OF HELL.

THAT THE LORD GOVERNS THE HELLS.

536. When treating above respecting heaven, it has everywhere been shown that the Lord is the God of Heaven (see, specifically, nn. 2–6); and thus that the whole government of the heavens is that of the Lord. Now as the relation which heaven bears to hell, and that which hell bears to heaven, is such as exists between two opposites, which mutually act against each other, and the result of whose action and reaction is a state of equilibrium, in which all things may subsist: therefore, in order that all and every thing should be maintained in equilibrium, it is necessary that He who governs the one should also govern the other. For unless the same Ruler were to restrain the assaults made by the hells, and to keep down the insanities which rage in them, the equilibrium would be destroyed, and with it the whole universe.

537. But some preliminary observations on equilibrium shall here be offered. It is well known, that when two things mutually act against each other, and when the reaction and resistance of the one are equal to the action and impulse of the other, no surplus force remains to either, there being the same power on both sides; and that, in this situation, each may be guided by a third agent at pleasure: for when the force of the two is neutralized by their equal opposition, the force of the third does every thing, and acts with as much facility as if there were no opposition at all. There is such an equilibrium between hell and heaven: but it is not an equilibrium like that between two persons engaged in personal conflict, the strength of each of whom is equivalent to that of the other: but it is a spiritual equilibrium, which is that of falsity pressing against truth, and of evil against good: for falsity grounded in evil continually exhales from hell, and truth grounded in good continually exhales from heaven. It is this spiritual equilibrium that causes man to enjoy freedom in thinking and willing. For whatever a man thinks and wills has reference either to evil and the falsity proceeding from it, or to good and the truth which comes from that source: consequently, when he is placed in that equilibrium, he enjoys the liberty of either admitting and receiving evil and its falsity from hell, or good and its truth from
heaven. Every man is maintained in this equilibrium by the Lord, because he governs both—heaven as well as hell. But why man, by means of such an equilibrium, is maintained in this liberty, and why evil and falsity are not taken away from him, and good and truth infused into him, by Divine Power, will be explained in its proper Section below.

538. It has often been granted me to perceive the sphere of falsity originating in evil exhaling from hell. It was like an incessant effort to destroy every thing good and true, combined with anger, and a sort of raving madness, at not being able to effect it: there was, especially, an effort to destroy the Divine Sphere proceeding from the Lord, because every thing good and true comes from Him. But there was perceived, as proceeding from heaven, a sphere of truth originating in good, by which the mad fury of the effort ascending from hell was held in check. The result is equilibrium. This sphere from heaven was perceived to be from the Lord alone, though it appeared to come from the angels in heaven. The reason that it was perceived to come from the Lord alone, and not from the angels, is, because every angel in heaven acknowledges that there is nothing of good and truth originating in himself, but that it is all from the Lord.

539. All power, in the spiritual world, belongs to truth, originating in good, and none whatever is possessed by falsity originating in evil. The reason that all power resides in truth originating in good, is, because the actual Divine Sphere in heaven is Divine Good and Divine Truth; and all power belongs to the Divine Being. The reason that no power whatever is possessed by falsity originating in evil, is, because all power resides in truth originating in good; and in falsity originating in evil there exists nothing of truth originating in good. The result is, that all power is in heaven, and none at all in hell. For every one in heaven is grounded in truths originating in good, and every one in hell is immersed in falsities originating in evil: since no one is admitted into heaven, until he is grounded in truths originating in good, nor is any one cast down into hell until he is immersed in falsities originating in evil. (That such is the fact, may be seen in the Sections that treat of the first, second, and third states of man after death, nn. 491—520. And that all power resides in truth derived from good, may be seen in the Section on the Power of the Angels of Heaven, nn. 228—233.)

540. Such, then, is the equilibrium between heaven and hell. The inhabitants of the world of spirits exist in that equilibrium, because the world of spirits is intermediate between heaven and hell. From the same cause, all men in the natural world are maintained in the same equilibrium; for men in the natural world are governed of the Lord through the medium of spirits
in the world of spirits; a subject that will be treated of in its proper Section below. Such an equilibrium could not be main-
tained, did not the Lord govern both,—heaven as well as hell, and regulate the effort on each side: otherwise, falsities origin-
ating in evil would attain the preponderance, and would influ-
ence the simple good who dwell in the ultimate circumferences
of heaven, who might be more easily perverted than the angels
themselves: on the accomplishment of which, the equilibrium
would perish, and together with it, the freedom enjoyed by men.

541. Hell, like heaven, is divided into societies, and, in fact, into as many as there are in heaven: for every society in heaven
has a society opposite to it in hell; which is provided for the
preservation of the equilibrium. But the societies in hell are
distinctly arranged according to the various kinds of evil with
the falsities thence originating; because the societies in heaven
are distinctly arranged according to the various kinds of good
and the truths which are thence derived. That every kind of
good has an evil opposite to it, and every kind of truth its op-
posite falsity, may be known from the circumstance, that neither
would be any thing without relation to its opposite; and that
from its opposite is known what it is in kind, and what in de-
gree; and that this is the cause of all perception and sensation.
On this account, it is continually provided by the Lord, that
every society of heaven should have its opposite in some society
of hell, and that there should be an equilibrium between them.

542. Since hell is divided into as many societies as heaven is,
it follows, that there are as many distinct hells as there are so-
cieties of heaven: for as every society of heaven is a heaven on
a smaller scale (see above, nn. 51—58), so, on a smaller scale,
every society of hell is a hell. Since, therefore, there are, in
general, three heavens, it follows, that there are, in general,
three hells: a lowest hell, which is opposite to the inmost or
third heaven; a middle hell, which is opposite to the middle or
second heaven; and an upper one, which is opposite to the ul-
timate or first heaven.

543. In what manner the hells are governed by the Lord,
shall also be briefly explained. In general, the hells are gov-
erned by the general afflux of Divine Good and Divine Truth
proceeding from the heavens, by which the common or general
effort flowing from the hells is restrained and held in check;
and also by the special afflux proceeding from every heaven,
and from every society of heaven. In particular, the hells are
governed by angels, to whom is assigned the office of inspecting
the hells, and keeping down the insanities and disturbances
which prevail in them. Sometimes, also, angels are sent thither,
and regulate them when actually present. But, in general,
all the inhabitants of hell are governed by their fears. Some
are governed by fears that had been implanted in them while

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they lived in the world, and which still retain an influence; but as these are not sufficient, and also gradually lose their force, they are governed by fears of punishment: and it is chiefly by these that they are deterred from committing evils. The punishments which they undergo are of many sorts, slighter or more grievous according to the nature of the evils to be restrained. For the most part, the more malignant spirits, who excel the others in cunning and artifice, and are able to keep them in obedience and slavery by punishments and the terrors thus inspired, are set over the rest: but these governors themselves dare not go beyond the bounds prescribed to them. It is necessary to be known, that the only means of restraining the violence and furious madness of the inhabitants of hell, is by the fear of punishment: there is no other whatever.

544. It has hitherto been supposed in the world, that there is a certain individual devil who rules over the hells; and that he was created an angel of light, but afterwards became a rebel, and was cast, with his crew, into hell. The reason that such a belief has prevailed is, because mention occurs in the Word of the devil and Satan, and also of Lucifer, and the Word has been understood, in those passages, according to the literal sense; whereas the truth is, that by the devil and Satan is there signified hell; by the devil being meant that hell which is at the back, and which is inhabited by the worst sort of spirits, who are called evil genii; and by Satan, the hell which is in front, the inhabitants of which are not so malignant, and who are called evil spirits: whilst by Lucifer are signified such as belong to Babel or Babylon, who are those who pretend to extend their authority over heaven itself. That there is not any individual devil to whom the hells are subject, is also evident from the circumstance, that all the inhabitants of the hells, like all the inhabitants of the heavens, are derived from the human race (see above, nn. 311—317); and that those who have gone thither, from the beginning of creation till the present time, are myriads of myriads in number, every one of whom is such a devil in quality, as he had made himself, while he lived in the world, by confirming himself against the Divine Being. (Respecting these subjects, see above, nn. 311, 312.)

THAT NO ONE IS CAST INTO HELL BY THE LORD; BUT THAT THE SPIRIT DOES IT HIMSELF.

545. The opinion has prevailed with some, that God turns away his face from man, rejects him, and casts him into hell; and that he is full of anger against him on account of the evil of which he is guilty: and some go still further, affirming that
God punishes man, and brings evil upon him. Those who hold this opinion confirm themselves in it by the literal sense of the Word, in which such statements occur; not being aware, that the spiritual sense of the Word, which explains the literal sense, is very different, and that, consequently, the genuine doctrine of the church, which is derived from the spiritual sense of the Word, inculcates different sentiments: for this teaches, that God never turns away his face from man, never rejects him, never casts any one into hell, and never is angry. (1) This, also, every one whose mind is in a state of illumination, perceives, when he reads the Word, from this consideration alone, that God is Good Itself, Love Itself, and Mercy Itself; and that Good Itself cannot possibly do evil to any one; nor can Love Itself and Mercy Itself possibly cast man away from them, because this would be contrary to the very essence of mercy and love, and, of consequence, contrary to the Divine Nature Itself. Those, therefore, who think from an enlightened mind, clearly perceive, when they read the Word, that God never turns Himself away from man, and, as He never turns Himself away from man, that He deals with him from a principle of goodness, of love, and of mercy; or, in other words, that He desires his good, that He loves him, and that He has mercy upon him. Consequently, they see also, that when such statements as are above alluded to, occur, they conceal within them a spiritual sense, according to which those expressions are to be explained, which, in the literal sense, are employed in accommodation to man’s capacity, and which speak according to his first and general ideas.

546. Those who enjoy illumination, see, further, that good and evil are two opposites, which are as contrary as heaven and hell, and that all good comes from heaven, and all evil from hell; and as the Divine Sphere proceeding from the Lord constitutes heaven (see above, nn. 7—12), that, from the Lord, nothing but good flows into man, and, from hell, nothing but evil; and, consequently, that the Lord is continually withdrawing man from evil, and leading him to good; but that hell is continually leading him into evil. Unless man stood between both, he would not possess any thought, nor any will, still less any liberty, nor any choice; for man enjoys all these in consequence of the equilibrium between good and evil: if, therefore, the Lord were to turn Himself away from him, and leave him to evil alone, he would no longer be a man. From these truths

(1) That anger and wrath, in the Word, are attributed to the Lord, but they appertain to man, and that it is so expressed, because it so appears to man when he is punished and condemned, nn. 6726, 8937, 9254, 8480, 8871, 8890, 10431. That evil also is attributed to the Lord, when yet from the Lord nothing but good can come, un. 8447, 6078, 6992, 6997, 7503, 7692, 7877, 7928, 8227, 8228, 8832, 9096. Why it is so expressed in the Word, nn. 6078, 6992, 6997, 7643, 7682, 7679, 7710, 7928, 8228, 9092, 9125. That the Lord is pure mercy and clemency, nn. 6997, 8875.
it is evident, that the Lord enters by influx, with good, into every man, into the bad man as well as into the good; but with this difference; that, with the bad man, His operation consists in continually withdrawing him from evil; and with the good man, in continually leading him to good; and that the cause of this difference lies with the man himself, because he is the recipient.

547. From these observations it may appear with certainty, that it is by influence from hell that man does evil, and by influence from the Lord that he does good. But as man believes, that whatever he does, he does from himself, the consequence is, that the evil which he does adheres to him as his own. It hence follows, that the cause of his own evil lies with man, and not at all with the Lord. Evil as existing with man, is hell, as existing with him: for whether you say evil or hell, it amounts to the same thing. Now since the cause of his own evil lies with man himself, it follows, that it is he who casts himself into hell, and not the Lord; and so far is the Lord from leading man into hell, that He delivers from hell, so far as the man does not will and love to abide in his own evil. But the whole of man's will and love remains with him after death (see above, nn. 470—484): whoever wills and loves evil in the world, wills and loves the same evil in the other life; and he then no longer suffers himself to be withdrawn from it. It hence results, that the man who is immersed in evil, is connected by invisible bonds with hell: he also is actually there as to his spirit: and, after death, he desires nothing more earnestly than to be where his evil is. It follows that the man, after death, casts himself into hell; and that this is not done by the Lord.

548. In what manner this takes place, shall also be stated. When a man enters the other life, he is first taken under the care of angels, who render him all kind offices, converse with him respecting the Lord, respecting heaven, and respecting the angelic life, and instruct him in subjects relating to truth and to good. If, however, the man, who is now a spirit, is one of those, who, while in the world, were acquainted, indeed, with such matters, but in heart denied or despised them, he desires, after some conversation, to be rid of their company, and actually seeks how to depart; on perceiving which, the angels leave him. After joining several other companies, he is at last associated with those who are immersed in the same evil as himself. (See above, nn. 445—452.) When this is effected, he averts himself from the Lord, and turns his face towards the hell with which he had been connected while in the world; being the hell which is the abode of those who are immersed in a similar love of evil. From these facts it is evident, that the Lord draws every spirit towards Himself by means of His angels, and also by an influx from heaven; but that the spirits who are grounded in evil
strenuously resist, and, in a manner, tear themselves away from the Lord: for they are drawn along by their own evil, and consequently by hell, as with a rope; and as they are thus drawn along, and, from the love of evil, are willing to follow, it is evident that they freely cast themselves into hell. That such is the fact, cannot be believed in the world, in consequence of the idea of hell commonly entertained; nor in the other life, to the eyes of those who are not in hell, does the actual process appear otherwise than in agreement with the common idea. But it does not so appear to those who undergo it: for they enter hell of their own accord, and those who enter it from an ardent love of evil, appear as if they were thrown in a perpendicular direction, with their head downwards and their feet upwards. It is owing to this appearance, that it seems as if they were cast down into hell by the Divine Power: on which subject more will be stated below. (See n. 574.) From these statements it may now be seen, that the Lord does not cast any one into hell, but that every one who goes there does it himself; and that he not only does so while he lives in the world, but after death likewise, when he becomes a spirit among other spirits.

549. The reason that the Lord cannot, from His Divine Essence, which is Good, Love, and Mercy, deal in the same manner with every man, is, because evils, and the falsities grounded in them, stand as obstacles in the way, and not only dull His divine influx, but reject it entirely. Evils and their falsities are like black clouds, which place themselves between a man’s eye and the sun, and take away the sunshine and the serenity of the day. The sun, however, still continues in the perpetual effort to dissipate the obstructing clouds: for he remains behind them, and operates upon them for their dispersion; and, till this can be effected, he transmits a degree of shady light to the eye of man by various indirect passages. A similar state of things exists in the spiritual world: but there, the sun is the Lord, and his Divine Love (see above, nn. 116-140); the light is the Divine Truth (see above, nn. 126—140), black clouds, are falsities originating in evil; and the eye is the understanding. In proportion as any one there is immersed in falsities originating in evil, he is encompassed by such a cloud, the blackness and density of which are according to the degree of his evil. From this comparison may be seen, that the Lord is perpetually present with every one, but that He is received in different ways.

550. Evil spirits in the world of spirits are severely punished, in order that they may be deterred by such punishments from the commission of crimes. It also appears as if their sufferings were inflicted by the Lord: but still, not the least of the punishments which they undergo comes from the Lord, but all of it
from evil itself. For evil is so combined with its punishment, that to separate them is impossible. The infernal crew desire and love nothing better than to do injury, especially to inflict punishment and torture on others: and they also do injury to, and inflict punishment on, every one, who is not protected by the Lord. When therefore evil is done by any one from an evil heart, since evil casts away from itself all protection from the Lord, infernal spirits fall upon the person who is guilty of it, and punish him. This may in some measure be illustrated by crimes and their punishments in the world, where, also, they are combined together. The laws prescribe for every crime its punishment; in consequence of which, whoever commits the crime, also incurs the penalty. The only difference is, that, in the world, the crime may be concealed; whereas this is impossible in the other life. From these truths it may appear with certainty, that the Lord brings evil on no one, and that the case, in this respect, is the same as occurs in the world: for there, the cause of the punishment of a criminal neither lies in the king, nor in the judge, nor in the law; since neither of these was the cause of the crime committed by the malefactor.

THAT ALL THE INHABITANTS OF THE HELLS ARE IMMERSED IN EVILS, AND IN FALSITIES THENCE PROCEEDING, ORIGINATING IN SELF-LOVE AND THE LOVE OF THE WORLD.

551. All the inhabitants of the hells are immersed in evils and in falsities derived from them; and there is no one there who is grounded in evils, and at the same time in truths. Most bad characters in the world are acquainted with spiritual truths, which are those belonging to the church, having learned them in childhood, and, at a later period, from sermons and from reading the Word, and having afterwards spoken of them from such acquired knowledge. Some, also, have led others to believe that they were Christians in heart, because they knew how to speak from truths with pretended affection, and to deal sincerely as if under the influence of spiritual fidelity: but such of these as interiorly thought in opposition to the truths from which they spoke, and only abstained from the practice of the evils that were agreeable to their thoughts out of regard to the laws of their country, and to their own reputation, honor, and gain, are all, in heart, evil, and are only grounded in truths and goods as to their body, not as to their spirit. In the other life, therefore, when the externals of such persons are stripped off, and the internals belonging to their spirits are revealed, they are immersed altogether in evils and falsities, and do not retain any of the truths and goods which they had professed and appeared
to practise; and it is made manifest, that those truths and goods only resided in their memory, being entertained there like any common matters with which they were acquainted, and that, when they were in conversation, they thence drew them forth, and put on the semblance of good affections, as if under the influence of spiritual love and faith. When such persons are let into their internals, and consequently into their evils, they can no longer utter truths, but only falsities: because they speak from evils, and to utter truths from evils is a thing impossible, since the spirit is then nothing but his own evil, and what proceeds from evil is falsity. Every evil spirit is reduced to this state, before he is cast into hell. (See above, nn. 499—512.) This is called being divested of truths and goods; (1) and the divesting process consists in nothing but in the party's being let into his internals, thus into the proprium of his spirit or into his spirit itself. (Respecting these, also, see above, n. 425.)

552. When a man after death is brought to this state, he is no longer a spirit resembling in his state a man, as he is in his first state, treated of above (nn. 491—498), but is truly a spirit: for one who is truly a spirit has a face and personal form corresponding to his internals, which belong to his mind, and, consequently, has an external form, that is the type or effigy of his internals. Such is the state of a spirit, after he has completed the first and second states, treated of above. Consequently, it is then known, as soon as he is seen, what sort of a spirit he is, not only by his countenance, but by his person; and also by his speech, and by his gestures. As, likewise, he is now in his intrinsic identity, he cannot abide anywhere, but where those like himself dwell. For, in the spiritual world, there is a complete communication of affections and of the thoughts thence originating; on which account a spirit is conducted, as if of himself, because from his own affection and its delight, to those who are like him; indeed, he also turns himself in that direction, because he then inhales his own life, or draws his breath freely; which he cannot do when he turns another way. It is to be remembered, that communication with others takes place in the spiritual world according to the direction in which a spirit turns his face, and that he perpetually has those before his face who are grounded in the same love as himself; a cir-

(1) That the evil, before they are cast down into hell, are devastated as to truths and goods, and that when these are taken away from them, they are carried of themselves into hell, nn. 6977, 7039, 7785, 8210, 8233, 9380. That the Lord does not devastate them, but that they devastate themselves, nn. 7548, 7936. That every evil has in it a principle of falsity, wherefore those who are immersed in evil, are also immersed in falsity, although some of them do not know it, nn. 7577, 8094. That those who are in evil, cannot but think what is false, when they think from themselves, n. 7487. That all who are in the hells speak falsities from evil, nn. 1655, 7351, 7363, 7367, 7392, 7689.

* The term here used in the original is homo-spiritus,—"a man-spirit," as mentioned in the note above, p. 285: but as it cannot here be translated, as in every other instance, "man, now a spirit," it is rendered as above, which seems exactly to express the author's meaning.—N.
cumstance which continues, let him turn his body about as he may. (See above, n. 161.) It is owing to this, that all infernal spirits turn themselves back from the Lord towards those masses of thick darkness and of darkness, which, in the spiritual world, occupy the places of the sun and the moon of the natural world; whereas all the angels of heaven turn themselves towards the Lord, as the sun and as the moon of heaven. (See above, nn. 123, 143, 144, 151.) From these facts it may now appear with certainty, that all the inhabitants of the hells are immersed in evils and in the falsities thence proceeding; and also, that they are turned in the direction of their own loves.

553. All the spirits in the hells, viewed in any degree of the light of heaven, appear in the form belonging to their own evil: for every one is then the effigy of his own evil, because, in every one, the interiors and the exteriors act in unity, the interiors visibly exhibiting themselves in the exteriors, which consist of the face, the body, the speech, and the gestures. They thus, as to their quality, are recognized at sight. In general, there are forms expressive of contempt of others, and of menace against those who do not pay them respect: there are forms expressive of hatred of various kinds: there are forms expressive of revenge, also of various kinds. Through those forms their ferocious and cruel passions shine forth from their interiors. When, however, others praise them, treat them with respect, and worship them, their face draws in its savage expression, and shows an appearance of gladness arising from the delight thus imparted. All those forms, as they actually appear, cannot be described in a few words, for no one of them is the same as another: only, among those spirits who are characterized by a similar evil, and who reside, in consequence, in the same infernal society, there exists a common likeness, from which, as a plane giving birth to varieties, the faces of all the individuals belonging to the society possess a certain resemblance to each other. In general, their faces are shocking, and appear void of life, like those of corpses. Those of some are black: those of others are fiery, like little torches: those of others are deformed with pimples, blotches, and ulcers: and with many, no face appears at all, but instead of it a hairy or bony mass; and with some, nothing but grinning teeth. Their bodies, also, are monstrous in shape, and their speech sounds as if full of anger, of hatred, or of revenge: for every one speaks from his own falsity, and in a tone expressive of his own evil. In one word: they all are images of their own hell. As to hell itself, it has not been granted me to see of what form it is in the whole: it has only been told me, that as the universal heaven, viewed collectively, is as one man (see nn. 59—67), so the universal hell, viewed collectively, is as one devil, and may also be exhibited to view in the shape of one devil. (See above, n. 544.) But as to the forms which belong to hells
in particular, or infernal societies, these it has often been granted 
me to behold: for at the apertures leading to them in the world 
of spirits, which are called the gates of hell, there generally 
appears a monster, which represents the common form of those 
within. The outrageous passions of the inhabitants are also 
represented by shocking and direful appearances, the particulars 
of which I forbear to mention. But it is to be observed, that 
the infernal spirits appear in such forms only when viewed in 
the light of heaven: but among themselves they appear like 
men; which is provided of the Lord's divine mercy, that they 
may not appear as loathsome to each other as they do to the 
angels. This appearance, however, is a fallacy: for as soon as a 
ray of the light of heaven is let in upon them, their human forms 
are turned into monstrous ones, such as they intrinsically are, 
and as are described above; for in the light of heaven, every 
thing appears as it intrinsically is. For this reason, among 
others, they flee from the light of heaven, and cast themselves 
into their own gross light, which is like that emitted from ignited 
charcoal, and, in some places, like that of burning brimstone: 
but this light is also turned into absolute darkness, when any 
ray of light flows in upon it from heaven. It is on this account 
that the hells are said to be immersed in thick darkness and in 
darkness; and that thick darkness and darkness signify falsities 
originating in evil, such as prevail in hell.

554. From an inspection of the monstrous forms belonging to 
the spirits in the hells, all of which, as just stated, are forms of 
contempt of others, and of menace against those who do not treat 
them with honor and respect; together with forms of hatred and 
revenge against those who do not favor them; it was made evident 
to me, that they all, in general, are forms of self-love and the love 
of the world, and that the evils, of which in particular they are the 
forms, derive their origin from those two loves. It has also been 
told me from heaven, and proved to me by much experimental 
evidence, that those two loves,—self-love and the love of the 
world,—reign in the hells, and also constitute them: whereas 
love to the Lord and love towards the neighbor reign in the 
heavens, and also constitute them: and that the two former 
loves, which are the loves of hell, and the two latter, which are 
the loves of heaven, are diametrically opposite to each other.

555. I at first wondered how it was, that self-love and the 
love of the world should be so diabolical, and that those who 
are immersed in them should be such monsters to look upon; 
because, in the world, people reflect but little on self-love, but 
only upon that puffed up state of mind displayed externally 
which is called pride, which, as being obvious to the sight, is 
alone supposed to constitute self-love. Besides, such self-love as 
does not so exalt itself, is believed, in the world, to be the fire of 
life, by which a man is excited to aspire to offices and to perform
uses, and that unless he looked to the honor and glory to be thus acquired, his mind would become torpid. Who, they say, ever performed any honorable, useful, or memorable deed, but with a view to be celebrated and honored by others, or in the minds of others? And whence, they ask, does this arise, but from the ardor of his love for glory and honor,—consequently, for himself? The consequence of this mode of thinking is, that it is not known in the world, that self-love, viewed in itself, is the love that reigns in hell, and that it constitutes hell as existing in man. Such, however, being the fact, I will first describe what self-love is: and I will show afterwards, that all evils, and the falsities which originate from them, spring from that love.

556. Self-love consists in entertaining good-will for one's self alone, and for no others, not even for the church, for one's country, or for any society of men, except with a view to one's self: also, in doing them good only with a view to one's own fame, honor, and glory. Unless a person influenced by self-love sees these in the uses he performs for them, he says in his heart, What matters it? Why should I do it? and, What shall I get by it? and so omits it. It hence is evident, that a person who is immersed in self-love, neither loves the church, nor his country, nor any society that he belongs to, nor any use, but himself alone. His delight is only that of the love of himself; and since the delight which proceeds from love constitutes a man's life, it follows that his life is the life of himself: and the life of self is life proceeding from the proprium of man; whilst the proprium of man, viewed in itself, is nothing but evil. He who loves himself, also loves those who belong to him, who, in particular, are his children and descendants, and, in general, all who act in unity with him, whom he calls his friends. To love these, is also to love himself; for he regards them, as it were, in himself, and himself in them. Among those whom he calls his friends, are also included all who praise, honor, and pay their court to him.

557. What is the nature of self-love, may evidently appear from a comparison of it with heavenly love. Heavenly love consists in loving, for their own sake, the uses, or the good works, which a man performs to the church, to his country, to the society of persons to which he belongs, and to his fellow-citizens: for this is to love God and to love his neighbor, since all uses and all good works are from God, and are, at the same time, the neighbor that is to be loved. But he who loves these uses and good works for the sake of the advantage resulting to himself from his doing them, only loves them as he does the domestics of his family, because they render him service: whence it follows, that he who is immersed in self-love, would have the church, his country, societies of men, and his fellow-citizens, serve him, and not that he should serve them. He places himself above them, and them below himself. It hence results, that in
proportion as any one immerses himself in self-love, he removes himself from heaven, because he removes himself from heavenly love.

558. But further: In proportion as any one is grounded in heavenly love, which consists in loving uses and good works, and in a man’s being affected with delight of heart when he performs them for the sake of the church, of his country, of the society of men with whom he is connected, and of his fellow-citizen, he is led by the Lord; since in that love the Lord Himself resides, and He is the Author of it. But in proportion as any one is grounded in self-love, which is that of performing uses and good works with a view to himself alone, he is led by himself; and in proportion as any one is led by himself, he is not led by the Lord: whence it also follows, that in proportion as any one loves himself, he removes himself from the Divine Presence, and, consequently, from heaven. For a man to be led by himself, is to be led by his proprium, and the proprium of man is nothing but evil: for it is his hereditary evil nature, which consists in loving himself in preference to God, and the world in preference to heaven.(?) Man is let into his proprium, and consequently into his hereditary evils, as often as, in the good works which he may do, he has regard to himself: for he then looks from those good works to himself, and not from himself to the good works; on which account, he sets up, in such good works, the image of himself, and not any image of the Divine Being. That such is the fact, has also been proved to me by experimental evidence. There are certain evil spirits, whose places of abode are in the intermediate quarter between the north and the west, under the heavens, who possess the art of drawing well-disposed spirits into their proprium, and consequently into evils of various kinds; which they accomplish thus: They draw them into thoughts respecting themselves; either operating openly for this purpose, by praises and ascriptions of honor; or clandestinely, by influencing their affections till they become determined towards themselves. In proportion as they accomplish their object, they turn away the faces of the well-disposed spirits from heaven; and, in the same degree, they darken their understanding, and call forth evils from their proprium.

558*. That self-love is opposite to love towards the neigh-

(?) That the proprium of man which he derives hereditarily from his parents, is nothing but dense evil, nn. 219, 215, 731, 876, 987, 1047, 2307, 2308, 8318, 8701, 3512, 3450, 8560, 10,263, 10,284, 10,588, 10,732. That the proprium of man consists in loving himself in preference to God, and the world in preference to heaven, and in making light of his neighbor in comparison with himself, except only for the sake of himself; thus that it consists in loving himself; consequently, that it is the love of self and of the world, nn. 694, 731, 4917, 5660. That all evils flow from the love of self and of the world, when they predominate, nn. 1507, 1308, 1321, 1594, 1691, 5415, 7255, 7587, (7480,) 7498, 8518, 8555, 9448, 10,098, 10,742. Which are, contempt of others, enmity, hatred, revenge, cruelty, deceit, nn. 6967, 7272, 7274, 9048, 10,090, 10,742. And that in these evils every false principle originates, nn. 1047, 10,288, 10,284, 10,886.
bog, may be seen from the origin and essence of both. The love of the neighbor, as existing in those who are immersed in the love of themselves, begins with themselves. It is their maxim, that a man's nearest neighbor is himself; and so, each taking himself as the centre, it proceeds to all those who make one with him, diminishing as it goes further off, according to the degree in which the various individuals are connected, by love, with himself; whilst all beyond this connection are accounted as nothing, and those who are opposed to them and to their evils, as enemies, be they, in character, what they may, whether wise or upright, sincere or just. But spiritual love towards the neighbor begins with the Lord, and from Him as its centre proceeds to those who have conjunction with Him by love and faith, extending to all according to the quality of love and faith existing in them. (f) It hence is evident, that the love of the neighbor that begins with man, is opposite to the love towards the neighbor that begins with the Lord; and that the former proceeds from evil, because it proceeds from the proprium of man; whereas the latter proceeds from good, because it proceeds from the Lord, who is Good Itself. It is evident, also, that the love of the neighbor which proceeds from man and his proprium, is a corporeal love; whereas the love towards the neighbor which proceeds from the Lord, is a heavenly love. In one word: self-love, with the man who is led by it, constitutes the head, and heavenly love constitutes the feet, on which he stands; but, if the latter does not serve him, it does not even constitute the feet, but is trampled under them. It is owing to this, that those who are cast into hell, appear to drop perpendicularly, with their head downwards towards hell, and their feet upwards towards heaven. (See above, n. 548.)

559. Self-love is also of such a nature, that in proportion as the reins are given to it,—that is, in proportion as external bonds are removed, which consist in fear of the law and its penalties,

(f) That those who do not know what it is to love their neighbor, suppose that every man is our neighbor, and that good is to be done to everyone who is in need of assistance, n. 5704: and they likewise believe, that every one is nearest neighbor to himself, and thus that neighborly love begins from self, n. 6938. That those who love themselves above all things, thus with whom self-love prevails, reckon also the commencement of neighborly love from themselves, n. 6710. In what manner every one is his own nearest neighbor explained, nn. 6933—6935. But those who are Christians, and love God above all things, reckon the commencement of neighborly love from the Lord, because He is to be loved above all things, nn. 6705, 6711, 6819—6824. That the distinctions of the relationship of neighbor are as many, as the distinctions of good derived from the Lord; and that good ought to be done with discrimination towards every one according to the quality of his state, and that this is a branch of Christian prudence, nn. 6707, 6709, 6710, 6818. That those distinctions are innumerable; and that on this account the ancients, who were acquainted with what is meant by a neighbor, reduced the exercises of charity into classes, and marked them with their respective names; and that hence they knew in what respect every one was their neighbor, and in what manner good was to be done to every one prudently, nn. 2417, 6628, 6705, 7259—7262. That the doctrine received in the ancient churches was the doctrine of charity towards the neighbor, and that hence they had wisdom, nn. 2417, 2836, 3419, 3420, 4844, 6629.

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and of the loss of character, of honor, of gain, of employment, or of life, it pursues its career, till at last it not only desires to rule over the whole terrestrial globe, but over the whole of heaven, and over the Divine Being Himself. It never knows any limit or end. This tendency lurks within every one who is immersed in self-love; although it does not appear before the world, where the above-mentioned bonds hold it in. But that such is the fact, no one can fail to see who observes the actions of potentates and kings, who have no such restraints and bonds to withhold them, and who invade the territories of others, and subjugate provinces and kingdoms, as far as success attends their enterprises, and aspire after unlimited power and glory. The same fact is more evident still from the Babylon of modern times, which extends its domination over heaven, and has transferred all the Lord’s divine power to itself, and continually lusts to go further. Such persons, when, after death, they enter the other life, are utterly opposed to the Divine Being, and to heaven, and enlist themselves on the side of hell. (Respecting which, see the work *On the Last Judgment, and the Destruction of Babylon.*)

560. Represent to yourself a society composed of such characters, all of whom love themselves alone, and no others, further than as they make one with themselves: and you will perceive that their love is no other than that which exists among robbers, who, so far as their associates act in conjunction with themselves, embrace them and call them their friends; but who, so far as any do not act in conjunction with themselves, but reject their domination, fall upon them, and slay them. If the interiors of such characters, or their minds, are examined, it will appear, that they are full of mortal hatred against each other, and that, in heart, they laugh at all justice and sincerity, and also at the Divine Being, whom they reject as of no account whatever. This will still better appear from the societies consisting of such in the hells, which will be described below.

561. The interiors belonging to the thoughts and affections of those who supremely love themselves, are turned towards themselves and towards the world, and thus are turned away from the Lord and from heaven. In consequence of this, they are possessed by evils of every kind, and the Divine Sphere cannot enter them by influx; for as soon as ever it does, it is immersed in their thoughts respecting themselves, and is thus defiled, and is at the same time infused into the evils which arise from their proprium. It is from this cause, that all such characters, in the other life, look back from the Lord, towards that mass of thick darkness which there occupies the place of the sun of the natural world, and which is diametrically opposite to the sun of heaven, which is the Lord. (See above, n. 323)
133.) Thick darkness, also, signifies evil; and the sun of the natural world signifies self-love. (*)

562. The evils which possess those who are immersed in the love of themselves, are, in general, contempt of others, envy, enmity against those who do not side with them, hostility on that account, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. As to religion, they not only entertain contempt for the Divine Being, and for divine things, which are the truths and goods of the church, but they feel anger against them; and this, when the man becomes a spirit, is also turned into hatred; when he not only cannot bear to hear of those things themselves, but also burns with hatred against all who acknowledge and worship the Divine Being. I have conversed with a certain spirit, who, when in the world, had been possessed of great power, and had loved himself in a greater degree than is usual. This spirit, when he only heard mention made of the Divine Being, and especially when the Lord was mentioned, was so filled with hatred arising from anger, that he burnt with the desire to destroy Him, as he would murder a man. This same spirit, when he was left to his love without restraint, also desired to be the devil himself, that, from his self-love, he might continually infest heaven. This, also, is the desire of many who are of the Roman Catholic religion, when they find, in the other life, that the Lord has all power, and themselves not any.

563. There appeared to me some spirits in the western quarter towards the south, who said that, when in the world, they had been in stations of great dignity, and that they deserved to be preferred to others, and to command them. They were examined by the angels, to ascertain what their character intrinsically was; and it was found, that, in discharging the duties of the offices which they had filled in the world, they had not had regard to uses, but to themselves, and thus that they had preferred themselves to uses. But as they intensely desired, and were urgently solicitous, to be set over others, it was granted to them to take a place among some, whose office it was to consult about matters of superior importance: when it was perceived, that they were unable to attend at all to the business that was being considered, or to see things interiorly in themselves, and that, in their speeches, they did not regard the use of the matter in question, but some use connected with themselves; and further, that they wished to act from their arbitrary pleasure, according to personal favor. They were therefore dismissed from that function, and left to seek employment for

(*) That the sun of the world signifies the love of self, n. 2441. In which sense, by adoring the sun is signified to adore those things which are contrary to heavenly love, and to the Lord, n. 2441, 10,534. That the sun growing hot denotes the increasing enormity of evil, n. 8457.
themselves elsewhere. They went on, therefore, further into the western quarter, and were occasionally received upon trial; but they were everywhere told, that they thought of nothing but themselves, and of no matter of business except with a view to themselves; consequently, that they were stupid, and were only like corporeal-sensual spirits. On which account, wherever they went, they were soon sent away again. After some time, I saw them reduced to the greatest destitution, so as to ask for alms. From these facts it was evinced, that those who were immersed in the love of themselves, how wisely soever, from the fire of that love, they may seem to speak in the world, still only speak from their memory, and not from any rational light; on which account, in the other life, where the contents of the natural memory are no longer permitted to be reproduced, they are more stupid than others; the reason of which is, that they are separated from connection with the Divine Being.

564. There are two kinds of dominion, the one being that of love towards the neighbor, and the other that of the love of one's self. These two kinds of dominion are, essentially, diametrical opposites. He who exercises rule under the influence of love towards his neighbor, entertains good-will to all, and loves nothing more than to be of use, and, consequently, to serve others. By serving others, is meant, to entertain good-will to others, and to perform uses, whether it be to the church, or to one's country, or to one's society, or to a fellow-citizen. This constitutes such a person's love; and this is the delight of his heart. Such a person, also, when he is raised to stations of dignity that elevate him above others, is glad of it; not, however, on account of the dignity, but because he is then enabled to perform uses in greater abundance, and of a higher order. Such is the dominion that prevails in the heavens. But he who exercises rule under the influence of the love of himself, entertains good-will to none, but to himself alone: the uses which he performs are done out of regard to his own honor and glory, which are the only uses that he deems worth attention. When he serves others, it is with the view, that he himself may be served, honored, and permitted to bear rule: he is a candidate for stations of dignity, not on account of the good which he may perform in them to his country and the church, but that he may be in the enjoyment of pre-eminence and of glory, and thence of the delight of his heart. The love of bearing rule also remains with every one after the close of his life in the world. To those who have exercised it under the influence of love towards their neighbor, it is also entrusted in the heavens; but then, it is not they that bear rule, but the uses which they love; and when uses bear rule, the Lord rules. Whereas those who, when in the world, exercised rule under the influence of the love of themselves, are, after ending their life in the world,
in hell, where they are vile slaves. I have seen great potentates, who, when in the world, had exercised rule under the influence of the love of themselves, cast among those of the meanest class in hell, and some of them among those who there inhabit receptacles of excrement.

565. But as to the love of the world, this is not opposite to heavenly love in the same degree as the love of one’s self is, because so great evils are not concealed within it. The love of the world consists in desiring to obtain the goods of others for one’s self by any sort of artifice, in setting the heart on riches, and in suffering the world to withhold and withdraw the mind from spiritual love, which is love towards one’s neighbor, and, of consequence, from heaven and from the Divine Being. But this love has many forms. There is the love of wealth for the sake of being raised to honors, these being the only objects that are loved. There is the love of honor and dignities for the sake of gaining wealth. There is the love of wealth for the sake of the various uses to be obtained from it, in procuring things with which people are delighted in the world. There is the love of wealth for wealth alone; which is the love of misers. And so on. The end for the sake of which wealth is sought, is called its use; and the end, or the use, is that, from which the love derives its quality. For the love is such in quality, as is the end for the sake of which it is entertained. All other things connected with it serve it as means.

WHAT IS MEANT BY THE FIRE OF HELL, AND WHAT BY THE GNASHING OF TEETH.

566. What is meant by the everlasting fire, and what by the gnashing of teeth, which are said in the Word to be experienced by the inhabitants of hell, have as yet been scarcely known to any one. The reason is, because people have thought materially respecting the things mentioned in the Word, not being acquainted with its spiritual sense; in consequence of which, by fire, some have understood material fire; some, torture in general; some, remorse of conscience; and some have supposed that the expression is only used to strike men with terror, that they might be deterred from the commission of crimes. So, by the gnashing of teeth, some have understood the literal act; and some, only a sense of horror, such as is experienced when grinding of the teeth is heard. But whoever is acquainted with the spiritual sense of the Word, may conclude what is meant by everlasting fire, and what by the gnashing of teeth. In every expression, and in every sentence or collection of expressions,
used in the Word, is contained a spiritual sense: for the Word, in its bosom, is spiritual, and what is spiritual cannot be otherwise expressed, so as to come to the apprehension of men, than in a natural manner, because man is an inhabitant of the natural world, and thinks from the objects which there exist. What, therefore, is meant by that everlasting fire, and what by that gnashing of teeth, which wicked men come into the experience of after death, or which are suffered by their spirits, which then exist in the spiritual world, shall be here declared.

567. There are two origins of heat,—one from the sun of heaven, which is the Lord, and the other from the sun of the world. The heat which proceeds from the sun of heaven, which is the Lord, is spiritual heat, which, in its essence, is love (see above, nn. 126—140): but the heat which proceeds from the sun of the world, is natural heat, which, in its essence, is not love, but something which renders service to spiritual heat, or love, by affording it a receptacle. That love, in its essence, is heat, may be evident from the fact, that both the mind and the body grow warm on the presence of love, and according to the degree of the love, and to its quality; an effect which is experienced by man in winter as well as in summer. The same is evident from the heating of the blood. That natural heat, which has existence from the sun of the world, renders service to spiritual heat by affording it a receptacle, is evident from the heat of the body, which is produced by the heat of the spirit, and stands, in a manner, in its place; especially from the effect of the vernal and summer heat on all kinds of animals, on the arrival of which they annually renew their loves: not, indeed, that that heat inspires them with love, but because it disposes their bodies for the reception of the heat which also flows into them from the spiritual world; for the spiritual world flows into the natural world, as the cause does into the effect. He who imagines that natural heat produces the loves of animals, is greatly deceived: for there is an influx of the spiritual world into the natural, but not of the natural world into the spiritual; and all love, being a thing belonging to the life itself, is spiritual. He, likewise, who imagines, that any thing exists in the natural world independently of an influx from the spiritual world, is equally deceived; for what is natural neither exists nor subsists but from what is spiritual. The subjects of the vegetable kingdom, also, bud forth by an influx from the spiritual world: and the natural heat which prevails in the seasons of spring and summer, only disposes the seeds into their natural forms, by expanding and opening them, so as to admit the influx from the spiritual world to act as the cause of their germination. These facts are adduced, that it may be known that there are two kinds of heat, which are spiritual heat and natural heat: and that spiritual heat proceeds from the sun of heaven, but natural heat
from the sun of the world; and that the influx of the former into the latter, followed by their co-operation, produces the effects which appear before our eyes in the world.(1)

569. Spiritual heat, as existing with man, is the heat of his life; for, as observed just above, in its essence it is love. This is the heat which is understood by fire in the Word; love to the Lord, and love towards the neighbor, by heavenly fire; and self-love, and the love of the world, by infernal fire.

569. The fire of hell, or infernal love, comes from the same origin as the fire of heaven, or heavenly love; that is, from the sun of heaven, or the Lord: but it is rendered infernal by those who receive it. For all influx from the spiritual world is varied according to its reception, or according to the forms into which it flows; just as occurs with the heat and light proceeding from the sun of the natural world. When this heat flows into nurseries of trees and flowers, it produces vegetation, and draws forth agreeable and sweet odors; whereas the same heat, flowing into excrementitious and cadaverous substances, produces putrefaction, and draws forth abominable smells and stenches. So, the light proceeding from the same sun, produces, in one object, beautiful and pleasing colors; and in another, ugly and disagreeable ones. It is the same with the heat and light that proceed from the sun of heaven, which is love. When that heat or love flows into principles of good, as existing with good men and good spirits, and with angels, it renders their goods fruitful; whereas when it flows into bad men or spirits, the effect produced is contrary; for their evils either suffocate it or pervert it. So, also, the light of heaven, when it flows into truths of good, imparts intelligence and wisdom; whereas, when it flows into falsities of evil, it is there turned into insanities and phantasies of various kinds. Thus its effects, in every instance, are according to its reception.

570. Since infernal fire, or the fire of hell, is the love of self and of the world, it includes, also, every lust belonging to those loves; lust being love in its continuous state; for what a man loves or lusts after, when he obtains it, he feels as delightful; and man experiences heart-felt delight from no other origin. Infernal fire, or the fire of hell, is, therefore, the lust and delight, which spring, as their origins, from those two loves. The evils belonging to those loves are, contempt of others, enmity and hostility against those who are not on one’s own side, envy, hatred, and revenge; with the ferocity and cruelty which spring from those passions. In regard to the Divine Being, they are denial and consequent contempt, with derision and revilement of the

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(1) That there is an influx of the spiritual world into the natural world, nn. 6052—6056, 6189—6215, 6307—6327, 6495—6495, 6528—6548. That there is an influx also into the lives of animals, n. 5380. And likewise into the subjects of the vegetable kingdom, n. 3648. That this influx is a continual effort to act according to divine order, n. 6911 at the end.
holy things which belong to the church; which, after death, when the man is a spirit, are turned into anger and hatred against them. (See above, n. 562.) And as those evils continually breathe the destruction and slaughter of those whom the persons immersed in them account as their enemies, and against whom they burn with hatred and revenge, the delight of their life consists in desiring to destroy and kill them, and so far as this is beyond their power, in desiring to injure, hurt, and rage against them. These are the things which are meant by fire, in the Word, where the wicked and the hells are treated of; some passages from which I will here adduce by way of confirmation:

"Every one is a hypocrite and an evil doer, and every mouth speaketh folly.——For wickedness burneth as the fire, it shall devour the briars and thorns, and shall kindle the thickets of the forest, and they shall mount up like the lifting up of smoke.——And the people shall be as the fuel of fire: no man shall spare his brother."—(Isaiah ix. 17, 18, 19.) "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness."—(Joel ii. 30, 31.) "The land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever."—(Isaiah xxxiv. 9, 10.) "Behold, the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up."—(Mal. iv. 1.) "Babylon—is become the habitation of demons.—And they cried when they saw the smoke of her burning.—And her smoke rose up for ever and ever."—(Rev. xviii. 2, 18; xix. 2.) "He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."—(Ch. ix. 2.) "Out of their mouth issued fire, and smoke, and brimstone: and by these was the third part of men killed; by the fire, and by the smoke, and by the brimstone."—(Rev. ix. 17, 18.) "If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone."—(Ch. xiv. 9, 10.) "The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat."—(Ch. xvi. 8, 9.) "They were cast into a lake of fire burning with brimstone."—(Ch. xix. 20; xx. 14, 15; xxi. 8.) "Every tree that bringeth forth good fruit shall be hewn down, and cast into the fire."—(Matt. iii. 10; Luke iii. 9.) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them into the furnace of fire."—(Matt. xiii. 41, 42, 50.) "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, pre-
pared for the devil and his angels."—(Ch. xxv. 41.) They shall be "cast into everlasting fire,—into hell-fire;"—"where their worm dieth not, and the fire is not quenched."—(Ch. xviii. 8, 9; Mark ix. 43–48.) The rich man in hell said to Abraham, "I am tormented in this flame."—(Luke xvi. 24.) In these, and in several other passages, by fire is meant the lust which arises out of self-love and the love of the world; and by the smoke thence issuing is meant falsity originating from evil.

571. Since the lust of committing the crimes which originate in self-love and the love of the world is meant by the fire of hell; and since that lust prevails in all the inhabitants of the hells (see the preceding Section); the consequence is, that, when the hells are opened, there is seen a fiery appearance accompanied with smoke, such as attends conflagrations of buildings, or what are called "fires;" a dense fiery appearance being seen to proceed from the hells in which self-love reigns, and a flaming appearance from the hells in which reigns the love of the world. But when the hells are shut, that fiery appearance is not seen, but, instead of it, an appearance like a dark mass of condensed smoke. Nevertheless, the same sort of fire continues to rage within; as is rendered perceptible by the heat which exhales from them; which, in some instances, is like that proceeding from the burnt ruins after a fire, in others, like that of a heated furnace, and in others, like the moist heat of a hot bath. When this heat flows into a man, it excites in him lusts, and, in the wicked, hatred and revenge; whilst it renders the diseased insane. Such fire, or such heat, is felt by those who are possessed by the loves just mentioned, because, as to their spirits, they are attached by invisible bonds, even while they live in the body, to the hells in which those loves reign. It is, however, to be observed, that the inhabitants of hell do not actually live in fire, but that the fire is an appearance; for they do not feel any sense of being burnt, but only such a heat as they experienced in the world. The appearance of fire arises from correspondence; for love corresponds to fire; and all things that appear in the spiritual world, appear according to correspondences.

572. It must be kept in mind, that that fire, or the heat of hell, is turned into intense cold, when heat flows into it from heaven; upon the occurrence of which, the infernal inhabitants shiver like persons seized with a cold fever, and feel inward torture at the same time. The reason of this is, because they are utterly opposed to the Divine Being; and the heat of heaven, which is Divine Love, quenches the heat of hell, which is self-love, and extinguishes, at the same time, the fire of their life; in consequence of which, they feel such severe cold, with the shivering produced by it, and inward torture at the same time. They also, at those times, are immersed in utter dark-
ness, whence they experience infatuation, and darkening of mind. This, however, occurs but seldom; only when their outrageous efforts increase beyond measure, and require to be quelled.

573. As by the fire of hell is to be understood all the lust of doing evil flowing from self-love, by the same is also meant torment, such as exists in the hells. For the lust flowing from that love, is, in those who are inflamed by it, the lust of doing injury to all who do not honor, respect, and pay court to them; and, in proportion to the anger which they thence conceive against such individuals, and to the hatred and revenge inspired by such anger, is their lust of committing outrages against them. Now when such a lust rages in every one in a society, and they have no external bonds to keep them under restraint, such as the fear of the law, and of the loss of character, of honor, of gain, and of life, every one, under the influence of his own evil, attacks another, and, so far as he is strong enough, subjugates him, subjects the rest to his own authority, and exercises ferocious outrages, with delight, upon all who do not submit to him. This delight is inseparably attendant upon the love of tyrannous rule, so that they accompany each other by equal steps; for in enmity, envy, hatred, and revenge, which are the evils of that love, as has before been stated, the delight of doing injury exists inherently. All the hells are societies of this description; on which account, every spirit, in every society, cherishes hatred in his heart against every other; and, under the influence of such hatred, breaks out into savage outrages against him, as far as he is able to inflict them. These outrages, and the torments so occasioned, are also meant by hell-fire; for they are the effects of the lusts which there prevail.

574. It has been shown above (n. 548), that an evil spirit casts himself into hell of his own accord; it shall therefore be briefly explained, how this is, notwithstanding there exist in hell such torments. From every hell there exhalès a sphere of the lusts which prevail in those who inhabit it. When this sphere is perceived by any one in whom the same lust prevails, he feels affected at his heart, and filled with delight: for lust and its delight form a one, since what any one lusts after, is to him delightful. In consequence of this, the spirit turns himself towards the place from which the sphere proceeds, and, from the heartfelt delight with which it inspires him, desires to go thither. He is not as yet aware that such torments exist there; and those who know it, still desire to go there: for, in the spiritual world, no one can resist his lust; for his lust belongs to his love, and his love to his will, and his will to his nature; and every one, there, acts from his nature. When, in consequence of this, a spirit of his own accord, or of his own free
motion, comes to his own hell, and enters it, he is at first received in a friendly manner; which makes him believe that he has found his true friends. This, however, only lasts a few hours. During that interval, trials are made upon him, to discover what degree of cunning, and consequent power, he possesses. When this is ascertained, they begin to infest him; which they do in various ways, rendering the infestations gradually more sharp and violent. This is effected by introducing him more and more interiorly and deeply into hell; for in proportion as any one is more interiorly and deeply introduced into hell, the more malignant are the spirits by whom he finds himself surrounded. After having practised upon him these infestations, they begin to torture him with cruel punishments; which they continue, till he is reduced to the condition of a slave. But as rebellious commotions are there of continual occurrence, since every one there wishes to be the greatest, and burns with hatred against the others, new insurrections again break out. Thus one scene is changed into another: in consequence of which, those who had been made slaves are taken out of their thralldom, to assist some new devil to subjugate the others; when those who do not submit, and obey the new tyrant at his nod, are again tortured in various ways. This goes on continually. Such torturings are the torments of hell, which are called hell-fire.

575. As for the gnashing of teeth, this is the continual disputing and combating of different falsities, and, by consequence, of those who entertain them, with each other; combined with contempt of others, enmity, derision, mockery, and revilement; which also break out into butchery assaults of various kinds: for every one fights for his own false persuasion, and calls it the truth. These disputings and combatings are heard without those hells as gnashings of teeth; and they also are turned into actual gnashings of teeth, when truths flow into them from heaven. In those hells all have their abode, who have acknowledged nature and denied the Divine Being; the deeper hells being inhabited by those who have confirmed themselves in such acknowledgment and denial. Such characters, being unable to receive a ray of the light of heaven, and, consequently, to see any truth inwardly in themselves, are, for the most part, corporeal-sensual in quality, who are such as believe nothing but what they can see with their eyes and touch with their hands; in consequence of which, all the fallacies of the senses are accounted by them to be truths; and it is from these that they maintain their disputations. It is on this account, that their disputations are heard as gnashings of teeth: for, in the spiritual world, all falsities have a grating sound, like the gnashing of teeth; and the teeth correspond to the ultimate things in nature, and also to the ultimate things in man, which
HELL.

That there exists, in the hells, the gnashing of teeth, is stated in various passages of the Word. (As in Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28.)

OF THE PROFOUND WICKEDNESS, AND DIREFUL ARTS, OF INFERNAL SPIRITS.

576. The superior excellence of spirits, in comparison with men, may be seen and comprehended by every one, who thinks interiorly, and knows any thing of the operations of his own mind: for, in his mind, a man can weigh, unravel, and form conclusions upon, more subjects, in the space of a minute, than he can express in writing or speech in half an hour. From this instance it is evident, how far man excels himself when he is in his spirit; and, consequently, when he becomes a spirit; for the spirit is that which thinks, and the body is that by which the spirit expresses its thoughts in speech or writing. It is owing to this, that the man who, after death, becomes an angel, enters into the enjoyment of an intelligence and wisdom that are ineffable in respect to the intelligence and wisdom which he enjoyed while he lived in the world: for while he lived in the world, his spirit was bound to his body, and existed, by means of this connection, in the natural world; in consequence of which, all that he then spiritually thought, flowed into natural ideas, which are respectively common, gross, and obscure. Innumerable things that are seen by spiritual thought, cannot be received by natural ideas at all: and those which they do receive are involved in dense shades arising from the cares of the world. Not so when the spirit is released from the body, and comes into its own spiritual state; which is effected, when it passes out of the natural world into the spiritual, which is its proper home. That the state of the spirit then, as to its thoughts and affections, is immensely superior to its former state, is evident from what has now been observed. It is from this cause that the thoughts of the angels embrace things ineffable and inexpressible, and, consequently, such as cannot possibly enter into the natural thoughts of men: and yet, every angel was born a man, and has lived as a man; when he did not seem to himself to possess more wisdom than was enjoyed by other men like himself.

(*) Of the correspondence of the teeth, nn. 5565—5568. That those correspond to the teeth who are merely sensual, and have scarce any thing of spiritual light, n. 5565. That a tooth, in the Word, signifies the sensual nature, which is the ultimate of the life of man, nn. 9052, 9062. That gnashing of teeth, in the other life, proceeds from those, who believe that nature is every thing, and the Divine Being nothing, n. 5568.
577. In the same degree that wisdom and intelligence prevail in the angels, do profound wickedness and cunning prevail in infernal spirits. The two cases are exactly similar; since the spirit of a man, when released from the body, is occupied by his own good or his own evil, an angelic spirit by his own good, and an infernal spirit by his own evil. For every spirit is his own good or his own evil, because he is his own love; as has frequently been stated and shown above. As, therefore, an angelic spirit thinks, wills, speaks, and acts, from his own good, so does an infernal spirit from his own evil; and to think, will, speak, and act from his own evil, is to do so from all the particulars included in his evil. It was different while he lived in the body; for the evil of a man’s spirit is then restrained by the bonds in which every man is held by the law, by his regard to gain, to honor, and to his character, and the fear of losing them; on which account the evil of his spirit cannot then break out, and manifest itself according to its intrinsic nature. Besides, the evil of a man’s spirit then lies veiled over and wrapped up in external probity, sincerity, and justice, and in the external affection for truth and goodness, of which the man makes a verbal profession, and puts on an appearance for the sake of the world: under the mask of which his evil lies so concealed, and so buried in obscurity, that he is scarcely aware himself that so much profound wickedness and cunning exist in his spirit, nor consequently, that he is, in himself, such a devil, as he becomes after death, when his spirit enters into itself, and into its own nature. But then, such profound wickedness manifests itself, as to surpass all belief. Thousands of wicked things then burst out of the evil itself; among which are some that are of such a nature, that they cannot be described by the words of any language. Of what kinds they are, has been granted me to know, and also to apprehend, by many experimental evidences; because it has been granted me by the Lord to be in the spiritual world as to my spirit, and in the natural world as to my body, at the same time. This I am able to testify, that their profound wickedness is such, that scarcely one instance of it, out of thousands, admits of being described. I can testify, also, that unless man were protected by the Lord, it would be utterly impossible for him to be saved from hell: for there are present with every man both spirits from hell and angels from heaven (see above, nn. 292, 293), and the Lord cannot protect a man, unless he acknowledges the Divine Being, and lives the life of faith and charity; for otherwise he averts himself from the Lord, and turns towards the infernal spirits; by whom he is imbued, as to his spirit, with profound wickedness, similar to their own. Nevertheless, man is continually withdrawn by the Lord from the evils, which, by being connected in society with spirits, he applies and, as it were, draws to himself: and if he cannot be withdrawn from
them by internal bonds, which are those of conscience, of which he is not receptive if he denies the Divine Being, still he is restrained by external ones, which, as already stated, consist in fear of the law and its penalties, and of the loss of gain, and the privation of honor and reputation. Such a man may, indeed, be withdrawn from evils by the delights of his own loves, and by the fear of losing and being deprived of those delights, but he cannot so be drawn to goods of a spiritual order; for when he is drawn towards these, he meditates cunning and deceitful artifices, pretending and feigning to do good, sincere, and just actions, with a view of persuading others that he is of such a character, and thus of deceiving them. This cunning adds itself to the evil of his spirit, and gives it form, causing it to be of the same nature with itself.

578. The worst of all are those, who have been possessed by the evils originating in self-love, and who have, at the same time, in their interior selves, acted from deceit: for deceit enters more deeply than any other evil into the thoughts and intentions, and infects them with poison, by which it destroys all man’s spiritual life. Most of these dwell in the hells at the back, and are called genii: their delight is to make themselves invisible, and to flit about others like phantoms, covertly infusing evils into them, which they scatter about as vipers do their poison. These undergo direful torments beyond others. But those who were not deceitful, and not so eaten up by malignant cunning, and yet were possessed by the evils originating in self-love, also dwell in the hells at the back, but not in such deep ones. Those, on the other hand, who have been possessed by the evils originating in the love of the world, are in the hells in the front, and are called spirits. The evils by which these are constituted, are not of such a kind,—that is, they are not such evils of hatred and revenge,—as form the character of those who are possessed by the evils originating in the love of self, in consequence of which they do not possess such profound wickedness and cunning; on which account, also, their hells are more mild.

579. It has been granted me to know by experience what profound wickedness belongs to those who are called genii. Genii do not operate upon, and flow into, the thoughts, but into the affections. These they perceive, and trace by scent, as hounds trace their game in the forest. Where they perceive good affections to exist, they in a moment turn them into evil ones, by drawing and bending them in a wonderful manner, through the delights of the party on whom they operate; which they do so clandestinely, and with such malignant art, that the party has no consciousness of the operation; for they exercise the most dextrous caution lest any idea on the subject should enter his thoughts, because this would discover them. They take their station, in regard to the man upon whom they operate, beneath
the occiput. These genii consist of those who, when they were
men in the world, deceitfully captivated the minds of others, by
drawing and persuading them by the delights of their affections
or lusts. But these genii are prevented by the Lord from acting
upon any man of whose reformation there is any hope: for such
is their nature, that they not only are able to destroy man's
conscience, but also to call forth his hereditary evils, which
otherwise remain concealed. In order, therefore, that man may
not be drawn into these evils, it is provided by the Lord that
those hells should be kept quite shut: and when any man who
is a genius of the same kind comes after death into the other life,
he is instantly cast into their hell. Those genii, also, when they
are inspected as to their deceit and cunning, appear like vipers.

580. What profound wickedness belongs to infernal spirits,
may appear from their direful arts; which are so abundant, that
only to enumerate them would fill a book, and to describe them
would require several volumes. But nearly all those arts are
unknown in the world. One kind has reference to abuses of
correspondences: a second, to abuses of the ultimates of Divine
Order: a third, to the communication and influx of thoughts
and affections, by means of turning towards the subject of the
operation, of fixing the sight upon him, and of operating through
spirits at a distance from themselves, and through emissaries
sent forth from themselves: a fourth, to operations by means
of phantasies: a fifth, to ejections out of themselves, by which
their presence is produced in a different place from that in which
they are in the body: a sixth, to pretences, persuasions, and
lies. The spirit of a bad man, when released from the body,
comes into the knowledge of these arts of himself; for they are
inherent in the nature of his evil, by which he is then possessed.
In the hells, by the practice of these arts, the inhabitants torment
one another. As, however, all these arts, except those which
consist in pretences, persuasions, and lies, are unknown in the
world, I am unwilling here specifically to describe them, both
because they would not be comprehended, and because of their
direful nature.

581. The reason that torments are permitted by the Lord to
exist in the hells, is, because evils cannot otherwise be there
restrained and subdued. The only means of restraining and
subduing them, and of keeping the infernal crew in bonds, is,
the fear of punishment. No other method is possible. And
without the fear of punishment and torture, evil would rush into
deeds of furious madness, and the whole universe would be dis-
persed: as a kingdom on earth would be, in which there was no
law, or no penal sanctions to enforce it.
OF THE APPEARANCE, SITUATION, AND PLURALITY, OF THE HELLS.

582. In the spiritual world, or in the world inhabited by spirits and angels, similar objects appear as in the natural world, or that inhabited by men; so similar, indeed, that, as to their outward aspect, there is no difference between them. There appear in the spiritual world plains and mountains, hills and rocks, with valleys between them; there also appear waters, and many other things that are seen on the earth. But, notwithstanding, all these things proceed from a spiritual origin; on which account, they are visible to the eyes of spirits and angels, but not to those of men, because men reside in a natural world; and spiritual beings see the objects which proceed from a spiritual origin, and natural beings see those which proceed from a natural origin. This is the reason that a man cannot possibly behold with his eyes the things in the spiritual world, unless the privilege is accorded him of being in the spirit, or until he has passed through death, when he becomes a spirit himself; nor, on the other hand, can an angel or a spirit see any thing in the natural world, unless he be present with a man who enjoys the privilege of conversing with angels or spirits: for the eyes of man are adapted to receive the light of the natural world, whereas the eyes of angels and spirits are adapted to receive the light of the spiritual world; and yet the eyes of both are, to appearance, exactly alike. That the spiritual world is so constituted, is a thing which the natural man cannot comprehend; least of all can the sensual man, who is a person that believes nothing but what he sees with his bodily eyes and touches with his bodily hands; and, consequently, who only believes the impressions that he has imbibed by his sight and touch, from which impressions it is that he thinks, in consequence of which, his thoughts are material, and not spiritual. Since there is such a resemblance between the spiritual world and the natural world, a man who has entered the former after death, is scarcely aware, that he is not still in the world in which he was born, and out of which he has departed: for which reason, death is there described as a translation out of one world into another like it. (That there is such a resemblance between the two worlds, may be seen above, in the Section on Representatives and Appearances in Heaven, nn. 170—176.)

583. In the more elevated situations in the spiritual world, are the heavens; in the low ones, is the world of spirits; and beneath both these are the hells. The heavens do not appear to the spirits in the world of spirits, except when their interior sight is opened: sometimes, however, they appear as mists, or as white clouds. The reason that they are not otherwise seen, is, because the angels of heaven are in a more internal state, as to intelligence and wisdom, than the spirits in the world of
spirits, and thus are above their sight. The spirits, however, who dwell in the plains and valleys, see each other: but when a separation has taken place between them, which is effected when they are let into their interiors, the evil spirits can no longer see those that are good, though these can see the evil; but they turn themselves away from them, and when spirits do this they become invisible to those from whom they avert themselves. But the hells do not appear, because they are closed: only the entrances to them, called their gates, are seen, when they are opened to admit spirits of similar character to those within. All the gates leading to the hells open from the world of spirits: and none of them from heaven.

584. There are hells everywhere, both under the mountains, hills, and rocks, and under the plains and valleys. Those apertures or gates leading to the hells which are under the mountains, hills, and rocks, appear to the sight like the holes and fissures of rocks, some of them stretching far in breadth and amplitude, some confined and narrow, and most of them rugged. All, when looked into, appear dark and dusky; but the infernal spirits, who are within them, find themselves in a sort of light resembling that emitted from ignited charcoal. Their eyes are adapted to receive that light, in consequence of their having, while they lived in the world, been in darkness, with respect to divine truths, in consequence of denying them, and having been apparently in light, with respect to falsities, in consequence of affirming them; owing to which, the sight of the eyes of their spirit had acquired such a formation. From this cause, also, the light of heaven, to them, is thick darkness; so that when they go out of their caves, they see nothing. From these facts it appeared to me most evident, that man comes into the light of heaven, in proportion as he acknowledges the Divine Being, and confirms with himself the things belonging to heaven and the church; and that he comes into the thick darkness of hell, in proportion as he denies the Divine Being, and confirms in himself such persuasions as are contrary to the things belonging to heaven and the church.

585. Those apertures or gates leading to the hells which are situated under the plains and valleys, have different appearances to the sight. Some are like those which are under the mountains, hills, and rocks; some are like caves and caverns; some are like great chasms and whirlpools; some are like bogs; and some are like stagnant pools of water. All are covered over, and are not open, except when evil spirits from the world of spirits are cast in. When they are open, an exhalation proceeds from them, either like fire attended with smoke, such as appears in the air where houses are on fire,—or like flame without smoke,—or like soot, such as issues from a chimney on fire,—or like a mist and thick cloud. I have heard, that the infernal spirits do
not see, nor feel those fires, smokes, or mists, because, when they are immersed in them, they are as if in their own atmosphere, and thus in the delight of their life; which arises from the circumstance, that those objects correspond to the evils and falsities by which they are possessed; for fire corresponds to hatred and revenge, smoke and soot to falsities originating in those evils, flame to the evils of self-love, and mists and thick clouds to the falsities originating in them.

586. It has also been granted me to look into the hells, and to see what sort of places they are internally; for, when the Lord pleases, the sight of a spirit or angel who is above, can penetrate to the bottom, and examine what sort of objects they contain, notwithstanding their being covered over. It has been granted me, also, to look into them in this manner. Some hells appeared to the sight like caverns or caves in rocks, tending inwards, and afterwards obliquely or perpendicularly downwards. Some appeared to the sight like coverts and dens, such as are occupied by wild beasts in forests. Some, like vaulted caverns and hidden chambers, such as are seen in mines, with caves tending towards the lower regions. Most of the hells are threefold. In the upper parts they appear within quite dark, because those dwell there who are immersed in the falsities of evil; but the lower parts appear as if on fire, because they are inhabited by those who are immersed in evils themselves: for darkness corresponds to the falsities of evil, and fire to evils themselves: and in the deeper hells reside those who have acted from evil, but more internally; in the less deep, those who have so acted more externally; and those who do this, act from the falsities of evil. In some hells are seen what appear like the ruins of houses and cities produced by fires, in which the infernal spirits dwell, and in which they conceal themselves. In the milder hells are seen what appear like rude cottages, in some places arranged contiguously, in the manner of a city, with lanes and streets; and within these houses are infernal spirits, who are engaged in continual altercations, displays of enmity, beatings, and efforts to tear each other to pieces; while in the streets and lanes are committed robberies and depredations. In some hells are mere brothels, which are disgusting to behold, being full of all sorts of filth and excrement. There are also dark forests, in which infernal spirits prowl about like wild beasts; and in which, likewise, are subterraneous caves, into which they flee when they are pursued by others. There also are deserts, where all is sterile and sandy; with, in some places, rugged rocks with caverns in them; and in others, huts. Into these desert places, those are cast out from the hells who have suffered the last extremes; chiefly those who, when in the world, were more cunning than others in plotting and contriving artifices and deceit. Their last state is such a life.
587. With respect to the situation of the hells specifically, this can be known to none, not even to the angels in heaven, but only to the Lord. Their situation, generally, however, is known from the quarters in which they are found. For the hells, like the heavens, are distinctly arranged according to the quarters; and, in the spiritual world, the quarters are determined according to the various loves. All the quarters, in heaven, begin from the Lord as the Sun, who is the East; and as the hells are opposite to the heavens, their quarters begin from the opposite one, that is, from the west. (On this subject, see the Section on the four Quarters in Heaven, nn. 141—153.) On this account, the hells in the western quarter are the worst and the most horrible of all, becoming successively more and more so, by degrees, in proportion as they are more and more remote from the east. These hells are inhabited by those who, when in the world, had been full of self-love, and, consequently, full of contempt of others, and of enmity against those who did not side with them, and, at the same time, full of hatred and revenge against those who did not treat them with respect and make their court to them. In the most remote parts of these hells are those who had been of the Roman Catholic religion, as it is called, and who then wished to be worshipped as gods, and who, in consequence, burnt with hatred and revenge against all who refused to acknowledge their power over the souls of men, and over heaven. They are still actuated by the same mind, that is, by the same hatred and revenge against those who oppose them, as they were in the world: it is their supreme delight to commit savage outrages; but this is turned, in the other life, upon themselves: for in their hells, of which the western quarter is full, every one rages like a madman against every other who does not allow him to be possessed of divine power. (For further particulars, see the work In the Last Judgment, and the Destruction of Babylon.) But how the hells in that quarter are arranged, cannot be known, further, than that the most direful of those of that genus are at the sides, bordering on the northern quarter, and the less direful are towards the south. Thus the direful nature of the hells diminishes as they proceed from the northern quarter to the southern; as it also does, by degrees, towards the east. Towards the east dwell those who had been full of self-conceit, and did not believe in the Divine Being, but who, nevertheless, had not been influenced by such hatred and revenge, nor such deceit, as those whose abodes are in the deeper regions of the western quarter. In the eastern quarter, there are not, at this day, any hells; those which were there having been transferred to the fore part of the western quarter. In the northern and southern quarters there are many hells: they are inhabited by those, who, when they lived on earth, had been full of the love of the world, and, from that origin, of evils of various kinds, such as enmity,
hostility, theft, robbery, craft, avarice, and unmercifulness. The worst hells of this genus are in the northern quarter, and the milder are in the southern. Their direful nature increases, in proportion as they are nearer to the western quarter, and also, as they are more remote from the south; and it diminishes, in proportion as they approach the eastern quarter, and also, as they approach the southern. Behind the hells that are in the western quarter, there are dark forests, in which malignant spirits prowl about like wild beasts; and it is the same behind the hells in the northern quarter. But behind the hells in the southern quarter are the deserts, mentioned just above. Thus much may suffice to be said respecting the situation of the hells.

588. With respect to the plurality of the hells, they are as many in number as are the societies of angels in the heavens, because every heavenly society has an infernal society corresponding to it in the way of opposition. That the heavenly societies are innumerable, and all distinctly arranged according to the goods of love, of charity, and of faith, has been shown above (in the Section on the Societies of which Heaven consists, nn. 41—50; and in that on the Immensity of Heaven, nn. 415—420); and it is the same with the infernal societies, which are arranged according to the differences of the evils opposite to those goods. Every evil includes infinite varieties, the same as every good. That such is the fact, will not be comprehended, by those who only have a simple idea respecting every evil, as respecting contempt, respecting enmity, respecting hatred, respecting revenge, respecting deceit, and respecting others of the like nature: but be it known to them, that every one of those evils contains so many specific differences, and every one of these, again, so many other specific or particular differences, that a volume would not suffice to enumerate them all. The hells are so distinctly arranged in order, according to the differences of every evil, that nothing more orderly and distinct can be conceived. It may hence be evident, that the hells are innumerable, one being near another, or remote from it, according to the differences of their evils, general, specific, and particular. There are also hells beneath hells. Some communicate with others by intervening passages, and more by exhalations; the communications being regulated precisely according to the affinities between one genus or species of evil and the others. How great is the number of the hells, was also granted me to know from the fact, that there are hells under every mountain, hill, and rock, and under every plain and valley, and that the hells extend under them in length, in breadth, and in depth. In one word: the whole of heaven, and the whole of the world of spirits, are, in a manner, excavated beneath: and under them is a continuous hell. Thus much may suffice to be said respecting the plurality of the hells.
OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

589. All things must be balanced in equilibrium, in order that any thing may be capable of existing. Without equilibrium, there is no action and reaction; for equilibrium is the balance between two forces, one of which acts, and the other reacts: the state of rest which results from equal action and reaction being what is called equilibrium. In the natural world, an equilibrium is maintained in all and in every thing belonging to it; and in general, in the atmospheres themselves, in which the inferior parts react and resist, in the same ratio as the superior parts act and press upon them. In the natural world, also, there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture; the medium temperature being their equilibrium. There is likewise an equilibrium in all the subjects of the several kingdoms of nature, which are three, the mineral kingdom, the vegetable kingdom, and the animal kingdom; for without an equilibrium maintained in those kingdoms, nothing could exist or subsist. Everywhere there is, as it were, an effort acting on one side, and another reacting on the other. All existence, or every effect, is produced in equilibrium; and it is produced in this way; that one force acts, and another suffers itself to be acted upon; or that one force flows in with acting, and the other receives it, and yields to it, in a suitable manner. In the natural world, that which acts, and that which reacts, are called a force, and an effort; but in the spiritual world, that which acts, and that which reacts, are called life, and will. Life is there a living force, and will is a living effort; and the equilibrium itself is called liberty or freedom. Spiritual equilibrium, therefore, or freedom, exists and subsists between good acting on one part, and evil reacting on the other; or else, between evil acting on one part, and good reacting on the other. With the good, the equilibrium is between good as the agent and evil as the reagent; but, with the evil, between evil as the agent and good as the reagent. The reason that spiritual equilibrium is that between good and evil, is, because the whole of man's life has reference to good and to evil, of which his will is the receptacle. There is also an equilibrium between truth and falsity; but this is dependent upon that between good and evil. The equilibrium between truth and falsity is like that between light and shade, which operate upon the subjects of the vegetable kingdom in proportion as they have in them heat and cold: for that light and shade produce nothing of themselves, but that heat operates by them, is evident from the fact, that the light and shade in the season of winter, are similar to the light and shade in the season of spring. Comparison is made between truth and falsity and light and shade, on account of their corre-
spondence; for truth corresponds to light, falsity to shade, and
heat to the good of love. Spiritual light, also, is truth, spiritual
shade is falsity, and spiritual heat is the good of love. (On
which subject, see the Section on Light and Heat in Heaven,
nn. 126—140.)

590. There is a perpetual equilibrium between heaven and
hell. From hell there continually exhales and ascends the effort
of doing evil; and from heaven there continually exhales and
descends the effort of doing good. In that equilibrium exists
the world of spirits, which is stationed in the midst between
heaven and hell. (See above, nn. 421—431.) The reason that
the world of spirits is placed in that equilibrium, is, because
every man, after death, first enters the world of spirits, and is
there kept in a state similar to that in which he was in the
world; which could not be accomplished, did not the most
perfect equilibrium there prevail: for by means of this, all are
explored as to their quality, being left there to their liberty,
such as they enjoyed while in the world. Spiritual equilibrium,
as existing with men and spirits, is freedom or liberty; as stated
just above. (N. 589.) Of what description is every one’s free-
dom, is known to the angels in heaven by the communication of
his affections and of the thoughts originating in them; and is
rendered apparent to the sight of angelic spirits by the ways in
which the parties walk. Spirits that are good walk in the ways
which tend towards heaven; whereas spirits that are evil walk
in the ways which tend towards hell. In that world, ways
actually appear; which is the reason that, in the Word, ways
signify the truths which lead to good, and, in the opposite sense,
the falsities which lead to evil. It is from this origin, also, that
going, walking, and journeying, signify, in the Word, progress-
sions of life. (?) It has often been granted me to see those ways,
and to observe spirits going and walking in them freely, accord-
ing to their affections and the thoughts thence proceeding.

591. The reason that evil continually exhales and ascends from
hell, and good continually exhales and descends from heaven, is,
because there is a spiritual sphere encompassing every one,
and which issues and exudes from the life of his affections
and consequent thoughts. (?) As such a sphere of his life issues
from every individual, it follows, that such a sphere also issues

(?) That to journey, in the Word, signifies progression of life; in like manner, to
go, nn. 3885, 4375, 4554, 4565, 4882, 5458, 5903, 5968, 6846, 8987, 8417, 8420, 8557.
That to go, and to walk, with the Lord, denotes to receive spiritual life, and to live with
Him, n. 10, 567. That to walk denotes to live, nn. 519, 1794, 8417, 8420.

(?) That a spiritual sphere, which is a sphere of life, flows forth and issues from every
man, spirit, and angel, and encompasses them, nn. 4444, 5179, 7464, 8830. That it flows
forth from the life of their affections and thoughts, n. 2489, 4464, 8296. That spirits
are known as to their quality, at a distance, from their spheres, nn. 1048, 1068, 1316,
1604. That spheres from the evil are contrary to spheres from the good, nn. 1695,
10,187, 10,925. That those spheres extend themselves far into angelic societies, ac-
cording to the quality and quantity of good, nn. 6588—8610, 8095, 8794, 8797. And
into infernal societies according to the quality and quantity of evil, nn. 8794, 8797.
from every society of heaven, and from every society of hell; and, consequently, from all those societies together; that is, from the whole of heaven, and from the whole of hell. The reason that there is an influx from heaven of good, is, because all its inhabitants are grounded in good; and the reason that there is an influx from hell of evil, is, because all its inhabitants are immersed in evil. All the good which flows from heaven, proceeds from the Lord; for the angels who inhabit the heavens are all withheld from their own proprium and kept in the Lord’s Proprium, which is Good Itself: whereas the spirits that inhabit the hells are all immersed in their own proprium; and the proprium of every one is nothing but evil, and, as being nothing but evil, is hell. From these facts it may be evident, that the equilibrium in which the angels in the heavens and the spirits in the hells are kept, is not like that which exists in the world of spirits. The angels in the heavens find their equilibrium in the measure of good in which they had been willing to be grounded, or in which they had lived, while they were in the world; and, consequently, in the degree in which they had held evil in aversion: whereas the spirits in hell find their equilibrium in the measure of evil in which it had been their will to be immersed, or in which they had lived, while in the world; and thus, consequently, in the degree in which, in heart and spirit, they had been opposed to good.

592. Unless the Lord governed both the heavens and the hells, no equilibrium could be preserved; and if there were no equilibrium, neither heaven nor hell could exist; for all things in the universe, that is, both in the natural world and in the spiritual, maintain their stations by equilibrium. That such is the fact, every rational man can perceive: suppose a preponderance on one side, and no resistance on the other, would not both perish? So would it be in the spiritual world, if good did not react against evil, and perpetually restrain its insurrections; and did not the Divine Being solely do this, heaven and hell would perish, and with them the whole human race. I use the expression, “Did not the Divine Being solely do this,” because the proprium of every one, whether angel, spirit, or man, is nothing but evil (see above, n. 591); on which account, no angels and spirits can possibly resist the evils that continually exhale from the hells, because, from their proprium, they all tend towards hell themselves. From these facts it is evident, that unless the Lord alone governed both the heavens and the hells, there could not possibly be salvation for any one. Besides, all the hells act as one force, since evils are connected together in the hells as goods are in the heavens; and to resist all the hells, which are

(5) That the proprium of man is nothing but evil, nn. 510, 915, 781, 874, 875, 876, 987, 1647, 2207, 2208, 5518, 3701, 3813, 8490, 8559, 10,288, 10,284, 10,326, 10,793. That the proprium of man is hell appertaining to him, nn. 694, 8480.
is numerable, and which act simultaneously against heaven, and against all its inhabitants, is possible to nothing but that Divine Power alone, which solely proceeds from the Lord.

593. The equilibrium between the heavens and the hells is diminished and increased, on the one side or on the other, according to the number of new-comers who respectively enter into heaven and hell, who amount to many thousands a day. To know and perceive which way the balance inclines, and to regulate and equalize it with perfect exactness, is not within the power of any angel, but of the Lord alone. For the Divine Sphere proceeding from the Lord is omnipresent, and everywhere sees where any thing is in danger; whereas an angel only sees what is near him, and cannot so much as perceive, within himself, what is passing in his own society.

594. How all things are arranged in the heavens and in the hells, so that all the inhabitants, both collectively and individually, should be maintained in their equilibrium, may in some measure appear from what has been advanced and shown above respecting the heavens and the hells: as, that all the societies of heaven are distinctly arranged, in the most perfect order, according to the varieties of good, and their genera and species; and all the societies of hell according to the varieties of evil, and their genera and species; and that under every society of heaven there is a society of hell, corresponding to it in the way of opposition, from which opposite correspondence results an equilibrium between them; on which account it is perpetually provided by the Lord, that the infernal society situated beneath a heavenly society should not become the stronger; and, so far as it begins to do so, it is restrained by various means, and is reduced to the proper proportion required for the equilibrium. These means are various, of which only a few shall be mentioned. Some of them have reference to a stronger presence of the Lord; some, to the stricter communication and conjunction of one or more societies with others; some, to the ejection of the supernumerary infernal spirits into the deserts; some, to the transferring of some of them from one hell into another; some, to the regulation of the inhabitants of the hells, which is effected in various ways; some, to the concealing of certain hells under denser and grosser coverings; and also to the letting of them down to greater depths. Not to mention other means employed, including those which are provided in the heavens which are over them. These facts are adduced, that it may in some measure be perceived, that the Lord alone provides, that there should be everywhere maintained an equilibrium between good and evil, and thus between heaven and hell, for on such equilibrium is founded the preservation of all in heaven, and of all on earth.

595. It is to be observed, that the hells continually assault heaven, and endeavor to destroy it; and that the Lord contin-
ually protects the heavens, withholding its inhabitants from the evils which proceed from their proprium, and keeping them in the good which proceeds from Him. It has often been granted me to perceive the sphere which flows from the hells, which wholly consisted of a sphere of efforts to destroy the Divine Sphere proceeding from the Lord, and, consequently, heaven. I have also sometimes perceived the ebullitions of certain hells, which were efforts to emerge and to destroy. On the contrary, the heavens never assault the hells; for the Divine Sphere proceeding from the Lord is a perpetual effort to save all; and as those who inhabit the hells cannot be saved, because they are immersed in evil and are in opposition to the Lord’s Divine Operation, what is done with them is, that, as far as possible, their insurrections are quelled, and their fierce outrages are restrained, that they may not exercise them on one another beyond the permitted bounds. This is effected accordingly, by innumerable means, involving Divine Power.

596. There are two kingdoms into which the heavens are divided, called the celestial kingdom and the spiritual kingdom. (Respecting which, see above, nn. 20—28.) In the same manner, there are two kingdoms into which the hells are divided. One of these is opposite to the celestial kingdom, and the other is opposite to the spiritual kingdom. That which is opposite to the celestial kingdom is situated in the western quarter, and its inhabitants are called genii; but that which is opposite to the spiritual kingdom is situated in the northern and southern quarters, and its inhabitants are called spirits. All who dwell in the celestial kingdom are grounded in love to the Lord; and all who inhabit the hells opposite to that kingdom are immersed in the love of self: whereas all who dwell in the spiritual kingdom are grounded in love towards the neighbor; and all who inhabit the hells opposite to that kingdom are immersed in the love of the world. It was made evident to me by this circumstance, that love to the Lord and the love of self are the opposites of each other; and that it is the same with love towards the neighbor and the love of the world. It is incessantly provided by the Lord, that no efflux should be directed from the hells opposite to the Lord’s celestial kingdom towards the angels who dwell in His spiritual kingdom; for if this were to be permitted, the spiritual kingdom would perish. (The reason of which may be seen above, nn. 578, 579.) These are the two general equilibriums, which are perpetually preserved from infringement by the Lord.
THAT MAN IS IN THE ENJOYMENT OF FREEDOM THROUGH THE EQUILIBRIUM THAT IS MAINTAINED BETWEEN HEAVEN AND HELL.

597. The equilibrium between heaven and hell has been treated of in the preceding Section; and it has there been shown, that it is an equilibrium between the good which proceeds from heaven, and the evil which proceeds from hell; and that, consequently, it is a spiritual equilibrium, which, in its essence, is freedom or liberty. The reason that spiritual equilibrium is, in its essence, freedom or liberty, is, because it is an equilibrium between good and evil, and between truth and falsity, which are spiritual things: wherefore, the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is the liberty of which we are here treating. This liberty is given to every man by the Lord, nor is it ever taken away from him. In its origin, indeed, it does not

Extracts from the ARMONA CELESTIA, on the Freedom or Liberty of Man, on Influx, and on the Spirits by whom Communications are affected.

ON FREEDOM OR LIBERTY. That all freedom is attendant on love or affection, since what a man loves, this he does freely, nn. 2870, 8158, 8987, 8996, 9585—9591. As freedom is attendant on love, that it is the life of every one, n. 2873. That nothing appears as a man's own, but what is from freedom, n. 2859. That there is heavenly freedom and infernal freedom, nn. 2370, 2378, 2374, 3589, 3599. That heavenly freedom is attendant on heavenly love, or on the love of what is good and true, nn. 1947, 2870, 2872. And as the love of good and of truth is from the Lord, that freedom essentially consists in being led of the Lord, nn. 893, 903, 2872, 2886, 2890, 2891, 2892, 2906, 2986, 3587, 3589, 3595, 3599. That man is introduced into heavenly freedom by the Lord through regeneration, nn. 2874, 2875, 2882, 2892. That man, in order to be capable of being regenerated, ought to have freedom, nn. 1937, 1947, 2876, 2881, 3145, 3146, 8158, 4031, 8790. That otherwise the love of good and of truth cannot be implanted in man, and appropriated to him apparently as his own, nn. 2877, 2879, 2880, 2883. That nothing is conjoined to man in a state of compulsion, nn. 8790, 2875. That if man could be formed by compulsion, all would be saved, n. 2891. That compulsion, in reformation, is hurtful, n. 4031. That all worship from freedom is real worship, but not that which is from compulsion, nn. 1947, 2880, 1049, 1097. That repentance ought to be done in a free state, and that what is done in a state of compulsion is of no avail, n. 8922. States of compulsion, what, n. 8922.

That it is granted to man to act from freedom of reason, that good may be provided for him; and that on this account man possesses the freedom of thinking and also of willing what is evil, and likewise of doing it, so far as the laws do not forbid, n. 1077. That man is held by the Lord between heaven and hell, and thus in equilibrium, that he may be in possession of freedom, for the sake of his reformation, nn. 5982, 6477, 8209, 5907. That what is insinuated in freedom remains, but not what is insinuated in compulsion, n. 3698. That on this account, freedom is never taken away from any one, nn. 2878, 2881. That no one is compelled by the Lord, nn. 1937, 1947.

That a man may compel himself from a principle of freedom, but cannot be compelled, nn. 1937, 1947. That a man ought to compel himself to resist evil, nn. 1937, 1947, 7614. And likewise to do good as from himself, still acknowledging that it is from the Lord, nn. 2883, 2891, 2892, 7914. That man has a stronger freedom in temptation-combats in which he conquers, since he then forces himself more interiorly to resist; although it appears otherwise, nn. 1937, 1947, 2881. That infernal freedom consists in being led by the loves of self and of the world, and their concupiscences, nn. 2870, 2873. That the inhabitants of hell know no other freedom, n. 2871. That heavenly freedom is as distant from infernal freedom, as heaven is from hell, nn. 2873, 2874. That infernal freedom, which consists in being led by the loves of self and of the world, is not freedom, but slavery, nn. 2894, 2890; since slavery consists in being led of hell, nn. 3586, 3590, 3596, 3591.

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belong to man, but to the Lord, it being from the Lord; but, nevertheless, it is given to man, together with life, as his own: and it is given him to this end,—that he may be capable of being reformed and saved; for without liberty or freedom there can be no reformation and salvation. Every one who takes any rational view of things may see, that man is at liberty to think either ill or well, sincerely or insincerely, justly or unjustly; and also, that he is at liberty to speak and to act well, sincerely, and justly, but is withheld from speaking and acting ill, insincerely, and unjustly, by spiritual, moral, and civil laws, by which his external is kept in bonds. From these facts it is evident, that the spirit of man, which is that which thinks and wills, is in the enjoyment of liberty; but that his external, which is what speaks and acts, is not, except in conformity with the above-mentioned laws.

598. The reason that man would not be capable of being reformed, unless he were in the enjoyment of liberty, is, because he is born into evils of all kinds. These must be removed, in order that he may be saved; and they cannot be removed, unless he sees them in himself, and acknowledges them; and afterwards ceases to will them, and at length holds them in aversion. It is then that they are first removed. This

On influx. That all things which man thinks, and which he wills, enter by influx; from experience, nn. 904, 2896, 2897, 2898, 4151, 4912, 4920, 5846, 5848, 6189, 6191, 6194, 6197, 6198, 6199, 6213, 7147, 10,219. That man's capacity of viewing things, of thinking, and of forming analytical conclusions, is from influx, nn. 1285, 4319, 4320. That man could not live a single moment, if influx from the spiritual world were taken away from him; from experience, nn. 2893, 3849, 5834, 6321. That the life which flows in from the Lord varies according to the state of man, and according to reception, nn. 2090, 2898, 6472, 7143. That with the evil, the good which flows-in from the Lord is turned into evil, and truth into what is false, from experience, nn. 3842, 4632. That the good and truth, which continually flow-in from the Lord, are so far received, as they are not opposed by what is evil and false, nn. 2411, 3142, 3147, 5838.

All that good flows-in from the Lord, and all evil from hell, nn. 904, 4151. That man believes at this day that all things are in himself, and are from himself, when yet they enter by influx, and he may know this from the doctrinal tenet of the church, which teaches that all good is from God, and all evil from the devil, nn. 4249, 6196, 6206. But if man believed according to the doctrinal tenet, he would not then appropriate evil to himself, nor would he make good his own, nn. 6205, 6324, 6325. How happy the state of man would be, if he believed that all good flows into him from the Lord, and all evil from hell, n. 6292. That those who deny heaven, or know nothing about it, are ignorant that there is any influx from thence, nn. 4328, 6489, 6793, 6874. What influx is, illustrated by comparisons, nn. 6467, 6489, 9407.

That all of life flows-in from the first Fountain of Life, because it is from that Source, and that it flows-in continually, thus from the Lord, nn. 3001, 3918, 3937, 3938, 3944, 3949, 3919, 3741, 3742, 3743, 4318, 4319, 4320, 4417, 4424, 4892, 5847, 5858, 6225, 6488, 6489, 6570, 6729, 9173, 10,156. That influx is spiritual, and not physical, thus at influx takes place from the spiritual world into the natural, and not from the natural into the spiritual, nn. 3219, 5119, 5220, 5427, 5428, 5427, 6229, 9110, 9111. That influx takes place through the internal man into the external, or through the spirit into the body, and not contrariwise, because the spirit of man is in the spiritual world, and the body only in the natural, nn. 1702, 1709, 1940, 1954, 5118, 5528, 5775, 6922, 9110. That the internal man is in the spiritual world, and the external in the natural world, nn. 978, 1015, 8679, (4459), (4953), (4954), 6037, 6809, 9701—9709, 10,156, 10,472. That it appears as if influx took place from the externals appertaining to man into the internals, but that it is a fallacy, n. 8721. That with man there is influx into the things of his rational faculty, and through these into scientifics, and not contrariwise, nn. 1485, 1707, 1940.

What is the nature of the order of influx, nn. 775, 880, 1986, 1483, 7270. That

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could not be accomplished, unless man possessed in himself
good as well as evil; for he is capable, from good, of seeing evils,
but not, from evil, of seeing goods. The spiritual goods which
man is capable of making objects of his thoughts, he learns,
from his infancy, by reading the Word and hearing sermons;
and he learns moral and civil goods by living in the world.
This is the first reason why man ought to be in the enjoyment
of liberty. Another is, that nothing is appropriated to man,
but what he does from an affection that is proper to his love:
other things may indeed enter his mind, but no further than
into his thought: nothing else enters into his will: and what
does not enter into the will, also, does not become his own:
for the thought draws its materials from the memory, but the
will from the life itself. Nothing that man ever does or thinks
is free, but what proceeds from his will, or, what is the same
thing, from an affection belonging to his love. Whatever a
man wills or loves, he does freely; in consequence of which,
a man’s liberty, and the affection which is that of his love or
of his will, are one: on which account, therefore, man must be
in the enjoyment of freedom, in order that he may be capable
of being affected by truth and good, or of loving them, and that
they may become, in consequence, as if they were his own. In
one word, whatever does not gain admission to man in a state of
freedom, does not remain in him, because it is not an object of
his love or of his will: and whatever is not an object of a man’s
love or will does not belong to his spirit: for the esse of the
spirit of man is his love or will. We use the terms, “his love
or will,” because what a man loves, he also wills. These then
are the reasons that a man cannot be reformed, except he be in
a state of liberty. (Further particulars respecting man’s liberty
or freedom may be seen in the Arcana Coelestia, in the places
referred to in the extracts inserted above, p. 347.)

599. In order that man may be in a state of liberty, as neces-
sary to his being reformed, he is connected, as to his spirit, with
heaven and with hell: for spirits from hell, and angels from
heaven, are attendant on every man. By the spirits from hell,
man is held in his evil; but by the angels from heaven, he is
held in good by the Lord. Thus he is preserved in spiritual
equilibrium, that is, in freedom or liberty. (That angels from

there is immediate influx from the Lord, and likewise mediate through the spiritual
world or heaven, nn. 8966, 6107, 6472, 9882, 9883. That the Lord’s influx flows into
the good appertaining to man, and through the good into the truth, but not contrari-
wise, nn. 5465, (5649,) 6227, 8985, 8701, 16,155. That good gives the faculty of receiv-
ing influx from the Lord, but not truth without good, n. 5851. That nothing is injuri-
ous which flows into the thought, but what flows into the will, since the latter is
appropriated to man, n. 5906.

That there is a general or common influx, n. 5850. That it is a continual effort to
act according to order, n. 6211. That this influx flows into the lives of animals, n. 5850.
And likewise into the subjects of the vegetable kingdom, n. 5649. That, also, according
to the general or common influx, thought falls into speech, and will into actions and
gestures, with man, n. 5862, 5990, 6195, 6211.
heaven, and spirits from hell, are adjoined to every man, may be seen in the Section on the Conjunction of Heaven with the Human Race, nn. 291—302.)

600. It is to be observed, that the conjunction of man with heaven, and with hell, is not, immediately, with heaven and hell themselves, but mediately, through spirits inhabiting the world of spirits. It is these spirits who are adjoined to man, and not any from hell or from heaven themselves. Through evil spirits, abiding in the world of spirits, man has conjunction with hell; and through good spirits, abiding there also, he has conjunction with heaven. It is on this account, that the world of spirits has its station in the intermediate region between heaven and hell: and is the seat of the actual equilibrium between them. (That the world of spirits is intermediate between heaven and hell, may be seen in the Section on the World of Spirits, nn. 421—431; and that that world is the seat of the actual equilibrium between heaven and hell, in the Section immediately above, nn. 589—596.) From these facts it is evident, whence it is that man is in the enjoyment of freedom or liberty.

601. Something further shall be stated respecting the spirits that are adjoined to man. An entire society may have communication with another society, or with any individual, be he where he may, by the mission of an emissary spirit. The spirit thus commissioned is denominated "a subject of many." It is the same with the conjunction of a man with societies in heaven, and with societies in hell, by spirits adjoined to him belonging to the world of spirits. (Respecting these "subjects," see, also, the Arcana Celestia, in the places referred to below.)

602. In the last place, something shall be mentioned respecting that inherent conviction, which man possesses, respecting his life after death, as a result of the influx which he receives from heaven. There were certain spirits belonging to the simple populace, who had lived, in the world, in the good of faith, who were brought into a state similar to that in which they had been when in the world. This can be effected with any one, when the Lord gives permission. It was then shown what idea they had entertained respecting the state of man after death. They said, that certain persons of intelligence had asked them in the world, what they thought respecting their soul after their life in the world; to which they replied, that they did not know what the soul is. Upon this the intelligent persons asked them, what their belief was respecting their state after death; to which they answered that they believed that they should live as spirits.

On Subjects. That spirits sent forth from societies of spirits to other societies, also to other spirits, are called subjects, nn. 4403, 5856. That communications in the other life are effected by such emissary spirits, nn. 4403, 5856, 5983. That a spirit, who, being sent forth, serves for a subject, does not think from himself, but from those by whom he is sent forth, nn. 5986, 5986, 5987. Several particulars concerning those spirits, nn. 5986, 5989.
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The interrogators then inquired, what faith they entertained respecting a spirit; when they said, that it is a man. Upon being asked how they knew this; they replied, that they knew it, because it was so. Upon which those intelligent persons wondered that such faith should be possessed by the simple, and not by them. It was thence made evident, that every man who is in conjunction with heaven, has an inherent conviction that he is to live after death. This inherent conviction comes from no other origin than an influx from heaven, that is, through heaven from the Lord, conveyed through the medium of the spirits who are adjoined to man from the world of spirits. It is enjoyed by those who have not extinguished their freedom of thinking, by principles previously assumed, and confirmed in various ways, respecting the soul of man; such as affirm it to be either pure thought, or some animated principle, the seat of which they seek for in the body: when, nevertheless, the truth is, that the soul is nothing but the life of man, but the spirit is the man himself, and the terrestrial body, which he carries about in the world, is only an instrument, by means of which the spirit, which is the man himself, acts in the natural world, in a manner suited to the nature of that world.

603. The particulars which have been delivered in this work respecting heaven, the world of spirits, and hell, will appear obscure to those who take no pleasure in acquiring a knowledge of spiritual truths; but they will appear clear to those who take pleasure in that acquirement; and especially to those, who cherish an affection of truth for its own sake,—that is, who love truth because it is truth. For every thing that is loved enters with light into the ideas of the mind: and this is eminently the case, when that which is loved is truth: for all truth dwells in light.

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