

276. THE STATE OF INNOCENCE OF ANGELS IN HEAVEN.

What innocence is and its nature few in the world know, and those who are in evil know nothing about it. It is, indeed, visible to the eyes, as seen in the face, speech and movements, particularly of children; and yet what innocence is, and especially that it is that in which heaven is stored up in man is unknown. In making this known let us proceed in order, and consider first the innocence of childhood, then the innocence of wisdom, and lastly the state of heaven in regard to innocence.

277. The innocence of childhood or of children is not genuine innocence, for it is innocence not in internal form but only in external form. Nevertheless one may learn from it what innocence is, since it shines forth from the face of children and from some of their movements and from their first speech, and affects those about them. It can be seen that children have no internal thought, for they do not yet know what is good and what is evil, or what is true and what is false, of which such thought consists. [2] Consequently they have no prudence from what is their own, no purpose or deliberation, thus no end that looks to evil; neither have they anything of their own acquired from love of self and the world; they do not attribute anything to themselves, regarding all that they have as received from their parents; they are content with the few and paltry things presented to them, and find delight in them; they have no solicitude about food and clothing, and none about the future; they do not look to the world and covet many things from it; they love their parents and nurses and their child companions with whom they play in innocence; they suffer themselves to be led; they give heed and obey. [3] And being in this state they receive everything as a matter of life; and therefore, without knowing why, they have becoming manners, and also learn to talk, and have the beginning of memory and thought, their state of innocence serving as a medium whereby these things are received and implanted. But this innocence, as has been said above, is external because it belongs to the body alone, and not to the mind; [1] for their minds are not yet formed, the mind being understanding and will and thought and affection therefrom. [4] I have been told from heaven that children are specially under the Lord's auspices, and that they receive influx from the inmost heaven, where there is a state of innocence that this influx passes through their interiors, and that in its passing through, their interiors are affected solely by the innocence; and for this reason innocence is shown in their faces and in some of their movements and becomes evident; and that it is this innocence by which parents are inmost affected, and that gives rise to the love that is called storge.

[1] The innocence of children is not true innocence, but true innocence has its abode in wisdom (see numbers 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021)

The good of childhood is not spiritual good, but it becomes such by the implantation of truth (see number 3504).

Nevertheless the good of childhood is a medium whereby intelligence is implanted (see numbers 1616, 3183, 9301, 10110).

Without the good of innocence in childhood man would be a wild man (see number 3494).

Whatever the mind is imbued with in childhood appears natural (see number 3494).

278. The innocence of wisdom is genuine innocence, because it is internal, for it belongs to the mind itself, that is, to the will itself and from that to the understanding. And when there is innocence in these

there is also wisdom, for wisdom belongs to the will and understanding. This is why it is said in heaven that innocence has its abode in wisdom, and that an angel has just so much of innocence as he has of wisdom. This is confirmed by the fact that those who are in a state of innocence attribute nothing of good to themselves, but regard all things as received and ascribe them to the Lord; that they wish to be led by Him and not by themselves; that they love everything that is good and find delight in everything that is true, because they know and perceive that loving what is good, that is, willing and doing it, is loving the Lord, and loving truth is loving the neighbor; that they live contented with their own, whether it be little or much, because they know that they receive just as much as is good for them—those receiving little for whom a little is useful, and those receiving much for whom much is useful; also that they do not themselves know what is good for them, the Lord alone knowing this, who looks in all things that He provides to what is eternal. [2] Neither are they anxious about the future; anxiety about the future they call care for the morrow, which they define as grief on account of losing or not receiving things that are not necessary for the uses of life. With companions they never act from an evil end but from what is good, just, and sincere. Acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is wholly antagonistic to innocence. As they love nothing so much as to be led of the Lord, attributing all things they receive to Him, they are kept apart from what is their own [proprium]; and to the extent that they are kept apart from what is their own the Lord flows into them; and in consequence of this whatever they hear from the Lord, whether through the Word or by means of preaching, they do not store up in the memory, but instantly obey it, that is, will it and do it, their will being itself their memory. These for the most part outwardly appear simple, but inwardly they are wise and prudent. These are meant by the Lord in the words,

Be ye prudent as serpents and simple as doves (Matthew 10 verse 16).

Such is the innocence that is called the innocence of wisdom. [3] Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and is the source of the reception of all good and truth, from which wisdom comes,—because of this man is so created as to be during his childhood in external innocence, and when he becomes old in internal innocence, to the end that he may come by means of the former into the latter, and from the latter return into the former. For the same reason when a man becomes old he dwindles in body and becomes again like a child, but like a wise child, that is, an angel, for a wise child is in an eminent sense an angel. This is why in the Word, "a little child" signifies one who is innocent, and "an old man" signifies one who is wise in whom is innocence. [1]

[1] In the Word "little children" signify innocence (see number 5608); likewise "sucklings" (see number 3183).

An "old man" signifies one who is wise, and in an abstract sense wisdom (see numbers 3183, 6524).

Man is so created that in proportion as he verges towards old age he may become like a little child, and that innocence may then be in his wisdom, and in that state he may pass into heaven and become an angel (see numbers 3183, 5608).

279. The same is true of everyone who is being regenerated. Regeneration, as regards the spiritual man, is re-birth. Man is first introduced into the innocence of childhood, which is that one knows no truth and can do

no good from himself, but only from the Lord, and desires and seeks truth only because it is truth, and good only because it is good. As man afterwards advances in age good and truth are given him by the Lord. At first he is led into a knowledge of them, then from knowledge into intelligence, and finally from intelligence into wisdom, innocence always accompanying, which consists, as has been said, in his knowing nothing of truth, and being unable to do anything good from himself but only from the Lord. Without such a belief and such a perception of it no one can receive any thing of heaven. Therein does the innocence of wisdom chiefly consist.

280. As innocence consists in being led by the Lord and not by self, so all who are in heaven are in innocence; for all who are there love to be led by the Lord, knowing that to lead themselves is to be led by what is their own, and what is one's own is loving oneself, he that loves himself not permitting himself to be led by any one else. Therefore, so far as an angel is in innocence he is in heaven, in other words, is in Divine good and Divine truth, for to be in these is to be in heaven. Consequently the heavens are distinguished by degrees of innocence-those who are in the outmost or first heaven are in innocence of the first or outmost degree; those who are in the middle or second heaven are in innocence of the second or middle degree; while those who are in the inmost or third heaven are in innocence of the third or inmost degree, and are therefore the veriest innocences of heaven, for more than all others they love to be led by the Lord as little children by their father; and for the same reason the Divine truth that they hear immediately from the Lord or mediately through the Word and preaching they take directly into their will and do it, thus committing it to life. And this is why their wisdom is so superior to that of the angels of the lower heavens (see number 270, 271). These angels of the inmost heaven, being such are nearest to the Lord from whom they receive innocence, and are so separated from what is their own that they live as it were in the Lord. Externally they appear simple, and before the eyes of the angels of the lower heavens they appear like children, that is, as very small, and not very wise, although they are the wisest of the angels of heaven; since they know that they have nothing of wisdom from themselves, and that acknowledging this is being wise. They know also that what they know is as nothing compared to what they do not know; and they say that knowing, acknowledging, and perceiving this is the first step towards wisdom. These angels have no clothing, because nakedness corresponds to innocence.[1]

[1] All in the inmost heaven are innocences (see numbers 154, 2736, 3887).

Therefore they appear to others like children (see number 154).

They are also naked (see numbers 165, 8375, 9960).

Nakedness belongs to innocence (see numbers 165, 8375).

Spirits have a custom of exhibiting innocence by laying aside their garments and presenting themselves naked (see numbers 165, 8375, 9960).

281. I have talked much with angels about innocence, and have been told that innocence is the being [esse] of all good, and that good is therefore so far good as it has innocence in it, consequently that wisdom is so far wisdom as it partakes of innocence; and the same is true of love, charity, and faith;[1] and therefore no one can enter heaven unless he possesses innocence; and this the Lord teaches when He says:

Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of the heavens. Verily I say unto you, Whoever shall not

receive the kingdom of the heavens as a little child, he shall not enter into it (Mark 10 verses 14, 16; Luke 18 verses 16, 17),

Here as elsewhere In the Word "little children" mean those who are innocent. A state of innocence is also described by the Lord in Matthew (6 verses 25 to 34), but by correspondences only. Good is good so far as it has innocence in it, for the reason that all good is from the Lord, and innocence is a willingness to be led by the Lord. I have also been told that truth can be conjoined to good and good to truth only by means of innocence, and therefore an angel is not an angel of heaven unless he has innocence in him; for heaven is not in any one until good is conjoined to truth in him; and this is why the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. Again, I have been told that true marriage love derives its existence from innocence, because it derives its existence from the conjunction of good and truth, and the two minds of husband and wife are in that conjunction, and when that conjunction descends it presents the appearance of marriage love; for consorts are in mutual love, as their minds are. This is why in marriage love there is a playfulness like that of childhood and like that of innocence.[2]

[1] Every good of love and truth of faith, to be good and true must have innocence in it (see numbers 2526, 2780, 3111, 3994, 6013, 7840, 9262, 10134).

Innocence is the essential of good and truth (see numbers 2780, 7840). No one is admitted into heaven unless he possesses something of innocence (4797).

[2] True marriage love is innocence (see number 2736).

Marriage love consists in willing what the other wills, thus mutually and reciprocally (see number 2731).

They who are in marriage love dwell together in the inmosts of life (see number 2732).

There is a union of the two minds, and thus from love they are a one (see numbers 10168, 10169).

True marriage love derives its origin and essence from the marriage of good and truth (see numbers 2728, 2729).

About angelic spirits who have a perception from the idea of the conjunction of good and truth whether anything of marriage exists (see number 10756).

Marriage love is wholly like the conjunction of good and truth (see numbers 1904, 2173, 2508, 2729, 3103, 3132, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9207, 9495, 9637).

Therefore in the Word "marriage" means the marriage of good and truth, such as there is in heaven and such as there will be in the church (see numbers 3132, 4434, 4835).

282. Because innocence With the angels of heaven is the very being [esse] of good, it is evident that the Divine good that goes forth from the Lord is innocence itself, for it is that good that flows into angels, and affects their inmosts, and arranges and fits them for receiving all the good of heaven. It is the same with children, whose interiors are not only formed by means of innocence flowing through them from the Lord, but also are continually being fitted and arranged for receiving the good of heavenly love, since the good of innocence acts from the inmost; for that good, as has been said, is the being [esse] of all good. From all this it can be seen that all innocence is from the Lord. For this reason the Lord is called in the Word a "lamb," a lamb signifying innocence.[1] Because innocence is the inmost in all the good of heaven, it so affects minds that when it is felt by any one-as when an angel of the inmost heaven

approaches-he seems to himself to be no longer his own master and is moved and as it were carried away by such a delight that no delight of the world seems to be anything in comparison with it. This I say from having perceived it.

[1] In the Word a "lamb" signifies innocence and its good. (see numbers 3994, 10132).

283. Everyone who is in the good of innocence is affected by innocence, and is affected to the extent that he is in that good; but those who are not in the good of innocence are not affected by innocence. For this reason all who are in hell are wholly antagonistic to innocence; they do not know what it is; their antagonism is such that so far as any one is innocent they burn to do him mischief; therefore they cannot bear to see little children; and as soon as they see them they are inflamed with a cruel desire to do them harm. From this it is clear that what is man's own, and therefore the love of self, is antagonistic to innocence; for all who are in hell are in what is their own, and therefore in the love of self.[1]

[1] What is man's own is loving self more than God, and the world more than heaven, and making one's neighbor of no account as compared with oneself; thus it is the love of self and of the world (see numbers 694, 731, 4317, 5660).

The evil are wholly antagonistic to innocence, even to the extent that they cannot endure its presence (see number 2126).

284. THE STATE OF PEACE IN HEAVEN.

Only those that have experienced the peace of heaven can have any perception of the peace in which the angels are. As man is unable, as long as he is in the body, to receive the peace of heaven, so he can have no perception of it, because his perception is confined to what is natural. To perceive it he must be able, in respect to thought, to be raised up and withdrawn from the body and kept in the spirit, and at the same time be with angels. In this way has the peace of heaven been perceived by me; and for this reason I am able to describe it, yet not in words as that peace is in itself, because human words are inadequate, but only as it is in comparison with that rest of mind that those enjoy who are content in God.

285. There are two inmost things of heaven, namely, innocence and peace. These are said to be inmost things because they proceed directly from the Lord. From innocence comes every good of heaven, and from peace every delight of good. Every good has its delight; and both good and delight spring from love, for whatever is loved is called good, and is also perceived as delightful. From this it follows that these two inmost things, innocence and peace, go forth from the Lord's Divine love and move the angels from what is inmost. That innocence is the inmost of good may be seen in the preceding chapter, where the state of innocence of the angels of heaven is described. That peace is the inmost of delight from the good of innocence shall now be explained.

286. The origin of peace shall be first considered. Divine peace is in the Lord; it springs from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, springing from His conjunction with the angels of heaven, and in particular from the conjunction of good and truth in each angel. These are the origins of peace. From this it can be seen that peace in the heavens is the Divine inmost affecting with blessedness everything good therefrom, and from this is every joy of heaven; also that it is in its essence the Divine

joy of the Lord's Divine love, resulting from His conjunction with heaven and with everyone there. This joy, felt by the Lord in angels and by angels from the Lord, is peace. By derivation from this the angels have everything that is blessed, delightful, and happy, or that which is called heavenly joy.[1]

[1] By peace in the highest sense the Lord is meant, because peace is from Him, and in the internal sense heaven is meant, because those are in a state of peace (see numbers 3780, 4681).

Peace in the heavens is the Divine inmost affecting with blessedness everything good and true there, and this peace is incomprehensible to man (see numbers 92, 3780, 5662, 8455, 8665).

Divine peace is in good, but not in truth apart from good (see number 8722).

287. Because these are the origins of peace the Lord is called "the Prince of peace," and He declares that from Him is peace and in Him is peace; and the angels are called angels of peace, and heaven is called a habitation of peace, as in the following passages:

Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity, Prince of peace. Of the increase of His government and peace there shall be no end (Isa. 9 verses 6, 7).

Jesus said, Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you (John 14 verse 27).

These things have I spoken unto you that in Me ye may have peace (John 16 verse 33).

Jehovah lift up His countenance upon thee and give thee peace (Numbers 6 verse 26).

The angels of peace weep bitterly, the highways are wasted (Isaiah 33 verses 7, 8).

The work of righteousness shall be peace; and My people shall dwell in a habitation of peace (Isaiah 32 verses 17, 18).

[2] That it is Divine and heavenly peace that is meant in the Word by "peace" can be seen also from other passages where it is mentioned (As Isa. 52 verse 7; 54 verse 10; 59 verse 8; Jer. 16 verse 5; 25 verse 37; 29 verse 11; Hag. 2 verse 9; Zech. 8 verse 12; Psalm 37 verse 37; and elsewhere.) Because "peace" means the Lord and heaven, and also heavenly joy and the delight of good, "Peace be with you" was an ancient form of salutation that is still in use; and it was ratified by the Lord in His saying to the disciples whom He sent forth:

Into whatsoever house ye enter, first say, Peace be to this house; and if a son of peace be there, your peace shall rest upon it (Luke 10 verses 5, 6).

And when the Lord Himself appeared to the apostles, He said

Peace be with you (John 20 verses 19, 21, 26).

[3] A state of peace is also meant in the Word where it is said that:

Jehovah smelled an odor of rest (as Exod. 29 verses 18, 25, 41; Lev. 1 verses 9, 13, 17; 2 verses 2, 9; 6 verses 8, 14; 23 verses 12, 13, 18; Num. 15 verses 3, 7, 13; 28 verses 6, 8, 13; 29 verses 2, 6, 8, 13, 36).

"Odor of rest" in the heavenly sense signifies a perception of peace.[1] As peace signifies the union of the Divine Itself and the Divine Human in the Lord, also the conjunction of the Lord with heaven and with the church, and with all who are in heaven, and with all in the church who receive Him, so the Sabbath was instituted as a reminder of these things, its name meaning rest or peace, and was the most holy representative of the church. For the same reason the Lord called Himself "the Lord of the Sabbath" (Matt. 12 verse 8; Mark 2 verses 27, 28; Luke 6 verse 5).[2]

[1] In the word an "odor" signifies the perception of agreeableness or disagreeableness, according to the quality of the love and faith of which it is predicated (see numbers 3577, 4626, 4628, 4748, 5621, 10292).

An "odor of rest," in reference to Jehovah, means a perception of peace (see numbers 925, 10054).

This is why frankincense, incense, and odors in oils and ointments, became representative (see numbers 925, 4748, 5621, 10177).

[2] The "Sabbath" signifies in the highest sense the union of the Divine Itself and the Divine Human in the Lord; in the internal sense the conjunction of the Divine Human of the Lord with heaven and with the church; in general, the conjunction of good and truth, thus the heavenly marriage (see numbers 8495, 10356, 10730).

Therefore "rest on the Sabbath day" signified the state of that union, because then the Lord had rest, and thereby there is peace and salvation in the heavens and on the earth; and in a relative sense it signified the conjunction of the Lord with man, because man then has peace and salvation (see numbers 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730).

288. Because the peace of heaven is the Divine inmost affecting with blessedness the veriest good in angels, it can be clearly perceived by them only in the delight of their hearts when they are in the good of their life, in the pleasure with which they hear truth that agrees with their good, and in gladness of mind when they perceive the conjunction of good and truth. From this it flows into all the acts and thoughts of their life, and there presents itself as joy, even in outward appearance.

[2] But peace in the heavens differs in quality and quantity in agreement with the innocence of those who are there; since innocence and peace walk hand in hand; for every good of heaven, as said above, is from innocence, and every delight of that good is from peace. Evidently, then, the same that has been said in the foregoing chapter about the state of innocence in the heavens may be said here of the state of peace there, since innocence and peace are conjoined like good and its delight; for good is felt in its delight, and delight is known from its good. This being so, it is evident that angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that angels of the lower heavens are in a less degree of peace, because they are in a less degree of innocence (see above n. 280).

[3] That innocence and peace go together like good and its delight can be seen in little children, who are in peace because they are in innocence, and because they are in peace are in their whole nature full of play. Yet the peace of little children is external peace; while internal peace, like internal innocence, is possible only in wisdom, and for this reason only in the conjunction of good and truth, since wisdom is from that conjunction. Heavenly or angelic peace is also possible in men who are in wisdom from the conjunction of good and truth, and who in consequence have a sense of content in God; nevertheless, while they live in the world this peace lies hidden in their interiors, but it is revealed when they leave the body and enter heaven, for their interiors are then opened.

289. As the Divine peace springs from the conjunction of the Lord with heaven, and specially from the conjunction of good and truth in each angel, so when the angels are in a state of love they are in a state of peace; for then good and truth are conjoined in them. (That the states of angels undergo successive changes may be seen above, n. 154-160.) The like is true also of a man who is being regenerated. As soon as good and truth come to be conjoined in him, which takes place especially after temptations, he comes into a state of delight from heavenly peace.[1] This peace may be likened to morning or dawn in spring time, when, the night being passed, with the rising of the sun all things of the earth begin to live anew, the fragrance of growing vegetation is spread abroad with the dew that descends from heaven, and the mild vernal temperature gives fertility to the ground and imparts pleasure to the minds of men, and this because morning or dawn in the time of spring corresponds to the state of peace of angels in heaven (see number 155).[2]

[1] The conjunction of good and truth in a man who is being regenerated is effected in a state of peace (see numbers 3696, 8517).

[2] The state of peace in the heavens is like a state of dawn or springtime on the earth (see numbers 1726, 2780, 5662).

290. I have talked with the angels about peace, saying that what is called peace in the world is when wars and hostilities cease between kingdoms, and when enmities or hostilities cease among men; also that internal peace is believed to consist in rest of mind when cares are removed, especially in tranquility and enjoyment from success in affairs. But the angels said that rest of mind and tranquility and enjoyment from the removal of cares and success in affairs seem to be constituents of peace, but are so only with those who are in heavenly good, for only in that good is peace possible. For peace flows in from the Lord into the inmost of such, and from their inmost descends and flows down into the lower faculties, producing a sense of rest in the mind, tranquility of disposition, and joy therefrom. But to those who are in evil peace is impossible.[1] There is an appearance of rest, tranquility, and delight when things succeed according to their wishes; but it is external peace and not at all internal, for inwardly they burn with enmity, hatred, revenge, cruelty, and many evil lusts, into which their disposition is carried whenever any one is seen to be unfavorable to them, and which burst forth when they are not restrained by fear. Consequently the delight of such dwells in insanity, while the delight of those who are in good dwells in wisdom. The difference is like that between hell and heaven.

[1] The lusts that originate in love of self and of the world wholly take away peace (see numbers 3170, 5662).

There are some who think to find peace in restlessness, and in such things as are contrary to peace (see number 5662).

Peace is possible only when the lusts of evil are removed (see number 5662).