

*Divine Love and Wisdom, by Emanuel Swedenborg, [1763],
tr. by John C. Ager [1890]*

Divine Love and Wisdom

1.

PART FIRST. LOVE IS THE LIFE OF MAN. Man knows that there is such a thing as love, but he does not know what love is. He knows that there is such a thing as love from common speech, as when it is said, he loves me, a king loves his subjects, and subjects love their king, a husband loves his wife, a mother her children, and conversely; also, this or that one loves his country, his fellow citizens, his neighbor; and likewise of things abstracted from person, as when it is said, one loves this or that thing. But although the word love is so universally used, hardly anybody knows what love is. And because one is unable, when he reflects upon it, to form to himself any idea of thought about it, he says either that it is not anything, or that it is merely something flowing in from sight, hearing, touch, or interaction with others, and thus affecting him. He is wholly unaware that love is his very life; not only the general life of his whole body, and the general life of all his thoughts, but also the life of all their particulars. This a man of discernment can perceive when it is said: If you remove the affection which is from love, can you think anything, or do anything? Do not thought, speech, and action, grow cold in the measure in which the affection which is from love grows cold? And do they not grow warm in the measure in which this affection grows warm? But this a man of discernment perceives simply by observing that such is the case, and not from any knowledge that love is the life of man.

2.

What the life of man is, no one knows unless he knows that it is love. If this is not known, one person may believe that man's life is nothing but perceiving with the senses and acting, and another that it is merely thinking; and yet thought is the first effect of life, and sensation and action are the second effect of life. Thought is here said to be the first effect of life, yet there is thought which is interior and more interior, also exterior and more exterior. What is actually the first effect of life is inmost thought, which is the perception of ends. But of all this hereafter, when the degrees of life are considered.

3.

Some idea of love, as being the life of man, may be had from the sun's heat in the world. This heat is well known to be the common life, as it were, of all the vegetations of the earth. For by virtue of heat, coming forth in springtime, plants of every kind rise from the ground, deck themselves with leaves, then with blossoms, and finally with fruits, and thus, in a sense, live. But when, in the time of autumn and winter, heat withdraws, the plants are stripped of these signs of their life, and they wither. So it is with love in man; for heat and love mutually correspond. Therefore love also is warm.

4.

GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF, BECAUSE HE IS LIFE ITSELF AND ANGELS AND MEN ARE RECIPIENTS OF LIFE. This will be fully shown in treatises on Divine Providence and on Life; it is sufficient here to say that the Lord, who is the God of the universe, is uncreate and infinite, whereas man and angel are created and finite. And because the Lord is uncreate and infinite, He is Being [Esse] itself, which is called "Jehovah," and Life itself, or Life in itself. From the uncreate, the infinite, Being itself and Life itself, no one can be created immediately, because the Divine is one and indivisible; but their creation must be out of things created and finited, and so formed that the Divine can be in them. Because men and angels are such, they are recipients of life. Consequently, if any man suffers himself to be so far misled as to think that he is not a recipient of life but is Life, he cannot be withheld from the thought that he is God. A man's feeling as if he were life, and therefore believing himself to be so, arises from fallacy; for the principal cause is not perceived in the instrumental cause otherwise than as one with it. That the Lord is Life in Himself, He Himself teaches in John: As the Father hath life in Himself, so also hath He given to the Son to have life in Himself (5:26) He declares also that He is Life itself (John 11:25; 14:6). Now since life and love are one (as is apparent from what has been said above, n. 1, 2), it follows that the Lord, because He is Life itself, is Love itself.

5.

But that this may reach the understanding, it must needs be known positively that the Lord, because He is Love in its very essence, that is, Divine Love, appears before the angels in heaven as a sun, and that from that sun heat and light go forth; the heat which goes forth therefrom being in its essence love, and the light which goes forth therefrom being in its essence wisdom; and that so far as the angels are recipients of that spiritual heat and of that spiritual light, they are loves and wisdoms; not loves and wisdoms from themselves, but from the Lord. That spiritual heat and that spiritual light not only flow into angels and affect them, but they also flow into men and affect them just to the extent that they become recipients; and they become recipients in the measure of their love to the Lord and love towards the neighbor. That sun itself, that is, the Divine Love, by its heat and its light, cannot create any one immediately from itself; for one so created would be Love in its essence, which Love is the Lord Himself; but it can create from substances and matters so formed as to be capable of receiving the very heat and the very light; comparatively as the sun of the world cannot by its heat and light produce germinations on the earth immediately, but only out of earthy matters in which it can be present by its heat and light, and cause vegetation. In the spiritual world the Divine Love of the Lord appears as a sun, and from it proceed the spiritual heat and the spiritual light from which the angels derive love and wisdom, as may be seen in the work on Heaven and Hell (n. 116-140).

6.

Since, then, man is not life, but is a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and

purest form capable of receiving life; and to this, as to a nucleus or starting-point in the womb, are successively added substances and matters in forms adapted to the reception of life, in their order and degree.

7.

THE DIVINE IS NOT IN SPACE. That the Divine, that is, God, is not in space, although omnipresent and with every man in the world, and with every angel in heaven, and with every spirit under heaven, cannot be comprehended by a merely natural idea, but it can by a spiritual idea. It cannot be comprehended by a natural idea, because in the natural idea there is space; since it is formed out of such things as are in the world, and in each and all of these, as seen by the eye, there is space. In the world, everything great and small is of space; everything long, broad, and high is of space; in short, every measure, figure and form is of space. This is why it has been said that it cannot be comprehended by a merely natural idea that the Divine is not in space, when it is said that the Divine is everywhere. Still, by natural thought, a man may comprehend this, if only he admit into it something of spiritual light. For this reason something shall first be said about spiritual idea, and thought therefrom. Spiritual idea derives nothing from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of affections, of joys therefrom; in general, of good and of truth. An idea of these things which is truly spiritual has nothing in common with space; it is higher and looks down upon the ideas of space which are under it as heaven looks down upon the earth. But since angels and spirits see with eyes, just as men in the world do, and since objects cannot be seen except in space, therefore in the spiritual world where angels and spirits are, there appear to be spaces like the spaces on earth; yet they are not spaces, but appearances; since they are not fixed and constant, as spaces are on earth; for they can be lengthened or shortened; they can be changed or varied. Thus because they cannot be determined in that world by measure, they cannot be comprehended there by any natural idea, but only by a spiritual idea. The spiritual idea of distances of space is the same as of distances of good or distances of truth, which are affinities and likenesses according to states of goodness and truth.

8.

From this it may be seen that man is unable, by a merely natural idea, to comprehend that the Divine is everywhere, and yet not in space; but that angels and spirits comprehend this clearly; consequently that a man also may, provided he admits into his thought something of spiritual light; and this for the reason that it is not his body that thinks, but his spirit, thus not his natural, but his spiritual.

9.

But many fail to comprehend this because of their love of the natural, which makes them unwilling to raise the thoughts of their understanding above the natural into spiritual light; and those who are unwilling to do this can think only from space, even concerning God; and to think according to space concerning God is to think concerning the expanse of nature. This has to be premised, because without a knowledge and some perception that the Divine is not in space, nothing can be understood about the Divine Life, which is

Love and Wisdom, of which subjects this volume treats; and hence little, if anything, about Divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity and Eternity, which will be treated of in succession.

10.

It has been said that in the spiritual world, just as in the natural world, there appear to be spaces, consequently also distances, but that these are appearances according to spiritual affinities which are of love and wisdom, or of good and truth. From this it is that the Lord, although everywhere in the heavens with angels, nevertheless appears high above them as a sun. Furthermore, since reception of love and wisdom causes affinity with the Lord, those heavens in which the angels are, from reception, in closer affinity with Him, appear nearer to Him than those in which the affinity is more remote. From this it is also that the heavens, of which there are three, are distinct from each other, likewise the societies of each heaven; and further, that the hells under them are remote according to their rejection of love and wisdom. The same is true of men, in whom and with whom the Lord is present throughout the whole earth; and this solely for the reason that the Lord is not in space.

11.

GOD IS VERY MAN. In all the heavens there is no other idea of God than that He is a Man. This is because heaven as a whole and in part is in form like a man, and because it is the Divine which is with the angels that constitutes heaven and inasmuch as thought proceeds according to the form of heaven, it is impossible for the angels to think of God in any other way. From this it is that all those in the world who are conjoined with heaven think of God in the same way when they think interiorly in themselves, that is, in their spirit. From this fact that God is a Man, all angels and all spirits, in their complete form, are men. This results from the form of heaven, which is like itself in its greatest and in its least parts. That heaven as a whole and in part is in form like a man may be seen in the work on Heaven and Hell (n. 59-87); and that thoughts proceed according to the form of heaven (n. 203, 204). It is known from Genesis (1:26, 27), that men were created after the image and likeness of God. God also appeared as a man to Abraham and to others. The ancients, from the wise even to the simple, thought of God no otherwise than as being a Man; and when at length they began to worship a plurality of gods, as at Athens and Rome, they worshiped them all as men. What is here said may be illustrated by the following extract from a small treatise already published: The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, have concerning God the idea that He is a Man, and declare that no one can have any other idea of God. When they learn that there are many who cherish an idea of God as something cloud-like in the midst of things, they ask where such persons are; and on being told that they are among Christians, they declare it to be impossible. They are informed, however, that this idea arises from the fact that God in the Word is called "a Spirit," and of a spirit they have no other idea than of a bit of cloud, not knowing that every spirit and every angel is a man. An examination, nevertheless, was made, whether the spiritual idea of such persons was like their natural idea, and it was found not to be so with those who acknowledge the Lord interiorly as God of heaven and earth. I heard a

certain elder from the Christians say that no one can have an idea of a Human Divine; and I saw him taken about to various Gentile nations, and successively to such as were more and more interior, and from them to their heavens, and finally to the Christian heaven; and everywhere their interior perception concerning God was communicated to him, and he observed that they had no other idea of God than that He is a man, which is the same as the idea of a Human Divine (C.L.J. n. 74).

12.

The common people in Christendom have an idea that God is a Man, because God in the Athanasian doctrine of the Trinity is called a "Person." But those who are more learned than the common people pronounce God to be invisible; and this for the reason that they cannot comprehend how God, as a Man, could have created heaven and earth, and then fill the universe with His presence, and many things besides, which cannot enter the understanding so long as the truth that the Divine is not in space is ignored. Those, however, who go to the Lord alone think of a Human Divine, thus of God as a Man.

13.

How important it is to have a correct idea of God can be known from the truth that the idea of God constitutes the inmost of thought with all who have religion, for all things of religion and all things of worship look to God. And since God, universally and in particular, is in all things of religion and of worship, without a proper idea of God no communication with the heavens is possible. From this it is that in the spiritual world every nation has its place allotted in accordance with its idea of God as a Man; for in this idea, and in no other, is the idea of the Lord. That man's state of life after death is according to the idea of God in which he has become confirmed, is manifest from the opposite of this, namely, that the denial of God, and, in the Christian world, the denial of the Divinity of the Lord, constitutes hell.

14.

IN GOD-MAN ESSE AND EXISTERE [14-1](#) ARE ONE DISTINCTLY [14-2](#) Where there is Esse [being] there is Existere [taking form]; one is not possible apart from the other. For Esse is by means of Existere, and not apart from it. This the rational mind comprehends when it thinks whether there can possibly be any Esse [being] which does not Exist [take form], and whether there can possibly be Existere except from Esse. And since one is possible with the other, and not apart from the other, it follows that they are one, but one distinctly. They are one distinctly, like Love and Wisdom; in fact, love is Esse, and wisdom is Existere; for there can be no love except in wisdom, nor can there be any wisdom except from love; consequently when love is in wisdom, then it EXISTS. These two are one in such a way that they may be distinguished in thought but not in operation, and because they may be distinguished in thought though not in operation, it is said that they are one distinctly. [14-3](#) Esse and Existere in God-Man are also one distinctly like soul and body. There can be no soul apart from its body, nor body apart from its soul. The Divine soul of God-Man is what is meant by Divine Esse, and the Divine Body is what is meant by Divine Existere. That a soul can exist apart from a body, and can think and be

wise, is an error springing from fallacies; for every man's soul is in a spiritual body after it has cast off the material coverings which it carried about in the world.

15.

Esse is not Esse unless it Exists, because until then it is not in a form, and if not in a form it has no quality; and what has no quality is not anything. That which Exists from Esse, for the reason that it is from Esse, makes one with it. From this there is a uniting of the two into one; and from this each is the others mutually and interchangeably, and each is all in all things of the other as in itself.

16.

From this it can be seen that God is a Man, and consequently He is God-Existing; not existing from Himself but in Himself. He who has existence in Himself is God from whom all things are.

17.

IN GOD-MAN INFINITE THINGS ARE ONE DISTINCTLY. That God is infinite is well known, for He is called the Infinite; and He is called the Infinite because He is infinite. He is infinite not from this alone, that He is very Esse and Existere in itself, but because in Him there are infinite things. An infinite without infinite things in it, is infinite in name only. The infinite things in Him cannot be called infinitely many, nor infinitely all, because of the natural idea of many and of all; for the natural idea of infinitely many is limited, and the natural idea of infinitely all, though not limited, is derived from limited things in the universe. Therefore man, because his ideas are natural, is unable by any refinement or approximation, to come into a perception of the infinite things in God; and an angel, while he is able, because he is in spiritual ideas, to rise by refinement and approximation above the degree of man, is still unable to attain to that perception.

18.

That in God there are infinite things, any one may convince himself who believes that God is a Man; for, being a Man, He has a body and every thing pertaining to it, that is, a face, breast, abdomen, loins and feet; for without these He would not be a Man. And having these, He also has eyes, ears, nose, mouth, and tongue; also the parts within man, as the heart and lungs, and their dependencies, all of which, taken together, make man to be a man. In a created man these parts are many, and regarded in their details of structure are numberless; but in God-Man they are infinite, nothing whatever is lacking, and from this He has infinite perfection. This comparison holds between the uncreated Man who is God and created man, because God is a Man; and He Himself says that the man of this world was created after His image and into His likeness (Gen. 1:26, 27).

19.

That in God there are infinite things, is still more evident to the angels from the heavens in which they dwell. The whole heaven, consisting of myriads of myriads of angels, in its universal form is like a man. So is each society of heaven, be it larger or smaller. From this, too, an angel is a man, for an angel is a heaven in least form. (This is shown in the work Heaven and Hell, n. 51-86.) Heaven as a whole, in part, and in the individual, is in that form by virtue of the Divine which angels receive; for in the measure in which an angel receives from the Divine is he in complete form a man. From this it is that angels are said to be in God, and God in them; also, that God is their all. How many things there are in heaven cannot be told; and because the Divine is what makes heaven, and consequently these unspeakably many things are from the Divine, it is clearly evident that there are infinite things in Very Man, who is God.

20.

From the created universe a like conclusion may be drawn when it is regarded from uses and their correspondences. But before this can be understood some preliminary illustrations must be given.

21.

Because in God-Man there are infinite things which appear in heaven, in angel, and in man, as in a mirror; and because God-Man is not in space (as was shown above, n. 7-10), it can, to some extent, be seen and comprehended how God can be Omnipresent, Omniscient, and All-providing; and how, as Man, He could create all things, and as Man can hold the things created by Himself in their order to eternity.

22.

That in God-Man infinite things are one distinctly, can also be seen, as in a mirror, from man. In man there are many and numberless things, as said above; but still man feels them all as one. From sensation he knows nothing of his brains, of his heart and lungs, of his liver, spleen, and pancreas; or of the numberless things in his eyes, ears, tongue, stomach, generative organs, and the remaining parts; and because from sensation he has no knowledge of these things, he is to himself as a one. The reason is that all these are in such a form that not one can be lacking; for it is a form recipient of life from God-Man (as was shown above, n. 4-6). From the order and connection of all things in such a form there comes the feeling, and from that the idea, as if they were not many and numberless, but were one. From this it may be concluded that the many and numberless things which make in man a seeming one, a Very Man who is God, are one distinctly, yea, most distinctly.

23.

THERE IS ONE GOD-MAN, FROM WHOM ALL THINGS COME. All things of human wisdom unite, and as it were center in this, that there is one God, the Creator of the universe: consequently a man who has reason, from the general nature of his understanding, does not and cannot think otherwise. Say to any man of sound reason that

there are two Creators of the universe, and you will be sensible of his repugnance, and this, perhaps, from the mere sound of the phrase in his ear; from which it appears that all things of human reason unite and center in this, that God is one. There are two reasons for this. First, the very capacity to think rationally, viewed in itself, is not man's, but is God's in man; upon this capacity human reason in its general nature depends, and this general nature of reason causes man to see as from himself that God is one. Secondly, by means of that capacity man either is in the light of heaven, or he derives the generals of his thought therefrom; and it is a universal of the light of heaven that God is one. It is otherwise when man by that capacity has perverted the lower parts of his understanding; such a man indeed is endowed with that capacity, but by the twist given to these lower parts, he turns it contrariwise, and thereby his reason becomes unsound.

24.

Every man, even if unconsciously, thinks of a body of men as of one man; therefore he instantly perceives what is meant when it is said that a king is the head, and the subjects are the body, also that this or that person has such a place in the general body, that is, in the kingdom. As it is with the body politic, so is it with the body spiritual. The body spiritual is the church; its head is God-Man; and from this it is plain how the church thus viewed as a man would appear if instead of one God, the Creator and Sustainer of the universe, several were thought of. The church thus viewed would appear as one body with several heads; thus not as a man, but as a monster. If it be said that these heads have one essence, and that thus together they make one head, the only conception possible is either that of one head with several faces or of several heads with one face; thus making the church, viewed as a whole, appear deformed. But in truth, the one God is the head, and the church is the body, which acts under the command of the head, and not from itself; as is also the case in man; and from this it is that there can be only one king in a kingdom, for several kings would rend it asunder, but one is able to preserve its unity.

25.

So would it be with the church scattered throughout the whole globe, which is called a communion, because it is as one body under one head. It is known that the head rules the body under it at will; for understanding and will have their seat in the head; and in conformity to the understanding and will the body is directed, even to the extent that the body is nothing but obedience. As the body can do nothing except from the understanding and will in the head, so the man of the church can do nothing except from God. The body seems to act of itself, as if the hands and feet in acting are moved of themselves; or the mouth and tongue in speaking vibrate of themselves, when, in fact, they do not in the slightest degree act of themselves, but only from an affection of the will and the consequent thought of the understanding in the head. Suppose, now, one body to have several heads and each head to be free to act from its own understanding and its own will, could such a body continue to exist? For among several heads singleness of purpose, such as results from one head would be impossible. As in the church, so in the heavens; heaven consists of myriads of myriads of angels, and unless these all and each looked to one God, they would fall away from one another and heaven would be broken up. Consequently, if an angel of heaven but thinks of a plurality of gods

he is at once separated; for he is cast out into the outmost boundary of the heavens, and sinks downward.

26.

Because the whole heaven and all things of heaven have relation to one God, angelic speech is such that by a certain unison flowing from the unison of heaven it closes in a single cadence - a proof that it is impossible for the angels to think otherwise than of one God; for speech is from thought.

27.

Who that has sound reason can help seeing that the Divine is not divisible? also that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods, is impossible? Suppose one destitute of reason were to declare that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods is possible, if only they have one identical essence, and this would make of them one Infinite, Uncreate, Omnipotent, and God, would not the one identical essence be one identity? And one identity is not possible to several. If it should be said that one is from the other, the one who is from the other is not God in Himself; nevertheless, God in Himself is the God from whom all things are (see above, n. 16).

28.

THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM Sum up all things you know and submit them to careful inspection, and in some elevation of spirit search for the universal of all things, and you cannot conclude otherwise than that it is Love and Wisdom. For these are the two essentials of all things of man's life; everything of that life, civil, moral, and spiritual, hinges upon these two, and apart from these two is nothing. It is the same with all things of the life of the composite Man, which is, as was said above, a society, larger or smaller, a kingdom, an empire, a church, and also the angelic heaven. Take away love and wisdom from these, and consider whether they be anything, and you will find that apart from love and wisdom as their origin they are nothing.

29.

Love together with wisdom in its very essence is in God. This no one can deny; for God loves every one from love in Himself, and leads every one from wisdom in Himself. The created universe, too, viewed in relation to its order, is so full of wisdom coming forth from love that all things in the aggregate may be said to be wisdom itself. For things limitless are in such order, successively and simultaneously, that taken together they make a one. It is from this, and this alone, that they can be held together and continually preserved.

30.

It is because the Divine Essence itself is Love and Wisdom that man has two capacities for life; from one of these he has understanding, from the other will. The capacity from which he has understanding derives everything it has from the influx of wisdom from God, and the capacity from which he has will derives everything it has from the influx of love from God. Man's not being truly wise and not loving rightly does not take away these capacities, but merely closes them up; and so long as they are closed up, although the understanding is still called understanding and the will is called will, they are not such in essence. If these two capacities, therefore, were to be taken away, all that is human would perish; for the human is to think and to speak from thought, and to will and to act from will. From this it is clear that the Divine has its seat in man in these two capacities, the capacity to be wise and the capacity to love (that is, that one may be wise and may love). That in man there is a possibility of loving [and of being wise], even when he is not wise as he might be and does not love as he might, has been made known to me from much experience, and will be abundantly shown elsewhere.

31.

It is because the Divine Essence itself is Love and Wisdom, that all things in the universe have relation to good and truth; for everything that proceeds from love is called good, and everything that proceeds from wisdom is called truth. But of this more hereafter.

32.

It is because the Divine Essence itself is Love and Wisdom, that the universe and all things in it, alive and not alive, have unceasing existence from heat and light; for heat corresponds to love, and light corresponds to wisdom; and therefore spiritual heat is love and spiritual light is wisdom. But of this, also, more hereafter.

33.

From Divine Love and from Divine Wisdom, which make the very Essence that is God, all affections and thoughts with man have their rise-affections from Divine Love, and thoughts from Divine Wisdom; and each and all things of man are nothing but affection and thought; these two are like fountains of all things of man's life. All the enjoyments and pleasantnesses of his life are from these-enjoyments from the affection of his love, and pleasantnesses from the thought therefrom. Now since man was created to be a recipient, and is a recipient in the degree in which he loves God and from love to God is wise, in other words, in the degree in which he is affected by those things which are from God and thinks from that affection, it follows that the Divine Essence, which is the Creator, is Divine Love and Divine Wisdom.

34.

DIVINE LOVE IS OF DIVINE WISDOM, AND DIVINE WISDOM IS OF DIVINE LOVE. In God-Man Divine Esse [Being] and Divine Existere [Taking Form] are one distinctly (as may be seen above, n. 14-16). And because Divine Esse is Divine Love, and Divine Existere is Divine Wisdom, these are likewise one distinctly. They are said to be

one distinctly, because love and wisdom are two distinct things, yet so united that love is of wisdom, and wisdom is of love, for in wisdom love is, and in love wisdom Exists; and since wisdom derives its Existere from love (as was said above, n. 15), therefore Divine Wisdom also is Esse. From this it follows that love and wisdom taken together are the Divine Esse, but taken distinctly love is called Divine Esse, and wisdom Divine Existere. Such is the angelic idea of Divine Love and of Divine Wisdom.

35.

Since there is such a union of love and wisdom and of wisdom and love in God-Man, there is one Divine Essence. For the Divine Essence is Divine Love because it is of Divine Wisdom and is Divine Wisdom, because it is of Divine Love. And since there is such a union of these, the Divine Life also is one. Life is the Divine essence. Divine Love and Divine Wisdom are a one because the union is reciprocal, and reciprocal union causes oneness. Of reciprocal union, however, more will be said elsewhere.

36.

There is also a union of love and wisdom in every Divine work; from which it has perpetuity, yea, its everlasting duration. If there were more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work, it could have continued existence only in the measure in which the two were equally in it, anything in excess passing off.

37.

The Divine Providence in the reforming, regenerating and saving of men, partakes equally of Divine Love and of Divine Wisdom. From more of Divine Love than of Divine Wisdom or from more of Divine Wisdom than of Divine Love, man cannot be reformed, regenerated and saved. Divine Love wills to save all, but it can save only by means of Divine Wisdom; to Divine Wisdom belong all the laws through which salvation is effected; and these laws Love cannot transcend, because Divine Love and Divine Wisdom are one and act in unison.

38.

In the Word, Divine Love and Divine Wisdom are meant by "righteousness" and "judgment," Divine Love by "righteousness," and Divine Wisdom by "judgment;" for this reason "righteousness" and "judgment" are predicated in the Word of God; as in David: Righteousness and judgment are the support of Thy Throne (Ps. 89:14). Jehovah shall bring forth righteousness as the light, and judgment as the noonday (Ps. 37:6). In Hosea: I will betroth thee unto Me for ever, in righteousness, and in judgment (2:18). In Jeremiah: I will raise unto David a righteous Branch, who shall reign as King and shall execute judgment and righteousness in the earth (23:5). In Isaiah: He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness (9:7). Jehovah shall be exalted, because He hath filled the earth with judgment and righteousness (33:5). In David: When I shall have learned the judgments of Thy

righteousness. Seven times a day do I praise Thee, because of the judgments of Thy righteousness (Ps. 119:7, 164). The same is meant by "life" and "light" in John: In Him was life, and the life was the light of men (1:4). By "life" in this passage is meant the Lord's Divine Love, and by "light" His Divine Wisdom. The same also is meant by "life" and "spirit" in John: Jesus said, The words which I speak unto you, they are spirit, and they are life (6:63).

39.

In man love and wisdom appear as two separate things, yet in themselves they are one distinctly, because with man wisdom is such as the love is, and love is such as the wisdom is. The wisdom that does not make one with its love appears to be wisdom, but it is not; and the love that does not make one with its wisdom appears to be the love of wisdom, but it is not; for the one must derive its essence and its life reciprocally from the other. With man love and wisdom appear as two separate things, because with him the capacity for understanding may be elevated into the light of heaven, but not the capacity for loving, except so far as he acts according to his understanding. Any apparent wisdom, therefore, which does not make one with the love of wisdom, sinks back into the love which does make one with it; and this may be a love of unwisdom, yea, of insanity. Thus a man may know from wisdom that he ought to do this or that, and yet he does not do it, because he does not love it. But so far as a man does from love what wisdom teaches, he is an image of God.

40.

DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND ARE FORM. The idea of men in general about love and about wisdom is that they are like something hovering and floating in thin air or ether or like what exhales from something of this kind. Scarcely any one believes that they are really and actually substance and form. Even those who recognize that they are substance and form still think of the love and the wisdom as outside the subject and as issuing from it. For they call substance and form that which they think of as outside the subject and as issuing from it, even though it be something hovering and floating; not knowing that love and wisdom are the subject itself, and that what is perceived outside of it and as hovering and floating is nothing but an appearance of the state of the subject in itself. There are several reasons why this has not hitherto been seen, one of which is, that appearances are the first things out of which the human mind forms its understanding, and these appearances the mind can shake off only by the exploration of the cause; and if the cause lies deeply hidden, the mind can explore it only by keeping the understanding for a long time in spiritual light; and this it cannot do by reason of the natural light which continually withdraws it. The truth is, however, that love and wisdom are the real and actual substance and form that constitute the subject itself.

41.

But as this is contrary to appearance, it may seem not to merit belief unless it be proved; and since it can be proved only by such things as man can apprehend by his bodily

senses, by these it shall be proved. Man has five external senses, called touch, taste, smell, hearing and sight. The subject of touch is the skin by which man is enveloped, the very substance and form of the skin causing it to feel whatever is applied to it. The sense of touch is not in the things applied, but in the substance and form of the skin, which are the subject; the sense itself is nothing but an affecting of the subject by the things applied. It is the same with taste; this sense is only an affecting of the substance and form of the tongue; the tongue is the subject. It is the same with smell; it is well known that odor affects the nostrils, and that it is in the nostrils, and that the nostrils are affected by the odoriferous particles touching them. It is the same with hearing, which seems to be in the place where the sound originates; but the hearing is in the ear, and is an affecting of its substance and form; that the hearing is at a distance from the ear is an appearance. It is the same with sight. When a man sees objects at a distance, the seeing appears to be there; yet the seeing is in the eye, which is the subject, and is likewise an affecting of the subject. Distance is solely from the judgment concluding about space from things intermediate, or from the diminution and consequent indistinctness of the object, an image of which is produced interiorly in the eye according to the angle of incidence. From this it is evident that sight does not go out from the eye to the object, but that the image of the object enters the eye and affects its substance and form. Thus it is just the same with sight as with hearing; hearing does not go out from the ear to catch the sound, but the sound enters the ear and affects it. From all this it can be seen that the affecting of the substance and form which causes sense is not a something separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterwards. From this it follows that seeing, hearing, smell, taste, and touch, are not a something volatile flowing from their organs, but are the organs themselves, considered in their substance and form, and that when the organs are affected sense is produced.

42.

It is the same with love and wisdom, with this difference only, that the substances and forms which are love and wisdom are not obvious to the eyes as the organs of the external senses are. Nevertheless, no one can deny that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and not entities flying and flowing out of nothing, or abstracted from real and actual substance and form, which are subjects. For in the brain are substances and forms innumerable, in which every interior sense which pertains to the understanding and will has its seat. The affections, perceptions, and thoughts there are not exhalations from these substances, but are all actually and really subjects emitting nothing from themselves, but merely undergoing changes according to whatever flows against and affects them. This may be seen from what has been said above about the external senses. Of what thus flows against and affects more will be said below.

43.

From all this it may now first be seen that Divine Love and Divine Wisdom in themselves are substance and form; for they are very *Esse* and *Existere*; and unless they were such *Esse* and *Existere* as they are substance and form, they would be a mere thing of reasoning, which in itself is nothing.

44.

DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND FORM IN ITSELF, THUS THE VERY AND THE ONLY. That Divine Love and Divine Wisdom are substance and form has been proved just above; and that Divine Esse [Being] and Existere [Taking Form] are Esse and Existere in itself, has also been said above. It cannot be said to be Esse and Existere from itself, because this involves a beginning, and a beginning from something within in which would be Esse and Existere in itself. But Very Esse and Existere in itself is from eternity. Very Esse and Existere in itself is also uncreated, and everything created must needs be from an Uncreate. What is created is also finite, and the finite can exist only from the Infinite.

45.

He who by exercise of thought is able to grasp the idea of and to comprehend, Esse and Existere in itself, can certainly perceive and comprehend that it is the Very and the Only. That is called the Very which alone is; and that is called the Only from which every thing else proceeds. Now because the Very and the Only is substance and form, it follows that it is the very and only substance and form. Because this very substance and form is Divine Love and Divine Wisdom, it follows that it is the very and only Love, and the very and only Wisdom; consequently, that it is the very and only Essence, as well as the very and only Life: for Life is Love and Wisdom.

46.

From all this it can be seen how sensually (that is, how much from the bodily senses and their blindness in spiritual matters) do those think who maintain that nature is from herself. They think from the eye, and are not able to think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye. Such persons cannot think at all of Esse and Existere in itself, and that it is Eternal, Uncreate, and Infinite; neither can they think at all of life, except as a something fleeting and vanishing into nothingness; nor can they think otherwise of Love and Wisdom, nor at all that from these are all things of nature. Neither can it be seen that from these are all things of nature, unless nature is regarded, not from some of its forms, which are merely objects of sight, but from uses in their succession and order. For uses are from life alone, and their succession and order are from wisdom and love alone; while forms are only containants of uses. Consequently, if forms alone are regarded, nothing of life, still less anything of love and wisdom, thus nothing of God, can be seen in nature.

47.

DIVINE LOVE AND DIVINE WISDOM MUST NECESSARILY HAVE BEING [Esse] AND HAVE FORM [Existere] IN OTHERS CREATED BY ITSELF. It is the essential of love not to love self, but to love others, and to be conjoined with others by love. It is the essential of love, moreover, to be loved by others, for thus conjunction is effected. The essence of all love consists in conjunction; this, in fact, is its life, which is called enjoyment, pleasantness, delight, sweetness, bliss, happiness, and felicity. Love

consists in this, that its own should be another's; to feel the joy of another as joy in oneself, that is loving. But to feel one's own joy in another and not the other's joy in oneself is not loving; for this is loving self, while the former is loving the neighbor. These two kinds of love are diametrically opposed to each other. Either, it is true, conjoins; and to love one's own, that is, oneself, in another does not seem to divide; but it does so effectually divide that so far as any one has loved another in this manner, so far he afterwards hates him. For such conjunction is by its own action gradually loosened, and then, in like measure, love is turned to hate.

48.

Who that is capable of discerning the essential character of love cannot see this? For what is it to love self alone, instead of loving some one outside of self by whom one may be loved in return? Is not this separation rather than conjunction? Conjunction of love is by reciprocation; and there can be no reciprocation in self alone. If there is thought to be, it is from an imagined reciprocation in others. From this it is clear that Divine Love must necessarily have being (esse) and have form (existere) in others whom it may love, and by whom it may be loved. For as there is such a need in all love, it must be to the fullest extent, that is, infinitely in Love Itself.

49.

With respect to God: it is impossible for Him to love others and to be loved reciprocally by others in whom there is anything of infinity, that is, anything of the essence and life of love in itself, or anything of the Divine. For if there were beings having in them anything of infinity, that is, of the essence and life of love in itself, that is, of the Divine, it would not be God loved by others, but God loving Himself; since the Infinite, that is, the Divine, is one only, and if this were in others, Itself would be in them, and would be the love of self Itself; and of that love not the least trace can possibly be in God, since it is wholly opposed to the Divine Essence. Consequently, for this relation to be possible there must be others in whom there is nothing of the Divine in itself. That it is possible in beings created from the Divine will be seen below. But that it may be possible, there must be Infinite Wisdom making one with Infinite Love; that is, there must be the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love (concerning which see above, n. 35-39)

50.

Upon a perception and knowledge of this mystery depend a perception and knowledge of all things of existence, that is, creation; also of all things of continued existence, that is, preservation by God; in other words, of all the works of God in the created universe; of which the following pages treat.

Footnotes

[14-1](#) To be and to exist. Swedenborg seems to use this word "exist" nearly in the classical sense of springing or standing forth, becoming manifest, taking form. The distinction between esse and existere is essentially the same as between substance and form.

[14-2](#) For the meaning of this phrase. "distincte unum," see below in this paragraph, also n. 17, 22, 34, 223, and DP 4.

[14-3](#) It should be noticed that in Latin, distinctly is the adverb of the verb distinguish. If translated distinguishably, this would appear.

Divine Love and Wisdom

51.

But do not, I entreat you, confuse your ideas with time and with space, for so far as time and space enter into your ideas when you read what follows, you will not understand it; for the Divine is not in time and space. This will be seen clearly in the progress of this work, and in particular from what is said of eternity, infinity, and omnipresence.

52.

ALL THINGS IN THE UNIVERSE WERE CREATED FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN. So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Divine Wisdom in an image. That this is so is clearly evident from the correspondence of all things of the universe with all things of man. There is such correspondence of each and every thing that takes form in the created universe with each and every thing of man, that man may be said to be a sort of universe. There is a correspondence of his affections, and thence of his thoughts, with all things of the animal kingdom; of his will, and thence of his understanding, with all things of the vegetable kingdom; and of his outmost life with all things of the mineral kingdom. That there is such a correspondence is not apparent to any one in the natural world, but it is apparent to every one who gives heed to it in the spiritual world. In that world there are all things that take form in the natural world in its three kingdoms, and they are correspondences of affections and thoughts, that is, of affections from the will and of thoughts from the understanding, also of the outmost things of the life, of those who are in that world, around whom all these things are Visible, presenting an appearance like that of the created universe, with the difference that it is in lesser form. From this it is very evident to angels, that the created universe is an image representative of God-Man, and that it is His Love and Wisdom which are presented, in an image, in the universe. Not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself, yea, neither is man a man in himself, but all is from God, who is Man, Wisdom and Love, also Form and Substance, in itself. That which has Being-in-itself is uncreate and infinite; but whatever is from Very Being, since it contains in it nothing of Being-in-itself, is created and finite, and this exhibits an image of Him from whom it has being and has form.

53.

Of things created and finite Esse [Being] and Existere [Taking Form] can be predicated, likewise substance and form, also life, and even love and wisdom; but these are all created and finite. This can be said of things created and finite, not because they possess anything Divine, but because they are in the Divine, and the Divine is in them. For everything that has been created is, in itself, inanimate and dead, but all things are animated and made alive by this, that the Divine is in them, and that they are in the Divine.

54.

The Divine is not in one subject differently from what it is in another, but one created subject differs from another; for no two things can be precisely alike, consequently each thing is a different containant. On this account, the Divine as imaged forth presents a variety of appearances. Its presence in opposites will be discussed hereafter.

55.

ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN. It is well known that each and all things of the universe were created by God; hence the universe, with each and every thing pertaining to it, is called in the Word the work of the hands of Jehovah. There are those who maintain that the world, with everything it includes, was created out of nothing, and of that nothing an idea of absolute nothingness is entertained. From absolute nothingness, however, nothing is or can be made. This is an established truth. The universe, therefore, which is God's image, and consequently full of God, could be created only in God from God; for God is Esse itself, and from Esse must be whatever is. To create what is, from nothing which is not, is an utter contradiction. But still, that which is created in God from God is not continuous from Him; for God is Esse in itself, and in created things there is not any Esse in itself. If there were in created things any Esse in itself, this would be continuous from God, and that which is continuous from God is God. The angelic idea of this is, that what is created in God from God, is like that in man which has been derived from his life, but from which the life has been withdrawn, which is of such a nature as to be in accord with his life, and yet it is not his life. The angels confirm this by many things which have existence in their heaven, where they say they are in God, and God is in them, and still that they have, in their esse, nothing of God which is God. Many things whereby they prove this will be presented hereafter; let this serve for present information.

56.

Every created thing, by virtue of this origin, is such in its nature as to be a recipient of God, not by continuity, but by contiguity. By the latter and not the former comes its capacity for conjunction. For having been created in God from God, it is adapted to conjunction; and because it has been so created, it is an analogue, and through such conjunction it is like an image of God in a mirror.

57.

From this it is that angels are angels, not from themselves, but by virtue of this conjunction with God-Man; and this conjunction is according to the reception of Divine Good and Divine Truth, which are God, and which seem to proceed from Him, though really they are in Him. This reception is according to their application to themselves of the laws of order, which are Divine truths, in the exercise of that freedom of thinking and willing according to reason, which they possess from the Lord as if it were their own. By this they have a reception, as if from themselves, of Divine Good and of Divine Truth, and by this there is a reciprocation of love; for, as was said above, love is impossible unless it is reciprocal. The same is true of men on the earth. From what has been said it can now first be seen that all things of the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man.

58.

It cannot yet be intelligibly explained how all other things of the universe which are unlike angels and men, that is, the things below man in the animal kingdom, and the things below these in the vegetable kingdom, and the things still below these in the mineral kingdom, are also recipients of the Divine Love and of the Divine Wisdom of God-Man; for many things need to be said first about degrees of life, and degrees of the recipients of life. Conjunction with these things is according to their uses; for no good use has any other origin than through a like conjunction with God, but yet different according to degrees. This conjunction in its descent becomes successively such that nothing of freedom is left therein, because nothing of reason, and therefore nothing of the appearance of life; but still they are recipients. Because they are recipients, they are also re-agents; and forasmuch as they are re-agents, they are containants. Conjunction with uses which are not good will be discussed when the origin of evil has been made known.

59.

From the above it can be seen that the Divine is in each and every thing of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as is said in the Word; that is, the work of Divine Love and Divine Wisdom, for these are meant by the hands of Jehovah. But though the Divine is in each and all things of the created universe there is in their esse nothing of the Divine in itself; for the created universe is not God, but is from God; and since it is from God, there is in it an image of Him like the image of a man in a mirror, wherein indeed the man appears, but still there is nothing of the man in it.

60.

I heard several about me in the spiritual world talking together, who said that they were quite willing to acknowledge that the Divine is in each and every thing of the universe, because they behold therein the wonderful works of God, and these are the more wonderful the more interiorly they are examined. And yet, when they were told that the Divine is actually in each and every thing of the universe, they were displeased; which is

a proof that although they assert this they do not believe it. They were therefore asked whether this cannot be seen simply from the marvelous power which is in every seed, of producing its own vegetable form in like order, even to new seeds; also because in every seed an idea of the infinite and eternal is presented; since there is in seeds an endeavor to multiply themselves and to fructify infinitely and eternally? Is not this evident also in every living creature, even the smallest? In that there are in it organs of sense, also brains, a heart, lungs, and other parts; with arteries, veins, fibers, muscles, and the activities proceeding therefrom; besides the surpassing marvels of animal nature, about which whole volumes have been written. All these wonderful things are from God; but the forms with which they are clothed are from earthy matters, out of which come plants, and in their order, men. Therefore it is said of man, That he was created out of the ground, and that he is dust of the earth, and that the breath of lives was breathed into him Genesis 2:7. From which it is plain that the Divine is not man's own, but is adjoined to him.

61.

ALL CREATED THINGS HAVE RELATION IN A KIND OF IMAGE TO MAN. This can be seen from each and all things of the animal kingdom, from each and all things of the vegetable kingdom, and from each and all things of the mineral kingdom. A relation to man in each and all things of the animal kingdom is evident from the following. Animals of every kind have limbs by which they move, organs by which they feel, and viscera by which these are exercised; these they have in common with man. They have also appetites and affections similar to man's natural appetites and affections; and they have inborn knowledges corresponding to their affections, in some of which there appears a resemblance to what is spiritual, which is more or less evident in beasts of the earth, and birds of the air, and in bees, silk-worms, ants, etc. From this it is that merely natural men consider the living creatures of this kingdom to be like themselves, except in the matter of speech. A relation to man arising out of each and all things of the vegetable kingdom is evident from this: they spring forth from seed, and thereafter proceed step by step through their periods of growth; they have something akin to marriage, followed by procreation; their vegetative soul is used, and they are forms thereof; besides many other particulars which have relation to man. These also have been described by various authors. A relation to man deducible from each and every thing of the mineral kingdom is seen only in an endeavor to produce forms which exhibit such a relation (which forms, as said above, are each and all things of the vegetable kingdom), and in an endeavor to perform uses thereby. For when first a seed falls into the bosom of the earth, she cherishes it, and out of herself provides it with nourishment from every source, that it may shoot up and present itself in a form representative of man. That such an endeavor exists also in its solid parts is evident from corals at the bottom of the seas and from flowers in mines, where they originate from minerals, also from metals. This endeavor towards vegetating, and performing uses thereby, is the outmost derivation from the Divine in created things.

62.

As there is an endeavor of the minerals of the earth towards vegetation, so there is an endeavor of the plants towards vivification: this accounts for insects of various kinds

corresponding to the odors emanating from plants. This does not arise from the heat of this world's sun, but from life operating through that heat according to the state of its recipients (as will be seen in what follows).

63.

That there is a relation of all things of the created universe to man may be known from the foregoing statements, yet it can be seen only obscurely; whereas in the spiritual world this is seen clearly. In that world, also, there are all things of the three kingdoms, and in the midst of them the angel; he sees them about him, and also knows that they are representations of himself; yea, when the inmost of his understanding is opened he recognizes himself in them, and sees his image in them, hardly otherwise than as in a mirror.

64.

From these and from many other concurring facts which there is not time to adduce now, it may be known with certainty that God is a Man; and that the created universe is an image of Him; for there is a general relation of all things to Him, as well as a particular relation of all things to man.

65.

THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM LAST THINGS TO MAN, AND THROUGH MAN TO GOD THE CREATOR, FROM WHOM THEY ARE. Last things, as was said above, are each and all things of the mineral kingdom, which are materials of various kinds, of a stony, saline, oily, mineral, or metallic nature, covered over with soil formed of vegetable and animal matters reduced to the finest dust. In these lie concealed both the end and the beginning of all uses which are from life. The end of all uses is the endeavor to produce uses, and the beginning is the acting force from that endeavor. These pertain to the mineral kingdom. Middle things are each and all things of the vegetable kingdom, such as grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for the service of each and all things of the animal kingdom, both imperfect and perfect. These they nourish, delight, and vivify; nourishing the bellies of animals with their vegetable substances, delighting the animal senses with taste, fragrance, and beauty, and vivifying their affections. The endeavor towards this is in these also from life. First things are each and all things of the animal kingdom. Those are lowest therein which are called worms and insects, the middle are birds and beasts, and the highest, men; for in each kingdom there are lowest, middle and highest things, the lowest for the use of the middle, and the middle for the use of the highest. Thus the uses of all created things ascend in order from outmost things to man, who is first in order.

66.

In the natural world there are three degrees of ascent, and in the spiritual world there are three degrees of ascent. All animals are recipients of life. The more perfect are recipients

of the life and the three degrees of the natural world, the less perfect of the life of two degrees of that world, and the imperfect of one of its degrees. But man alone is a recipient of the life both of the three degrees of the natural world and of the three degrees of the spiritual world. From this it is that man can be elevated above nature, while the animal cannot. Man can think analytically and rationally of the civil and moral things that are within nature, also of the spiritual and celestial things that are above nature, yea, he can be so elevated into wisdom as even to see God. But the six degrees by which the uses of all created things ascend in their order even to God the Creator, will be treated of in their proper place. From this summary, however, it can be seen that there is an ascent of all created things to the first, who alone is Life, and that the uses of all things are the very recipients of life; and from this are the forms of uses.

67.

It shall also be stated briefly how man ascends, that is, is elevated, from the lowest degree to the first. He is born into the lowest degree of the natural world; then, by means of knowledges, he is elevated into the second degree; and as he perfects his understanding by knowledges he is elevated into the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in man above the three natural degrees, and do not appear until he has put off the earthly body. When this takes place the first spiritual degree is open to him, afterwards the second, and finally the third; but this only with those who become angels of the third heaven; these are they that see God. Those become angels of the second heaven and of the last heaven in whom the second degree and the last degree can be opened. Each spiritual degree in man is opened according to his reception of Divine Love and Divine Wisdom from the Lord. Those who receive something thereof come into the first or lowest spiritual degree those who receive more into the second or middle spiritual degree, those who receive much into the third or highest degree. But those who receive nothing thereof remain in the natural degrees, and derive from the spiritual degrees nothing more than an ability to think and thence to speak, and to will and thence to act, but not with intelligence.

68.

Of the elevation of the interiors of man, which belong to his mind, this also should be known. In everything created by God there is reaction. In Life alone there is action; reaction is caused by the action of Life. Because reaction takes place when any created thing is acted upon, it appears as if it belonged to what is created. Thus in man it appears as if the reaction were his, because he has no other feeling than that life is his, when yet man is only a recipient of life. From this cause it is that man, by reason of his hereditary evil, reacts against God. But so far as man believes that all his life is from God, and that all good of life is from the action of God, and all evil of life from the reaction of man, so far his reaction comes to be from [God's] action, and man acts with God as if from himself. The equilibrium of all things is from action and simultaneous reaction, and in equilibrium everything must be. These things have been said lest man should believe that he himself ascends toward God from himself, and not from the Lord.

69.

THE DIVINE, APART FROM SPACE, FILLS ALL SPACES OF THE UNIVERSE.

There are two things proper to nature - space and time. From these man in the natural world forms the ideas of his thought, and thereby his understanding. If he remains in these ideas, and does not raise his mind above them, he is in no wise able to perceive things spiritual and Divine, for these he involves in ideas drawn from space and time; and so far as that is done the light [lumen] of his understanding becomes merely natural. To think from this lumen in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night about those things that appear only in the light of day. From this comes naturalism. But he who knows how to raise his mind above ideas of thought drawn from space and time, passes from thick darkness into light, and has discernment in things spiritual and Divine, and finally sees the things which are in and from what is spiritual and Divine; and then from that light he dispels the thick darkness of the natural lumen, and banishes its fallacies from the middle to the sides. Every man who has understanding is able to transcend in thought these properties of nature, and actually does so; and he then affirms and sees that the Divine, because omnipresent, is not in space. He is also able to affirm and to see the things that have been adduced above. But if he denies the Divine Omnipresence, and ascribes all things to nature, then he has no wish to be elevated, though he can be.

70.

All who die and become angels put off the two above- mentioned properties of nature, namely, space and time; for they then enter into spiritual light, in which objects of thought are truths, and objects of sight are like those in the natural world, but are correspondent to their thoughts. The objects of their thought which, as just said, are truths, derive nothing at all from space and time; and though the objects of their sight appear as if in space and in time, still the angels do not think from space and time. The reason is, that spaces and times there are not fixed, as in the natural world, but are changeable according to the states of their life. In the ideas of their thought, therefore, instead of space and time there are states of life, instead of spaces such things as have reference to states of love, and instead of times such things as have reference to states of wisdom. From this it is that spiritual thought, and spiritual speech therefrom, differ so much from natural thought and natural speech therefrom, as to have nothing in common except as regards the interiors of things, which are all spiritual. Of this difference more will be said elsewhere. Now, because the thoughts of angels derive nothing from space and time, but everything from states of life, when it is said that the Divine fills spaces angels evidently cannot comprehend it, for they do not know what spaces are; but when, apart from any idea of space, it is said that the Divine fills all things, they clearly comprehend it.

71.

To make it clear that the merely natural man thinks of spiritual and Divine things from space, and the spiritual man apart from space, let the following serve for illustration. The merely natural man thinks by means of ideas which he has acquired from objects of sight, in all of which there is figure partaking of length, breadth, and height, and of shape determined by these, either angular or circular. These [conceptions] are manifestly

present in the ideas of his thought concerning things visible on earth; they are also in the ideas of his thought concerning those not visible, such as civil and moral affairs. This he is unconscious of; but they are nevertheless there, as continuations. With a spiritual man it is different, especially with an angel of heaven, whose thought has nothing in common with figure and form that derives anything from spiritual length, breadth, and height, but only with figure and form derived from the state of a thing resulting from the state of its life. Consequently, instead of length of space he thinks of the good of a thing from good of life; instead of breadth of space, of the truth of a thing from truth of life; and instead of height, of the degrees of these. Thus he thinks from the correspondence there is between things spiritual and things natural. From this correspondence it is that in the Word "length" signifies the good of a thing, "breadth" the truth of a thing, and "height" the degrees of these. From this it is evident that an angel of heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine, apart from space, fills all things. And that which an angel thinks is truth, because the light which enlightens his understanding is Divine Wisdom.

72.

This is the basis of thought concerning God; for without it, what is to be said of the creation of the universe by God-Man, of His Providence, Omnipotence, Omnipresence and Omniscience, even if understood, cannot be kept in mind; since the merely natural man, even while he has these things in his understanding, sinks back into his life's love, which is that of his will; and that love dissipates these truths, and immerses his thought in space, where his lumen, which he calls rational, abides, not knowing that so far as he denies these things, he is irrational. That this is so, may be confirmed by the idea entertained of this truth, that GOD is a MAN. Read with attention, I pray you, what has been said above (n. 11-13) and what follows after, and your understanding will accept it. But when you let your thought down into the natural lumen which derives from space, will not these things be seen as paradoxes? and if you let it down far, will you not reject them? This is why it is said that the Divine fills all spaces of the universe, and why it is not said that God-Man fills them. For if this were said, the merely natural lumen would not assent. But to the proposition that the Divine fills all space, it does assent, because this agrees with the mode of speech of the theologians, that God is omnipresent, and hears and knows all things. (On this subject, more may be seen above, n. 7-10.).

73.

THE DIVINE IS IN ALL TIME, APART FROM TIME. As the Divine, apart from space, is in all space, so also, apart from time, is it in all time. For nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and so is time. This is measured by days, weeks, months, years, and centuries; days are measured by hours; weeks and months by days; years by the four seasons; and centuries by years. Nature derives this measurement from the apparent revolution and annual motion of the sun of the world. But in the spiritual world it is different. The progressions of life in that world appear in like manner to be in time, for those there live with one another as men in the world live with one another; and this is not possible without the appearance of time. But time there is not divided into periods as

in the world, for their sun is constantly in the east and is never moved away; for it is the Lord's Divine Love that appears to them as a sun. Wherefore they have no days, weeks, months, years, centuries, but in place of these there are states of life, by which a distinction is made which cannot be called, however, a distinction into periods, but into states. Consequently, the angels do not know what time is, and when it is mentioned they perceive in place of it state; and when state determines time, time is only an appearance. For joyfulness of state makes time seem short, and joylessness of state makes time seem long; from which it is evident that time in the spiritual world is nothing but quality of state. It is from this that in the Word, "hours," "days," "weeks," "months," and "years," signify states and progressions of state in series and in the aggregate; and when times are predicated of the church, by its "morning" is meant its first state, by "mid-day" its fullness by "evening" its decline, and by "night" its end. The four seasons of the year "spring," "summer," "autumn," and "winter," have a like meaning.

74.

From the above it can be seen that time makes one with thought from affection; for from that is the quality of man's state. And with progressions of time, in the spiritual world, distances in progress through space coincide; as may be shown from many things. For instance, in the spiritual world ways are actually shortened or are lengthened in accordance with the longings that are of thought from affection. From this, also, comes the expression, "spaces of time." Moreover, in cases where thought does not join itself to its proper affection in man, as in sleep, the lapse of time is not noticed.

75.

Now as times which are proper to nature in its world are in the spiritual world pure states, which appear progressive because angels and spirits are finite, it may be seen that in God they are not progressive because He is Infinite, and infinite things in Him are one (as has been shown above, n. 17-22). From this it follows that the Divine in all time is apart from time.

76.

He who has no knowledge of God apart from time and is unable from any perception to think of Him, is thus utterly unable to conceive of eternity in any other way than as an eternity of time; in which case, in thinking of God from eternity he must needs become bewildered; for he thinks with regard to a beginning, and beginning has exclusive reference to time. His bewilderment arises from the idea that God had existence from Himself, from which he rushes headlong into an origin of nature from herself; and from this idea he can be extricated only by a spiritual or angelic idea of eternity, which is an idea apart from time; and when time is separated, the Eternal and the Divine are the same, and the Divine is the Divine in itself, not from itself. The angels declare that while they can conceive of God from eternity, they can in no way conceive of nature from eternity, still less of nature from herself and not at all of nature as nature in herself. For that which is in itself is the very Esse, from which all things are; Esse in itself is very life, which is the Divine Love of Divine Wisdom and the Divine Wisdom of Divine Love. For the

angels this is the Eternal, an Eternal as removed from time as the uncreated is from the created, or the infinite from the finite, between which, in fact, there is no ratio.

77.

THE DIVINE IN THINGS GREATEST AND LEAST IS THE SAME. This follows from the two preceding articles, that the Divine apart from space is in all space, and apart from time is in all time. Moreover, there are spaces greater and greatest, and lesser and least; and since spaces and times, as said above, make one, it is the same with times. In these the Divine is the same, because the Divine is not varying and changeable, as everything is which belongs to nature, but is unvarying and unchangeable, consequently the same everywhere and always.

78.

It seems as if the Divine were not the same in one person as in another; as if, for instance, it were different in the wise and in the simple, or in an old man and in a child. But this is a fallacy arising from appearance; the man is different, but the Divine in him is not different. Man is a recipient, and the recipient or receptacle is what varies. A wise man is a recipient of Divine Love and Divine Wisdom more adequately, and therefore more fully, than a simple man; and an old man who is also wise, more than a little child or boy; yet the Divine is the same in the one as in the other. It is in like manner a fallacy arising from appearance, that the Divine is different with angels of heaven from what it is with men on the earth, because the angels of heaven are in wisdom ineffable, while men are not; but the seeming difference is not in the Lord but in the subjects, according to the quality of their reception of the Divine.

79.

That the Divine is the same in things greatest and least, may be shown by means of heaven and by means of an angel there. The Divine in the whole heaven and the Divine in an angel is the same; therefore even the whole heaven may appear as one angel. So is it with the church, and with a man of the church. The greatest form receptive of the Divine is the whole heaven together with the whole church; the least is an angel of heaven and a man of the church. Sometimes an entire society of heaven has appeared to me as one angel-man; and it was told that it may appear like a man as large as a giant, or like a man as small as an infant; and this, because the Divine in things greatest and least is the same.

80.

The Divine is also the same in the greatest and in the least of all created things that are not alive; for it is in all the good of their use. These, moreover, are not alive for the reason that they are not forms of life but forms of uses; and the form varies according to the excellence of the use. But how the Divine is in these things will be stated in what follows, where creation is treated of.

81.

Put away space, and deny the possibility of a vacuum, and then think of Divine Love and of Divine Wisdom as being Essence itself, space having been put away and a vacuum denied. Then think according to space; and you will perceive that the Divine, in the greatest and in the least things of space, is the same; for in essence abstracted from space there is neither great nor small, but only the same.

82.

Something shall now be said about vacuum. I once heard angels talking with Newton about vacuum, and saying that they could not tolerate the idea of a vacuum as being nothing, for the reason that in their world which is spiritual, and which is within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, yea, speak and act, which would be utterly impossible in a vacuum which is nothing, since nothing is nothing, and of nothing not anything can be affirmed. Newton said that he now knew that the Divine, which is Being itself, fills all things, and that to him the idea of nothing as applied to vacuum is horrible, because that idea is destructive of all things; and he exhorts those who talk with him about vacuum to guard against the idea of nothing, comparing it to a swoon, because in nothing no real activity of mind is possible.

83.

PART SECOND. DIVINE LOVE AND DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN. There are two worlds, the spiritual and the natural. The spiritual world does not draw anything from the natural, nor the natural world from the spiritual. The two are totally distinct, and communicate only by correspondences, the nature of which has been abundantly shown elsewhere. To illustrate this by an example: heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world; and who does not see that heat and the good of charity, and that light and the truth of faith, are wholly distinct? At first sight they appear as distinct as two entirely different things. They so appear when one inquires what the good of charity has in common with heat, or the truth of faith with light; when in fact, spiritual heat is that good, and spiritual light is that truth. Although these things are in themselves so distinct, they make one by correspondence. They make one in this way: when man reads, in the Word, of heat and light, the spirits and angels who are with the man perceive charity instead of heat, and faith instead of light. This example is adduced, in order that it may be known that the two worlds, the spiritual and the natural, are so distinct as to have nothing in common with each other; yet are so created as to have communication, yea, conjunction by means of correspondences.

84.

Since these two worlds are so distinct, it can be seen very clearly that the spiritual world is under another sun than the natural world. For in the spiritual world, must as in the natural, there is heat and light; but the heat there, as well as the light, is spiritual; and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now since heat

and light can originate only in a sun, it is evident that the spiritual world has a different sun from the natural world; and further, that the sun of the spiritual world in its essence is such that spiritual heat and light can come forth from it; whereas the sun of the natural world in its essence is such that natural heat can come forth from it. Everything spiritual has relation to good and truth, and can spring from no other source than Divine Love and Divine Wisdom; for all good is of love and all truth is of wisdom; that they have no other origin any discerning man can see.

85.

That there is any other sun than that of the natural world has hitherto been unknown. The reason is, that the spiritual of man has so far passed over into his natural, that he does not know what the spiritual is, and thus does not know that there is a spiritual world, the abode of spirits and angels, other than and different from the natural world. Since the spiritual world has lain so deeply hidden from the knowledge of those who are in the natural world, it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that world, just as I see those in the natural world, and might afterwards describe that world; which has been done in the work Heaven and Hell, in one chapter of which the sun of the spiritual world is treated of. For that sun has been seen by me; and it appeared of the same size as the sun of the natural world; also fiery like it, but more glowing. It has also been made known to me that the whole angelic heaven is under that sun; and that angels of the third heaven see it constantly, angels of the second heaven very often, and angels of the first or outmost heaven sometimes. That all their heat and all their light, as well as all things that are manifest in that world, are from that sun will be seen in what follows.

86.

That sun is not the Lord Himself, but is from the Lord. It is the Divine Love and the Divine Wisdom proceeding from Him that appear as a sun in that world. And because Love and Wisdom in the Lord are one (as shown in Part I.), that sun is said to be Divine Love; for Divine Wisdom is of Divine Love, consequently is Love.

87.

Since love and fire mutually correspond, that sun appears before the eyes of the angels as fiery; for angels cannot see love with their eyes, but they see in the place of love what corresponds to it. For angels, equally with men, have an internal and an external; it is their internal that thinks and is wise, and that wills and loves; it is their external that feels, sees, speaks and acts. All their externals are correspondences of internals; but the correspondences are spiritual, not natural. Moreover, Divine love is felt as fire by spiritual beings. For this reason "fire," when mentioned in the Word, signifies love. In the Israelitish Church, "holy fire" signified love; and this is why, in prayers to God, it is customary to ask that "heavenly fire," that is Divine Love, "may kindle the heart."

88.

With such a difference between the spiritual and the natural (as shown above, n. 83), nothing from the sun of the natural world, that is, nothing of its heat and light, nor anything pertaining to any earthly object, can pass over into the spiritual world. To the spiritual world the light of the natural world is thick darkness, and its heat is death. Nevertheless, the heat of the world can be vivified by the influx of heavenly heat, and the light of the world can be illumined by the influx of heavenly light. Influx is effected by correspondences; and it cannot be effected by continuity.

89.

OUT OF THE SUN THAT TAKES FORM [existit] FROM THE DIVINE LOVE AND THE DIVINE WISDOM, HEAT AND LIGHT GO FORTH. In the spiritual world where angels and spirits are there are heat and light, just as in the natural world where men are; moreover in like manner as heat, the heat is felt and the light is seen as light. Still the heat and light of the spiritual world and of the natural world are (as said above) so entirely different as to have nothing in common. They differ one from the other as what is alive differs from what is dead. The heat of the spiritual world in itself is alive; so is the light; but the heat of the natural world in itself is dead; so is its light. For the heat and light of the spiritual world go forth from a sun that is pure love, while the heat and light of the natural world go forth from a sun that is pure fire; and love is alive, and the Divine Love is Life itself; while fire is dead, and solar fire is death itself, and may be so called because it has nothing whatever of life in it.

90.

Since angels are spiritual they can live in no other than spiritual heat and light, while men can live in no other than natural heat and light; for what is spiritual accords with what is spiritual, and what is natural with what is natural. If an angel were to derive the least particle from natural heat and light he would perish; for it is totally discordant with his life. As to the interiors of the mind every man is a spirit. When he dies he withdraws entirely from the world of nature, leaving behind him all its belongings, and enters a world where there is nothing of nature. In that world he lives so separated from nature that there is no communication whatever by continuity, that is, as between what is purer and grosser, but only like that between what is prior and posterior; and between such no communication is possible except by correspondences. From this it can be seen that spiritual heat is not a purer natural heat, or spiritual light a purer natural light, but that they are altogether of a different essence; for spiritual heat and light derive their essence from a sun which is pure Love, and this is Life itself; while natural heat and light derive their essence from a sun which is pure fire, in which (as said above) there is absolutely nothing of life.

91.

Such being the difference between the heat and light of the two worlds, it is very evident why those who are in the one world cannot see those who are in the other world. For the eyes of man, who sees from natural light, are of the substance of his world, and the eyes of an angel are of the substance of his world; thus in both cases they are formed for the

proper reception of their own light. From all this it can be seen from how much ignorance those think who, because they cannot see angels and spirits with their eyes, are unwilling to believe them to be men.

92.

Hitherto it has not been known that angels and spirits are in a totally different light and different heat from men. It has not been known even that another light and another heat are possible. For man in his thought has not penetrated beyond the interior or purer things of nature. And for this reason many have placed the abodes of angels and spirits in the ether, and some in the stars - thus within nature, and not above or outside of it. But, in truth, angels and spirits are entirely above or outside of nature, and are in their own world, which is under another sun. And since in that world spaces are appearances (as was shown above), angels and spirits cannot be said to be in the ether or in the stars; in fact, they are present with man, conjoined to the affection and thought of his spirit; since man is a spirit, and because of that thinks and wills; consequently the spiritual world is wherever man is, and in no wise away from him. In a word, every man as regards the interiors of his mind is in that world, in the midst of spirits and angels there; and he thinks from its light, and loves from its heat.

93.

THE SUN OF THE SPIRITUAL WORLD IS NOT GOD, BUT IS A PROCEEDING FROM THE DIVINE LOVE AND DIVINE WISDOM OF GOD-MAN; SO ALSO ARE THE HEAT AND LIGHT FROM THAT SUN. By that sun which is before the eyes of the angels, and from which they have heat and light, is not meant the Lord Himself, but the first proceeding from Him, which is the highest [degree] of spiritual heat. The highest [degree] of spiritual heat is spiritual fire, which is Divine Love and Divine Wisdom in their first correspondence. On this account that sun appears fiery, and to the angels is fiery, but not to men. Fire which is fire to men is not spiritual, but natural; and between the two fires there is a difference like the difference between what is alive and what is dead. Therefore the spiritual sun by its heat vivifies spiritual beings and renews spiritual objects. The natural sun does the same for natural beings and natural objects; yet not from itself, but by means of an influx of spiritual heat, to which it renders aid as a kind of substitute.

94.

This spiritual fire, in which also there is light in its origin, becomes spiritual heat and light, which decrease in their going forth. This decrease is effected by degrees, which will be treated of in what follows. The ancients represented this by circles glowing with fire and resplendent with light around the head of God, as is common also at the present day in paintings representing God as a Man.

95.

That love begets heat, and wisdom light, is manifest from actual experience. When man loves he grows warm, and when he thinks from wisdom he sees things as it were in light. And from this it is evident that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are also correspondences is obvious; for heat takes place [existit] not in love itself, but from love in the will, and thence in the body; and light takes place not in wisdom, but in the thought of the understanding, and thence in the speech. Consequently love and wisdom are the essence and life of heat and light. Heat and light are what proceed, and because they are what proceed, they are also correspondences.

96.

That spiritual light is altogether distinct from natural light, any one may know if he observes the thoughts of his mind. For when the mind thinks, it sees its objects in light, and they who think spiritually see truths, and this at midnight just as well as in the daytime. For this reason light is predicated of the understanding, and the understanding is said to see; thus one sometimes declares of something which another says that he sees (that is, understands) that it is so. The understanding, because it is spiritual, cannot thus see by natural light, for natural light does not inhere in man, but withdraws with the sun. From this it is obvious that the understanding enjoys a light different from that of the eye, and that this light is from a different origin.

97.

Let every one beware of thinking that the sun of the spiritual world is God Himself. God Himself is a Man. The first proceeding from His Love and Wisdom is that fiery spiritual [substance] which appears before the angels as a sun. When, therefore, the Lord manifests Himself to the angels in person, He manifests Himself as a Man; and this sometimes in the sun, sometimes outside of it.

98.

It is from this correspondence that in the Lord the Lord is called not only a "sun" but also "fire" and "light." And by the "sun" is meant Himself as to Divine Love and Divine Wisdom together; by "fire" Himself in respect to Divine Love, and by "light" Himself in respect to Divine Wisdom.

99.

SPIRITUAL HEAT AND LIGHT IN PROCEEDING FROM THE LORD AS A SUN, MAKE ONE, JUST AS HIS DIVINE LOVE AND DIVINE WISDOM MAKE ONE. How Divine Love and Divine Wisdom in the Lord make one has been explained in Part I.; in like manner heat and light make one, because they proceed from these, and the things which proceed make one by virtue of their correspondence, heat, corresponding to love, and light to wisdom. From this it follows that as Divine Love is Divine Esse [Being] and Divine Wisdom is Divine Existere [Taking form] (as shown above, n. 14-16), so spiritual heat is thy Divine proceeding from Divine Esse, and spiritual light is the Divine

proceeding from Divine Existere. And as by that union Divine Love is of Divine Wisdom, and Divine Wisdom is of Divine Love (as shown above, n. 35-39), so spiritual heat is of spiritual light, and spiritual light is of spiritual heat And because there is such a union it follows that heat and light, in proceeding from the Lord as a sun, are one. It will be seen, however, in what follows, that they are not received as one by angels and men.

100.

The heat and light that proceed from the Lord as a sun are what in an eminent sense are called the spiritual, and they are called the spiritual in the singular number, because they are one; when, therefore, the spiritual is mentioned in the following pages, it is meant both these together. From that spiritual it is that the whole of that world is called spiritual. Through that spiritual, all things of that world derive their origin, and also their name. That heat and that light are called the spiritual, because God is called Spirit, and God as Spirit is the spiritual going forth. God, by virtue of His own very Essence, is called Jehovah; but by means of that going forth He Vivifies and enlightens angels of heaven and men of the church. Consequently, vivification and enlightenment are said to be effected by the Spirit of Jehovah.

Divine Love and Wisdom

101.

That heat and light, that is, the spiritual going forth from the Lord as a Sun, make one, may be illustrated by the heat and light that go forth from the sun of the natural world. These two also make one in their going out from that sun. That they do not make one on earth is owing not to the sun, but to the earth. For the earth revolves daily round its axis, and has a yearly motion following the ecliptic, which gives the appearance that heat and light do not make one. For in the middle of summer there is more of heat than of light, and in the middle of winter more of light than of heat. In the spiritual world it is the same, except that there is in that world no daily or yearly motion of the earth; but the angels turn themselves, some more, some less, to the Lord; those who turn themselves more, receive more from heat and less from light, and those who turn themselves less to the Lord receive more from light and less from heat. From this it is that the heavens, which consist of angels, are divided into two kingdoms, one called celestial, the other spiritual. The celestial angels receive more from heat, and the spiritual angels more from light. Moreover, the lands they inhabit vary in appearance according to their reception of heat and light. If this change of state of the angels is substituted for the motion of the earth, the correspondence is complete.

102.

In what follows it will be seen, also, that all spiritual things that originate through the heat and light of their sun, make one in like manner when regarded in themselves, but when regarded as proceeding from the affections of the angels do not make one. When heat and light make one in the heavens, it is with the angels as if it were spring; but when they do not make one, it is either like summer or like winter - not like the winter in the frigid

zones, but like the winter in the warmer zone. Thus reception of love and wisdom in equal measure is the very angelic state, and therefore an angel is an angel of heaven according to the union in him of love and wisdom. It is the same with the man of the church, when love and wisdom, that is, charity and faith, make one in him.

103.

THE SUN OF THE SPIRITUAL WORLD APPEARS AT A MIDDLE ALTITUDE, FAR OFF FROM THE ANGELS, LIKE THE SUN OF THE NATURAL WORLD FROM MEN. Most people take with them out of the world an idea of God, as being above the head, on high, and an idea of the Lord, as living in heaven among the angels. They take with them this idea of God because, in the Word, God is called the "Most High," and is said to "dwell on high;" therefore in prayer and worship men raise their eyes and hands upwards, not knowing that by "The Most High" is signified the inmost. They take with them the idea of the Lord as being in heaven among the angels, because men think of Him as they think of another man, some thinking of Him as they think of an angel, not knowing that the Lord is the Very and Only God who rules the universe, who if He were among the angels in heaven, could not have the universe under His gaze and under His care and government. And unless He shone as a sun before those who are in the spiritual world, angels could have no light; for angels are spiritual, and therefore no other than spiritual light is in accord with their essence. That there is light in the heavens, immensely exceeding the light on earth, will be seen below where degrees are discussed.

104.

As regards the sun, therefore, from which angels have light and heat, it appears above the lands on which the angels dwell, at an elevation of about forty-five degrees, which is the middle altitude; it also appears far off from the angels like the sun of the world from men. The sun appears constantly at that altitude and at that distance, and does not move from its place. Hence it is that angels have no times divided into days and years, nor any progression of the day from morning, through midday to evening and into night; nor any progression of the year from spring, through summer to autumn, into winter; but there is perpetual light and perpetual spring; consequently, with the angels, as was said above, in place of times there are states.

105.

The sun of the spiritual world appears at a middle altitude chiefly for the following reasons: First, the heat and light which proceed from that sun are thus at their medium intensity, consequently are equally proportioned and thus properly attuned. For if the sun were to appear above the middle altitude more heat than light would be perceived, if below it more light than heat; as is the case on earth when the sun is above or below the middle of the sky; when above, the heat increases beyond the light, when below, the light increases beyond the heat; for light remains the same in summer and in winter, but heat increases and diminishes according to the degree of the sun's altitude. Secondly, the sun of the spiritual world appears in a middle altitude above the angelic heaven, because there is thus a perpetual spring in all the angelic heavens, whereby the angels are in a state of

peace; for this state corresponds to springtime on earth. Thirdly, angels are thus enabled to turn their faces constantly to the Lord, and behold Him with their eyes. For at every turn of their bodies, the angels have the east, thus the Lord, before their faces. This is peculiar to that world, and would not be the case if the sun of that world were to appear above or below the middle altitude, and least of all if it were to appear overhead in the zenith.

106.

If the sun of the spiritual world did not appear far off from the angels, like the sun of the natural world from men, the whole angelic heaven, and hell under it, and our terraqueous globe under these, would not be under the view, the care, the omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as the sun of our world, if it were not at such a distance from the earth as it appears, could not be present and powerful in all lands by its heat and light, and therefore could not render its aid, as a kind of substitute, to the sun of the spiritual world.

107.

It is very necessary to be known that there are two suns, one spiritual, the other natural; a spiritual sun for those who are in the spiritual world, and a natural sun for those who are in the natural world. Unless this is known, nothing can be properly understood about creation and about man, which are the subjects here to be treated of. Effects may, it is true, be observed, but unless at the same time the causes of effects are seen, effects can only appear as it were in the darkness of night.

108.

THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO RECEPTION BY THEM OF DIVINE LOVE AND DIVINE WISDOM. All fallacies which prevail with the evil and the simple arise from appearances which have been confirmed. So long as appearances remain appearances, they are apparent truths, according to which every one may think and speak; but when they are accepted as real truths, which is done when they are confirmed, then apparent truths become falsities and fallacies. For example: It is an appearance that the sun is borne around the earth daily, and follows yearly the path of the ecliptic. So long as this appearance is not confirmed it is an apparent truth, according to which any one may think and speak; for he may say that the sun rises and sets and thereby causes morning, midday, evening, and night; also that the sun is now in such or such a degree of the ecliptic or of its altitude, and thereby causes spring, summer, autumn, and winter. But when this appearance is confirmed as the real truth, then the confirmer thinks and utters a falsity springing from a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual affairs.

109.

It is the same with the distance of the sun of the spiritual world, which sun is the first proceeding of the Lord's Divine Love and Divine Wisdom. The truth is that there is no distance, but that the distance is an appearance according to the reception of Divine Love and Wisdom by the angels in their degree. That distances, in the spiritual world, are appearances may be seen from what has been shown above (as in n. 7-9, That the Divine is not in space; and in n. 69-72, That the Divine, apart from space, fills all spaces). If there are no spaces, there are no distances, or, what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

110.

The sun of the spiritual world appears at a distance from the angels, because they receive Divine Love and Divine Wisdom in the measure of heat and light that is adequate to their states. For an angel, because created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the sun; if he did he would be entirely consumed. The Lord, therefore, is received by angels in a degree of heat and light corresponding to their love and wisdom. The following may serve for illustration. An angel of the lowest heaven cannot ascend to the angels of the third heaven; for if he ascends and enters their heaven, he falls into a kind of swoon, and his life as it were, strives with death; the reason is that he has a less degree of love and wisdom, and the heat of his love and the light of his wisdom are in the same degree as his love and wisdom. What, then, would be the result if an angel were even to ascend toward the sun, and come into its fire? On account of the differences of reception of the Lord by the angels, the heavens also appear separate from one another. The highest heaven, which is called the third, appears above the second, and the second above the first; not that the heavens are apart, but they appear to be apart, for the Lord is present equally with those who are in the lowest heaven and with those who are in the third heaven. That which causes the appearance of distance is not in the Lord but in the subjects, that is, the angels.

111.

That this is so can hardly be comprehended by a natural idea, because in such there is space, but by a spiritual idea, such as angels have, it can be comprehended, because in such there is no space. Yet even by a natural idea this much can be comprehended, that love and wisdom (or what is the same, the Lord, who is Divine Love and Divine Wisdom) cannot advance through spaces, but is present with each one according to reception. That the Lord is present with all, He teaches in Matthew (28:20), and that He makes His abode with those who love Him, in John (14:23).

112.

As this has been proved by means of the heavens and the angels, it may seem a matter of too exalted wisdom; but the same is true of men. Men, as to the interiors of their minds, are warmed and illuminated by that same sun. They are warmed by its heat and illuminated by its light in the measure in which they receive love and wisdom from the Lord. The difference between angels and men is that angels are under the spiritual sun only, but men are not only under that sun, but also under the sun of this world; for men's

bodies can begin and continue to exist only under both suns; but not so the bodies of angels, which are spiritual.

113.

ANGELS ARE IN THE LORD, AND THE LORD IN THEM; AND BECAUSE ANGELS ARE RECIPIENTS, THE LORD ALONE IS HEAVEN. Heaven is called "the dwelling-place of God," also "the throne of God," and from this it is believed that God is there as is a king in his kingdom. But God (that is, the Lord) is in the sun above the heavens, and by His presence in heat and light, is in the heavens (as is shown in the last two paragraphs). But although the Lord is present in heaven in that manner, still He is there as He is in Himself. For (as shown just above, n. 108-112) the distance between the sun and heaven is not distance, but appearance of distance; and since that distance is only an appearance it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven; and since He is in the love and wisdom of all angels, and the angel constitute heaven, He is in the whole heaven.

114.

The Lord not only is in heaven, but also is heaven itself; for love and wisdom are what make the angel, and these two are the Lord's in the angels; from which it follows that the Lord is heaven. For angels are not angels from what is their own; what is their own is altogether like what is man's own, which is evil. An angel's own is such because all angels were once men, and this own clings to the angels from their birth. It is only put aside, and so far as it is put aside the angels receive love and wisdom, that is, the Lord, in themselves. Any one, if he will only elevate his understanding a little, can see that the Lord can dwell in angels, only in what is His, that is, in what is His very own, which is love and wisdom, and not at all in the selfhood of angels, which is evil. From this it is, that so far as evil is put away so far the Lord is in them, and so far they are angels. The very angelic of heaven is Love Divine and Wisdom Divine. This Divine is called the angelic when it is in angels. From this, again, it is evident that angels are angels from the Lord, and not from themselves; consequently, the same is true of heaven.

115.

But how the Lord is in an angel and an angel in the Lord cannot be comprehended, unless the nature of their conjunction is known. Conjunction is of the Lord with the angel and of the angel with the Lord; conjunction, therefore, is reciprocal. On the part of the angel it is as follows. The angel, in like manner as man, has no other perception than that he is in love and wisdom from himself, consequently that love and wisdom are, as it were, his or his own. Unless he so perceived there would be no conjunction, thus the Lord would not be in him, nor he in the Lord. Nor can it be possible for the Lord to be in any angel or man, unless the one in whom the Lord is, with love and wisdom, has a perception and sense as if they were his. By this means the Lord is not only received, but also, when received, is retained, and likewise loved in return. And by this, also, the angel is made wise and continues wise. Who can wish to love the Lord and his neighbor, and who can wish to be wise, without a sense and perception that what he loves, learns, and imbibes is,

as it were, his own? Who otherwise can retain it in himself? If this were not so, the inflowing love and wisdom would have no abiding-place, for it would flow through and not affect; thus an angel would not be an angel, nor would man be a man; he would be merely like something inanimate. From all this it can be seen that there must be an ability to reciprocate that there may be conjunction.

116.

It shall now be explained how it comes that an angel perceives and feels as his, and thus receives and retains that which yet is not his; for, as was said above, an angel is not an angel from what is his, but from those things which he has from the Lord. The essence of the matter is this:- Every angel has freedom and rationality; these two he has to the end that he may be capable of receiving love and wisdom from the Lord. Yet neither of these, freedom nor rationality, is his, they are the Lord's in him. But since the two are intimately conjoined to his life, so intimately that they may be said to be joined into it, they appear to be his own. It is from them that he is able to think and will, and to speak and act; and what he thinks, wills, speaks, and does from them, appears as if it were from himself. This gives him the ability to reciprocate, and by means of this conjunction is possible. Yet so far as an angel believes that love and wisdom are really in him, and thus lays claim to them for himself as if they were his, so far the angelic is not in him, and therefore he has no conjunction with the Lord; for he is not in truth, and as truth makes one with the light of heaven, so far he cannot be in heaven; for he thereby denies that he lives from the Lord, and believes that he lives from himself, and that he therefore possesses Divine essence. In these two, freedom and rationality, the life which is called angelic and human consists. From all this it can be seen that for the sake of conjunction with the Lord, - the angel has the ability to reciprocate, but that this ability, in itself considered, is not his but the Lord's. From this it is, that if he abuses his ability to reciprocate, by which he perceives and feels as his what is the Lord's, which is done by appropriating it to himself he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teaches (John 14:20-24; 15:4-6); also that the conjunction of the Lord with man and of man with the Lord, is in those things of the Lord that are called His words (John 15:7).

117.

Some are of the opinion that Adam was in such liberty or freedom of choice as to be able to love God and be wise from himself, and that this freedom of choice was lost in his posterity. But this is an error; for man is not life, but is a recipient of life (see above, n. 4-6, 54-60); and he who is a recipient of life cannot love and be wise from anything of his own; consequently, when Adam willed to be wise and to love from what was his own he fell from wisdom and love, and was cast out of Paradise.

118.

What has just been said of an angel is likewise true of heaven, which consists of angels, since the Divine in greatest and least things is the same (as was shown above n. 77-82). What is said of an angel and of heaven is likewise true of man and the church, for the

angel of heaven and the man of the church act as one through conjunction; in fact, a man of the church is an angel, in respect to the interiors which are of his mind. By a man of the church is meant a man in whom the church is.

119.

IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND FROM THAT THE OTHER QUARTERS ARE DETERMINED. The sun of the spiritual world and its essence, also its heat and light, and the presence of the Lord thereby, have been treated of; a description is now to be given of the quarters in the spiritual world. That sun and that world are treated of, because God and love and wisdom are treated of; and to treat of those subjects except from their very origin would be to proceed from effects, not from causes. Yet from effects nothing but effects can be learned; when effects alone are considered no cause is brought to light; but causes reveal effects. To know effects from causes is to be wise; but to search for causes from effects is not to be wise, because fallacies then present themselves, which the investigator calls causes, and this is to turn wisdom into foolishness. Causes are things prior, and effects are things posterior; and things prior cannot be seen from things posterior, but things posterior can be seen from things prior. This is order. For this reason the spiritual world is here first treated of, for all causes are there; and afterwards the natural world, where all things that appear are effects.

120.

The quarters in the spiritual world shall now be spoken of. There are quarters there in like manner as in the natural world, but like that world itself, they are spiritual; while the quarters in the natural world, like that world itself, are natural; the difference between them therefore is so great that they have nothing in common. In each world there are four quarters, which are called east, west, south, and north. In the natural world, these four quarters are constant, determined by the sun on the meridian; opposite this is north, on one side is east, on the other, west. These quarters are determined by the meridian of each place; for the sun's station on the meridian at each point is always the same, and is therefore fixed. In the spiritual world it is different. The quarters there are determined by the sun of that world, which appears constantly in its own place, and where it appears is the east; consequently the determination of the quarters in that world is not from the south, as in the natural world, but from the east, opposite to this is west, on one side is south, and on the other, north. But that these quarters are not determined by the sun, but by the inhabitants of that world, who are angels and spirits, will be seen in what follows.

121.

As these quarters, by virtue of their origin, which is the Lord as a sun, are spiritual, so the dwelling-places of angels and spirits, all of which are according to these quarters, are also spiritual. They are spiritual, because angels and spirits have their places of abode according to their reception of love and wisdom from the Lord. Those in a higher degree of love dwell in the east; those in a lower degree of love in the west; those in a higher degree of wisdom, in the south; and those in a lower degree of wisdom, in the north.

From this it is that, in the Word, by "the east," in the highest sense, is meant the Lord, and in a relative sense love to Him; by the "west," a diminishing love to Him; by the "south" wisdom in light; and by the "north" wisdom in shade; or similar things relatively to the state of those who are treated of.

122.

Since the east is the point from which all quarters in the spiritual world are determined, and by the east, in the highest sense, is meant the Lord, and also Divine Love, it is evident that the source from which all things are, is the Lord and love to Him, and that one is remote from the Lord in the measure in which he is not in that love, and dwells either in the west, or in the south, or in the north, at distances corresponding to the reception of love.

123.

Since the Lord as a sun is constantly in the east, the ancients, with whom all things of worship were representative of spiritual things, turned their faces to the east in their devotions; and that they might do the like in all worship, they turned their temples also in that direction. From this it is that, at the present day, churches are built in like manner.

124.

THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT FROM THE ANGELS ACCORDING TO RECEPTION. It has been stated that the angels dwell separate from each other; some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that those who dwell in the eastern quarter are in a higher degree of love; those in the western, in a lower degree of love; those in the southern, in the light of wisdom; and those in the northern, in the shade of wisdom. This diversity of dwelling-places appears as though it were from the Lord as a sun, when, in fact it is from the angels. The Lord is not in a greater and lesser degree of love and wisdom, that is, as a sun He is not in a greater or lesser degree of heat and light with one than with another, for He is everywhere the same. But He is not received by one in the same degree as by another; and this makes them appear to themselves to be more or less distant from one another, and also variously as regards the quarters. From this it follows that quarters - in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. That this is so is plain from what was shown above (n. 108-112), that in the spiritual world distances are appearances.

125.

As the quarters are various receptions of love and wisdom by angels, the variety from which that appearance springs shall now be explained. The Lord is in the angel, and the angel in the Lord (as was shown in a preceding article). But on account of the appearance that the Lord as a sun is outside of the angel, there is also the appearance that the Lord sees him from the sun, and that he sees the Lord in the sun. This is almost like the

appearance of an image in a mirror. Speaking, therefore, according to that appearance, it may be said that the Lord sees and looks at each one face to face, but that angels, on their part, do not thus behold the Lord. Those who are in love to the Lord from the Lord see Him directly in front; these, therefore, are in the east and the west; but those who are more in wisdom see the Lord obliquely to the right, and those who are less in wisdom obliquely to the left; therefore the former are in the south, and the latter in the north. The view of these is oblique because love and wisdom (as has been said before), although they proceed from the Lord as one, are not received as one by angels; and the wisdom which is in excess of the love, while it appears as wisdom, is not wisdom, because in the overplus of wisdom there is no life from love. From all this it is evident whence comes the diversity of reception according to which angels appear to dwell according to quarters in the spiritual world.

126.

That this variety of reception of love and wisdom is what gives rise to the quarters in the spiritual world can be seen from the fact that an angel changes his quarter according to the increase or decrease of love with him; from which it is evident that the quarter is not from the Lord as a sun, but from the angel according to reception. It is the same with man as regards his spirit. In respect to his spirit, he is in some quarter of the spiritual world, whatever quarter of the natural world he may be in, for quarters in the spiritual world, as has been said above, have nothing in common with quarters in the natural world. Man is in the latter as regards his body, but in the former as regards his spirit.

127.

In order that love and wisdom may make one in an angel or in a man, there are pairs in all the things of his body. The eyes, ears, and nostrils are pairs; the hands, loins, and feet are pairs; the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and in like manner the other parts. Thus in angel and man there is right and left; and all their right parts have relation to the love from which wisdom comes; and all the left parts, to the wisdom which is from love; or, what is the same, all the right parts have relation to the good from which truth comes; and all the left parts, to the truth that is from good. Angel and man have these pairs in order that love and wisdom, or good and truth, may act as one, and as one, may have regard to the Lord. But of this more in what follows.

128.

From all this it can be seen in what fallacy and consequent falsity those are, who suppose that the Lord bestows heaven arbitrarily, or arbitrarily grants one to become wise and loving more than another, when, in truth, the Lord is just as desirous that one may become wise and be saved as another. For He provides means for all; and every one becomes wise and is saved in the measure in which he accepts these means, and lives in accordance with them. For the Lord is the same with one as with another; but the recipients, who are angels and men, are unlike by reason of unlike reception and life. That this is so can be seen from what has just been said of spiritual quarters, and of the

dwelling-places of the angels in accordance with them; namely, that this diversity is not from the Lord but from the recipients.

129.

ANGELS TURN THEIR FACES CONSTANTLY TO THE LORD AS A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT, THE NORTH TO THE LEFT, AND THE WEST BEHIND THEM. All that is here said of angels, and of their turning to the Lord as a sun, is to be understood also of man, as regards his spirit. For man in respect to his mind is a spirit, and if he be in love and wisdom, is an angel; consequently, after death, when he has put off his externals, which he had derived from the natural world, he becomes a spirit or an angel. And because angels turn their faces constantly toward the sun in the east, thus toward the Lord, it is said also of any man who is in love and wisdom from the Lord, that "he sees God," that "he looks to God," that "he has God before his eyes," by which is meant that he lives as an angel does. Such things are spoken of in the world, because they actually take place [existunt] both in heaven and in the spirit of man. Who does not look before himself to God when he prays, to whatever quarter his face may be turned?

130.

Angels turn their faces constantly to the Lord as a sun, because they are in the Lord, and the Lord in them; and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself; consequently they cannot do otherwise than look towards the east where the Lord appears as a sun; from which it is evident that angels do not turn themselves to the Lord, but the Lord turns them to Himself. For when angels think interiorly of the Lord, they do not think of Him otherwise than as being in themselves. Real interior thought does not cause distance, but exterior thought, which acts as one with the sight of the eyes; and for the reason that exterior thought, but not interior, is in space; and when not in space, as in the spiritual world, it is still in an appearance of space. But these things can be little understood by the man who thinks about God from space. For God is everywhere, yet not in space. Thus He is both within and without an angel; consequently an angel can see God, that is, the Lord, both within himself and without himself; within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom. But these things will be treated of in detail in treatises on The Lord's Omnipresence, Omniscience, and Omnipotence. Let every man guard himself against falling into the detestable false doctrine that God has infused Himself into men, and that He is in them, and no longer in Himself; for God is everywhere, as well within man as without, for apart from space He is in all space (as was shown above, n. 7-10, 69-72); whereas if He were in man, He would be not only divisible, but also shut up in space; yea, man then might even think himself to be God. This heresy is so abominable, that in the spiritual world it stinks like carrion.

131.

The turning of angels to the Lord is such that at every turn of their bodies they look toward the Lord as a sun in front of them. An angel may turn himself round and round,

and thereby see the various things that are about him, still the Lord as a sun appears constantly before his face. This may seem wonderful, yet it is the truth. It has also been granted me to see the Lord thus as a sun. I see Him now before my face; and for several years I have so seen Him, to whatever quarter of the world I have turned.

132.

Since the Lord as a sun, consequently the east, is before the faces of all angels of heaven, it follows that to their right is the south; to their left the north; and behind them the west; and this, too, at every turn of the body. For, as was said before, all quarters in the spiritual world are determined from the east; therefore those who have the east before their eyes are in these very quarters, yea, are themselves what determine the quarters; for (as was shown above, n. 124-128) the quarters are not from the Lord as a sun, but from the angels according to reception.

133.

Now since heaven is made up of angels, and angels are of such a nature, it follows that all heaven turns itself to the Lord, and that, by means of this turning, heaven is ruled by the Lord as one man, as in His sight it is one man. That heaven is as one man in the sight of the Lord may be seen in the work *Heaven and Hell* (n. 59-87). Also from this are the quarters of heaven.

134.

Since the quarters are thus inscribed as it were on the angel, as well as on the whole heaven, an angel, unlike man in the world, knows his own home and his own dwelling-place wherever he goes. Man does not know his home and dwelling-place from the spiritual quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. But birds and beasts have such knowledge, for it is implanted in them to know of themselves their homes and dwelling-places, as is evident from abundant observation; a proof that such is the case in the spiritual world; for all things that have form [existunt] in the natural world are effects, and all things that have form in the spiritual world are the causes of these effects. There does not take place [existit] a natural that does not derive its cause from a spiritual.

135.

ALL INTERIOR THINGS OF THE ANGELS, BOTH OF MIND AND BODY, ARE TURNED TO THE LORD AS A SUN. Angels have understanding and will, and they have a face and body. They have also the interior things of the understanding and will, and of the face and body. The interiors of the understanding and will are such as pertain to their interior affection and thought; the interiors of the face are the brains; and the interiors of the body are the viscera, chief among which are the heart and lungs. In a word, angels have each and all things that men on earth have; it is from these things that angels are men. External form, apart from these internal things, does not make them men,

but external form together with, yea, from, internals - for otherwise they would be only images of man, in which there would be no life, because inwardly there would be no form of life.

136.

It is well known that the will and understanding rule the body at pleasure, for what the understanding thinks, the mouth speaks, and what the will wills, the body does. From this it is plain that the body is a form corresponding to the understanding and will. And because form also is predicated of understanding and will, it is plain that the form of the body corresponds to the form of the understanding and will. But this is not the place to describe the nature of these respective forms. In each form there are things innumerable; and these, in each of them, act as one, because they mutually correspond. It is from this that the mind (that is, the will and understanding) rules the body at its pleasure, thus as entirely as it rules its own self. From all this it follows that the interiors of the mind act as a one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind, likewise the interiors of the body, will be considered further on, when degrees of life have been treated of.

137.

Since the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a sun, those of the body turn themselves in like manner; and because the exteriors of both, of mind as well as body, depend upon their interiors, they also do the same. For what the external does, it does from internals, the general deriving all it has from the particulars from which it is. From this it is evident that as an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are turned in the same direction. It is the same with man, if he has the Lord constantly before his eyes, which is the case if he is in love and wisdom. He then looks to the Lord not only with eyes and face, but also with all the mind and all the heart, that is, with all things of the will and understanding, together with all things of the body.

138.

This turning to the Lord is an actual turning, a kind of elevation; for there is an uplifting into the heat and light of heaven, which takes place by the opening of the interiors; when these are opened, love and wisdom flow into the interiors of the mind, and the heat and light of heaven into the interiors of the body. From this comes the uplifting, like a rising out of a cloud into clear air, or out of air into ether. Moreover, love and wisdom, with their heat and light, are the Lord with man; and He, as was said before, turns man to Himself. It is the reverse with those who are not in love and wisdom, and still more with those who are opposed to love and wisdom. Their interiors, both of mind and body, are closed; and when closed, the exteriors re-act against the Lord, for such is their inherent nature. Consequently, such persons turn themselves backward from the Lord; and turning oneself backward is turning to hell.

139.

This actual turning to the Lord is from love together with Wisdom; not from love alone, nor from wisdom alone; for love alone is like esse [being] without its existere [taking form] since love has its form in wisdom; and wisdom without love is like existere without its esse, since wisdom has its form from love. Love is indeed possible without wisdom; but such love is man's, and not the Lord's. Wisdom alone is possible without love; but such wisdom, although from the Lord, has not the Lord in it; for it is like the light of winter, which is from the sun; still the sun's essence, which is heat, is not in it.

140.

EVERY SPIRIT, WHATEVER HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE. It shall first be explained what a spirit is, and what an angel is. Every man after death comes, in the first place, into the world of spirits, which is midway between heaven and hell, and there passes through his own times, that is, his own states, and becomes prepared, according to his life, either for heaven or for hell. So long as one stays in that world he is called a spirit. He who has been raised out of that world into heaven is called an angel; but he who has been cast down into hell is called either a satan or a devil. So long as these continue in the world of spirits, he who is preparing for heaven is called an angelic spirit; and he who is preparing for hell, an infernal spirit; meanwhile the angelic spirit is conjoined with heaven, and the infernal spirit with hell. All spirits in the world of spirits are adjoined to men; because men, in respect to the interiors of their minds, are in like manner between heaven and hell, and through these spirits they communicate with heaven or with hell according to their life. It is to be observed that the world of spirits is one thing, and the spiritual world another; the world of spirits is that which has just been spoken of; but the spiritual world includes that world, and heaven and hell.

141.

Since the subject now under consideration is the turning of angels and spirits to their own loves by reason of these loves, something shall be said also about loves. The whole heaven is divided into societies according to all the differences of loves; in like manner hell, and in like manner the world of spirits. But heaven is divided into societies according to the differences of heavenly loves; hell into societies according to the differences of infernal loves; and the world of spirits, according to the differences of loves both heavenly and infernal. There are two loves which are the heads of all the rest, that is, to which all other loves are referable; the love which is the head of all heavenly loves, or to which they all relate, is love to the Lord; and the love which is the head of all infernal loves, or to which they all relate, is the love of rule springing from the love of self. These two loves are diametrically opposed to each other.

142.

Since these two loves, love to the Lord and love of rule springing from love of self, are wholly opposed to each other, and since all who are in love to the Lord turn to the Lord

as a sun (as was shown in the preceding article), it can be seen that all who are in the love of rule springing from love of self, turn their backs to the Lord. They thus face in opposite directions, because those who are in love to the Lord love nothing more than to be led by the Lord, and will that the Lord alone shall rule; while those who are in the love of rule springing from love of self, love nothing more than to be led by themselves, and will that themselves alone may rule. This is called a love of rule springing from love of self, because there is a love of rule springing from a love of performing uses, which is a spiritual love, because it makes one with love towards the neighbor. Still this cannot be called a love of rule, but a love of performing duties.

143.

Every spirit, of whatever quality, turns to his own ruling love, because love is the life of every one (as was shown in Part I., n. 1-3); and life turns its receptacles, called members, organs, and viscera, thus the whole man, to that society which is in a love similar to itself, thus where its own love is.

144.

Since the love of rule springing from love of self is wholly opposed to love to the Lord, the spirits who are in that love of rule turn the face backwards from the Lord, and therefore look with their eyes to the western quarters of the spiritual world; and being thus bodily in a reversed position, they have the east behind them, the north at their right, and the south at their left. They have the east behind them because they hate the Lord; they have the north at their right, because they love fallacies and falsities therefrom; and they have the south at their left, because they despise the light of wisdom. They may turn themselves round and round, and yet all things which they see about them appear similar to their love. All such are sensual-natural; and some are of such a nature as to imagine that they alone live, looking upon others as images. They believe themselves to be wise above all others, though in truth they are insane.

145.

In the spiritual world ways are seen, laid out like ways in the natural world; some leading to heaven, and some to hell; but the ways leading to hell are not visible to those going to heaven, nor are the ways leading to heaven visible to those going to hell. There are countless ways of this kind; for there are ways which lead to every society of heaven and to every society of hell. Each spirit enters the way which leads to the society of his own love, nor does he see the ways leading in other directions. Thus it is that each spirit, as he turns himself to his ruling love, goes forward in it.

146.

DIVINE LOVE AND DIVINE WISDOM PROCEEDING FROM THE LORD AS A SUN AND PRODUCING HEAT AND LIGHT IN HEAVEN, ARE THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT. In The Doctrine of the New Jerusalem concerning the Lord it has been shown, that God is one in person and essence

in whom there is a trinity, and that that God is the Lord; also, that the trinity in Him is called Father, Son, and Holy Spirit; and that the Divine from which, (Creative Divine) is called the Father; the Human Divine, the Son; and the proceeding Divine, the Holy Spirit. This is called the "proceeding Divine," but no one knows why it is called proceeding. This is not known, because until now it has been unknown that the Lord appears before the angels as a sun, from which sun proceeds heat which in its essence is Divine Love, and also light which in its essence is Divine Wisdom. So long as these things were unknown, it could not be known that the proceeding Divine is not a Divine by itself; consequently the Athanasian doctrine of the trinity declares that there is one person of the Father, another of the Son, and another of the Holy Spirit. Now, however, when it is known that the Lord appears as a sun, a correct idea may be had of the proceeding Divine, which is called the Holy Spirit, that it is one with the Lord, but proceeds from Him, as heat and light from a sun. For the same reason angels are in Divine heat and Divine light just so far as they are in love and wisdom. Without knowing that the Lord appears as a sun in the spiritual world, and that His Divine thus proceeds, it can in no way be known what is meant by "proceeding," whether it means simply communicating those things which are the Father's and the Son's, or simply enlightening and teaching. But inasmuch as it has been known that God is one, and that He is omnipresent, it is not in accord with enlightened reason to recognize the proceeding Divine as a Divine per se, and to call it God, and thus divide God.

147.

It has been shown above that God is not in space, and that He is thereby omnipresent; also that the Divine is the same everywhere, but that there is an apparent variety of it in angels and men from variety of reception. Now since the proceeding Divine from the Lord as a sun is in light and heat, and light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds, it can be seen that according as the interiors pertaining to the understanding of man or angel are veiled by such clouds, is he a receptacle of the proceeding Divine. By clouds are meant spiritual clouds, which are thoughts. These, if from truths, are in accordance, but if from falsities, are at variance with Divine Wisdom; consequently, in the spiritual world thoughts from truths, when presented to the sight, appear as shining white clouds, but thoughts from falsities as black clouds. From all this it can be seen that the proceeding Divine is indeed in every man, but is variously veiled by each.

148.

As the Divine Itself is present in angel and man by spiritual heat and light, those who are in the truths of Divine Wisdom and in the goods of Divine Love, when affected by these, and when from affection they think from them and about them, are said to grow warm with God; and this sometimes becomes so evident as to be perceived and felt, as when a preacher speaks from zeal. These same are also said to be enlightened by God, because the Lord, by His proceeding Divine, not only kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149.

From the following passages in the Word it is plain that the Holy Spirit is the same as the Lord, and is truth itself, from which man has enlightenment: Jesus said, When the spirit of truth is come, He will guide you into all truth; He shall not speak of Himself; but whatsoever He shall have heard, that shall He speak (John 16:13). He shall glorify Me; for He shall receive of Mine, and shall show it unto you (John 16:14, 15). That He will be with the disciples and in them (John 14:17; 15:26). Jesus said, The words that I speak unto you, they are spirit and they are life (John 6:63). From these passages it is evident that the Truth itself which proceeds from the Lord, is called the Holy Spirit; and because it is in light, it enlightens.

150.

Enlightenment, which is attributed to the Holy Spirit, is indeed in man from the Lord, yet it is effected by spirits and angels as media. But the nature of that mediation cannot yet be described; only it may be said that angels and spirits can in no way enlighten man from themselves, because they, in like manner as man, are enlightened by the Lord; and as they are enlightened in like manner, it follows that all enlightenment is from the Lord alone. It is effected by angels or spirits as media, because the man when he is enlightened is placed in the midst of such angels and spirits as, more than others, receive enlightenment from the Lord alone.