

The Second State: The State of Interiors (HH 499-511)

The second state of awakening builds on the first. The first state is introductory and provides us with a framework for thinking about the spiritual life, as it unfolds within the human mind. It moves through a process of stripping away those exterior aspects of our sense of self that does not align with interior aspects. This then creates conditions that open the way for these interior aspects to be brought into conscious awareness and hence examination.

Two classes of interiors are dealt with in this state of the awakening series. There is a need to distinguish between them so that they don't get confused.

The first class are states in which the exteriors are said to be separated from interiors. What characterises these states is that the exteriors project a life of moral and civil good that conceal interiors that look solely to self-interest from the loves of self and the world or the infernal proprium. This class consists of states in which the Lord is not acknowledged.

The second class is made up of those states in which the Lord is acknowledged. These states are characterised by the presence of spiritual and heavenly loves ruling in the interiors. It is the presence of these loves that provide the basis for a new sense of self or a heavenly proprium.

For both classes, the process brings to conscious awareness the quality of the love that rules the more interior aspect of our active states. If we are to become conscious to our own awakening process, then the ability to discern the interior quality of an active state is essential. This discernment allows evils to be acknowledged and shunned and heavenly loves affirmed as the basis for one's life.

The second state of awakening coincides with a growing conviction of the need to work with the Word to access these more interior states of the human mind, so that they can be brought forward into conscious awareness. As the Word is worked with, with this end in view, there begins to develop a deepening trust in the Word and in its ability to carry us through the processes it initiates to regenerate the human mind.

The second state of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought; while his exteriors, which he has been in during his first state, are laid asleep (HH 499).

Of the second state after death, we read that both the good and the evil spirits undergo a process of having their exteriors brought into a true correspondence with their interiors. We are told that no one in the other life is allowed to speak or act in a way that doesn't perfectly match their interior affections and thoughts. So, where exteriors don't match interiors, the second state of awakening describes the process by which the quality of interiors, or of the love, or life, can be seen and acknowledged.

The end result of the state of interiors for those whose states of minds are receptive to what is good and true is a heavenly state of life. This is due to the presence of the Lord as the goods and truths that compose their life. In contrast, those states that are opposed to what is good and true come into a hellish state of life in keeping with the evils and falsities that compose their life. We see then that the process results in the orderly separation of good and evil states of mind or a separation of what is of the Lord from what isn't of the Lord.

Distinguishing Between Higher and Lower Levels of Mental Activity

The section dealing with the state of interiors opens with a key teaching designed to support this phase of the awakening process. The teaching is that we have two levels of thinking and intending (see HH 499). One belonging to our more outward nature and one belonging to our more inward nature. Anyone, we are told, through a little self-reflection can confirm the truth of this teaching in his or her direct experience.

All this makes clear that there are two kinds of thought, one exterior and the other interior; and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, since the interior is carefully prevented from flowing into the exterior and becoming manifest in any way (HH 499-2).

This is a core principle in Logopraxis where people are asked to work with truths from the Word. As we enter into states of a more interior quality, where the focus is on our affections and thoughts, self-examination is recognized as an essential spiritual literacy skill. The development of this skill through practice, enables us to read and thereby distinguish between these two levels of mental activity.

Working with the Word initiates a shift in focus. It involves the attention moving from a focus on the more outward aspects of life, belonging to the state of exteriors, to the more inward aspects of life, belonging to the state of interiors. This leads to a growing awareness that all is not well within. We begin to become more sensitive to qualitative differences between the affections and thoughts belonging to the inner and outer levels of the mind. The ability to hold levels and contrast them is what moves the process forward. Through gaining insight into just how active the loves of self and the world are, beneath the moral and civil face we present outwardly, opens up the possibility for the kind of spiritual work required to bring the different levels of the mind into alignment.

The First Class of Interiors in which the Lord is Not Acknowledged

A self-image that appeals to moral and civil conduct as an indicator of its own inherent goodness, is perhaps one of the most difficult challenges to living a genuine spiritual life. It is true that an exteriorly ordered moral and civil life is the ground from which one can become spiritual. It is, however, equally the case that such an exteriorly ordered life can serve to conceal, not just from others but also

from ourselves, the darker aspects of the hellish proprium tied to the loves of self and the world. It is all too easy to confuse a moral and civil life with a spiritual life. The process of awakening to spiritual life involves coming to see that the quality of exteriors is determined by the quality of interiors. It is a spiritual law that exteriors take their quality from interiors.

Works and deeds of moral and civil life, when they are done from heavenly love, are heavenly; for what is done from heavenly love is done from the Lord, and everything done from the Lord is good.

...But the deeds and works of moral and civil life when done from infernal love are infernal; for the things that are done from this love, which is the love of self and of the world, are done from man himself, and everything that is done from man himself is in itself evil; ...for man regarded in himself, that is, in regard to what is his proprium, is nothing but evil. (HH 484)

When left to ourselves in moments of quiet, our thinking is unfettered and free from exterior moral, civil, or social constraints. It's a state in which thoughts form a unity with the ruling affections (HH 502) so that we are held in the delight of our life. It seems that we seldom reflect on the thought stream that is one with our true affections, preferring to be carried along in the pleasures and delight of our love while this state is active.

However, the situation changes once we are led into the second state of spiritual awakening where our interiors are progressively opened up and seen.

All men without exception are let into this state after death, because it is their spirit's own state. The former state is such as the man was in regard to his spirit when in company; and that is not his own state. That this state, namely, the state of the exteriors into which man first comes after death ...is not man's own state or the state of his spirit is evident from the fact that when he is in company in the world he speaks in accord with the laws of moral and civil life, and at such times interior thought rules the exterior thought, as one person rules another, to keep him from transgressing the limits of decorum and good manners. ...It is evident also from the fact that when a man thinks within himself, he thinks how he must speak and act in order to please and to secure friendship, good will, and favor, and this in extraneous ways, that is, otherwise than he would do if he acted in accordance with his own will (HH 504).

We can see from this, that the state of interiors involves being led into an awareness of the actual state or quality of the affections and thoughts that are based in the hellish proprium.

In states that find their delight in evil there is no conscience at work and so at heart they constitute a denial of the Lord or of all that is genuinely good and true. These make up the hellish proprium.

... the state of those that have lived an evil life in the world and who have had no conscience, and have in consequence denied the Divine, is the direct opposite of this. For everyone who lives an evil life, inwardly in himself denies the Divine, however much he may suppose when in external thought that he acknowledges the Lord and does not deny Him; for acknowledging the Divine and living an evil life are opposites. (HH 506-2).

This describes the states that dominate the life of the mind prior to it being awakened to spiritual life. Before truths from the Word are used to reflect on the quality of our inner lives, we remain unconscious of just how pervasive the loves of self and the world are in our life. We act one way externally in keeping with moral, civil, and social expectations, while just below the surface there can be a stream of negative emotions giving rise to anger, envy, jealousy, contempt, desires for revenge, and a host of other unacknowledged or unrecognised states that are opposed to heavenly life. Prior to awakening to what truths teach concerning the hellish proprium, we are hardly even conscious of the detrimental impact that the love of self and love of the world have on our quality of life. In this state of ignorance, we do little to quell these negative forces, preferring to justify their ongoing possession of our mental faculties.

Many people do not know that they are impelled by evils because they do not do them in outward deeds. For they fear the civil laws and also the loss of their reputation, and so out of custom and habit they learn to refrain from evils as harmful to their honor and material gain. However, if they do not refrain from evils in conformity with a principle of religion, because they are sins, and sins against God, then lusts for evil with their delights remain in them, like polluted waters stopped up or stagnant. Let them examine their thoughts and intentions and they will discover these lusts, provided they know what sin is. (DP 117)

It is truths from the Word that form the basis for a genuine spiritual conscience.

A member of the church has his conscience formed by the truths of faith he learns from the Word, or by teaching from the Word, depending upon how he receives them in his heart. (NJHD 131)

But it is not until truths are applied to the work of self-examination that they begin to form a genuine spiritual conscience that is able to serve to guide our spiritual practice. The spiritual discipline of using truths from the Word to examine our interiors, effectively shines light on the quality of the hellish proprium, exposing its hellish nature. The very presence of truths from the Word operating within the mind in this way causes states of disruption. The experience is that inner work causes states belonging to the hellish proprium to increase in intensity. It needs to be remembered that this increase in intensity isn't a sign that things are necessarily getting worse. If conscious spiritual work is taking place, then such

states are indicative of spiritual processes opening things up. What was unconscious is now becoming conscious, or what was hidden is now being brought into the light.

When such in the other life enter into the state of their interiors, and are heard speaking and seen acting, they appear foolish; for from their evil lusts they burst forth into all sorts of abominations, into contempt of others, ridicule and blasphemy, hatred and revenge; they plot intrigues, some with a cunning and malice that can scarcely be believed to be possible in any man (HH 506-2).

Remembering that the “other life” is the spiritual life, this then describes the experience of those engaged in the inner work of self-examination. This examination exposes the insanity of the states of the hellish proprium that are made open to view, when truths shine their light on the activity of the loves of self and the world. The process needs these states to become active if they are to be revealed...

For they are then in a state of freedom to act in harmony with the thoughts of their will, since they are separated from the outward conditions that restrained and checked them in the world. In a word, they are deprived of their rationality, because their reason while they were in the world did not have its seat in their interiors, but in their exteriors; and yet they seemed to themselves to be wiser than others (HH 506-2).

If this process of exposing the true nature of the hellish proprium does not occur, then the resulting state of life is under the relatively unconscious influence of the hellish proprium. This state is simply a greater or lesser degree of denial of the Lord as the Word because to acknowledge the Lord is to act and so live from truths from the Word, which is the basis for receiving a new heavenly proprium.

If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments (John 14:13-15).

To know and ‘not do’, is what denial means from a spiritual perspective.

the man who teaches what ought to be done, and does not do it, is not willing to know truths, because they are contrary to his life; and that which is contrary to his life he also denies. (AC 3420)

Without seeing the true quality of the hellish proprium in the light of what truths teach, there will be no incentive to practice a life of charity, which is to shun evils as sins against the Lord (Charity 11). If there is an unwillingness to acknowledge

evils, as a first step, no change is possible because it is not seen as necessary. This phase of the awakening process places a light on interiors so that any self-deception that exists, due to a belief in our own inherent “goodness”, can be acknowledged as false and all good returned to the Lord who is acknowledged as its source.

Let it be understood that man is wholly such as his interiors are, and not such as his exteriors are separate from his interiors. because of this such as a man's interiors are such he continues to be to eternity...This makes evident what is man's own and what is not his own (HH 501).

Through Logopraxis work, the deeper and more hidden aspects of the hellish proprium are gradually revealed to us. As a new heavenly sense of self emerges, all pretenses, denials, rationalisations and distortions that we have developed to conceal the activity of the loves of self and the world are exposed and stripped back. If our sense of self is to be freed from the hellish proprium and shifted into a heavenly proprium then what is not heavenly has to be seen before it can be removed. Seeing the evils of the hellish proprium laid bare and then having to acknowledge our investment in the sense of self it offers us, is a difficult process. It often leads to a feeling of being naked and exposed. When brought into...

...this state the spirit thinks from his very will, thus from his very affection, or from his very love; and thought and will then make one, and one in such a manner that he seems scarcely to think but only to will. It is nearly the same when he speaks, yet with the difference that he speaks with a kind of fear that the thoughts of the will may go forth naked, since by his social life in the world this has come to be a part of his will (HH 503).

When we are confronted with the truth that we are not the mask we present to the world, the fallout can be devastating. It is often a spiritual crisis point. And while it will vary from individual to individual in terms of its intensity and characteristics, all must pass through it if they are to be set free from the hold the hellish proprium has over their sense of self. What we need to recognize, is that those who choose to engage in self-reflection in the light of the truths the Word offers, will encounter personal spiritual difficulties as the process of awakening to spiritual life unfolds.

Letting Go of Ownership Over Our States

We are told that those entering the second state of awakening who are evil, or those states of exteriors that project what is “good” to conceal hellish interiors, are permitted to move back and forth between their exterior and interior states of mind. This process of back and forth movement provides the contrast needed to

bring about the necessary acknowledgment of the quality of interiors when separated from exteriors, so that the awakening process can move toward its next phase. This is described as follows:

This being their character, while in the second state they are let down by short intervals into the state of their exteriors, and into a recollection of their actions when they were in the state of their interiors;

And some of them then feel ashamed, and confess that they have been insane; some do not feel ashamed;

And some are angry because they are not permitted to remain permanently in the state of their exteriors. But these are shown what they would be if they were to continue in that state, namely, that they would attempt to accomplish in secret ways the same evil ends, and by semblances of goodness, honesty, and justice, would mislead the simple in heart and faith (HH 506-3).

As we practice self-examination by the light of truths from the Word, we begin to see the quality of interior states belonging to the hellish proprium and can therefore encounter similar corresponding experiences to those described here. There can be an inner sense of embarrassment as we come to acknowledge the insanity of the behavior of the hellish proprium, that we have identified with as our self.

There are other times when we have caught a flash of the true nature of some hellish quality moving within us but we are belligerent in our unwillingness to call it out for what it is and so “*some do not feel ashamed.*”

And there are other times yet again where resentment can present as an internalized anger directed at the self in the struggle to separate from the evils we have identified as present “in us”. The investment of our identity in what is opposed to the Lord can be difficult to acknowledge. But acknowledge it we must if we are to come to see that these things are not “us” but belong to the hells, to the hellish proprium. We may find ourselves judging our states and thinking that we are getting worse, not realizing that this is the work of the hellish proprium trying to condemn us. When we fall into identifying with these evils then we experience states of desolation that can foster feelings of self-pity, guilt, depression, anxiety, and negative self-talk.

This often spirals us into what is referred to in Logopraxis as the ‘merit-guilt cycle’. This cycle is based on the belief that religion is about making ourselves ‘better people’. So, we try to be good. And all goes along fine until something happens and our response reveals that we are “not good”. In fact, what often occurs is that states we never imagined we were capable of entertaining, begin to present to our conscious awareness. We are put squarely in front of the hellish proprium’s hold and influence over us. Because this is so contrary to our moral and civil self-image, we find we are assaulted with feelings of low self-worth, a sense of failure, feelings of guilt and thoughts of self-condemnation. We mistakenly believe that these evils and falsities are sourced in ourselves, not realising that they arise from the hells. As this state passes, we once again try to

compensate for this negative aspect of “our self” through resolving to be a better person going forward. And so the conditions are created in which the cycle can continue to play out.

What we fail to see is that we cannot make the hellish proprium good and that it is our efforts to do this that opens us up to the merit-guild cycle. The hellish proprium is evil and falsity itself and evil can't be turned into good nor falsity into truth. The Word teaches that the Lord alone is good. To be set free from this cycle we need to accept that we are not asked to be good, but to do good, that is, to live from the Word in an effort to shun evils as sins against the Lord. Our work is not to suppress or deny evil and falsity but to see and acknowledge it in the light of the truths the Word offers us. The Word seeks to place us in front of the hellish proprium, not to condemn us, but to free us from it.

For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (Jn 3:17)

The key function of truths from the Word is to expose the evils and falsities of which the hellish proprium is composed. They must be exposed if there is to be any possibility of shunning them as sins against the Lord. It is only when this is done consciously, as if of self, that we can be set free from the hold the hellish proprium has on what we define as ‘our self’. In this way, the Lord as the Word is given leave to remove what is opposed to His love becoming more consciously present as our life.

Because the awakening process has a devastating impact on our false self-image it is helpful to remind ourselves often, that it is the Lord who controls every detail of our awakening to spiritual life. All is directed by the laws of Divine Providence, which include the laws of permission. Nothing arises in this process that isn't governed by necessity so far as our spiritual well-being is concerned. What needs to be exposed will be and this is what the process entails. The process itself builds trust that the Word is well able to carry us through whatever arises, so that the end that the Lord has in view for our life might be fulfilled. The further exposure of the hellish proprium as it relates to the state of interiors is described as follows...

...what they then did and said secretly being now made manifest; for they are now restrained by no outward considerations, and therefore what they have said and done secretly they now say and endeavor to do openly, having no longer any fear of loss of reputation, such as they had in the world.

They are also brought into many states of their evils, that what they are may be evident to angels and good spirits. Thus are hidden things laid open and secret things uncovered, in accordance with the Lord's words:

There is nothing covered up that shall not be revealed, and hid that shall not be known. Whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner chambers shall be proclaimed on the housetops (Luke 12:2, 3).

And elsewhere:

I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment (Matthew 12:36) (507 HH).

Spiritual Temptations and Alternating States are Unavoidable

Truths from the Word provide the ability to see and discriminate between interior and exterior thought processes. This seeing enables us to discern the quality of our affections and thoughts. This then provides the capacity for a response, as of self, to reject what is not of the Lord so that we can receive what is of the Lord. This increasing capacity to draw distinctions between what is of a hellish and heavenly quality within the landscape of the mind, is what enables us to see those times when we have been able to act from higher rational principles. It is in these states that we are living in acknowledgement of the Lord as the Word. Then there are other times when it appears that hellish states and attitudes prevail. In these states it appears that we are in denial of the Lord and His Word. One way this might manifest is an increased awareness of our resistance to the Word's claims, or of the thought processes that tend to dismiss its claims because they don't fit in with how we see things.

Despite how things appear, this experience of alternating states is not a true mixture, for no one is permitted to be in a state of admixture, that is, in heaven and hell at the same time. These alternations between hellish and heavenly states are simply the process by which our sense of self is removed from its attachment to what is opposed to the Lord and then grafted into goods and truths that constitute the life of heaven. We find this paralleled in the description of the separation of the spirits. It is a separation between those whose life is in the loves of the Lord in heaven, from those whose lives are only in the corporeal and worldly loves of hell.

The man who has heavenly and spiritual love goes to heaven; while the man who has corporeal and worldly love and no heavenly and spiritual love goes to hell. This has been made evident to me from all whom I have seen taken up into heaven or cast into hell. The life of those taken up into heaven had been derived from a heavenly and spiritual love, while the life of those cast into hell had been derived from a corporeal and worldly love (HH 481-1).

When truths are being applied to life, those states of mind that are of a heavenly quality, that consist of goods and truths from the Word, are elevated or drawn inward, while those that are based in hellish loves, consisting of evils and falsities, are cast out to the periphery. Thus, both the heavenly and the hellish qualities are continuously being unfolded and ordered by the Word through this process of spiritual awakening.

As disruptive as the alternation of states might be, it needs to be remembered that what is important is where we are internally in terms of our relationship to the Lord as the Word. It is this that determines whether our life is one of acknowledgement of the Lord or not, especially when faced with the malicious attacks of the hellish proprium.

Without states of temptation nothing is possible in the spiritual life. The nature of temptation is such that it comes with the onset of states of despair and confusion. States of temptation cast doubt that the Lord as the Word has the power to deliver our sense of self from its attachment to the hellish proprium. But if our mind is to be transformed into a genuine human form, so that our sense of self is transferred out from what is hellish and into what is heavenly, then states of temptation are unavoidable. Without the practice of truths, a new sense of self, a heavenly proprium, is not possible. So it is, that when truths are practiced, we are led into experiencing the struggle that comes with seeing the evils of the hellish proprium in our exteriors. This is spiritual temptation and its function is always to strengthen heavenly states of life, whilst weakening any hold hellish states have over the mind. For the processes of regeneration to unfold, our active participation in temptations is required. This alternation of states is a key factor in maintaining the power of a person to act in freedom from their rational, which is essential to what it means to become human.

The Second Class of Interiors in which the Lord is Acknowledged

Heavenly states of life are grounded in the loves of heaven and hence form the basis for an acknowledgement of the Lord. This acknowledgement is not something of the lips alone but is expressed from the very life and so constitutes genuine worship of the Lord. Good is the focus in these states where one lives according to one's conscience. When the "Divine Being" or the Lord, as the Word, is placed at the centre, it brings with it an ever-deepening affection for Divine truths. This affection is not just a love of learning about spiritual things, it includes this of course, but it is so much more, having a primary focus on their practice and use.

All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light. They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection. Heaven flows into their thoughts and affections with an interior blessedness and delight that they had previously had no knowledge of; for they have communication with the angels of heaven.

They then acknowledge the Lord and worship Him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above, 505); and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom. Thus, too, they withdraw from external sanctity and come into that internal sanctity in which worship itself truly consists. Such is the state of those that have lived a Christian life in accordance with the commandments in the Word (HH 506-1).

Metanoia or Repentance: Living from the Word as the Lord

The heavenly sense of self is the heavenly proprium that arises through the integration of the Word into our life. This integration is how a genuine spiritual conscience is formed. When we start to turn to the Word seeking truths, with the intent to live our life from them, then a change starts to occur in our mind. That change initiates subtle shifts in the state of our affections and belief structures. This process of transformation that manifests in the spiritual world of our minds, is mirrored in the process described in the awakening series in Heaven and Hell that newly arrived spirits undergo. To work with the Word means that we start to think from the Word, or to put it another way, we start to think from the Lord as the Word; from the goods and truths that are the Word. This is the practice of repentance, which is a translation of the Greek word “metanoia”. This word means to be given a “new mind” or to “think in a new way” which is the product of a transformative change of heart.

Everyone must come to see their state of the life as it really is. To awaken spiritually means to awaken to the reality of our situation; to awaken to what we are apart from the Lord, as well as to who the Lord is and to the new sense of self that He provides for all through the Word, when this is believed and lived. To apply truths from the Word to our interior life is what it means to acknowledge the Lord as the source of our life. This is what it means to worship in spirit and in truth (Jn 4:23) and it is this kind of worship that transforms the mind and heart as the following makes clear.

They then acknowledge the Lord and worship Him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above, 505); and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom (HH 506-1).

Preparation and Movement into the Third State of Awakening

So, we come to see that there is a sense of self that lives from the hellish proprium that doesn't acknowledge the Lord as the source of all that is good and true. Then there is also a sense of self in which He is acknowledged and worshiped. The awakening more deeply into these two selves parallels the separations we see described in the spiritual world between evils spirits and good spirits.

In this second state the separation of evil spirits from good spirits takes place. For in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he has been brought into his interiors and left to his own nature or will (HH 511).

The ability to see evil states and to respond appropriately to shun them, enables the process of separation in which the sense of self is extracted from what is evil and false and implanted into what is good and true. When effort is made ‘as of self’ to see and acknowledge the evil and false states that are made conscious, the

Lord is then able to gather them together and separate them from the sense of self that is spiritual and focused on the Lord. Essentially, it is the removal of the hellish proprium to the periphery in the mind and the implanting and emerging of a new heavenly sense of self or heavenly proprium, that is now the focus in the center.

The separation of evil spirits from good spirits is effected by various means; in general by their being taken about to those societies with which in their first state they had communication by means of their good thoughts and affections, thus to those societies that they had induced to believe by outward appearances that they were not evil. Usually they are led about through a wide circle, and everywhere what they really are is made manifest to good spirits.

At the sight of them the good spirits turn away; and at the same time the evil spirits who are being led about turn their faces away from the good towards that quarter where their infernal society is, into which they are about to come (HH 511).

In the work that comes with living a spiritual life, these evil spirits or states serve a use in allowing us to see the contrast of what is good, and of the Lord, and what belongs to the hellish proprium. It is only then that we, as of self, have the ability to shun evils as sins against the Lord. We see this paralleled in the description of the uses that evil spirits serve:

Another of their uses is their collecting together evil spirits like themselves and separating them from the good; and another, that the truths and goods that the evil had outwardly professed and feigned are taken away from them, and they are brought into the evils of their life and the falsities of their evil, and are thus prepared for hell (HH 508-6).

Evil spirits are not interested in being instructed in the things of heaven which is what the next phase in the awakening process entails. This is because their essential nature is love of self and the world and they are consequently led by their loves, away to their eternal community in the hells. This separation is mirrored in all states of evil and falsity that are acknowledged through awakening to spiritual life. When what belongs to the hellish proprium is seen for what it is, this very acknowledgement initiates the separation of those things that are not of the Lord, so that they are cast aside into the hells from which they arose.

... and after death he continues to be such as the nature is that he has acquired by his life in the world; and with the evil this nature can no longer be amended and changed by means of the thought or by the understanding of truth (HH 508-7).

Exhortation is no longer of any avail, neither is instruction or fear of the law and of the loss of reputation, since everyone then acts from his nature; and that nature can be restrained and broken only by punishments (HH 509).

So, the spirits (or states of the hellish proprium), whose interiors are of a hellish quality, find a home in hell (or are cast to the periphery of our mind). The good

spirits (or states of the Lord), that are of a heavenly quality, move onto the third state of instruction in preparation for their assimilation into a heavenly community (or state of use).

The instruction provided is directly related to the uses to which the form of mind is specifically suited.

The third state of man after death, that is, of his spirit, is a state of instruction. This state is for those who come into heaven and become angels. It is not for those who come into hell, because such are incapable of being taught, and therefore their second state is also their third, ending in this, that they are wholly turned to their own love, thus to that infernal society which is in a like love (512 HH).