

291. THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

It is well known in the church that all good is from God, and that nothing of good is from man, consequently that no one ought to ascribe any good to himself as his own. It is also well known that evil is from the devil. Therefore those who speak from the doctrine of the church say of those who behave well, and of those who speak and preach piously, that they are led by God; but the opposite of those who do not behave well and who speak impiously. For this to be true man must have conjunction with heaven and with hell; and this conjunction must be with man's will and with his understanding; for it is from these that the body acts and the mouth speaks. What this conjunction is shall now be told.

292. With every individual there are good spirits and evil spirits.

Through good spirits man has conjunction with heaven, and through evil spirits with hell. These spirits are in the world of spirits, which lies midway between heaven and hell. This world will be described particularly hereafter. When these spirits come to a man they enter into his entire memory, and thus into his entire thought, evil spirits into the evil things of his memory and thought, and good spirits into the good things of his memory and thought. These spirits have no knowledge whatever that they are with man; but when they are with him they believe that all things of his memory and thought are their own; neither do they see the man, because nothing that is in our solar world falls into their sight.[1] The Lord exercises the greatest care that spirits may not know that they are with man; for if they knew it they would talk with him, and in that case evil spirits would destroy him; for evil spirits, being joined with hell, desire nothing so much as to destroy man, not alone his soul, that is, his faith and love, but also his body. It is otherwise when spirits do not talk with man, in which case they are not aware that what they are thinking and also what they are saying among themselves is from man; for although it is from man that they talk with one another, they believe that what they are thinking and saying is their own, and everyone esteems and loves what is their own. In this way spirits are constrained to love and esteem man, although they do not know it. That such is the conjunction of spirits with man has become so well known to me from a continual experience of many years that nothing is better known to me.

[1] There are angels and spirits with every man, and by means of them man has communication with the spiritual world (see numbers 697, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993).

Man without spirits attending him cannot live (see number 5993).

Man is not seen by spirits, even as spirits are not seen by man (see number 5862).

Spirits can see nothing in our solar world pertaining to any man except the one with whom they are speaking (see number 1880).

293. The reason why spirits that communicate with hell are also associated with man is that man is born into evils of every kind, consequently his whole life is wholly from evil; and therefore unless spirits like himself were associated with him he could not live, nor indeed could he be withdrawn from his evils and reformed. He is therefore both held in his own life by means of evil spirits and withheld from it by means of good spirits; and by the two he is kept in equilibrium; and being in equilibrium he is in freedom, and can be drawn away from evils and turned towards good, and thus good can be implanted in him, which would not be possible at all if he were not in freedom; and freedom is possible to man only when the spirits from hell act on one side and

spirits from heaven on the other, and man is between the two. Again, it has been shown that so far as a man's life is from what he inherits, and thus from self, if he were not permitted to be in evil he would have no life; also if he were not in freedom he would have no life; also that he cannot be forced to what is good, and that what is forced does not abide; also that the good that man receives in freedom is implanted in his will and becomes as it were his own.[1] These are the reasons why man has communication with hell and communication with heaven.

[1] All freedom pertains to love and affection, since what a man loves, that he does freely (see numbers 2870, 3158, 8987, 8990, 9585, 9591). As freedom belongs to man's love, so it belongs to man's life (see number 2873).

Nothing appears as man's own except what is from freedom (see number 2880).

Man must have freedom that he may be reformed (see numbers 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700).

Otherwise no love of good and truth can be implanted in man and be appropriated seemingly as his own (see numbers 2877, 2879, 2880, 2883, 8700).

Nothing that comes from compulsion is conjoined to man (see numbers 2875, 8700).

If man could be reformed by compulsion everyone would be reformed (see number 2881).

Compulsion in reformation is harmful (see number 4031).

What states of compulsion are (see number 8392).

294. What the communication of heaven is with good spirits, and what the communication of hell is with evil spirits, and the consequent conjunction of heaven and hell with man, shall also be told. All spirits who are in the world of spirits have communication with heaven or with hell, evil spirits with hell, and good spirits with heaven. Heaven is divided into societies, and hell also. Every spirit belongs to some society, and continues to exist by influx from it, thus acting as one with it. Consequently as man is conjoined with spirits so is he conjoined with heaven or with hell, even with the society there to which he is attached by his affection or his love; for the societies of heaven are all distinguished from each other in accordance with their affections for good and truth, and the societies of hell in accordance with their affections for evil and falsity. (As to the societies of heaven see above, n. 41-45 also n. 148-151.)

295. The spirits associated with man are such as he himself is in respect to his affection or love; but the Lord associates good spirits with him, while evil spirits are invited by the man himself. The spirits with man, however, are changed in accordance with the changes of his affections; thus there are some spirits that are with him in early childhood, others in boyhood, others in youth and manhood, and others in old age. In early childhood those spirits are present who are in innocence and who thus communicate with the heaven of innocence, which is the inmost or third heaven; in boyhood those spirits are present who are in affection for knowing, and who thus communicate with the outmost or first heaven; in youth and manhood spirits are present who are in affection for what is true and good, and in consequent intelligence, and who thus communicate with the second or middle heaven; while in old age spirits are present who are in wisdom and innocence, and who thus communicate with the inmost or third heaven. But the Lord maintains this association with such as can be reformed and regenerated. It is otherwise with such as cannot be reformed or regenerated. While with these also good spirits are

associated, that they may be thereby withheld from evil as much as possible, they are directly conjoined with evil spirits who communicate with hell, whereby they have such spirits with them as are like themselves. If they are lovers of self or lovers of gain, or lovers of revenge, or lovers of adultery, like spirits are present, and as it were dwell in their evil affections; and man is incited by these, except so far as he can be kept from evil by good spirits, and they cling to him, and do not withdraw, so far as the evil affection prevails. Thus it is that a bad man is conjoined to hell and a good man is conjoined to heaven.

296. Man is governed by the Lord through spirits because he is not in the order of heaven, for he is born into evils which are of hell, thus into the complete opposite of Divine order; consequently he needs to be brought back into order, and this can only be done mediately by means of spirits. It would be otherwise if man were born into the good that is in accord with the order of heaven; then he would be governed by the Lord not through spirits, but by means of the order itself, thus by means of general influx. By means of this influx man is governed in respect to whatever goes forth from his thought and will into act, that is, in respect to speech and acts; for both of these proceed in harmony with natural order, and therefore with these the spirits associated with man have nothing in common. Animals also are governed by means of this general influx from the spiritual world, because they are in the order of their life, and animals have not been able to pervert and destroy that order because they have no rational faculty.[1] What the difference between man and beasts is may be seen above (see number 39).

[1] The difference between men and beasts is, that men are capable of being raised up by the Lord to Himself, of thinking about the Divine, loving it, and being thereby conjoined to the Lord, from which they have eternal life; but it is otherwise with beasts (see numbers 4525, 6323, 9231).

Beasts are in the order of their life, and are therefore born into things suitable to their nature, but man is not, and he must therefore be led into the order of his life by intellectual means (see numbers 637, 5850, 6323).

According to general influx thought with man falls into speech and will into movements (see numbers 5862, 5990, 6192, 6211).

The general influx of the spiritual world into the lives of beasts (see numbers 1633, 3646).

297. As to what further concerns the conjunction of heaven with the human race, let it be noted that the Lord Himself flows into each man, in accord with the order of heaven, both into his inmosts and into his outmosts, and arranges him for receiving heaven, and governs his outmosts from his inmosts, and at the same time his inmosts from his outmosts, thus holding in connection each thing and all things in man. This influx of the Lord is called direct influx; while the other influx that is effected through spirits is called mediate influx. The latter is maintained by means of the former. Direct influx, which is that of the Lord Himself, is from His Divine Human, and is into man's will and through his will into his understanding, and thus into his good and through his good into his truth, or what is the same thing, into his love and through his love into his faith; and not the reverse, still less is it into faith apart from love or into truth apart from good or into understanding that is not from will. This Divine influx is unceasing, and in the good is received in good, but not in the evil; for in them it is

either rejected or suffocated or perverted; and in consequence they have an evil life which in a spiritual sense is death.[1]

[1] There is direct influx from the Lord, and also mediate influx through the spiritual world (see numbers 6063, 6307, 6472, 9682, 9683).

The Lord's direct influx is into the least particulars of all things (see numbers 6058, 6474-6478, 8717, 8728).

The Lord flows in into firsts and at the same time into lasts-in what manner (see numbers 5147, 5150, 6473, 7004, 7007, 7270).

The Lord's influx is into the good in man, and through the good into truth and not the reverse (see numbers 5482, 5649, 6027, 8685, 8701, 10153).

The life that flows in from the Lord varies in accordance with the state of man and in accordance with reception (see numbers 2069, 5986, 6472, 7343).

With the evil the good that flows in from the Lord is turned into evil and the truth into falsity; from experience (see numbers 3642, 4632).

The good and the truth therefrom that continually flow in from the Lord are received just to the extent that evil and falsity therefrom do not obstruct (see numbers 2411, 3142, 3147, 5828).

298. The spirits who are with man, both those conjoined with heaven and those conjoined with hell, never flow into man from their own memory and its thought, for if they should flow in from their own thought, whatever belonged to them would seem to man to be his (see above n. 256).

Nevertheless there flows into man through them out of heaven an affection belonging to the love of good and truth, and out of hell an affection belonging to the love of evil and falsity. Therefore as far as man's affection agrees with the affection that flows in, so far that affection is received by him in his thought, since man's interior thought is wholly in accord with his affection or love; but so far as man's affection does not agree with that affection it is not received. Evidently, then, since thought is not introduced into man through spirits, but only an affection for good and an affection for evil, man has choice, because he has freedom; and is thus able by his thought to receive good and reject evil, since he knows from the Word what is good and what is evil. Moreover, whatever he receives by thought from affection is appropriated to him; but whatever he does not receive by thought from affection is not appropriated to him. All this makes evident the nature of the influx of good out of heaven with man, and the nature of the influx of evil out of hell.

299. I have also been permitted to learn the source of human anxiety, grief of mind, and interior sadness, which is called melancholy. There are spirits not as yet in conjunction with hell, because they are in their first state; these will be described hereafter when treating of the world of spirits. Such spirits love things undigested and pernicious, such as pertain to food becoming foul in the stomach; consequently they are present with man in such things because they find delight in them; and they talk there with one another from their own evil affection. The affection that is in their speech flows in from this source into man; and when this affection is the opposite of man's affection there arises in him sadness and melancholy anxiety; but when it agrees with it it becomes in him gladness and cheerfulness. These spirits appear near to the stomach, some to the left and some to the right of it, and some beneath and some above, also nearer and more remote, thus variously in accordance with their affections. That this is the source of anxiety of mind has been shown and proved to me by much experience. I have seen these spirits, I have heard them, I have felt the anxieties arising from them,

and I have talked with them; when they have been driven away the anxiety ceased; when they returned the anxiety returned; and I have noted the increase and decrease of it according to their approach and removal. From this it has been made clear to me why some who do not know what conscience is, because they have no conscience, ascribe its pangs to the stomach.[1]

[1] Those who have no conscience do not know what conscience is (see numbers 7490, 9121).

There are some who laugh at conscience when they hear what it is (see number 7217).

Some believe that conscience is nothing; some that it is something natural that is sad and mournful, arising either from causes in the body or from causes in the world; some that it is something that the common people get from their religion (see numbers 206, 831, 950; [TCR n. 665]). There is true conscience, spurious conscience, and false conscience (see number 1033).

Pain of conscience is an anxiety of mind on account of what is unjust, insincere, or in any respect evil, which man believes to be against God and against the good of the neighbor (see number 7217).

Those have conscience who are in love to God and in charity towards the neighbor, but those who are not so have no conscience (see numbers 831, 965, 2380, 7490).

300. The conjunction of heaven with man is not like the conjunction of one man with another, but the conjunction is with the interiors of man's mind, that is, with his spiritual or internal man; although there is a conjunction with his natural or external man by means of correspondences, which will be described in the next chapter where the conjunction of heaven with man by means of the Word will be treated of.

301. It will also be shown in the next chapter that the conjunction of heaven with the human race and of the human race with heaven is such that one has its permanent existence with the other.

302. I have talked with angels about the conjunction of heaven with the human race, saying that while the man of the church declares that all good is from God, and that angels are with man, yet few believe that angels are conjoined to man, still less that they are in his thought and affection. The angels replied that they knew that such a belief and such a mode of speaking still exist in the world, and especially, to their surprise, within the church, where the Word is present 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 unless spirits are associated with him, and on this his spiritual life depends. They said that the cause of ignorance in this matter is man's belief that he lives from himself, and that he has no connection with the First Being [Esse] of life; together with his not knowing that this connection exists by means of the heavens; and yet if that connection were broken man would instantly fall dead. 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.

303. CONJUNCTION OF HEAVEN WITH MAN BY MEANS OF THE WORD.

Those who think from interior reason can see that there is a connection of all things through intermediates with the First, and that whatever is not in connection is dissipated. For they know, when they think about it, that nothing can have permanent existence from itself, but only from what is prior to itself, thus all things from a First; also that the connection with what is prior is like the connection of an effect with its effecting cause; for when the effecting cause is taken away from its effect the effect is dissolved and dispersed. Because the learned thought thus they saw and said that permanent existence is a perpetual springing forth; thus that all things have permanent existence from a First; and as they sprang from that First so they perpetually spring forth, that is, have permanent existence from it. But what the connection of everything is with that which is prior to itself, thus with the First which is the source of all things, cannot be told in a few words, because it is various and diverse. It can only be said in general that there is a connection of the natural world with the spiritual world, and that in consequence there is a correspondence of all things in the natural world with all things in the spiritual (see numbers 103-115); also that there is a connection and consequently a correspondence of all things of man with all things of heaven (see numbers 87-102).

304. Man is so created as to have a conjunction and connection with the Lord, but with the angels of heaven only an affiliation. Man has affiliation with the angels, but not conjunction, because in respect to the interiors of his mind man is by creation like an angel, having a like will and a like understanding. Consequently if a man has lived in accordance with the Divine order he becomes after death an angel, with the same wisdom as an angel. Therefore when the conjunction of man with heaven is spoken of his conjunction with the Lord and affiliation with the angels is meant; for heaven is heaven from the Lord's Divine, and not from what is strictly the angels' own [proprium]. That it is the Lord's Divine that makes heaven may be seen above (numbers 7-12). [2] But man has, beyond what the angels have, that he is not only in respect to his interiors in the spiritual world, but also at the same time in respect to his exteriors in the natural world. His exteriors which are in the natural world are all things of his natural or external memory and of his thought and imagination therefrom; in general, knowledges and sciences with their delights and pleasures so far as they savor of the world, also many pleasures belonging to the senses of the body, together with his senses themselves, his speech, and his actions. And all these are the outmosts in which the Lord's Divine influx terminates; for that influx does not stop midway, but goes on to its outmosts. All this shows that the outmost of Divine order is in man; and being the outmost it is also the base and foundation. [3] As the Lord's Divine influx does not stop midway but goes on to its outmosts, as has been said, and as this middle part through which it passes is the angelic heaven, while the outmost is in man, and as nothing can exist unconnected, it follows that the connection and conjunction of heaven with the human race is such that one has its permanent existence from the other, and that the human race apart from heaven would be like a chain without a hook; and heaven without the human race would be like a house without a foundation.[1]

[1] Nothing springs from itself, but from what is prior to itself, thus all things from a First, and they also have permanent existence from Him from whom they spring forth, and permanent existence is a perpetual springing forth (see numbers 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056).

Divine order does not stop midway, but terminates in an outmost, and that outmost is man, thus Divine order terminates in man (see numbers 634, 2853, 3632, 5897, 6239, 6451, 6465, 9215, 9216, 9824, 9828, 9836, 9905, 10044, 10329, 10335, 10548).

Interior things flow into external things, even into the extreme or outmost in successive order, and there they spring forth and have permanent existence (see numbers 634, 6239, 6465, 9215, 9216).

Interior things spring forth and have permanent existence in what is outmost in simultaneous order (see numbers 5897, 6451, 8603, 10099).

Therefore all interior things are held together in connection from a First by means of a Last (see number 9828).

Therefore "the First and the Last" signify all things and each thing, that is, the whole (see numbers 10044, 10329, 10335).

Consequently in outmosts there is strength and power (see number 9836).

305. But man has severed this connection with heaven by turning his exteriors away from heaven, and turning them to the world and to self by means of his love of self and of the world, thereby so withdrawing himself that he no longer serves as a basis and foundation for heaven; therefore the Lord has provided a medium to serve in place of this base and foundation for heaven, and also for the conjunction of heaven with man. This medium is the Word. How the Word serves as such a medium has been shown in many places in the Arcana Coelestia, all of which may be seen gathered up in the little work on The White Horse mentioned in the Apocalypse; also in the Appendix to the New Jerusalem and Its Heavenly Doctrine, from which some notes are here appended.[1]

[1] The Word in the sense of the letter is natural (see number 8783).

For the reason that the natural is the outmost in which spiritual and heavenly things, which are interior things, terminate and on which they rest, like a house upon its foundation (see numbers 9430, 9433, 9824, 10044, 10436).

That the Word may be such it is composed wholly of correspondences (see numbers 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687).

Because the Word is such in the sense of the letter it is the containant of the spiritual and heavenly sense (see number 9407).

And it is adapted both to men and to angels (numbers 1769-1772, 1887, 2143, 2157, 2275, 2333, 2395, 2540, 2541, 2547, 2553, 7381, 8862, 10322). And it is what makes heaven and earth one (see numbers 2310, 2495, 9212, 9216, 9357, 9396, 10375).

The conjunction of the Lord with man is through the Word, by means of the internal sense (see number 10375).

There is conjunction by means of all things and each particular thing of the Word, and in consequence the Word is wonderful above all other writing (numbers 10632-10634).

Since the Word was written the Lord speaks with men by means of it (see number 10290).

The church, where the Word is and the Lord is known by means of it, in relation to those who are out of the church where there is no Word and the Lord is unknown is like the heart and lungs in man in comparison with the other parts of the body, which live from them as from the fountains of their life (see numbers 637, 931, 2054, 2853).

Before the Lord the universal church on the earth is as a single man (see numbers 7396, 9276).

Consequently unless there were on this earth a church where the Word is, and where the Lord is known by means of it, the human race here would perish (see numbers 468, 637, 931, 4545, 10452).

306. I have been told from heaven that the most ancient people, because their interiors were turned heavenwards, had direct revelation, and by this means there was at that time a conjunction of the Lord with the human race. After their times, however, there was no such direct revelation, but there was a mediate revelation by means of correspondences, inasmuch as all their Divine worship then consisted of correspondences, and for this reason the churches of that time were called representative churches. For it was then known what correspondence is and what representation is, and that all things on the earth correspond to spiritual things in heaven and in the church, or what is the same, represent them; and therefore the natural things that constituted the externals of their worship served them as mediums for thinking spiritually, that is, thinking with the angels. When the knowledge of correspondences and representations had been blotted out of remembrance a Word was written, in which all the words and their meanings are correspondences, and thus contain a spiritual or internal sense, in which are the angels; and in consequence, when a man reads the Word and perceives it according to the sense of the letter or the outer sense the angels perceive it according to the internal or spiritual sense; for all the thought of angels is spiritual while the thought of man is natural. These two kinds of thought appear diverse; nevertheless they are one because they correspond. Thus it was that when man had separated himself from heaven and had severed the bond the Lord provided a medium of conjunction of heaven with man by means of the Word.

307. How heaven is conjoined with man by means of the Word I will illustrate by some passages from it. "The New Jerusalem" is described in the Apocalypse in these words:

I saw a new heaven and a new earth, and the first heaven and the first earth had passed away. And I saw the holy city New Jerusalem coming down from God out of heaven. The city was foursquare, its length as great as its breadth; and an angel measured the city with a reed, twelve thousand furlongs; the length, the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty-four cubits, the measure of a man, that is, of an angel. The building of the wall was of jasper; but the city itself was pure gold, and like unto pure glass; and the foundations of the wall were adorned with every precious stone. The twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass (21 verses 1, 2, 16-19, 21).

When man reads these words he understands them merely in accordance with the sense of the letter, namely, that the visible heaven with the earth is to perish, and a new heaven is to come into existence; and upon the new earth the holy city Jerusalem is to descend, with all its dimensions as here described. But the angels that are with man understand these things in a wholly different way, that is, everything that man understands naturally they understand spiritually. [2] By "the new heaven and the new earth" they understand a new church; by "the city Jerusalem coming down from God out of heaven" they understand its heavenly doctrine revealed by the Lord; by "its length, breadth, and height, which are equal," and "twelve thousand furlongs," they understand all the goods and truths of that doctrine in the complex; by its "wall" they understand the truths protecting it; by "the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel," they understand all those protecting truths in the complex and their character; by its "twelve gates, which were of pearls," they understand introductory truths, "pearls" signifying such truths; by "the foundations



of the wall, which were of precious stones," they understand the knowledge on which that doctrine is founded; by "the gold like unto pure glass," of which the city and its street were made, they understand the good of love which makes the doctrine and its truths transparent. Thus do the angels perceive all these things; and therefore not as man perceives them. The natural ideas of man thus pass into the spiritual ideas with the angels without their knowing anything of the sense of the letter of the Word, that is, about "a new heaven and a new earth," "a new city Jerusalem," its "wall, the foundations of the wall, and its dimensions." And yet the thoughts of angels make one with the thoughts of man, because they correspond; they make one almost the same as the words of a speaker make one with the understanding of them by a hearer who attends solely to the meaning and not to the words. All this shows how heaven is conjoined with man by means of the Word: [3] Let us take another example from the Word:

In that day there shall be a highway from Egypt to Assyria, and Assyria shall come into Egypt and Egypt into Assyria; and the Egyptians shall serve Assyria. In that day shall Israel be a third to Egypt and to Assyria, a blessing in the midst of the land, Which Jehovah of hosts shall bless, saying, Blessed be My people the Egyptian, and the Assyrian the work of My hands, and Israel Mine inheritance (Isaiah 19 verses 23 to 25).

What man thinks when these words are read, and what the angels think, can be seen from the sense of the letter of the Word and from its internal sense. Man from the sense of the letter thinks that the Egyptians and Assyrians are to be converted to God and accepted, and are then to become one with the Israelitish nation; but angels in accordance with the internal sense think of the man of the spiritual church who is here described in that sense, whose spiritual is "Israel," whose natural is the "Egyptian," and whose rational, which is the middle, is the "Assyrian." [1]

Nevertheless, these two senses are one because they correspond; and therefore when the angels thus think spiritually and man naturally they are conjoined almost as body and soul are; in fact, the internal sense of the Word is its soul and the sense of the letter is its body. Such is the Word throughout. This shows that it is a medium of conjunction of heaven with man, and that its literal sense serves as a base and foundation.

[1] In the Word "Egypt" and "Egyptian" signify the natural and its knowledge (see numbers 4967, 5079, 5080, 5095, 5160, 5460, 5799, 6015, 6147, 6252, 7355, 7648, 9340, 9391). "Assyria" signifies the rational (see numbers 119, 1186). "Israel" signifies the spiritual (see numbers 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805, 9340).

308. There is also a conjunction of heaven by means of the Word with those who are outside of the church where there is no Word; for the Lord's church is universal, and is with all who acknowledge the Divine and live in charity. Moreover, such are taught after death by the angels and receive Divine truths; [1] on which subject more may be seen below, in the chapter on the heathen. The universal church on the earth in the sight of the Lord resembles a single man, just as heaven does (see numbers 59-72); but the church where the Word is and where the Lord is known by means of it is like the heart and lungs in that man. It is known that all the viscera and members of the entire body draw their life from the heart and lungs through various derivations; and it is thus that

those of the human race live who are outside of the church where the Word is, and who constitute the members of that man. Again, the conjunction of heaven with those who are at a distance by means of the Word may be compared to light radiating from a center all around. The Divine light is in the Word, and there the Lord with heaven is present, and from that presence those at a distance are in light; but it would be otherwise if there were no Word. This may be more clearly seen from what has been shown above respecting the form of heaven in accordance with which all who are in heaven have affiliation and communication. But while this arcanum may be comprehended by those who are in spiritual light, it cannot be comprehended by those who are only in natural light; for innumerable things are clearly seen by those who are in spiritual light that are not seen or are seen obscurely as a single thing by those who are only in natural light.

[1] The church specifically is where the Word is and where the Lord is known by means of it, thus where Divine truths from heaven are revealed (see numbers 3857, 10761).

The Lord's church is with all in the whole globe who live in good in accordance with the principles of their religion (see numbers 3263, 6637, 10765).

All wherever they are who live in good in accordance with the principles of their religion and who acknowledge the Divine are accepted of the Lord (numbers 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256).

And besides these all children wheresoever they are born (numbers 2289-2309, 4792).

309. Unless such a Word had been given on this earth the man of this earth would have been separated from heaven; and if separated from heaven he would have ceased to be rational, for the human rational exists by an influx of the light of heaven. Again, the man of this earth is such that he is not capable of receiving direct revelation and of being taught about Divine truths by such revelation, as the inhabitants of other earths are, that have been especially described in another small work. For the man of this earth is more in worldly things, that is, in externals, than the men of other earths, and it is internal things that are receptive of revelation; if it were received in external things the truth would not be understood. That such is the man of this earth is clearly evident from the state of those who are within the church, which is such that while they know from the Word about heaven, about hell, about the life after death, still in heart they deny these things; although among them there are some who have acquired a pre-eminent reputation for learning, and who might for that reason be supposed to be wiser than others.

310. I have at times talked with angels about the Word, saying that it is despised by some on account of its simple style; and that nothing whatever is known about its internal sense, and for this reason it is not believed that so much wisdom lies hid in it. The angels said that although the style of the Word seems simple in the sense of the letter, it is such that nothing can ever be compared to it in excellence, since Divine wisdom lies concealed not only in the meaning as a whole but also in each word; and that in heaven this wisdom shines forth. They wished to declare that this wisdom is the light of heaven, because it is Divine truth, for that which shines in heaven is the Divine truth (see number 132). Again, they said that without such a Word there would be no light of heaven with the men of our earth, nor would there be any conjunction of heaven with them; for there is conjunction only so far as the light of heaven is present with man, and that light is present only so far as

Divine truth is revealed to man by means of the Word. This conjunction by means of the correspondence of the spiritual sense of the Word with its natural sense is unknown to man, because the man of this earth knows nothing about the spiritual thought and speech of angels, and how it differs from the natural thought and speech of men; and until this is known it cannot in the least be known what the internal sense is, and that such conjunction is therefore possible by means of that sense. They said, furthermore, that if this sense were known to man, and if man in reading the Word were to think in accordance with some knowledge of it, he would come into interior wisdom, and would be still more conjoined with heaven, since by this means he would enter into ideas like the ideas of the angels.