4; and Swedenborg's unpublished manuscript of 1759, *Revelation Explained* (= Swedenborg 1994–1997) §824:2. [JSR, SS]

145 (in §268). The terminology here indicates that for Swedenborg "love" and "life" can be virtually synonymous. For an indication of the importance of this relationship, see §1. [GFD]

146 (in §269). The idea that the soul comes from the father and the body from the mother echoes Aristotle's view that the father contributes the formal element and the mother the material in the process of reproduction (see *Generation of Animals* 721a30–730b31 [= Aristotle 1984, 1120–1134]). Later natural philosophers spoke of this process as guided by a "formative force" *(vis formatrix),* "plastic force" *(vis plastica),* or "the Archeus" *(archaeus)*—the last being a term introduced by Swiss physician, alchemist, and astrologer Paracelsus (1493–1541), which was also adopted by his student Jan Baptista van Helmont (1579–1644). See Lamm [1915] 2000, 69–71; Jonsson [1971] 1999, 56–59. Swedenborg mentions the formative force and its various designations in *Dynamics of the Soul's Domain* (= Swedenborg [1740–1741] 1955) part 1, §§253–259 and elsewhere in that work, and in *Worship and Love of God* 20 note m. The "striving" *(conatus)* to which Swedenborg here refers is thus not a blind yearning but a force directed from the very beginning to a definite end—namely, the human form. In saying that it approaches this form through successive developmental stages or "gradually" *(successive),* Swedenborg

alludes to another view tracing back to Aristotle—typically called "epigenesis"—to which he returns in §432 (see note 234 there). Significantly, in §388 Swedenborg states that the human mind is involved in a "constant effort" *(perpetuo conatu)* toward the human form because God is human. [MPR]

147 (in §269). The subject is touched on briefly in §419, in the course of Swedenborg's extended exploration of the correspondence of heart and lungs to will and understanding. [GFD]

Notes to §§271–276

148 (in §273). On the form derived from the substances of the two worlds woven together in our brains, see §§257, 260. [GFD]

149 (in §273). In §398, Swedenborg introduces a description of the way the soul acts on the body by listing twenty-two statements; these points are then developed sequentially in §§399–429. [GFD]

150 (in §274). See §§179–263, especially §§184, 189–194. [JSR]

151 (in §275). See note 77 above. [JSR]

Note to §§277–281

152 (in §281). For our being judged according to our works, see, for example, Matthew 16:27; Romans 2:6. For our having to give an account of our words, see Matthew 12:36. [GFD]

Notes to §§282–284

153 (in §282). See Exodus 3:14–15; see also *True Christianity* 9:2–3; 19:1. [JSR]

154 (in §282). The work mentioned here, *The Lord,* cites scriptural passages on the Lord's existence before incarnation in §37, and passages that equate "Jehovah" and "the Lord" in §38. [GFD]

155 (in §282). See John 13:13: "You call me Teacher and Lord—and you are right, for that is what I am" (New Revised Standard Version). [GFD]

156 (in §282). Following a long-standing Christian tradition, Swedenborg referred to the Hebrew Scriptures as "the Old Testament." [JSR]

157 (in §283). A "Gordian knot" means a complicated, unsolvable tangle or problem. Legend has it that the original Gordian knot was tied by a King Gordius of Phrygia in central Asia Minor. An oracle stated that whoever could untangle the knot would rule Asia. Alexander the Great (356–323 B.C.E.) is said to have discovered a solution to the Gordian knot when he visited Phrygia in 333 B.C.E.: he slashed it in half with his sword. See Arrian *Anabasis of Alexander* 2:3. [JSR]

158 (in §283). See §§305–306 for specific attention to this subject. What Swedenborg means by "other things" here may remain a matter of conjecture. [GFD]

Notes to §§285–289

159 (in §285). The Latin phrase here translated "a human God" is *Deus ut Homo,* literally, "God as a human." Subsequently Swedenborg goes back to using the term *Deus Homo,* translated "the Divine-Human One" (see note 19 above). [GFD]

160 (in §288). The reference is to Swedenborg's work titled *Secrets of Heaven,* originally published in eight volumes between 1749 and 1756. See the list of references to it in §377. For a collection of such passages, see Swedenborg 1984a. [JSR]

Notes to §§290–295

161 (in §290). Unlike the preceding sentences in this list, which have been taken word for word or with slight alterations from topic sentences at the places referenced, this sentence is not closely paralleled in the material cited. [GFD]

162 (in §295). See, for example, Swedenborg's experiments with earthly and spiritual language as reported in *Marriage Love* 326 and the parallel passage *True Christianity* 280. [JSR]

Notes to §§296–301

163 (in §297). See, for example, §§176, 183, 257, 260. [GFD]

164 (in §299). This reflects the logic by which Swedenborg insisted on the existence of an ether. See notes 35, 63, and 101 above. [GFD]

165 (in §300). Levels are discussed in §§184–188. [GFD]

166 (in §301). The phrase here translated "in God we live and move and have our being" is an allusion to Acts 17:28, where in his speech to the Athenians on Mars Hill, the apostle Paul (possibly quoting Epimenides, a Cretan holy figure of the seventh or sixth century B.C.E.) says, "For 'In him we live and move and have our being'" (New Revised Standard Version). [GFD]

Note to §§302–304

167 (in 302). The Latin here translated "material substances" is *substantiarum & materiarum,* literally, "substances and matters." The recurrent phrase is here interpreted as hendiadys (a figure of speech in which one thing is given two names), since in the paragraph immediately preceding, *materia,* "matter," is treated as a synonym of *substantiae,* "substances." [GFD]

Note to §§307–318

168 (in §310). See especially §§209–221. [JSR]

Notes to §§319–326

169 (in §319). The concept of macrocosm/microcosm correspondence reputedly goes back at least to pre-Socratic philosopher Democritus (born 460–457 B.C.E.), who is said to have remarked that a human being is a "small cosmos" (Greek μικρός κόσμος *[mikros kosmos]*). See McKirahan 2010, 328–329. Whatever the validity of that attribution, the notion has a deeper philosophical grounding in Pythagorean teaching as presented in the *Timaeus* of Plato (427–347 B.C.E.), in which "the parallel of macrocosm and microcosm runs through the whole discourse" (Cornford [1935] 1997, 6). The idea was also prevalent in the Renaissance, notably in the Hermetic tradition. There it was commonly regarded as originating in the so-called Emerald Tablet *(Tabula Smaragdina)* associated with the legend of the Greco-Egyptian sage Hermes Trismegistus, which

states, "That which is above is like to that which is below, and that which is below is like to that which is above" (traditionally abbreviated "as above, so below"). See Faivre 2006, 536–537. [MPR]

170 (in §320). Where this translation reads "in this physical world," the first edition has *in Mundo spirituali,* "in the spiritual world," a reading that offers no basis for the contrast implicit in the following sentence. [GFD]

Note to §§327–335

171 (in §335). The Latin word here translated "focus on self" is *proprium,* an adjective used as a noun to mean "what is our own." Since Swedenborg insists that in the last analysis nothing is really "our own," *proprium* more precisely denotes what we claim as our own. Swedenborg uses the Latin term with a wide range of meanings that extend from a healthy sense of self to an evil preoccupation with self; see, for example, *Secrets of Heaven* 141, 1937, 5660. [GFD]

Notes to §§336–348

172 (in §338). The Latin word here translated "lizards" is *dracones,* which may also mean "dragons" and "serpents." [GFD]

173 (in §338). The Latin words here translated "owls" are *bubones* and *ululae,* two kinds of nocturnal bird, both of which we now know as owls but which were apparently considered in Swedenborg's time to be categorically different. The two terms appear as separate items in other general lists at §339 and in *Divine Providence* 292:2, 296:2; *Revelation Unveiled* 757:4; *True Christianity* 78:5, 531. Lexicographers generally render them both as "owls," although *bubones* are sometimes specified as "barn owls" or "tawny owls" and *ululae* as "screech owls." [GFD, JSR]

174 (in §339). The Latin words here translated "night birds, owls" are *bubones, noctuae, ululae. Noctuae* are "night birds." For the reason that *bubones* and *ululae* are translated simply as "owls," see note 173 just above. [JSR]

175 (in §339). The Latin words here translated "toxic and dangerous things of all kinds, and poisons" are *toxica et cicutae omnis generis, et aconita,* literally, "poisons and all kinds of hemlocks, and aconites." [GFD]

176 (in §340). This 1764 work by Swedenborg is referred to in this edition by the short title *Divine Providence.* See especially *Divine Providence* 234–274. [GFD]

177 (in §341). The Latin phrase here translated "the dust of doom" is *pulvis damnatus,* literally, "damned dust." While Swedenborg usually uses *damnatus,* "damned," in the obvious sense of "condemned to hell," he does occasionally use it in ways that suggest connection with *damnum,* "injury," "harm," as in *Secrets of Heaven* 130. A meaning of this sort seems appropriate also in the only other occurrence of the phrase, *Revelation Unveiled* 153:10 (with a parallel passage in *True Christianity* 281:10), where a bed of such dust is clearly a place of particular torment. [GFD]

178 (in §342). Swedenborg here argues for "spontaneous generation" or "abiogenesis," a concept widely held until the seventeenth century, and still debated in the eighteenth, that under certain circumstances living creatures, especially smaller ones, are spawned by nonliving matter. For a history of the concept, see Farley 1977. [JSR]

179 (in §342). The Latin phrase here translated "spontaneous generation" is *exortus eorum immediatos,* very literally, "their unmediated arisings." See note 178. [GFD]

180 (in §342). In the present work, Swedenborg normally refers to passages that appear later in the book by subject rather than by section number, suggesting that he had a reasonably detailed outline before him. Where he does refer to a specific number, as here, we may presume that he inserted it when he made his fair copy for the printer. [GFD]

181 (in §344). Hans Sloane (1660–1753) was a member of the British Royal Society who invited Swedenborg to become a corresponding member in 1724 (Tafel 1875, 339–340). In 1727 he succeeded Isaac Newton as president of the Society, and remained in that office until 1741. It was his collection that constituted the first phase of the British Museum. [GFD]

182 (in §344). Martin Folkes (1690–1754), known primarily as a published numismatist, succeeded Hans Sloane as the president of the Royal Society from 1741 to 1752. Swedenborg is incorrect in ascribing a noble title to him. [GFD]

183 (in §345). See especially §§236–241 and 248–255. [GFD]

184 (in §345). Swedenborg's uncharacteristic leap here from animals to minerals without any mention of plants suggests that some text may have been omitted. [GFD]

185 (in §345). See especially the predictions in Deuteronomy 28:15–68. [JSR]

186 (in §345). For the plague of locusts, see Exodus 10:1–20; for the plague of frogs, see Exodus 8:1–15; for the plague of lice, see Exodus 8:16–19. The listing of these three plagues is probably intended to refer the reader in general to the plagues on the Egyptians described in Exodus 7–12. [JSR]

187 (in §347). Although it clearly belongs here, the number of the proposition is omitted in the first edition. [GFD]

Notes to §§349–357

188 (in §349). The theological position Swedenborg describes here holds that God withdrew from further interaction with the universe after creating nature and endowing it with the ability to produce independently the conditions requisite for life. This position was sometimes imputed to adherents of the philosophical school known as Deism. Generally speaking, the Deists held that the most important religious beliefs were innate or natural to humankind—specifically, that there was a Supreme Being and that humans owed worship, an upright moral life, and repentance to that Being. Many Deists also believed in the afterlife. Few would have subscribed to the extreme view described in this passage, though it was imputed to them so effectively that during the nineteenth and early twentieth centuries the term Deism came to refer principally to this position. In this passage Swedenborg asserts that such a position is essentially atheistic, and that it is only professed as a cover to avoid the political or social opprobrium attached to atheism, as well as the legal consequences, which could be considerable in his day. [GFD, SS]

189 (in §350). The Latin phrase here translated "in a mysterious 'elsewhere'" is *in aliquo ubi seu pu,* literally, "in some where? or where?" *ubi* being the Latin word for "where?" and *pu* (ποὑ) being its Greek equivalent. [GFD]

190 (in §351). See note 48 above. [JSR]

Notes to §§358–361

191 (in §361). For another seemingly pejorative statement on some women's ability to write, see *Marriage Love* 175:3. The Swiss-born philosopher Jean-Jacques Rousseau

(1712–1778) voiced a similar opinion (Kleinbaum 1977, 225–226). It should be noted, however, that even those women of this period who were taught to read were often not taught to write more than their signature (Wiesner 2000, 149–150; on women's education in general during this period, see Möbius 1984, 92–109; Sonnet 1993, 101–131; and Porter 2000, 320–338). It should also not be overlooked that women are here credited with the ability to think well, an assertion unrepresentative of the general views of Swedenborg's time (see the discussion in Kleinbaum 1977, 219–230). In practice, Swedenborg supported female authors. Just a few years before writing this statement, he had helped publish a two-volume work written by his friend Elisabet Stierncrona Gyllenborg (1714–1769) on the subject of theology ([Gyllenborg] 1756–1760; see Kirven and Larsen 1988, 44). Much earlier in his life (1710) Swedenborg had written a dedicatory poem praising the writing skills of Sophia Elisabeth Brenner (1659–1730); it was published along with her work (Brenner 1713; for an English translation of and commentary on this poem, see Swedenborg [1707–1740] 1995, 67, 152–154). [GFD, SS]

192 (in §361). See note 166 above. [GFD]

Notes to §§362–370

193 (in §365). Swedenborg may be referring to the growth of the fibers in the embryo, which occurs from the brain outward ("down") to the rest of the body. The nerves are only then differentiated into the categories of efferent (nerves bearing output from the brain) and afferent (nerves bearing input to the brain). No nerve growth occurs from the body ("up") to the brain during the development of the embryo. [RPB]

194 (in §365). René Descartes famously held that the seat of the soul is the brain's pineal gland. He sought to show how this could be true in such works as *The Passions of the Soul* (= Descartes [1650] 1985) and *Treatise on Man* (= Descartes [1677] 1998, 99–169). In contrast, the heart had been considered the seat of the soul in many ancient cultures, and was represented as such by Aristotle (for example, see *Parts of Animals* 647a22–32 [= Aristotle 1984, 1007]; *On the Soul* 408b7–12 [= Aristotle 1984, 651]). For Swedenborg's account of a debate in the spiritual world on what the soul is and how we experience it, see *Marriage Love* 315 (= *True Christianity* 697). [MPR, JSR]

Notes to §§371–393

195 (in §371). According to Swedenborg, will and understanding reside in "two brains"—the cerebellum and cerebrum, respectively (see §384). Here he points to a different pairing of will and understanding with bodily organs—their respective correspondences to the heart and lungs. In his anatomical writings, Swedenborg observed that "in the animal body there are three general fountains of undulatory [wavelike] motion, namely, the brains, the lungs, and the heart" (*Dynamics of the Soul's Domain* [= Swedenborg [1740–1741] 1955] part 1, §170). (Like many others of his day, Swedenborg believed that the brain had an independent motion like that of the lungs and heart.) These organs, in Swedenborg's understanding, are respectively associated with the actions of animation, respiration, and systole/diastole; these actions in their turn respectively regulate the flow of three bodily fluids: spirituous fluid, pure blood, and red blood. The first of these is finer than the second, and the second finer than the third; and the finer the fluid, the more pervasive it is in the body (see *Dynamics*

of the Soul's Domain part 1, §§161, 247, 279). Undulatory motions are thus transmitted throughout the body through fluids of varying subtlety and pervasiveness and expressed in concentrated and localized motions that finally complete the coming-to-be-real of will and understanding. Will and understanding fully become themselves or take on their true characters only when carried all the way into particular good actions that love does and particular realizations of truths that understanding provides. A bodiless brain could not achieve this. In this sense, the primary forms that will and understanding take in the brain are only their beginnings (§365). In Swedenborg's account, it is through the actions of the heart and lungs—including the pulse and breathing, the fluids that they regulate, and their subsequent effects—that these beginnings are extended toward their completions as particular actions and recognitions of truth. For this reason, the heart and lungs are the chief "derivative forms" mediating between the brain and the bodily organs, and are called the "two dominant things in the physical self or body" (§382). While "everything in the body goes back to the heart and lungs" (see §372), these—presumably—go back to the brain. In this way, the heart and lungs serve as the principal channels through which will and understanding make their way from being mere tremulations in the brain to being lived experiences enacted through the whole body and crystalized as concrete expressions of love and wisdom in the world. Compare *True Christianity* 375. [MPR]

196 (in §377). The first edition here cites Swedenborg's 1763 work *Teachings for the New Jerusalem on the Lord,* but the reference is clearly to another 1763 work, *Sacred Scripture.* [JSR]

197 (in §378). The view that feelings and sensation generally are based in the heart was held by many in the ancient world. The most influential among these for the later history of natural philosophy was Aristotle (see note 194). The view is also biblical (see, for example, Leviticus 19:17), and often in the Bible the heart is seen as the place where thought occurs as well (see Genesis 6:5). Examples of moderns who espouse the connection between heart and feelings hardly need to be given, since the notion has become hackneyed. One general movement Swedenborg may have had in mind, however, was Pietism, which was characterized as a "theology of the heart." A particular subgroup of Pietists was the Moravian sect, whose meetings Swedenborg frequented in England in the early 1740s; they made extensive use of heart-centered religious language. For discussion of the "religion of the heart" espoused by Nikolaus von Zinzendorf (1700–1760), whose teachings were formative for the Moravians, see Atwood 2004, 43–75. For extensive discussion of the heart as a symbol from biblical times into early modern England, see Erickson 1997. [MPR, SS]

198 (in §378). In Latin the words here translated "concord and discord and envy" are *concordia, discordia,* and *vecordia,* respectively, all compounds of the Latin word *cor,* "heart." [GFD]

199 (in §382). Swedenborg recognized a correlation between breathing and thought as early as his childhood, and later incorporated "internal breathing" into his spiritual practice; his breathing sometimes seemed to cease altogether (see Swedenborg's 1745–1765 manuscript, *Spiritual Experiences* [= Swedenborg 1998–2013] §§3318–3326, 3464). Also see §391. [GFD]

200 (in §383). Like its Hebrew equivalent (רוּחַ *[rûaḥ]*) and its nearest ancient Greek equivalent (πνεῦμα *[pneuma]*), the Latin word *spiritus* means both "breath" and "spirit,"

while the Latin *anima* (translated "soul" in this passage) also means air, breeze, or breath. On this overlap in meaning, see *Secrets of Heaven* 96–97. [MPR, JSR]

201 (in §383). The Latin word here translated "breathing" is *animatione,* literally, "moving with soul/life/breath." [GFD]

202 (in §383). The Latin expression here translated "breathing their last" is *emittat animam,* literally, "sending out the soul/life/breath." [GFD]

203 (in §384). This alternative definition does not seem to accord with its predecessor: the first definition suggests that truth and goodness come from each other, while the second speaks only of goodness yielding truth. [GFD]

204 (in §386). The Latin idiom here translated "'the last breath' or 'giving up the ghost'" is *emittere spiritum aut animam,* literally, "to send out the spirit or soul/life/breath." [GFD]

205 (in §386). The work mentioned here was published by Swedenborg in 1763. It is referred to in this edition by the short title *Supplements.* [JSR]

206 (in §388). For more on this permanent physical vessel for our spirit after death, elsewhere called a "border," see §257 and note 134. [GFD]

207 (in §388). See §400. [GFD]

Notes to §§394–431

208 (in §394). Here Swedenborg refers to philosophers who tried to explain soul-body interaction or "how [the soul] works in the body" (as Swedenborg describes it in the next sentence). Hosts of learned persons still sweat over this issue today and usually call it "the mind-body problem." Like Leibniz before him (see O'Neill 1993), Swedenborg distinguishes three positions concerning soul-body interaction accepted during his time: (1) *Preestablished harmony,* advocated by Leibniz himself and his follower German philosopher Christian Wolff (1679–1754), claims that there is no real interaction between soul and body but the two are simply coordinated to run parallel lives, like two perfectly synchronized clocks (see Leibniz 1989, 459–461). Swedenborg criticizes this view for failing to identify the causes of soul-body harmony and for presenting its account in terms of occult (hidden) qualities. (2) *Physical influx* posits a causal influence through which the body transmits the motions it receives from the physical environment to the soul. Swedenborg associates this view with Aristotle and the later philosophers called Scholastics, who purported to advance Aristotelian teachings (however, the attribution of this view to Aristotle himself is problematic). Swedenborg rejects physical inflow on the grounds that it is contrary to divine order for the physical to have causal power over the spiritual. (3) *Spiritual influx* holds that spiritual causes govern the body—which is in itself, as Swedenborg puts it, "dead" (*Soul-Body Interaction* 10:1–2, 11:4). There are variant accounts of the nature of this process. Swedenborg sees Descartes as representing this view in one of its forms, often called "occasionalism," which does not posit an inflow from soul to body but from God alone to both soul and body. On Swedenborg's mentions and criticisms of these views, see *Soul-Body Interaction* 1, 11:4, 19; *Dynamics of the Soul's Domain* (= Swedenborg [1740–1741] 1955) part 1, §649; *Draft on the Soul and the Body* (= Swedenborg 1984b, 21–64); *Draft of a Rational Psychology* (= Swedenborg 2001) §167. His own account is within the category of spiritual inflow, but uniquely involves his concept of correspondence (see note 195 above). [MPR]

209 (in §394). Here Swedenborg might be alluding to himself in years past as one such researcher. His spiritual breakthrough came in the course of his lengthy search for the soul in its "kingdom," the human body. This effort had led to the publication in 1740 and 1741 of the two volumes of *Oeconomia Regni Animalis* (traditionally translated as *Economy of the Animal Kingdom* [= Swedenborg [1740–1741] 1955] but more accurately rendered as *Dynamics of the Soul's Domain*) and in 1744–1745 of three volumes of *Regnum Animale* (again, traditionally *The Animal Kingdom* [= Swedenborg [1744–1745] 1960], more accurately *The Soul's Domain*). Besides these published works, he also developed a substantial amount of material for projected subsequent volumes. This massive effort must have been in his mind as he began the present paragraph. [GFD]

210 (in §394). In the Western tradition, the etheric vehicle, astral body, or breath body has its literary starting points in the writings of Plato and Aristotle. In his *Timaeus* 41d–e (= Plato 1997, 1245) and *Phaedrus* 246e–248b (= Plato 1997, 525–526), Plato poetically represents the soul as carried into the region of the stars in a chariot or vehicle (Greek ὄχημα *[ochēma]*). More importantly, Aristotle teaches that, in addition to the earthly elements—earth, air, fire, and water—there is a "fifth element" making up the heavens and stars (ἄστρα *[astra]*), which he called "ether" (αἰθήρ *[aithēr]*). The soul, he claims, has a "special connection" with a material or body (σῶμα *[sōma]*) that is "more divine" than the earthly elements—a "breath" (πνεῦμα *[pneuma]* [see note 200 above]) that is present in our sense organs and in semen, and is "analogous to the element of the stars" (*Generation of Animals* 736a–737b6 [= Aristotle 1984, 1142–4]; see also Peck 1942, 576–593; Peck 1953; Solmsen 1957; Bos and Ferwerda 2008). In the Neoplatonic tradition and other currents of later antiquity, these Platonic and Aristotelian beginnings were merged and developed into more elaborate teachings on the soul's pneumatic vehicle (ὄχημα-πνεῦμα *[ochēma-pneuma]*). Not to be confused with the soul itself—which is not composed of material—the astral body, breath body, or subtle body is composed of a material more subtle (λεπτότερα *[leptotera]*) than the earthly elements and is the soul's instrument (ὄργανον *[organon]*). Accounts of it differ in several respects (for the following details, see Dodds's appendix 2 in Proclus 1963 and Shaw 2013); for example, they differ as to whether the astral body is mortal or immortal, inborn or acquired—and, if acquired, whether through initiation, theurgic ritual, or in the soul's descent toward material embodiment through the seven planetary spheres (on the last, see Proclus's *Elements of Theology* proposition 209 [= Proclus 1963, 182–183]). Some sources describe it as malleable in shape and degree of purity; changes in these characteristics would, in effect, facilitate the soul's forgetting or reawakening to its divine nature. For example, according to some accounts, taking on a spherical form and entering into circular rotation—in imitation of the heavenly spheres—establishes a union of rest and motion in the subtle body, which supports simultaneous stillness and wakefulness in the soul or intellect; additionally, a more rarified, less compacted constitution makes the subtle body more porous and adapted to the practice of "drawing in light" (φωταγωγία *[phōtagōgia]*). As Neoplatonist philosopher Iamblichus (around 245–around 325) explains, the latter practice illuminates the soul's "aither-like and luminous vehicle" (αἰθερῶδες καὶ αὐγοειδὲς ὄχημα *[aitherōdes kai augoeides ochēma]*), with the result that "divine appearances . . . take possession of the imaginative power in us" (*De Mysteriis* III:14 [= Iamblichus 2004, 154–155]). A line of other philosophers carried

these and similar teachings nearer to Swedenborg's time, notably including Renaissance philosopher Marsilio Ficino (1433–1499), Paracelsus, and Cambridge Platonist Ralph Cudworth (1617–1688). [MPR]

211 (in §394). Here Swedenborg refers to views explaining the relation of soul to body in terms of physical inflow, spiritual inflow, or preestablished harmony. See note 208 above. [MPR]

212 (in §398). The first edition here reads *&;* the symbol for *et,* "and," instead of the clearly necessary *seu,* "or." [GFD]

213 (in §398). Freedom and rationality form a major theme in Swedenborg's immediately subsequent work, *Divine Providence.* The first of the "laws" there presented is that providence acts constantly to enable us to act in freedom according to reason. See especially §§71–99. [GFD]

214 (in §400). As in §40, Swedenborg here again uses a singular verb "is" with the plural subject "divine love and wisdom," perhaps to indicate their underlying unity. See the first sentence of note 34 above. [GFD]

215 (in §400). The Latin word here translated "his" is *Ipsius,* a pronoun that is usually reserved for referring to the Lord in human form. Its use here suggests that such apparently impersonal words as "love" and "wisdom" are actually intended to convey something personal and human. Compare note 128 above. [GFD]

216 (in §407). Swedenborg must have been well aware that as infants develop in the womb, they do begin to move. It seems probable that by sensation and action in this context he means conscious or deliberate sensation and action. [GFD]

217 (in §407). See §405 for a description of the two components of the circulatory system—the pulmonary and the bronchial—linking the heart and lungs. The notion that bronchial circulation ceases when respiration is forcibly curtailed is consistent with a mechanism for respiration Swedenborg proposes in *The Soul's Domain,* vol. 2, §§346–347, 395 (= Swedenborg [1744–1745] 1960, §§408–409, 457); in his unpublished manuscript of 1738–1740 *Draft on the Fiber* (= Swedenborg 1976a) §551; and elsewhere in his scientific works. According to this model, the bronchial arteries run parallel to the pulmonary, and communicate with them at their deepest level; and it is through the bronchial veins that nourishing blood eventually reaches the muscles of respiration. This nourishment is a primary cause of respiration, apart from the secondary local stimulation of bronchial nerves by respiratory motion. In that sense it "gives us the ability to breathe." Interruption of the air supply would not at first greatly disturb pulmonary circulation, but would immediately degrade the quality of blood going to the muscles of respiration and cause their motion to cease. Though the growth of scientific knowledge since Swedenborg's time has outstripped the factual basis of the illustration he has chosen, the theological exposition remains clear. For further discussion of the theory of bronchial and pulmonary blood in Swedenborg's writings, see Beekman 1902, 16–18. [RPB]

218 (in §409). The union of what is evil and what is false has been mentioned in previous works, specifically in *Heaven and Hell* 377, 422, 425 and in *New Jerusalem* 17. An extensive discussion later than the present passage occurs in *True Christianity* 398. [GFD]

219 (in §410). The pronoun "it" here has no clear antecedent in the original Latin, but its gender in context suggests that it refers to "wisdom." [GFD]

220 (in §412). While the Latin of the first edition has only *id,* "it," where the translation has "[what is true]," the bracketed phrase is supplied on the basis of propositions 6–8 in §398. [GFD]

221 (in §412). The Latin word here translated "bronchial tube" is *ramis,* literally, "branches." [GFD]

222 (in §412). On the notion that breathing stops when the inflow of bronchial blood stops, see §407 and note 217 above. [RPB]

223 (in §413). See, for example, §§243, 266. [JSR]

224 (in §414). The Latin phrase here translated "wisdom and heavenly love" is *amoris coelestis & sapientiae,* literally, "love heavenly and wisdom." The translation alters the word order to indicate that the adjective "heavenly" modifies "love" but not "wisdom." [GFD]

225 (in §416). Swedenborg defines chastity not as sexual celibacy or abstinence but as a faithful sexual relationship between husband and wife. See *Marriage Love* 138–155b. [JSR]

226 (in §420). At the time when Swedenborg wrote *Divine Love and Wisdom* (1763), all that was known about respiration was that through the respiratory process some substance needed by the body is absorbed and a waste product is eliminated. The expository assertions Swedenborg uses in describing the physical function of the lungs ("Undeniably . . . it is also undeniable that . . . This is why . . . All this shows . . .") indicate his recognition of the limited nature of contemporary knowledge and of the need to offer a viable theory of respiration to his readers. The specific role of oxygen and carbon dioxide in respiration was not fully recognized until the work of the French chemist Antoine-Laurent Lavoisier (1743–1794), based on an experiment made in 1777, although oxygen had been obtained from mercuric oxide both by the Swedish apothecary Carl Scheele (1742–1786) about 1772 and by the English scientist Joseph Priestley (1733–1804) in 1774. [SS]

227 (in §423). The term *spiritus animalis,* usually translated "animal spirit(s)," literally means "distilled liquid of the soul." Though the term was widely employed in varying meanings by other philosophers (Odhner 1933, 218–223), in Swedenborg's physical theory it refers to an extremely fine fluid associated with the soul. For a discussion of the term, including references to its occurrences in Swedenborg's scientific works, see Odhner 1933; for a translation of Swedenborg's unpublished work on the topic, see Swedenborg 1917. [GFD, SS]

228 (in §423). See §420 and earlier in this section itself. [JSR]

229 (in §424). Swedenborg uses the image of the contrast between the beautiful exterior and corrupt interior of mummies several times in his theological works; see, for example, *Secrets of Heaven* 876. For his mention of mummies among the sights at the museum in Copenhagen, see the entry in his travel journal for July 23, 1736, in Tafel 1877, 79–80. [SS]

230 (in §425). As is most frequently the case, Swedenborg here uses the verb *regenerari,* traditionally translated "to be regenerated," in preference to other possible ways of expressing the general notion of spiritual renewal. In a number of passages, he treats this verb as a synonym of *renasci,* "to be reborn" (see *Secrets of Heaven* 1255, 3138, 3203, 3860, 4904, 5116:1, 5117:1, 5160, 5236:2, and especially 10367:3–4; *Heaven and Hell* 279; *Divine Providence* 83). *Renasci* is particularly frequent in the statements of traditional Christian doctrine in *Survey;* and we may assume that it was the term most familiar

to Swedenborg from his intense engagement with Lutheran Pietism in his childhood and youth. It may be that the preference for *regenerari* is intended to call attention to the Lord's parental role in the process, a nuance that the English "regenerate" does not convey. It is worth noting also that Swedenborg does on occasion refer to us as being "reborn by the Lord"—see *Secrets of Heaven* 1255, 3138, 3860, 10367:3, with possible further examples in §§3203:2 and 4925:1. [GFD]

231 (in §425). The work mentioned here was published by Swedenborg in 1763. It is referred to in this edition by the short title *Life.* [JSR]

232 (in §426). The Latin word here translated "our own image" is *proprium,* literally, "what is our own." Swedenborg regularly uses the word to denote whatever we claim as our own and associates it with taking credit for whatever good we may do. For more on the meaning of this term, see note 171 above. [GFD]

233 (in §426). The mention of serving two masters at the same time is a reference to Matthew 6:24 and Luke 16:13. [GFD]

Note to §432

234 (in §432). Here Swedenborg alludes to the view known as "preformationism," according to which the human form is complete from the moment of conception and simply increases in size over the course of gestation. Like Aristotle before him, Swedenborg rejects this view in favor of its rival, "epigenesis," which states that gestation involves a process of successive differentiation through which form gradually develops (for example, see *Generation of Animals* 736b3–b5 [= Aristotle 1984, 1142–1143]). Here Swedenborg cites spiritual experiences in relation to this issue, but he had already adopted epigenesis on empirical grounds in his years of anatomical study. For example, extrapolating from his embryological studies, he writes:

> In the formation of the embryo in the womb, or the chick in the egg, all things are carried on most distinctly. And the several members are produced successively, or one after another: so that there is no real effigy of the greatest in the least, and in the germ no type of the future body,—no type which is simply expanded; for whatever coexists must become extant successively. (*Dynamics of the Soul's Domain* [= Swedenborg [1740–1741] 1955] part 1, §247)

For his expansion of this proposition, see *Dynamics of the Soul's Domain* part 1, §§247–250. See also note 146 above. [MPR]

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Table of Parallel Passages

The following table indicates passages in *Divine Love and Wisdom* that parallel passages in Swedenborg's other theological works. Parallel passages, also called repeated passages, are portions of text that Swedenborg appears to have copied from one place to another—usually from an earlier work into a later one, but sometimes even from one part of a work to another. Because he copied material quite frequently in this manner, a passage may have more than one parallel. The study of such parallels is of special interest because the content of one version may shed light on the slightly different content of another. Furthermore, a comparison of parallels may reveal how Swedenborg has reshaped his material in transposing it. Such reshaping can sometimes be seen to have occurred even when a later passage is presented as a direct quotation from an earlier work.

The table draws on John Faulkner Potts's *Swedenborg Concordance* (1902, London: Swedenborg Society) 6:859–864, and on the tables of parallel passages in the following editions of Swedenborg's works: *Married Love,* translated by N. Bruce Rogers ([1768] 1995, Bryn Athyn, Pennsylvania: General Church of the New Jerusalem); *Three Short Works,* translated by N. Bruce Rogers (1997, Bryn Athyn, Pennsylvania: General Church of the New Jerusalem); and *Angelic Wisdom Regarding Divine Love and Divine Wisdom,* translated by N. Bruce Rogers ([1763] 1999, Bryn Athyn, Pennsylvania: General Church of the New Jerusalem).

Reference numbers in this table correspond to Swedenborg's section numbers; subsection numbers are separated from section numbers by a colon.

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1	*Marriage Love* 34
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7	*True Christianity* 30:1
11	*Supplements* 74; *True Christianity* 836
82	*Draft of "Supplements"* 290 [Rogers's numbering] = 266 [Potts's numbering]

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351	*Marriage Love* 416:1–3; *True Christianity* 12:1–3
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354	*Marriage Love* 418; *True Christianity* 12:6
355	*Marriage Love* 419; *True Christianity* 12:7, 8
356	*Marriage Love* 420; *True Christianity* 12:9; 13:3
357	*Marriage Love* 421; *True Christianity* 12:10
376	*Secrets of Heaven* 3889
378	*Draft on Divine Wisdom* chapter 6:[2–3] = §88 [Mongredien's numbering]

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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.