

170. REPRESENTATIVES AND APPEARANCES IN HEAVEN.

The man who thinks from natural light alone is unable to comprehend that there is any thing in heaven like what is in the world; and for the reason that from natural light he has previously thought, and established himself in the idea, that angels are nothing but minds, and that minds are like ethereal breaths, having no senses like those of men, thus no eyes, and if no eyes no objects of sight; and yet the angels have every sense that a man has, and far more exquisite senses; and the light by which angels see is far brighter than the light by which man sees. That angels are men in the most complete form, and enjoy every sense, may be seen above (numbers 73-77); and that the light in heaven is far brighter than the light in the world (numbers 126-132).

171. The nature of the objects that are visible to angels in heaven cannot be described in a few words. For the most part they are like things on earth, but in form far more perfect, and in number more abundant. That such things exist in the heavens is evident from things seen by the prophets, -as by Ezekiel in relation to the new temple and the new earth (as described from chaps. 40 to 48); by Daniel (from chap. 7 to 12); by John (from the first chapter of the Apocalypse to the last); and by others, as described both in the historic and the prophetic part of the Word. These things were seen by them when heaven was open to them, and heaven is said to be opened when the interior sight, which is the sight of man's spirit, is opened. For what is in the heavens cannot be seen by the eyes of a man's body, but are seen by the eyes of his spirit; and when it seems good to the Lord these are opened, and man is then withdrawn from the natural light that he is in from the bodily senses and is raised up into spiritual light, which he is in from his spirit. In that light the things in heaven have been seen by me.

172. But although the things seen in heaven are in large part like those on the earth, in essence they are unlike them; for the things in heaven come forth from the sun of heaven, and those on the earth from the sun of the world. The things that come forth from the sun of heaven are called spiritual; those that come forth from the sun of the world are called natural.

173. The things that come forth in heaven do not come forth in the same manner as those on the earth. All things in heaven come forth from the Lord in correspondence with the interiors of the angels. For angels have both interiors and exteriors. All things in their interiors have relation to love and faith, thus to the will and understanding, since the will and understanding are their receptacles; while their exteriors correspond to their interiors. That exterior things correspond to interior things may be seen above (numbers 87-115). This is illustrated by what has been said above about the heat and light of heaven, that angels have heat in accordance with the quality of their love, and light in accordance with the quality of their wisdom (numbers 128-134). The like is true of all other things that present themselves to the senses of angels.

174. When I have been permitted to be in company with angels, the things there appeared precisely the same as those in the world; and so plainly that I would not have known that I was not in the world and in a king's palace. I also talked with the angels as man with man.

175. As all things that correspond to interiors also represent them they are called representatives; and as they differ in each case in accordance

with the state of the interiors they are called appearances. Nevertheless, the things that appear before the eyes of angels in heaven and are perceived by their senses appear to their eyes and senses as fully living as things on earth appear to man, and even much more clearly, distinctly and perceptibly. Appearances from this source in heaven are called real appearances, because they have real existence. There are appearances also that are not real, which are things that become visible, but do not correspond to interiors.[1] These will be treated of further on.

[1] All things that are visible to the angels are representative (see numbers 1971, 3213-3226, 3342, 3457, 3475, 3485, 9481, 9457, 9576, 9577). The heavens are full of representatives (see numbers 1521, 1532, 1619). The representatives are more beautiful as they are more interior in the heavens (see number 3475).

As the representatives there are from the light of heaven they are real appearances (see number 3485).

The Divine influx is turned into representatives in the higher heavens, and therefrom in the lower heavens also (see numbers 2179, 3213, 9457, 9481, 9576, 9577).

Those things are called representative that appear before the eyes of the angels in such form as are in nature, that is, such as are in the world (see number 9457).

Internal things are thus turned into external (see numbers 1632, 2987-3002).

What representatives in the heavens are; this made clear by various examples (see numbers 1521, 1532, 1619-1628, 1807, 1973, 1974, 1977, 1980, 1981, 2299, 2601, 2761, 2762, 3217, 3219, 3220, 3348, 3350, 5198, 9090, 10276).

All things seen in the heavens are in accordance with correspondences and are called representatives (numbers 3213-3226, 3342, 3475, 3485, 9481, 9457, 9576, 9577).

All things that correspond also represent and likewise signify what they correspond to (see numbers 2896, 2987, 2989-2991, 3002, 3225).

176. To show what the things are that appear to the angels in accordance with correspondences, I will here mention one only for the sake of illustration. By those who are intelligent, gardens and parks full of trees and flowers of every kind are seen. The trees are planted in a most beautiful order, combined to form arbors with arched approaches and encircling walks, all more beautiful than words can describe. There the intelligent walk, and gather flowers and weave garlands with which they adorn little children. Moreover, there are kinds of trees and flowers there that are never seen and cannot exist on earth. The trees bear fruit that are in accordance with the good of love, in which the intelligent are. These things are seen by them because a garden or park and fruit trees and flowers correspond to intelligence and wisdom.[1] That there are such things in heaven is known also on the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by means of natural light and its fallacies; for when such think about heaven they think and say that there are such things there as ear hath not heard and eye hath not seen.

[1] A "garden" or "park" signifies intelligence and wisdom (see numbers 100, 108, 3220).

What is meant by "the garden of Eden" and "the garden of Jehovah" (see numbers 99, 100, 1588).

How magnificent the things seen in parks are in the other life (see numbers 1122, 1622, 2296, 4528, 4529).

"Trees" signify perceptions and knowledges, from which wisdom and intelligence are derived (see numbers 103, 2163, 2682, 2722, 2972, 7692). "Fruits" signify goods of love and goods of charity (see numbers 3146, 7690, 9337).

177. THE GARMENTS WITH WHICH ANGELS APPEAR CLOTHED.

Since angels are men, and live among themselves as men do on the earth, they have garments and dwellings and other such things, with the difference, however, that as they are in a more perfect state all things with them are in greater perfection. For as angelic wisdom surpasses human wisdom to such a degree as to be called ineffable, so is it with all things that are perceived and seen by angels, inasmuch as all things perceived and seen by them correspond to their wisdom (see above, number 173).

178. The garments with which angels are clothed, like all other things with them, correspond; and because they correspond they have real existence (see above n. 175). Their garments correspond to their intelligence, and therefore all in the heavens appear clothed in accordance with their intelligence; and as one is more intelligent than another so the garments of one surpass those of another. The most intelligent have garments that blaze as if with flame, others have garments that glisten as if with light; the less intelligent have garments that are glistening white or white without the effulgence; and the still less intelligent have garments of various colors. But the angels of the inmost heaven are not clothed.

179. As the garments of angels correspond to their intelligence they correspond also to truth, since all intelligence is from Divine truth; and therefore it is the same thing whether you say that angels are clothed in accordance with intelligence or in accordance with Divine truth. The garments of some blaze as if with flame, and those of others glisten as if with light, because flame corresponds to good, and light corresponds to truth from good.[1] Some have garments that are glistening white and white without the effulgence, and others garments of various colors, because with the less intelligent the Divine good and truth are less effulgent, and are also received in various ways,[2] glistening white and white corresponding to truth,[3] and colors to its varieties.[4] Those in the inmost heaven are not clothed, because they are in innocence, and innocence corresponds to nakedness.[5]

[1] From correspondence "garments" in the Word signify truths (see numbers 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536).

For the reason that truths clothe good (see number 5248).

A "covering" signifies something intellectual, because the intellect is the recipient of truth (see number 6378).

"Shining garments of fine linen" signify truths from the Divine (see numbers 5319, 9469).

"Flame" signifies spiritual good, and the light therefrom truth from that good (see numbers 3222, 6832).

[2] Angels and spirits appear clothed with garments in accordance with their truths, thus in accordance with their intelligence (see numbers 165, 5248, 5954, 9212, 9216, 9814, 9952, 10536).

The garments of some angels are resplendent, others are not (see number 5248).

[3] In the Word "glistening white" and "white" signify truth because they are from light in heaven (see numbers 3301, 3993, 4007).

[4] Colors in heaven are variegations of the light there (see numbers 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922).

Colors signify various things pertaining to intelligence and wisdom (see numbers 4530, 4677, 4922, 9466).

The precious stones in the Urim and Thummim signified, in accordance with their colors, all things of truth from good in the heavens (see numbers 9865, 9868, 9905).

So far as colors partake of red they signify good; so far as they partake of white they signify truth (see number 9466).

[5] All in the inmost heavens are innocences, and in consequence appear naked (see numbers 154, 165, 297, 2736, 3887, 8375, 9960).

Innocence is presented in heaven as nakedness (see numbers 165, 8375, 9960).

To the innocent and the chaste nakedness is no shame, because without offence (see numbers 165, 213, 8375).

180. As in heaven the angels are clothed with garments, so when seen in the world they have appeared clothed with garments, as those seen by the prophets and those seen at the Lord's sepulchre:

Whose appearance was as lightning, and their garments glistening and white (Matthew 28 verse 3; Mark 16 verse 5; Luke 24 verse 4; John 20 verses 12, 13);

and those seen in heaven by John:

Who had garments of fine linen and white (Revelation 4 verse 4; 19 verse 14).

And because intelligence is from Divine truth:

The garments of the Lord, when He was transfigured, were radiant and glistening white like the light (Matthew 17 verse 2; Mark 9 verse 3; Luke 9 verse 29).

As light is Divine truth going forth from the Lord (see above, number 129), so in the Word garments signify truths and intelligence from truths, as in the Apocalypse:

Those that have not defiled their garments shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments (3 verses 4, 5);

Blessed is he that is awake and keepeth his garments (16 verse 15).

And of Jerusalem, which means a church that is in truth, [1] it is written in Isaiah:

Awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem (52 verse 1).

And in Ezekiel:

Jerusalem, I girded thee about with fine linen, and covered thee with silk. Thy garments were of fine linen and silk (16 verses 10, 13);

besides many other passages. But he who is not in truths is said "not to be clothed with a wedding garment," as in Matthew:

When the king came in he saw a man that had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding

garment? Wherefore he was cast out into the outer darkness (22 verses 11 to 13).

The house of the wedding feast means heaven and the church because of the conjunction of the Lord with heaven and the church by means of His Divine truth; and for this reason the Lord is called in the Word the Bridegroom and Husband; and heaven, with the church, is called the bride and the wife.

[1] "Jerusalem" signifies a church in which there is genuine doctrine (see numbers 402, 3654, 9166).

181. That the garments of angels do not merely appear as garments, but are real garments, is evident from the fact that angels both see them and feel them, that they have many garments, and that they put them off and put them on, that they care for those that are not in use, and put them on again when they need them. That they are clothed with a variety of garments I have seen a thousand times. When I asked where they got their garments, they said from the Lord, and that they receive them as gifts, and sometimes they are clothed with them unconsciously. They said also that their garments are changed in accordance with their changes of state, that in the first and second state their garments are shining and glistening white, and in the third and fourth state a little less bright; and this likewise from correspondence, because their changes of state have respect to intelligence and wisdom (of which see above, n. 154, 161).

182. As everyone in the spiritual world has garments in accordance with his intelligence, that is, in accordance with truths which are the source of intelligence, so those in the hells, because they have no truths, appear clothed in garments, but in ragged, squalid, and filthy garments, each one in accordance with his insanity; and they can be clothed in no others. It is granted them by the Lord to be clothed, lest they be seen naked.

183. THE PLACES OF ABODE AND DWELLINGS OF ANGELS.

As there are societies in heaven and the angels live as men, they have also places of abode, and these differ in accordance with each one's state of life. They are magnificent for those in higher dignity, and less magnificent for those in lower condition. I have frequently talked with angels about the places of abode in heaven, saying that scarcely any one will believe at the present day that they have places of abode and dwellings; some because they do not see them, some because they do not know that angels are men, and some because they believe that the angelic heaven is the heaven that they see with their eyes around them, and as this appears empty and they suppose that angels are ethereal forms, they conclude that they live in ether. Moreover, they do not comprehend how there can be such things in the spiritual world as there are in the natural world, because they know nothing about the spiritual.

[2] The angels replied that they are aware that such ignorance prevails at this day in the world, and to their astonishment, chiefly within the church, and more with the intelligent than with those whom they call simple. They said also that it might be known from the Word that angels are men, since those that have been seen have been seen as men; and the Lord, who took all His Human with Him, appeared in like manner. It might be known also that as angels are men they have dwellings and places of abode, and do not fly about in air, as some think in their ignorance, which the angels call insanity, and that although they are called spirits they are not winds. This they said might be apprehended if men would only

think independently of their acquired notions about angels and spirits, as they do when they are not bringing into question and submitting to direct thought whether it is so. For everyone has a general idea that angels are in the human form, and have homes which are called the mansions of heaven, which surpass in magnificence earthly dwellings; but this general idea, which flows in from heaven, at once falls to nothing when it is brought under direct scrutiny and inquiry whether it is so, as happens especially with the learned, who by their own intelligence have closed up heaven to themselves and the entrance of heavenly light. [3] The like is true of the belief in the life of man after death. When one speaks of it, not thinking at the same time about the soul from the light of worldly learning or from the doctrine of its reunion with the body, he believes that after death he is to live as a man, and among angels if he has lived well, and that he will then see magnificent things and perceive joys; but as soon as he turns his thoughts to the doctrine of reunion with the body, or to his theory about the soul, and the question arises whether the soul be such, and thus whether this can be true, his former idea is dissipated.

184. But it is better to present the evidence of experience. Whenever I have talked with angels face to face, I have been with them in their abodes. These abodes are precisely like abodes on the earth which we call houses, but more beautiful. In them there are chambers, parlors, and bedrooms in great number; there are also courts, and there are gardens and flower beds and lawns round about. Where they live together their houses are near each other, arranged one next to the other in the form of a city, with avenues, streets, and public squares, exactly like cities on the earth. I have been permitted to pass through them, looking about on every side, and sometimes entering the houses. This occurred when my inner sight was opened, and I was fully awake.[1]
[1] Angels have cities, palaces and houses (numbers 940-942, 1116, 1626-1631, 4622).

185. I have seen palaces in heaven of such magnificence as cannot be described. Above they glittered as if made of pure gold, and below as if made of precious stones, some more splendid than others. It was the same within. Both words and knowledge are inadequate to describe the decorations that adorned the rooms. On the side looking to the south there were parks, where, too, everything shone, in some places the leaves glistening as if made of silver, and fruit as if made of gold; while the flowers in their beds formed rainbows with their colors. Beyond the borders, where the view terminated, were seen other palaces. Such is the architecture of heaven that you would say that art there is in its art; and no wonder, because the art itself is from heaven. The angels said that such things and innumerable others still more perfect are presented before their eyes by the Lord; and yet these things are more pleasing to their minds than to their eyes, because in everyone of them they see a correspondence, and through the correspondences what is Divine.

186. As to these correspondences I have also been told that not only the palaces and houses, but all things and each thing, both inside and outside of them, correspond to the interior things which they have from the Lord, the house itself in general corresponding to their good, the particular things inside of a house to the various things of which their good consists,¹ and the things outside to truths derived from good, and also to their perceptions and knowledges [2] and as these things correspond to the goods and truths they have from the Lord they correspond to their love, and to their wisdom and intelligence from love,

since love belongs to good, wisdom to good and truth together, and intelligence to truth from good. These are what the angels perceive when they behold what is around them, and thus their minds are more delighted and moved by them than their eyes.

[1] "Houses," with their contents, signify the things in man that belong to his mind, thus his interiors (see numbers 710, 2233, 2331, 2559, 3128, 3538, 4973, 5023, 6639, 6690, 7353, 7848, 7910, 7929, 9150); consequently the things relating to good and truth (see numbers 2233, 2331, 2559, 4982, 7848, 7929).

"Rooms" and "bed-chambers" signify interior things there (see numbers 3900, 5694, 7353).

The "roof of a house" signifies what is inmost (see numbers 3652, 10184). A "house of wood" signifies what relates to good, and a "house of stone" what relates to truth (see number 3720).

[2] A "garden" or "park" signifies intelligence and wisdom (see numbers 100, 108, 3220).

What is meant by "the garden of Eden" and "the garden of Jehovah" (see numbers 99, 100, 1588).

How magnificent the things seen in parks are in the other life (see numbers 1122, 1622, 2296, 4528, 4529).

"Trees" signify perceptions and knowledges, from which wisdom and intelligence are derived (see numbers 103, 2163, 2682, 2722, 2972, 7692).

"Fruits" signify goods of love and goods of charity (see numbers 3146, 7690, 9337).

187. This makes clear why the Lord called Himself the temple at Jerusalem (John 2 verses 19, 21), [1] namely, because the temple represented His Divine Human; also why the New Jerusalem was seen to be of pure gold, its gates of pearls, and its foundations of precious stones (Revelation 21), namely, because the New Jerusalem signifies the church which was afterwards to be established, the twelve gates its truths leading to good, and the foundations the truths on which the church is founded. [2]

[1] In the highest sense "the house of God" signifies the Lord's Divine Human in respect to Divine good, and "the temple" the same in respect to Divine truth; and in a relative sense, heaven and the church in respect to good and truth (see number 3720).

[2] "Jerusalem" signifies the church in which is genuine doctrine (see numbers 402, 3654, 9166).

"Gates" signify introduction to the doctrine of the church, and through doctrine introduction into the church (see numbers 2943, 4477, 4478).

"Foundation" signifies the truth on which heaven, the church, and doctrine are founded (see number 9643).

188. The angels of whom the Lord's celestial kingdom consists dwell for the most part in elevated places that appear as mountains of soil; the angels of whom the Lord's spiritual kingdom consists dwell in less elevated places that appear like hills; while the angels in the lowest parts of heaven dwell in places that appear like ledges of stone. These things spring from correspondence, for interior things correspond to higher things, and exterior things to lower things; 1 and this is why in the Word "mountains" signify celestial love, "hills" spiritual love, and "rocks" faith. [2]

[1] In the Word what is interior is expressed by what is higher and what is higher signifies what is interior (see numbers 2148, 3084, 4599, 5146, 8325).

What is "high" signifies what is internal, and likewise heaven (see numbers 1735, 2148, 4210, 4599, 8153).

[2] In heaven, mountains, hills, rocks, valleys, and lands are seen exactly the same as in the world (see number 10608). On the mountains angels who are in the good of love dwell, on the hills those who are in the good of charity, on the rocks those who are in the good of faith (see number 10438). Therefore in the Word "mountains" signify the good of love (see numbers 795, 4210, 6435, 8327, 8758, 10438, 10608). "Hills" signify the good of charity (see numbers 6435, 10438). "Rocks" signify the good and truth of faith (see numbers 8581, 10580). "Stone," of which rock consists, in like manner signifies the truth of faith (see numbers 114, 643, 1298, 3720, 6426, 8609, 10376). This is why "mountains" signify heaven (see numbers 8327, 8805, 9420). And "the summit of a mountain" signifies the highest part of heaven (see numbers 9422, 9434, 10608). Also why the ancients had their holy worship on mountains (see numbers 796, 2722).

189. There are also angels who do not live associated together, but apart, house by house. These dwell in the midst of heaven, since they are the best of angels.

190. The houses in which angels dwell are not erected, as houses in the world are, but are given to them gratuitously by the Lord, to everyone in accordance with his reception of good and truth. They also change a little in accordance with changes of the state of interiors of the angels (of which above, n. 154-160). Everything whatsoever that the angels possess they hold as received from the Lord; and everything they have need of is given them.