

## THE CONSUMMATION OF THE AGE UNDERSTOOD FROM A LOGOPRAXIS PERSPECTIVE



Where the Lord, in the presence of His disciples, speaks about the consummation of the age, which is the last period of the Church, toward the end of the predictions regarding its successive states with respect to love and faith, He says this,

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a trumpet and great voice, and they shall gather together His elect from the four winds, from one end of the heavens to the other. Matt 24:29-31. HH §1.*



As with all spiritual material, the work Heaven and Hell deals with mental structures and processes that we experience as states of mind i.e., states of thinking and feeling. The term “spirit,” when used by Swedenborg in his writing, means the mind<sup>1</sup>. So, by extension the term “spiritual world” refers to the world of the mind, specifically, to the collective world of the human mind. What Swedenborg wrote is a descriptive account of his direct experience of mental realities as he perceived them through his spiritual senses<sup>2</sup>. We find that the content of these descriptions is not too dissimilar to what we experience through our physical senses in the natural world. The difference between a description of the spiritual or mental world and that of the physical world, is that all things in the Spiritual World are spiritual or mental while those of the physical world are material. To the spiritual senses, the spiritual objects display qualities that are as tangible and real as the material qualities of material objects are to the physical senses<sup>3</sup>.

This is such an important concept to grasp to set the frame for working with the Heaven and Hell text using the Logopraxis approach. Our starting point, from a Logopraxis perspective, is that the world being described in Heaven and Hell is the inner world of our mind. The work we do in Logopraxis is a work that looks to affirm the truth of this through experiencing what’s described in the Text for ourselves.

Another key idea is that all individual human minds combine to form a greater collective mind. This means that those whose minds are governed by the loves of heaven form a collective mind that Swedenborg calls the Grand Man<sup>4</sup>. Whereas those who reject the loves of heaven in favour of hellish loves also form a collective mind that is described as a monster, being a grossly deformed version of the human form<sup>5</sup>. Swedenborg entered the inner landscape of the collective human mind<sup>6</sup> through having his spiritual eyes opened. His entry was by way of changes in his own states of consciousness affirming the truth that everyone, as to their spirit or mind, is in the spiritual world while, as to the body, they are in the natural world<sup>7</sup>. In recounting the “things heard and seen” Swedenborg offers us a psycho-spiritual map that can guide us on our own inner journey. As we shall see, the work Heaven and Hell, opens up profound insights into the evolution of human consciousness and the laws that govern its organisation and development<sup>8</sup>.

The tone of Swedenborg’s descriptions of his inner experiences carries a high degree of detachment of one having a clear sense of being protected by the Lord<sup>9</sup>. This contrasts with most of us who, being

so immersed in the emotional states and related thoughts arising within the mind remain fully attached to them believing them to be from our “self<sup>10</sup>.” For most of us, our experience of the spiritual world is a constant stream of largely unconscious habitual patterns of thoughts and affections that sit within shifting moods, attitudes, and reactions that make up our inner life. We take it all for granted and if reflected on, see it as “just us.” But is it us? The view of the human condition that the work Heaven and Hell places before us suggests otherwise. What we take for our ‘self’ just might not be what we think it is. This can be challenging to come to terms with. But unless we are willing to honestly investigate the nature of what we take for our ‘self’ i.e., as we exist in the spiritual world, in the feelings and thoughts, the mental patterns that underpin our sense of self we will struggle to grasp the essential nature of the spiritual life. It is not enough to just believe that the spiritual world exists. We need to know it exists from having experienced it directly<sup>11</sup> so that, like Swedenborg, we can say that these are things, “I have heard and seen.”

Spiritual work, Logopraxis work, is psychological work in the true sense of the word. It invites us to enter the spiritual world, the world of the psyche or soul and to examine the quality of what passes for our mental life<sup>12</sup>. It is reflective work that involves making what is largely unconscious for us, in our normal everyday functioning, conscious. This requires a new way of looking at things. It requires spiritual sight, or in-sight. This kind of sight isn’t something mystical but is something highly practical. It is the capacity given to all by the Lord to reflect on the quality of their states of mind with a view to shunning evils as sins against Him<sup>13</sup>.

A key aspect for Swedenborg in having his spiritual eyes opened was that this occurred as he read and studied the Word or Sacred Scriptures found within the Bible<sup>14</sup>. When he talks about his spiritual eyes being opened, he’s talking about his understanding<sup>15</sup> and its ability to conceptually grasp spiritual realities. The basis for that kind of in-sight is found in being able to think from spiritual principles offered through the Texts of Divine revelation<sup>16</sup>. When these principles are integrated into the mind, they provide the kind of in-sight that penetrates beyond the natural objects, people and scenes found in a literal reading of the text into what these things represent spiritually.

Through the practice of spiritual principles or truths we gain an understanding of spiritual concepts. These re-orientate the mind to seeing natural objects as symbolic representations of spiritual or mental realities<sup>17</sup>. But what do we mean by spiritual or mental realities? These are things like: the structures of our thinking, the beliefs we live from, what we hold to be true and false, what we judge to be good and evil, what we believe ‘love’ to be, what we love, where our affections direct our attention etc. All this belongs to the will and understanding or states of consciousness that constitutes the spiritual dimension of life<sup>18</sup>. And all of this has a much greater impact on our quality of life than the conditions of our external environment have. It is the quality of this spiritual dimension of life and the degree to which it aligns with reality at any given moment, that determines whether our mental life with its thoughts and affections, draws its quality from what is hellish or heavenly<sup>19</sup>.

What we see through Logopraxis, is that this ability to enter the spiritual world described by Swedenborg, is now open to all who are willing to engage with the Word with a view to practicing its principles or truths as the basis for their life<sup>20</sup>. Through their practice, spiritual truths or principles begin to give greater definition to the inner landscape of the mind<sup>21</sup>. We find that these truths shine a light on our states of mind and so give us the ability to discriminate between those thoughts and affections that are beneficial to, and those that are destructive of, our spiritual well-being. This light that truths provide is a conceptual light or a new way of seeing and understanding things that comes from assimilating spiritual concepts through their application to the life of the mind i.e., to states of mind. When this light is active within our minds it provides in-sight into the state of our affections

and thoughts<sup>22</sup>. This light is from the Word or Logos and constitutes the spiritual life of all who willingly receive it. The Word or Logos is spiritual light, it is the Lord, it is how He is experienced by human beings<sup>23</sup>. So, when Swedenborg speaks of his spiritual eyes being opened by the Lord, he is speaking of the impact spiritual concepts, principles, truths, and ideas drawn from the Texts of Divine revelation have upon a receptive mind<sup>24</sup>.

Swedenborg describes mental or spiritual realities using the language and imagery that is familiar to what people experience in everyday life in the world. But the imagery with its objects and features is not meant to be taken literally, nor is it meant to be thought of materially<sup>25</sup>. Everything he describes is to be understood as projections generated within the sensory plane of the mind from a more interior spiritual or mental cause. This is how the nature and quality of more interior spiritual states can be represented in the awareness of the perceiver<sup>26</sup>. Remember, Swedenborg is describing the spiritual world and as we have discussed access to that world was only possible through changes in his states of consciousness. And what is truly remarkable is that these changes were effected through his work with the Word<sup>27</sup>. What Swedenborg experienced within his perceptive field and subsequently described in the work *Heaven and Hell*, he perceived through shifts in his own states of consciousness as he engaged with the Word<sup>28</sup>. Swedenborg, being motivated by love for the Lord from the Lord and the spiritual well-being of humanity, delved deeply into the Word which led him beyond its literal meaning into what is called its spiritual sense<sup>29</sup>.

The spiritual sense or meaning found within the literal meaning of the Word unfolds spiritual concepts, ideas, principles, and truths that relate to the life of the mind. The mind passes through an endless variety of psychological states on its journey to being regenerated by the Lord or Word<sup>30</sup>. As Swedenborg was led more deeply into understanding the correspondential relationship between the sense of the letter of the Word and its spiritual sense, he was also equipped to read the spiritual meaning of the objects that appeared within his perceptive field as he journeyed within<sup>31</sup>. The spiritual principles that produced the objects, lands and peoples found in the Biblical Text are the same principles that govern the production of the objects, lands, and peoples that Swedenborg experienced in the spiritual world<sup>32</sup>. It is because of this intimate relationship between Sacred Text and states of human consciousness that Swedenborg was able to enter the inner world as he read the Word. And because it was the Word that governed the process, he was able to do this without becoming overwhelmed by what he was experiencing<sup>33</sup>. As the spiritual meaning of the Word was unfolded to Swedenborg, he found himself within the spiritual world or interior states of consciousness<sup>34</sup>. Both the world within the Biblical Text and the world within the human mind are, in a sense, one and the same world. It is clear from those engaged in Logopraxis that to be able to read and experience the Word spiritually, is to be able to read and experience one's own states of consciousness.

Logopraxis invites us to engage with Texts of Divine revelation to experience their power to open our awareness to our own states of consciousness i.e., the spiritual world, here and now. This is the remarkable nature of Divine revelation in the form of Sacred Texts. It has the power to open the mind and direct its course on a journey that leads to our rebirth into a whole new sense of self. The Texts themselves provide the materials into which a new sense of our self can be born if we are willing to engage with them to direct our inner life. Without freely choosing to engage with the Texts to examine the quality of our life in the light of their truths, our minds will remain closed to perceiving their deeper inner contents. But when the Texts are engaged with, with a view to self-examination and the amendment of our life, then they open up more and more to support the processes involved in the regeneration of the human mind<sup>35</sup>.

Through working with the Logopraxis approach we discover that the Texts of Divine revelation are psycho-active. What this means is that the processes described within the Text become active within our own experience and field of perception<sup>36</sup> as we look to apply spiritual principles to the life of our mind. We experience the Text coming alive in us, re-forming our beliefs, and opening new affections through the direct experience of its truths or principles working in our minds<sup>37</sup>. As the structure of our thinking is transformed so too are our values and perspectives. We find that spiritual realities start to take priority over the things of natural life. This change in priorities marks a change in our affections. These kinds of changes, leading to the transformation of our sense of self and so our life, are what the Gospel of John refers to as, "being born again" or "born from above." (John 3:16) This work of the Text, of the Word within the human mind, is what is meant by the Coming of the Lord - for the Word is the Lord<sup>38</sup>.

The opening number that forms the Preface to the work Heaven and Hell unpacks the Lord's words to His disciples in the Gospel of Matthew (Matt. 24:29-31). We are told that the Lord is speaking there about the consummation of the age or the last period of the Church (HH §1). If we read what is said there from our natural understanding, we will understand it as an event in time. To think in this way is to think naturally. It is to think of Jesus in a historical context, telling His disciples what the consummation of the age will look like as a natural event on earth at some point in the future. To read the Text in this way entraps our understanding in natural thinking and closes off our ability to receive a deeper spiritual understanding of things. To understand things spiritually we need to remove our thinking from associations of persons, places, and the times related to external historical events<sup>39</sup>.

To think spiritually i.e., to think in terms of states of consciousness, we need to think beyond the natural things mentioned in the Text and give attention to what they correspond to within the mind instead<sup>40</sup>. Natural things, objects, people, places, etc, that are found on the surface level the text act like placeholders in time and space through which what relates to the spiritual level of life i.e., the structures and processes of consciousness, can be brought into our awareness. This is the primary function of Texts of Divine revelation. As a description of a spiritual process the opening statement from the Preface of Heaven and Hell,

"Where the Lord, in the presence of His disciples, speaks about the consummation of the age..." **HH §1**

can be understood as follows.

Firstly, we remove the idea of persons by focusing, not on the persons involved, but on what they spiritually represent<sup>41</sup>. In this statement the persons mentioned are the Lord and His disciples. In Heaven and Hell §15 we are taught that by loving the Lord and the neighbour is not meant to love either the Lord or a companion as to their person but to love what is good and true. The Lord represents Good, and the neighbour, truth<sup>42</sup>.

When we read of the Lord speaking in the Word the natural idea is of a person saying something to someone. The spiritual idea of speech though, is inner or mental speech. It is the mental activity we experience as thinking<sup>43</sup>. As we move through the Heaven and Hell text, we will see that it is a spiritual law that all life (mental activity) flows in<sup>44</sup>. For us to have a sense of life as our own the mind needs to be structured in a way in which it can receive this inflowing life but in a way that generates the first-person experience of thinking and feeling from ourselves<sup>45</sup>. Without this, we would have no sense of our own life and so no sense of self. If feeling and thinking is to happen, it requires mental elements that can be structured in a way that allows for the reception of life from the spiritual world.

These mental elements are what we call ideas, concepts, facts, and memories etc on the intellectual side of things, with loves, affections, desires, emotions, attitudes and values etc forming the motivational or will aspect of our mental life. This is all organised into a form of mind or a mental structure that holds our sense of self. Such things, when specifically drawn from the Word and its practice provide the organic structures that are particularly receptive of the good represented by the Lord in the Word. A mind developed from the Word is receptive of spiritual life and this mental state is signified in the Word by the term “disciples<sup>46</sup>.” Good inflowing from the Lord when it is received into what is of the Word in the mind, that gives rise to some form of insight, thought, or perception, is what is spiritually meant by “the Lord speaking<sup>47</sup> to His disciples.”

We can see that as soon as we start thinking of persons in terms of what they represent, we enter the world belonging to states of consciousness<sup>48</sup>. The things of the natural world found in a literal reading of the Text begin to fall away and we enter the spiritual meaning and its application to the processes and structures of the mind. The Lord speaking to His disciples is no longer merely something that occurred locked into a particular time or historical context. Divine Good is constantly flowing into all minds (meant by, the Lord speaking) seeking to be received in what is His own from the Word within those minds<sup>49</sup> (meant by His disciples; see Heaven and Hell §12). And where there is reception, thoughts related to spiritual realities arise, giving insights and direction to what’s needed from us for the processes of regeneration to unfold<sup>50</sup>.

Logopraxis invites us to enter into a different relationship with spiritual texts. It asks us to read for application with a view to the assimilation of spiritual ideas into our life. For that to happen, we have to think beyond the natural ideas found at the surface level of meaning and think in terms of states of consciousness instead. If we do this, we will enter into a direct experience of what the consummation of the age means for us on a personal level<sup>51</sup>. We will find that what’s described here in the Preface of Heaven and Hell, will begin to unfold in our experience of the Text as we work with it. Slowly, the sun belonging to our old way of being will darken and the ideas we’d built our life on and seemed to be so true, like the moon, will no longer provide light or a way forward for our life. Our old ways of holding ideas about heaven and hell, life after death, the Lord, the nature of life and even our sense of self, will fall from the elevated position they once held, much like the stars of heaven in the opening reading from Matthew’s Gospel.

And so, we have come full circle. Perhaps you’ve found that the perspective on the Text this reflection offers is filled with new ideas as to what the Text is, what it contains, and how it is to be applied. Maybe this new way of viewing things resonates with you, is exciting, or maybe it’s challenging, or even anxiety causing. But whatever it is, just take a moment to sit with what’s arising. You need to know that the Logopraxis approach will impact significantly on your understanding of this material. The Text will ask you to reflect deeply on the state of your mental life, your beliefs, your values, your identity and your sense of reality itself. This will come with states of disruption and elation. Spiritual transformation just isn’t possible without this. It will bring to a consummation states of life that are currently active for you. You will see, in yourself, states reflective of heaven and of hell and of everything in-between. But it will also open you up to new ways of being in the Word. It will provide you with a deeper appreciation for the power of the ideas within the Word to transform your life. You will come to see that in the truths of the Text is the presence and mercy of the Lord. That the Lord, as the Word, works in you and for you seeking to bring your mind into a heavenly form. It is only through the practice of the Word that your sense of self can be delivered from the hell arising from your identification with patterns of being and feeling that close off your access to higher heavenly influences. In this way, you will come to know the Word as the Lord, as your saviour, redeemer and bringer of peace.

**Doctrine of the Sacred Scripture §§3-4**

3. ...the natural man cannot be persuaded that the Word is Divine Truth itself, in which is Divine Wisdom as well as Divine Life, for he regards it from its style, in which he does not see these things. Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, can be compared, for any other style is as thick darkness compared with light. The style of the Word is such that there is holiness in every sentence, and in every word, indeed, in some places, in the very letters, and consequently the Word conjoins man with the Lord, and opens heaven.

[2] There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth, for Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. The Word in its essence is both of these. And since it conjoins man with the Lord and opens heaven, as has just been said, therefore the Word fills the man who reads it from the Lord, and not from himself alone, with the good of love and the truths of wisdom, it fills his will with the good of love and his understanding with the truths of wisdom. Thus man has life through the Word.

4. Therefore, lest men should be in doubt that the Word is such, the Lord has revealed to me its internal sense. This in its essence is spiritual, and resides in the external sense which is natural, as the soul resides in the body. This internal sense is the spirit which gives life to the letter, and it can therefore bear witness to the divinity and holiness of the Word, and it can convince even the natural man, if he is willing to be convinced.

**<sup>1</sup> True Christian Religion §157**

As man's spirit means his mind, therefore "being in the spirit" (a phrase sometimes used in the Word) means a state of mind separate from the body...

**<sup>2</sup> True Christian Religion §771**

Now it has been shown in the chapter on the Sacred Scripture that the Word in the Letter is written by appearances and correspondences, and that there is, therefore, in all its details a spiritual sense in which truth appears in the light of truth, while the sense of the Letter is in the shadow of darkness. Lest, therefore, a man of the New Church should wander like those of the Old in the shade in which the sense of the Letter of the Word is, especially respecting heaven and hell, the life after death, and respecting this present subject the Coming of the Lord, it has pleased the Lord to open the sight of my spirit, and so to introduce me into the spiritual world.

**<sup>3</sup> Arcana Coelestia §4622**

...it is not the body which sees, hears, smells, and feels through touch, but a person's spirit. That being so, when the spirit sheds its body it retains the sensory powers it possessed when within the body; indeed these are now far keener. For that which belongs to the body, being gross compared with that belonging to the spirit, has blunted those sensory powers; and these have been made even blunter because of the person's immersion of them in earthly and worldly interests. I can say this quite definitely, that a spirit has far keener eyesight than man has in the body, as well as far keener hearing. A spirit also has - and this fact will astonish people - the sense of smell, and especially the sense of touch. For spirits can see one another, hear one another, and touch one another.

**<sup>4</sup> Arcana Coelestia §9276.8**

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In the Lord's eyes heaven is seen as one total human being and for this reason heaven is called the Grand Man, 1276, 2996, 2998, 3624-3649, 3741-3751, 4218-4228.

**Authors note:** the term *Grand* or *Greatest Man* is from the Latin, *Maximus Homo*. The Latin word *Homo* is neuter and could equally be translated as *Human*.

**5. True Christian Religion §68**

...all heaven appears as one man in the sight of God, while hell is like a giant monster;

**6. Conjugal Love §326**

[2] At this the head teacher stared at me and said, "You speak strange and amazing things. Tell me, who are you?"

I said, "I am in the world in which you once were and from which you departed, called the natural world; and I am also in the world into which you have come and in which you now are, called the spiritual world. I am therefore in a natural state and in a spiritual state at the same time; in the natural state with men on earth, and in the spiritual state with you. In the natural state I am not visible to you, but in the spiritual state I am. My state is a privilege I enjoy from the Lord. You, O enlightened man, are aware that the man of the natural world does not see the man of the spiritual world, nor the reverse. When therefore I lowered my spirit into the body I was not visible to you, and when I raised it out of the body I became visible. In the instruction you gave in the school you said that you are souls, and that souls see souls, because they are human forms. You know that you did not see yourselves, that is, your souls within your bodies, when you were in the natural world; and this comes from the distinction between spiritual and natural."

**Arcana Coelestia §10734**

...as stated several times before, the only way in which a spirit is conveyed from one place to another is by means of changes in the state of the spirit's interiors, though these changes still seem to him to be like movements from place to place or journeys. The changes I experienced then went on continuously for about ten hours before I had passed from my state of life and arrived at their state of life, thus before I had been conveyed there as to my spirit. Such changes taking place one after another in the state of someone's mind until it approaches the state of the mind of another who is so far away can be accomplished only by the Lord. I was carried eastwards away to my left and seemed to be gradually lifted up above the horizontal plane. I was also given a clear view of my progress away from the previous place, till at length those from whom I had departed were no longer in sight; and in the meantime I talked on the way about various matters to the spirits who accompanied me.

**7. Arcana Coelestia §687**

...every man while living in the body is in some society of spirits and of angels, though entirely unaware of it. And if he were not conjoined with heaven and with the world of spirits through the society in which he is, he could not live a moment... The very societies in and with which men have been during the life of the body, are shown them when they come into the other life. And when, after the life of the body, they come into their society, they come into their veriest life which they had in the body, and from this life begin a new life; and so according to their life which they have lived in the body they either go down into hell, or are raised up into heaven.

**8. Heaven and Hell §523**

The Divine truth that goes forth from the Lord is what constitutes order; and Divine truths are the laws of order. It is in accord with these laws that the Lord leads man... Divine order is heaven in man, and man has perverted this in himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy by means of the laws of order; and so far as he is brought back into this

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order he receives heaven in himself; and he that receives heaven in himself enters heaven.

### **Arcana Coelestia §3628**

Much experience has taught me about these matters. Indeed it has taught me that not only things of the human mind, namely those belonging to its thought and affection, correspond to spiritual and celestial things which heaven has from the Lord, but also that the whole of a person in general, and whatever exists in him in particular, corresponds, so much so that neither the smallest part, nor even the smallest fraction of a part, fails to correspond. Such experience has also taught me that it is from this correspondence that man comes into being, and is constantly kept in being; and also that but for such correspondence of the human being with heaven, and through heaven with the Lord - and so with what is prior to himself, and with what is First through things that are prior - he would not continue in being for one instant but would dissolve into nothingness.

### **<sup>9</sup> Arcana Coelestia §59**

[2] If the Lord did not protect man moment by moment, and in every shortest instant, he would immediately perish, for there is such murderous hatred reigning in the world of spirits against all forms of love and faith in the Lord as to defy description. I can positively declare that this is so, because for several years now, although still in the [physical] body, I have also been in the next life in the company of spirits. I have been surrounded by evil spirits, even the worst of them, sometimes by thousands, who have been allowed to pour out their venom and molest me in every possible way, but who nevertheless could do no harm to the tiniest hair on my head, so well did the Lord protect me. From all these years of experience I have become thoroughly informed about the character of the world of spirits and also about the conflict which people who are being regenerated must inevitably undergo if they are to attain the happiness of eternal life.

### **<sup>10</sup> Heaven and Hell §302**

...few believe that angels are conjoined to man, still less that they are in his thought and affection. To this the angels replied that they know that there is such a belief and even such a mode of speaking in the world, and especially, to their surprise, within the Church, where yet there is the Word to teach men about heaven and its conjunction with man. Nevertheless, there is such a conjunction that man is unable to think the least thing apart from the spirits adjoined to him, and on this his spiritual life depends. They said that the cause of ignorance of this matter is man's belief that he lives from himself, without a connection with the First Being (Esse) of life; and that he does not know that this connection exists by means of the heavens; and yet if that connection were broken man would instantly fall down dead. If man believed, as is really true, that all good is from the Lord and all evil from hell, he would not make the good in him a matter of merit nor would evil be imputed to him; for he would then look to the Lord in all the good he thinks and does, and all the evil that inflows would be cast down to hell whence it comes. But because man does not believe that there is any influx into him either from heaven or from hell, and so supposes that all the things that he thinks and wills are in himself, and therefore from himself, he appropriates the evil to himself, and the inflowing good he defiles with merit.

### **<sup>11</sup> True Christian Religion §852**

Consequently it is a law of order that man from his own little spiritual world or little heaven should govern his own little natural world or microcosm, just as God from His great heaven or spiritual world governs His macrocosm or great natural world.

### **Arcana Coelestia §4524**

...every single thing which exists in the spiritual world corresponds to Him, and so therefore does every single thing within man, for man is a tiny spiritual world in miniature form. Consequently the spiritual man is also an image of the Lord.

**12. Divine Love and Wisdom §251**

A man is not a man from the face and body, but from the understanding and the will, and therefore by the natural man and the spiritual man is understood his understanding and will which are either natural or spiritual. The natural man as to his understanding and will is like the natural world, and may also be called a world or microcosm; and the spiritual man as to his understanding and will is like the spiritual world, and may also be called a spiritual world or heaven.

**Arcana Coelestia §2990**

It is also known, or may be known, that there is a spiritual world, and also a natural world. In the universal sense the spiritual world is where spirits and angels dwell; and the natural world is where men dwell. In particular, there is a spiritual world and a natural world with every man: his internal man being to him a spiritual world, and his external man being to him a natural world. The things that flow in from the spiritual world and are presented in the natural world, are in general representations; and insofar as they agree they are correspondences.

**13. Arcana Coelestia §977**

...with the unregenerate man there is only corporeal and worldly life, and his ability to think and understand what is good and true is from the Lord's life through the remains before spoken of, and it is from this that he has the faculty of reflecting.

**Apocalypse Explained §936**

Man is placed in the middle between heaven and hell. Out of heaven goods unceasingly flow in, and out of hell evils unceasingly flow in; and as man is between he has freedom to think what is good or to think what is evil. This freedom the Lord never takes away from anyone, for it belongs to his life, and is the means of his reformation. So far, therefore, as man from this freedom has the thought and desire to shun evils because they are sins, and prays to the Lord for help, so far the Lord removes them and gives man the ability to refrain from them as if of himself, and then to shun them.

**14. True Christian Religion §779**

I testify in truth that the Lord has manifested Himself to me His servant, and sent me on this duty; that He then opened the sight of my spirit, and thus introduced me into the spiritual world, permitting me to see the heavens and the hells and also to converse with angels and spirits, and this now continually for many years. I also testify that from the first day of my call, I have not received anything pertaining to the doctrines of that Church from any angel, but from the Lord alone while reading the Word.

**15. Arcana Coelestia §2701**

The expression 'God opens the eyes' is used when He opens interior sight or the understanding, which opening is accomplished by means of an influx into the rational part of the person's mind, or rather into the spiritual part of his rational.

**16. Arcana Coelestia §10638**

[2] These precepts are the things which follow in the internal sense, the chief of which are that they should not acknowledge any other god than the Lord; and that from Him is all good and truth; and also that salvation and eternal life are from Him. With those who believe these things, and love it to be so, all evil and falsity are removed while they are reading the Word, because the Lord then enlightens them and leads them. And then they do not think from themselves, nor are they affected by the Word from themselves, but from the Lord; consequently no evil and falsity of evil enter, because the Lord removes these. These are they who understand the Word, and are affected by the truths from it, and also love to live according to them.

[3] But those who do not acknowledge these chief precepts, which are of the eternal truth, are not enlightened when they read the Word, thus do not from the Lord see the truths therein; but what they see they see from self, and to see from self is to see falsities instead of truths.

**17. Arcana Coelestia §6048**

[2] In general it should be recognized that every spiritual meaning contained in the Word has its origin in representatives in the next life, and those representatives in correspondences. The reason for this is that the natural world derives its existence from the spiritual world in the way an effect does from its cause, to the end that the spiritual world may flow into the natural world and act as the causes behind things there. In this way everything there is maintained in its proper path and order. For the whole natural creation is a theatre representative of the Lord's kingdom, that is, of the spiritual and celestial realities there, see 2758, 2987-3002, 4939, 5116.

**18. The Last Judgment §9**

...spiritual things, which pertain to his thought and will, inflow into his natural things, which pertain to his sensations and actions, and in these they terminate and subsist. If man were not in possession of them, that is, if he were without these boundings and ultimates, his spiritual things, which pertain to the thoughts and affections of his spirit, would flow away, like things unbounded, or like those which have no foundation. In like manner, when a man passes from the natural into the spiritual world, which takes place when he dies, then because he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is the human race. He who knows not the arcana of heaven, may believe that angels subsist without men, and men without angels; but I can affirm from all my experience of heaven, and from all my discourse with the angels, that no angel or spirit subsists without man, and no man without spirits and angels, but that there is a mutual and reciprocal conjunction. From this, it may now be seen that the human race and the angelic heaven make one, and mutually and reciprocally subsist from each other, and thus that the one cannot be taken away from the other.

**The Last Judgment §24**

It is the spiritual man who thinks and wills, for this the natural man of himself cannot do; and thought and will are the all in all of the natural man; for the natural man acts as the spiritual man wills, and also speaks as the spiritual thinks, and that so entirely, that action is nothing but will, and speech is nothing but thought, for on the removal of thought and will, speech and action cease in a moment. From this it is evident that the spiritual man is truly a man, and that he is in the whole, and in every part of the natural man, and that therefore their effigies are alike, for the part or particle of the natural man, in which the spiritual does not act, does not live. But the spiritual man cannot appear to the natural man, for the natural cannot see the spiritual, but the spiritual can see the natural; for this is according to order, but the converse is contrary to order; since there is given an influx, and therefore also a sight, of the spiritual into the natural, for sight too is influx, but not the reverse. It is the spiritual man who is called the spirit of man, and who appears in the spiritual world in a perfect human form, and lives after death.

**19. Apocalypse Revealed §552**

It should be known that in respect to his affections and consequent thoughts, everyone is present in a society with people in the world of spirits, and indirectly through them with people either in heaven or in hell. Everyone's life depends on that conjunction.

**20. Apocalypse Revealed §765**

Every person, indeed, while living in the world, possesses rationality, that is, a faculty for understanding truth. This faculty continues to exist in every person after death. Yet those who from a love of self or a conceit in their own intelligence have imbued themselves with religious falsities in the world, after death refuse to understand truth, and to refuse is be virtually unable.

**21. Arcana Coelestia §9103**

[3] A few words more however shall be said about the restoration of exterior good, which makes the natural life of man, from interior good which makes his spiritual life. The natural of man sees things in the light of the world, which light is called natural light. Man procures for himself this light by means of the objects which enter through the sight and hearing, thus by means of objects which are of the world. Thus man sees those things within himself, almost as the eye sees them. The objects which enter by these senses appear to him at first as pleasure and delight. Afterward the infant man distinguishes between the different delights, from which he learns to discriminate, and by degrees to do so more perfectly. When light from heaven flows into these things, the man begins to see them spiritually, and first to discriminate between the useful and the non-useful. From this he begins to have an insight as to what is true; for that which is useful to him is to him true, and that which is useless is not true. This insight increases according to the influx of the light of heaven, until at last he discriminates not only between truths, but also between truths within these truths; and he does this with greater clearness in proportion as the communication is better opened between the internal and external man; for the light of heaven inflows from the Lord through the internal man into the external man.

[4] From this then man has perception; but still it is not yet spiritual perception. This perception does not arise from natural truths, but from spiritual truths. Spiritual truths are those which are called the truths of faith.

**22. Apocalypse Revealed §867**

Spiritual light discloses the thoughts which are of the understanding and faith, and spiritual heat discloses the affections which are of the will and love; and spiritual light together with spiritual heat disclose the intentions and endeavors. That this is the case, I do not say that the rational man can see from the light of his own understanding; but he can if he will, provided he be willing to understand that there is given spiritual light which enlightens the understanding, and spiritual heat which enkindles the will.

**23. Apocalypse Revealed §200**

In the Word was life, and the life was the light of men. John 1:4.

This [life and light] makes the Word, because the Word is out of the Lord, and concerning the Lord, and thus is the Lord. Every thought, speech and writing draws its essence and life from him who thinks, speaks and writes. Therein is the man with his own quality. But in the Word there is the Only Lord. No one, however, feels and perceives the Divine Life in the Word but he who, when reading it, is in a spiritual affection of truth, for he is in a conjunction with the Lord through the Word, there being something inmost affecting the heart and spirit which inflows with light into the understanding, and bears witness.

To sum up, without the Divine Truth of the Word, which in its own essence is the Lord's Divine Good of Divine Love and Divine Truth of Divine Wisdom, a man cannot have life. By means of the Word there is a conjunction of the Lord with the man, and of the man with the Lord, and by means of that conjunction there is life. There has to be something from the Lord which can be received by the man, through which there is a conjunction and eternal life therefrom.

**24. Arcana Coelestia §5400**

...spiritual sight abstracted from such things as are of the world is nothing else than a perception of truth, or of the things of faith; and therefore in the internal sense nothing else is signified by "seeing." For the internal sense comes forth when the things of the world are removed, because the internal sense relates to such things as are of heaven. The light of heaven, by which is sight there, is Divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the midday light in the world; and as this light has life in it, therefore at the same time that it illumines the eyesight of the angels, it illumines also the sight of their understanding, and causes a perception of truth in accordance with the amount and quality of the good in which they are.

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### **Apocalypse Revealed §920**

'To walk in the light' signifies to live in accordance with Divine truths, and to see those inwardly in themselves as the eye sees objects, for the objects of spiritual sight, which is of the interior understanding, are spiritual truths, and these are seen by those who are in that understanding just as natural objects are seen before the eyes. By 'the light' here is signified the perception of Divine Truth by virtue of interior enlightenment from the Lord with them (796); and by 'to walk' is signified to live (167). It is therefore plain that by 'to walk in the light of the New Jerusalem' is signified to perceive and see Divine truths by virtue of an interior enlightenment, and to live in accordance therewith.

### **25. Apocalypse Revealed §611**

[7] ...to think from Person concerning Essence is to think materially also of the Essence; but to think from the Essence concerning Person is to think spiritually of Person. The Gentiles of old, because they thought materially of God, and also of God's attributes, devised not only three Gods but many more up to a hundred. Know then, that what is material does not inflow into what is spiritual, but the spiritual into the material. In is similar with thought about the neighbour from his form and not from his quality, as also with thought about heaven in terms of place, and not out of the love and wisdom of which heaven [is formed]. It is similar with all the things, collectively and separately, that are in the Word; and therefore he who cherishes a material idea of God, and of the neighbour and heaven also, cannot understand anything there, for the Word to him is a dead letter...

### **The New Jerusalem and its Heavenly Doctrine §39**

The man whose internal is in the light of heaven, and his external in the light of the world, thinks both spiritually and naturally; but then his spiritual thought flows into his natural thought, and is there perceived. But the man whose internal and external are in the light of the world, does not think spiritually, but materially; for he thinks from such things as are in the nature of the world, all which are material. To think spiritually is to think of things themselves as they are in themselves, to see truths in the light of truth, and to perceive goods from the love of good; also, to see the qualities of things, and to perceive their affections, abstractly from matter. But to think materially is to think, see, and perceive them together with matter, and in matter, thus in a gross and obscure manner respectively.

### **26. Apocalypse Revealed §772**

[3] It should be known that the spiritual world contains everything found in the natural world, the only difference being that everything in the spiritual world is a correspondent form, for these forms correspond to the interior qualities of the inhabitants, being splendid and magnificent in the case of people governed by wisdom gained from Divine truths and goods from the Lord through the Word, and being the opposite in the case of those governed by irrational thinking arising from falsities and evils.

This correspondence from creation exists when the spiritual component of the mind descends into the sensory component of the body. Consequently, in the spiritual world everyone knows the character of another when he enters the other's own room.

### **27. De Verbo §18**

From much experience it has been given me to know that the Word opens heaven to man, that is, that when man reads the Word or speaks from it, communication is effected with heaven. I have read the prophetic Word through from Isaiah even to Malachi, and it was given to perceive that every chapter, yea every verse, was perceived in some heavenly society. And because the spiritual sense and not the sense of the letter is communicated, therefore the angels of the society did not know that these things came from any man. Such things as are inwardly in the Word appear to them as if they thought them from themselves.

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### **Doctrine of Sacred Scripture §3**

The style of the Word is such that there is holiness in every sentence, and in every word, and in some places in even the very letters. This is why the Word conjoins man with the Lord, and opens heaven. From the Lord proceed two things: Divine love, and Divine wisdom (or, what is the same, Divine good, and Divine truth, for Divine good is of His Divine love, and Divine truth is of His Divine wisdom), and in its essence the Word is both of these; and as it conjoins man with the Lord, and opens heaven, it follows that the man who reads it from the Lord, and not from himself alone, is filled by it with the good of love and the truths of wisdom; his will with the good of love, and his understanding with the truths of wisdom. In this way man has life by means of the Word.

#### **28. De Verbo §12**

The person who receives enlightenment is one who refrains from evils because they are sins, and because they are against the Lord and are endeavors opposed to His Divine laws. In such a one and in no other the spiritual mind opens, and in the measure that it opens, in the same measure the light of heaven enters (all enlightenment in the Word being from the light of heaven). The reason is that the person then has a will for good. When this will is directed to that useful end [namely, to reading the Word], it produces in the intellect first an affection for truth, then a perception of truth, afterward with the help of rational sight, thought of truth, consequently a determination and conclusion; and as soon as this enters from the intellect into the memory, it enters also into the life and so remains.

#### **29. Doctrine of Sacred Scripture §64**

64. It has been proved to me by much experience that the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense. It has been granted me to perceive that, while I was reading the Word in the sense of the Letter, communication was opened with the heavens, sometimes with one society of them, sometimes with another. What I understood according to the natural sense, spiritual angels understood according to the spiritual sense, and celestial angels according to the celestial sense, and this instantly. As I have perceived this communication many thousands of times, I have not any doubt left concerning it.

#### **30. Arcana Coelestia §9263**

Mention is often made in the Word of “the righteous,” of “righteousness,” and of “to be made righteous;” but what is specifically signified by these expressions is not yet known. The reason why it is not known is that hitherto it has been unknown that every expression in the Word signifies such things as belong to the internal church and to heaven, thus to the internal man (for the internal of the church, and heaven, are in the internal man), and also that these interior things in the Word differ from the exterior things which are of the letter, as spiritual things differ from natural, or as heavenly things differ from earthly, the difference of which is so great that to the natural man there scarcely appears any likeness, although there is full agreement.

#### **31. True Christian Religion §201**

(4) Heretofore the spiritual sense of the Word has been unknown. That each thing and all things in nature correspond to spiritual things, and in like manner each and all things in the human body... Since then, Divine things present themselves in the world in correspondences, the Word was written by pure correspondences; and because the Lord spoke from the Divine He spoke by means of correspondences for whatever is from the Divine falls into such things in nature as correspond to Divine things, and these then store up in their bosom Divine things, which are called celestial and spiritual.

#### **32. Heaven and Hell §106**

In a word, all things that come into existence in nature, from the least to the greatest are correspondences. 1 They are correspondences because the natural world with all things belonging to it comes into existence and

continues in existence from the spiritual world, and both worlds from the Divine. It is said to continue in existence also because everything continues in existence by virtue of that from which it comes into existence, for, continuing in existence is a perpetual coming into existence, and because not a thing can continue in existence from itself, but from something prior to itself, thus from the First. Therefore, if separated from that it would utterly perish and vanish.

**33. Arcana Coelestia §3891**

[2] On one occasion I was told before going to sleep that many were plotting against me who had it in mind to make me perish by suffocation. But I took no notice of their threats because the Lord protected me, and so I went comfortably off to sleep. But at midnight I woke up and plainly experienced that I was not breathing from myself but was doing so from heaven. For the act of breathing was not my own and yet I myself was still breathing. On countless other occasions I have been allowed to feel what the breathing of spirits and also of angels is like through the experience of them breathing within me, though my own breathing continued at the same time yet separately from theirs. But nobody is allowed to have such an experience unless the interior parts of him have been opened and communication with heaven granted to him in this way.

**34. True Christian Religion §272**

I have been permitted to learn through much experience, that man has communication with heaven through the Word. While reading the Word from the first chapter of Isaiah to the last of Malachi, and also the Psalms of David, and keeping my thought fixed upon the spiritual sense, a clear perception was given me that each verse communicated with some society of heaven, and thus the whole Word with the entire heaven; which showed clearly, that as the Lord is the Word, heaven is also the Word, since heaven is heaven from the Lord, and the Lord through the Word is the all in all things of heaven.

**35. Apocalypse Explained §406**

There are in man two minds, the one higher or interior, called the spiritual mind, and the other lower or exterior, called the natural mind. The natural mind is first opened and cultivated in men because this is nearest the world; the spiritual mind, however, is opened and cultivated afterwards, but only in proportion as man by life receives the knowledges of truth from the Word, or from doctrine from the Word; therefore it is not opened with those who do not apply them to the life. And when the spiritual mind is opened, then the light of heaven flows in through that mind into the natural [mind], and enlightens it, and thus this mind becomes spiritual-natural; for the spiritual mind then sees in the Natural, nearly as a man sees his face in a mirror, and acknowledges those things which agree with itself; but when the spiritual mind is not opened, as is the case with those who do not apply to their life the knowledges of truth and good in the Word, then a mind is still formed with such a man inwardly in the Natural, but this mind consists of actual evils and falsities. The reason is, that the spiritual mind is not opened, by which the light of heaven can be let into the Natural by a direct way, but only through chinks round about, whence a man has the faculty to think, to reason, and speak, and also the power to understand truths; but still not that of loving them, or of doing them from affection. For the faculty of loving truths because they are truths, is only possible by the influx of the light of heaven through the spiritual mind; for the light of heaven [flowing in] through the spiritual mind is conjoined with the heat of heaven, which is love, such as the light of the world is comparatively in the time of spring; but the light of heaven flowing only through chinks into the Natural, is a light separated from the heat of heaven, which is love, such as the light of the world is comparatively in the time of winter.

**36. Arcana Coelestia §1771**

Certain spirits also were in unbelief concerning the Word of the Lord, as to there being such things stored up in its bosom, or within it; for in the other life spirits are in unbelief like that in which they had been in the life of the body; and this is not dissipated except by means provided by the Lord, and by living experiences. On this account, while I was reading some of the Psalms of David, the deeper insight or mind of these spirits was

opened. These were not taken up among angelic spirits. They then perceived the interior things of the Word in those Psalms; and being amazed at them said that they had never believed such things.

[2] The same portion of the Word was then heard by many other spirits; but they all apprehended it in different ways. With some it filled the ideas of their thought with many pleasant and delightful things, thus with a kind of life in accordance with the capacity of each one, and at the same time with an efficacy that penetrated to their inmosts, and this to such a degree with some that they seemed to be uplifted toward the interiors of heaven, and nearer and nearer to the Lord, according to the degree in which they were affected by the truths and the goods therewith enjoined.

[3] The Word was then at the same time brought to some who had no apprehension of its internal sense, but only of the external or literal sense; and to them the letter appeared to have no life. From all this it was manifest what the Word is when the Lord fills it with life—that it is of such efficacy that it penetrates to the inmosts; also what it is when He does not fill it with life—that it is then the letter only, with scarcely any life.

### **37. Spiritual Experiences §382**

The words of God the Messiah penetrate to the heavens, and to the inward, in fact innermost parts of spirits and angels

When the Word of God the Messiah is read, it enters within people according to their own state. So with those who are in the body, it hardly enters more deeply than the bodily senses, whereas in souls of the dead, spirits and angels, it penetrates to each one's innermost parts. And as I can infer from what I was told by heavenly beings, just by the mere reading or reciting [of the Word] by a person on earth, it reaches and has its effect on anyone God the Messiah wishes in the heavens.

This kind of effect and indeed, penetration, does exist; I know for certain from things that have been said, and read, by me, and in fact, several times: namely, that they reached a large number, with varying degrees of effectiveness, and penetrated to their innermost parts.

### **38. True Christian Religion §272**

By repeated experience I have been granted the knowledge that the Word is for man a means of communication with heaven. When I read through the Word, from the first chapter of Isaiah to the end of Malachi, and also the Psalms of David, keeping my thoughts fixed on the spiritual sense, I was granted a clear perception that each verse communicated with some community in heaven, and that thus the whole Word communicated with heaven as a whole. From this fact it became clear that just as the Word is the Lord, so too the Word is heaven, since heaven's being heaven comes from the Lord, and the Lord by means of the Word is the all in all of heaven.

### **39. Conjugal Love §328**

[2] 'A further point is that thinking spiritually means thinking without using time and space; thinking naturally involves time and space. For every idea of natural thought has something of time and space clinging to it, but no spiritual idea has this.

### **Arcana Coelestia §5253**

...in the internal sense no person, nor even anything determined to a person, is regarded (n. 5225); and in the expression “no one,” or none, something of person in general is implied. There are three things in general that perish from the literal sense of the Word when it becomes the internal sense, namely, what is of time, what is of space, and what is of person. The reason is that in the spiritual world there is neither time nor space, these two belonging to nature; and therefore it is said of those who die, that they pass out of time, and leave behind all that is of time. That in the spiritual world nothing is regarded as determined to person is because directing the attention in speech to person narrows and limits the idea, instead of extending it and making it unlimited. Extension and absence of limitation in speech cause it to be universal, and to comprise and be able to express

innumerable and also ineffable things. Hence the speech of the angels is of this character, especially the speech of the celestial angels, which is relatively unlimited; and in consequence everything of their speech flows into the infinite and the eternal, consequently into the Divine of the Lord.

#### <sup>40</sup>**Divine Providence §220**

[6] ...All things in the Word are pure correspondences of spiritual and celestial things, and because they are correspondences they are also appearances; that is, all things of the Word are the Divine Goods of the Divine Love and the Divine Truths of the Divine Wisdom. These in themselves are unveiled, but they are clothed in the sense of the Letter of the Word. They therefore appear like a man in clothing which corresponds to the state of his love and wisdom. From this it is clear that if a man confirms in himself appearances it is as if he were to believe that clothes are the men; thus appearances become fallacies. It is otherwise if a man seeks for truths and sees them in the appearances.

#### **True Christian Religion §30**

But first I must say something about the idea of spiritual thinking. This is in no way dependent upon space, but gains its whole quality from state. State is what can be attributed to love, life, wisdom, affections, joys, and in general to good and truth. Any really spiritual concept of these has nothing in common with space, it is on a higher plane and looks down on spatial ideas as beneath itself, just as heaven looks down on earth.

#### <sup>41</sup>**Arcana Coelestia §9007**

That "a man" denotes the truth of faith, is because in heaven no attention is paid to person, or to anything of person; but to things abstracted from person (n. 4380, 8343, 8985); consequently where "a man" is mentioned in the Word, they do not perceive a man, because a man is a person; but instead they perceive that faculty of his by virtue of which he is a man, namely, the intellectual faculty; and when they perceive this faculty, they perceive the truth of faith, because the truth of faith belongs to it, and not only enlightens it, but also forms it. And as by "a man" [vir] there is perceived in heaven the intellectual of man, so by "a man" [homo] there is perceived his will; because man is man [homo] from the will; but is man [vir] from the understanding. And as the will is the man himself, therefore the good of love is the man, for this belongs to the will, and perfects, and makes it. (That "man" [vir] denotes the intellectual, and therefore the truth of faith, see n. 158, 265, 749, 1007, 2517, 3134, 3309, 3459, 4823, 7716; and that "man" [homo] denotes the good of love, n. 768, 4287, 7523, 8547, 8988)

#### <sup>42</sup>**Heaven and Hell §15**

In heaven, by loving the Lord is not meant loving Him in respect of His person but loving the good which is from Him, and loving good is willing good and doing it from love; and loving the neighbour does not mean loving a companion in respect of his person but loving the truth which is from the Word, and loving truth is willing and doing it.

#### **True Christian Religion §419**

A person who loves good because it is good, and truth because it is true, is the one who above all loves the neighbour, because he loves the Lord, who is good itself and truth itself. There is no other source of the love of good and of truth from good, and so of the neighbour. This is how love towards the neighbour is formed from its heavenly origin. It makes no difference whether we say service or good; performing services is doing good, and good deeds are good depending to what extent and in what way they are of use.

#### <sup>43</sup>**Arcana Coelestia §2271**

That 'he spoke to Him yet again' means thought is clear from the meaning in the internal sense of 'speaking'. Speaking or speech is nothing else than that which flows from thought; and because things that are internal are meant by those that are external - such as understanding by 'seeing', the understanding by 'the eye', obedience by 'the ear', and so on - so thinking is meant by 'speaking'.

**44. Heaven and Hell §302**

If man only believed, as is really true, that all good is from the Lord and all evil from hell, he would neither make the good in him a matter of merit nor would evil be imputed to him; for he would then look to the Lord in all the good he thinks and does, and all the evil that flows in would be cast down to hell from which it comes. But because man does not believe that anything flows into him either from heaven or from hell, and therefore supposes that all things that he thinks and wills are in himself and therefore from himself, he appropriates the evil to himself, and the good that flows in he defiles with merit.

**Arcana Coelestia §4151**

...all good and truth are from the Lord, so all evil and falsity are from hell, that is, from the devil, for hell is the devil. From this we can also see that as all good and truth flow in, so also do all evil and falsity, and consequently also all the thinking and willing of evil. As these also flow in, all who have any judgment and are able to reflect, can infer that all life flows in, although it appears as if it were in man.

**45. Arcana Coelestia §6325**

It is an eternal truth that the Lord rules over heaven and earth, also that no one apart from the Lord is self-existent, consequently that all life flows in - life filled with goodness flowing in from the Lord, life filled with evil flowing in from hell. This is what they believe in the heavens; and when a person shares their belief, which he is able to do when he is governed by good, evil cannot be attached to him or be accepted by him as his own because he knows that it does not originate in himself but in hell. When this is a person's state peace can be granted to him, for he trusts solely in the Lord. Nor can peace be granted to anyone else but those who have that faith springing from charity; for others constantly plunge themselves into anxious cares and evil desires that give rise to feelings of unease. Spirits who wish to govern themselves imagine that that state would amount to a loss of their own will, thus of their freedom, consequently of all delight, thus of all life and its sweetness. They say and imagine this because they do not know the real truth of the matter, which is that one who is led by the Lord enjoys true freedom, and so true delight and bliss. Forms of good and truths are assigned to him as his own; an affection and desire to do good are imparted to him, in which case nothing gives him greater happiness than the performance of useful services; a perception of what is good is imparted to him, also a sensation of it; and intelligence and wisdom are imparted to him. And all these things that he is given feel as though they are his own. For when led by the Lord he is a recipient of the Lord's life. It is well known in the world of learning that a principal cause and an instrumental cause act together as a single cause. Now since man is a form receptive of the Lord's life, he is the instrumental cause, whereas the life from the Lord is the principal cause. This life is felt by the instrumental cause to be its own, when in fact it is not its own.

**46. Arcana Coelestia §9942**

[12] By a "tunic" is signified the truth from what is celestial in another passage also in Matthew:

Jesus sent the twelve to preach the kingdom of the heavens, saying that they should not possess gold, nor silver, nor brass in their girdles; nor a scrip for the journey; neither two tunics, nor shoes, nor staves ([Matthew 10:5, 7, 9-10](#)).

By these words was represented that those who are in goods and truths from the Lord possess nothing of good and truth from themselves, but that they have all truth and good from the Lord. For by the twelve disciples were represented all who are in goods and truths from the Lord, and in the abstract sense all goods of love and truths of faith from the Lord ([n. 3488, 3858, 6397](#)).

**47. Arcana Coelestia §10290**

[3] But the Lord spoke with Moses and the prophets by a living voice, in order that the Word might be promulgated, and be such that each and all things might have an internal sense. Consequently also in these words, “Jehovah said unto Moses,” the angels, who are in the internal sense, do not know what “Moses” is, because the names of persons do not enter heaven ([n. 10282](#)), but instead of “Moses” they perceive the Word; and the expression “said” is turned with them into what is in agreement with the sense, thus here into being enlightened and perceiving. Moreover, in the angelic idea, “saying” and “speaking,” when said of the Lord speaking through the Word, are nothing else.

**48. Divine Providence §46**

[2] But even so, [spiritual] ideas fall into a haziness of thought, and from incomprehensibility perhaps into denial, unless people remove from the idea those concepts which their thinking derives from nature, especially those concepts derived from the two properties of nature which are space and time, for these cannot but limit ideas and cause abstract ideas to have seemingly no reality.

**Arcana Coelestia §4882**

...man dwells within space and time, and with these has formed the ideas comprising his thought, such as the idea of going, advancing, setting out, sojourning, or moving on. Now because these actions occur within both space and time, and as a consequence space and time have become embedded in ideas of those actions, man therefore finds it difficult to grasp that states of life are meant. But when his idea of those actions is relieved or divested of spatial and temporal elements the spiritual reality that is meant leaps out.

[3] ...in the spiritual world no ideas are formed from what is spatial and temporal but from the state belonging to affections and the thoughts flowing from these. It is for this reason also that the intervals of space and time in the Word mean states.

**49. Arcana Coelestia §9338**

the Lord dwells with an angel, and similarly with man, only in that which is His own with the angel or man; for the Divine must dwell in what is of God, not in what is of the self with anyone. This is meant by the Lord's words regarding His union with those governed by the good of love, in John,

On that day you will know that I am in the Father, and you in Me, and I in you. He who loves Me keeps My word, and We will come to him and make Our home with him. John 14:20, 23.

And elsewhere in the same gospel,

The glory which You have given Me I have given to them that they may be one even as We are one, that the love with which You loved Me may be in them, and I in them. John 17:22, 26.

**50. Apocalypse Explained §198**

...all intelligence and wisdom are from Divine truths according to their perception and their reception in life. To see truths and distinguish their quality is from perception, and to live according to them is from reception; and according to such perception and reception man has intelligence and wisdom

**Arcana Coelestia §9103**

[4] Spiritual perception does not grow out of natural truths but out of spiritual truths, spiritual truths being what are called the truths of faith. The reason why spiritual perception grows out of these truths is that the light of heaven is Divine Truth emanating from the Lord. It is the light that shines for the angels' eyes; it also shines in their understanding and imparts intelligence and wisdom to them, in varying amounts, depending on its reception within good. Therefore, if spiritual perception is to grow a person must have cognitions or knowledge of spiritual things in his natural, and such knowledge of spiritual things must come from revelation. When the

light of heaven flows into them it flows into what are its own; for as has been stated, that light is Divine Truth emanating from the Lord, see 1053, 1521-1533, 1619-1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608. This is how a person acquires intelligence and wisdom in such matters as belong to eternal life; and they increase in the measure that such light - that is, in the measure that the truths of faith - are received within good, the good being charity.

[5] The fact that the natural or external man is regenerated, and also undergoes amendment and is restored by means of the internal, may be recognized from what has now been stated.

<sup>51</sup>. **Arcana Coelestia §931**

...there is also a last judgment for every man when he dies, for then, according to what he has done in the body, he is adjudged either to death or to life. That nothing else is meant, consequently not the destruction of the world, by the consummation of the age, the end of days, or the last judgment, is clearly evident from the words of the Lord in Luke:

In that night there shall be two men in one bed; the one shall be taken and the other shall be left; there shall be two women grinding together, the one shall be taken, and the other shall be left (Luke 17:34-36), where the last time is called "night" because there is no faith, that is, no charity; and where by some being "left" it is clearly indicated that the world will not then perish.