

551. ALL WHO ARE IN THE HELLS ARE IN EVILS AND IN FALSITIES THEREFROM DERIVED FROM THE LOVES OF SELF AND OF THE WORLD.

All who are in the hells are in evils and in falsities therefrom, and no one there is in evils and at the same time in truths. In the world evil men for the most part have some knowledge of spiritual truths, which are the truths of the church, having been taught them from childhood and later by preaching and by reading the Word; and afterwards they have talked about them. Some have even led others to believe that they are Christians at heart because of their knowing how to talk with pretended affection in harmony with the truth, also how to act uprightly as if from spiritual faith. But those of this class whose interior thoughts have been hostile to these truths, and who have refrained from doing the evils that were in harmony with their thoughts only because of the civil laws, or with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods not in respect to their spirit but only in respect to their body; and consequently, when their externals are taken away from them in the other life, and their internals which pertain to their spirit are revealed, they are wholly in evils and falsities, and not at all in truths and goods; and it is thus made clear that truths and goods resided only in their memory merely as things known about, and that they brought them forth therefrom when talking, putting on a semblance of good seemingly from spiritual love and faith. When such are let into their internals and thus into their evils they are no longer able to speak what is true, but only what is false; since they speak from evils; for to speak what is true from evils is then impossible, since the spirit is nothing but his own evil, and from evil what is false goes forth. Every evil spirit is reduced to this state before he is cast into hell (see above, n. 499-512). This is called being vastated in respect to truths and goods.[1] Vastation is simply being let into one's internals, that is, into what is the spirit's own, or into the spirit itself (see above, number 425).

[1] Before the evil are cast down into hell they are devastated of truths and goods, and when these have been taken away they are of themselves carried into hell (see numbers 6977, 7039, 7795, 8210, 8232, 9330). The Lord does not devastate them, but they devastate themselves (see numbers 7643, 7926).

Every evil has in it what is false; therefore those who are in evil are also in falsity, although some do not know it (see numbers 7577, 8094). Those who are in evil must needs think what is false when they think from themselves (see number 7437).

All who are in hell speak falsities from hell (see numbers 1695, 7351, 7352, 7357, 7392, 7689).

552. When man after death comes into this state he is no longer a man-spirit, as he was in his first state (of which above, n. 491-498), but is truly a spirit; for he is truly a spirit who has a face and body that correspond to his internals which pertain to his mind, that is, has an external form that is a type or effigy of his internals. A spirit is such after he has passed through the first and second states spoken of above; consequently when he is looked upon his character is at once known, not only from his face and from his body, but also from his speech and movements; and as he is then in himself he can be nowhere else than where his like are. [2] For in the spiritual world there is a complete sharing of affections and their thoughts, and in consequence a spirit is conveyed to his like as if of himself, since it is done from his affection and its delight. In fact, he turns himself in that direction; for thus he inhales his own life or draws his breath freely, which he cannot do when he turns another way. It must be understood that this sharing with others in the

spiritual world is effected in accordance with the turning of the face, and that each one has constantly before his face those who are in a love like his own, and this in every turning of the body (see above, number 151) [3] In consequence of this all infernal spirits turn themselves away from the Lord toward the densely dark body and the dark body that are there in place of the sun and moon of this world, while all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven (see above, numbers 123, 143, 144, 151). From all this it is clear that all who are in the hells are in evils and in falsities therefrom; also that they are turned to their own loves.

553. All spirits in the hells, when seen in any light of heaven, appear in the form of their evil; for everyone there is an image of his evil, since his interiors and his exteriors act as a one, the interiors making themselves visible in the exteriors, which are the face, body, speech and movements; thus the character of the spirit is known as soon as he is seen. In general evil spirits are forms of contempt of others and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge. Fierceness and cruelty from their interiors show through these forms. But when they are commended, venerated, and worshiped by others their faces are restrained and take on an expression of gladness from delight. [2] It is impossible to describe in a few words how all these forms appear, for no one is like another, although there is a general likeness among those who are in the same evil, and thus in the same infernal society, from which, as from a plane of derivation, the faces of all are seen to have a certain resemblance. In general their faces are hideous, and void of life like those of corpses; the faces of some are black, others fiery like torches, others disfigured with pimples, warts, and ulcers; some seem to have no face, but in its stead something hairy or bony; and with some only the teeth are seen; their bodies also are monstrous; and their speech is like the speech of anger or of hatred or of revenge; for what everyone speaks is from his falsity, while his tone is from his evil. In a word, they are all images of their own hell. [3] I have not been permitted to see what the form of hell itself in general is; I have only been told that as the entire heaven in one complex reflects a single man (numbers 59-67), so the entire hell in one complex reflects a single devil, and might be exhibited in an image of a single devil (see above, number 544). But the forms of particular hells or infernal societies I have often been permitted to see; for at their entrances, which are called the gates of hell, a monster commonly appears that represents in a general way the form of those within. The fierce passions of those who dwell there are represented at the same time in horrible and hideous ways that I forbear to describe. [4] But it must be understood that this is the way infernal spirits appear in the light of heaven, while among themselves they appear as men. This is of the Lord's mercy, that they may not appear as loathsome to one another as they appear before the angels. But this appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms appear changed into monstrous forms, such as they are in themselves (as has been described above). For in the light of heaven everything appears as it is in itself. For this reason they shun the light of heaven and cast themselves down into their own light, which is like that from lighted coals, and in some cases like that from burning sulphur; but this light also is turned into mere thick darkness when any light from heaven flows in upon it. This is why the hells are said to be in thick darkness and in darkness; and why "thick darkness" and "darkness" signify falsities derived from evil, such as are in hell.

554. From an inspection of these monstrous forms of spirits in the hells (which, as I have said, are all forms of contempt of others and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them), it became evident that in general they were all forms of the love of self and the love of the world; and that the evils of which these are the specific forms have their origin in these two loves. Moreover, I have been told from heaven, and it has been proved to me by much experience, that these two loves, the love of self and the love of the world, rule in the hells and constitute the hells as love to the Lord and love towards the neighbor rule in the heavens and constitute the heavens; also that the two loves that are the loves of hell and the two loves that are the loves of heaven are diametrically opposite to each other.

555. At first I wondered how it is that love of self and love of the world could be so diabolical, and how those who are in these loves could be such monsters in appearance; for in the world not much thought is given to love of self, but only to that elated state of mind in external matters which is called haughtiness, and that alone, being so apparent to the sight, is regarded as love of self. Furthermore, love of self, when it is not so displayed, is believed in the world to be the very fire of life by which man is stimulated to seek employment and to perform uses, and if he found no honor or glory in these his mind would grow torpid. It is asked, Who has ever done any worthy, useful, and distinguished deed except for the sake of being praised and honored by others, or regarded with esteem and honor by others? And can this be from any other source than the fire of love for glory and honor, consequently for self. For this reason, it is unknown in the world that love of self, regarded in itself, is the love that rules in hell and constitutes hell in man. This being so I will first describe what the love of self is, and then will show that all evils and their falsities spring from that love as their fountain.

556. The love of self is wishing well to oneself alone, and to others only for the sake of self, even to the church, one's country, or any human society. It consists also in doing good to all these solely for the sake of one's own reputation, honor, and glory; and unless these are seen in the uses he performs in behalf of others he says in his heart, How does it concern me? Why should I do this? What shall I get from it? and therefore he does not do it. Evidently, then, he who is in the love of self does not love the church or his country or society, nor any use, but himself alone. His delight is solely the delight of the love of self; and as the delight that comes forth from his love is what constitutes the life of man, his life is a life of self; and a life of self is a life from what is man's own, and what is man's own, regarded in itself, is nothing but evil. He who loves himself loves also those who belong to him, that is, in particular, his children and grandchildren, and in general, all who are at one with him, whom he calls his. To love these is to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his are also all who commend, honor, and pay their court to him.

557. What love of self is can be seen by comparing it with heavenly love. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen; for this is loving God and loving the neighbor, since all uses and all goods are from God, and are

the neighbor who is to be loved. But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him; consequently it is the will of one who is in self-love that the church, his country, human societies, and his fellow citizens, should serve him, and not he them, for he places himself above them and places them beneath himself. Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

558. [a.] Furthermore, so far as any one is in heavenly love, which consists in loving uses and goods and being moved by delight of heart when doing them for the sake of the church, country, human society, and ones fellow-citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him. But so far as any one is in the love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself; and so far as any one is led by himself he is not led by the Lord. And from this it also follows that so far as any one loves himself he separates himself from the Divine, thus also from heaven. To be led by one's self is to be led by what is one's own; and what is man's own is nothing but evil; for man's inherited evil consists in loving self more than God, and the world more than heaven.[1] Whenever man looks to himself in the good that he does he is let into what is his own, that is, into his inherited evils for he then looks from good to himself and not\* from himself to good, and therefore he presents an image of himself in his good, and not an image of the Divine. That this is so has also been proved to me by experience. There are evil spirits whose dwelling places are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of leading well-disposed spirits into their nature [proprium] and thus into evils of various kinds. This they do by leading them into thoughts about themselves, either openly by praises and honors, or secretly by directing their affections to themselves; and so far as this is done they turn the faces of the well-disposed spirits away from heaven, and to the same extent they obscure their understanding and call forth evils from what is their own.

[1] Man's own, which he derives by inheritance from his parents, is nothing but dense evil (see numbers 210, 215, 731, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731). Man's own is loving self more than God, and the world more than heaven, and making nothing of one's neighbor in comparison with oneself, except for the sake of self, that is one's own self; thus it consists in love of self and of the world (see numbers 694, 731, 4317, 5660).

All evils flow from the love of self and the love of the world when these predominate (see numbers 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742).

These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit (see numbers 6667, 7370, 7374, 9348, 10038, 10742).

From these evils all falsity flows (see numbers 1047, 10283, 10284, 10286).

\* The printed text does not include the word "not;" however, it is clearly in the Latin.

558. [b.] That the love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of the neighbor of one who is in the love of self begins with oneself, for he claims that everyone is neighbor to himself; and it goes forth from him as its center to all who make one with him, diminishing in accordance with the degree of their conjunction with him by love. All outside of this circle are

regarded as of no account; and those who are opposed to those in the circle and to their evils are accounted as enemies, whatever their character may be, however wise, upright, honest, or just. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are conjoined to Him by love and faith, going forth in accordance with the quality of their love and faith.[1] Evidently, then, the love of the neighbor that has its beginning in man is the opposite of the love to the neighbor that has its beginning in the Lord; and the former proceeds from evil because it proceeds from what is man's own, while the latter proceeds from good because it proceeds from the Lord, who is good itself. Evidently, also, the love of the neighbor that proceeds from man and from what is his own is corporeal, while the love to the neighbor that proceeds from the Lord is heavenly. In a word, in the man in whom love of self prevails that love constitutes the head, and heavenly love constitutes the feet. On that love he stands; and if it does not serve him he tramples it under foot. This is the cause of the appearance that those who are cast down into hell fall with the head downward towards hell, and with the feet upwards towards heaven (see above, number 548).

[1] Those who do not know what it is to love the neighbor imagine every man to be a neighbor, and that good is to be done to everyone who is in need of help (see number 6704).

They also believe that everyone is neighbor to himself, and thus that love to the neighbor begins with self (see number 6933).

Those who love themselves above all things, that is, with whom self-love prevails, also make love to the neighbor to begin with themselves (see number 6710).

In what manner everyone is neighbor to himself, explained (numbers 6933-6938).

But those who are Christians and who love God above all things make love to the neighbor to begin with the Lord, because He is to be loved above all things (see numbers 6706, 6711, 6819, 6824).

The distinctions of neighbor are as many as the distinctions of good from the Lord, and there should be distinction in doing good to everyone in accordance with the quality of his state, and this is a matter of Christian prudence (see numbers 6707, 6709, 6711, 6818).

These distinctions are innumerable, and for this reason the ancients, who knew what is meant by the neighbor, reduced the exercises of charity into classes, which they denoted by suitable names, and from this knew in what respect everyone was a neighbor, and in what manner good was to be done to everyone with prudence (see numbers 2417, 6628, 6705, 7259-7262).

The doctrine in the ancient churches was the doctrine of charity towards the neighbor, and from this they had wisdom (see numbers 2417, 2385, 3419, 3420, 4844, 6628).

559. Again, love of self is such that so far as the reins are given it, that is, so far as external bonds are removed, which are fears of the law and its penalties, and of the loss of reputation, honor, gain, employment, and life, so far it rushes on until it finally longs to rule not only over the entire world but also over the entire heaven, and over the Divine Himself, knowing no limit or end. This propensity lurks hidden in everyone who is in love of self, although it is not manifest to the world, where it is held in check by such bonds as have been mentioned. Everyone can see examples of this in potentates and kings who are subject to no such restraints and bonds, but rush on and subjugate provinces and kingdoms so far as they are successful, and aspire to power and glory without limit; and still more strikingly in the Babylon of this day, which has extended its dominion into heaven, and has transferred to

itself all the Divine power of the Lord, and continually lusts for more. That such men, when they have entered after death the other life, are directly opposed to the Divine and to heaven, and are on the side of hell, can be seen in the little work on The Last Judgment and the Destruction of Babylon.

560. Picture to yourself a society of such persons, all of whom love themselves alone and love others only so far as they make one with themselves, and you will see that their love is precisely like the love of thieves for each other, who embrace and call one another friends so long as they are acting together; but when they cease to act together and discard their subordination to one another, they rise up against and murder one another. When the interiors or the minds of such are explored they will be seen to be full of bitter hatred one against another, and at heart will laugh at all justice and honesty, and likewise at the Divine, which they reject as of no account. This is still more evident in the societies of such in the hells treated of below.

561. The interiors pertaining to the thoughts and affections of those who love themselves above all things are turned towards themselves and the world, and thus are turned away from the Lord and from heaven; and consequently they are obsessed with evils of every kind, and the Divine cannot flow in; for if it does flow in it is instantly submerged in thoughts of self, and is defiled, and is also mingled with the evils that flow from what is their own. This is why all such in the other life look backwards away from the Lord, and towards the densely dark body that is there in the place of the sun of the world, and is diametrically opposite to the sun of heaven, which is the Lord (see above, number 123). "Thick darkness" signifies evil, and the "sun of the world" the love of self.[1] [1] "The sun of the world" signifies the love of self (see number 2441). In this sense "to worship the sun" signifies to worship those things that are antagonistic to heavenly love and to the Lord (see numbers 2441, 10584). "The sun's growing hot" means an increasing lust of evil (see number 8487).

562. The evils of those who are in the love of self are, in general, contempt of others, envy, enmity against all who do not favor them, and consequent hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and in respect to religious matters there is not merely a contempt for the Divine and for Divine things, which are the truths and goods of the church, but also hostility to them. When man becomes a spirit this hostility is turned into hatred; and then he not only cannot endure to hear these truths and goods mentioned, he even burns with hatred against all who acknowledge and worship the Divine. I once talked with a certain spirit who in the world had been a man in authority, and had loved self to an unusual degree; and when he simply heard some one mention the Divine, and especially when he heard him mention the Lord, he was so excited by hatred arising from anger as to burn with the desire to kill; and when the reins of his love were loosened he wished to be the devil himself, that from his love of self he might continually infest heaven. This is the desire also of some of the Papist religion when they perceive in the other life that the Lord has all power and they have none.

563. Certain spirits were seen by me in the western quarter towards the south, who said that they had been in positions of great dignity in the world, and that they deserved to be more highly esteemed than others and

to rule over others. Their interior character was explored by angels, and it was found that in their offices in the world they had not looked to uses but to themselves, and thus that they had set themselves before uses. But as they were very eager and importunate to be set over others they were allowed to associate with those who were consulting about matters of great importance; but it was perceived that they were unable to give any thought to the business under discussion, or to see matters as they are in themselves, or to speak with reference to the use of the thing, but were able to speak only with reference to self, and that they wished to act from what is pleasing on the ground of favor. They were therefore dismissed from that duty, and left to seek employment for themselves elsewhere. Therefore they went further into the western quarter, where they were received here and there, but everywhere were told that they thought only of themselves, and of no business except with reference to self, and for this reason were stupid and like merely sensual corporeal spirits. On this account wheresoever they went they were sent away. Some time afterwards they were seen reduced to a destitute state and asking alms. Thus it was made clear that those who are in the love of self, however from the fire of that love they may seem to speak in the world wisely, speak merely from the memory, and not from any rational light. Therefore in the other life, when they are no longer permitted to bring forth the things of the natural memory, they are more stupid than others, and for the reason that they are separated from the Divine.

564. There are two kinds of dominion, one of love towards the neighbor and the other of love of self. These two dominions in their essence are direct opposites. One who rules from love towards the neighbor wills good to all, and loves nothing so much as uses, that is, serving others; which is willing good to others and performing uses, either to the church, or to the country, or to society, or to a fellow citizen. This is his love and the delight of his heart. Moreover, so far as he is exalted to dignities above others he rejoices, not for the sake of the dignities but for the sake of the uses he is then able to perform in greater abundance and of a higher order. Such dominion exists in the heavens. [2] But one who rules from the love of self wills good to no one except himself; the uses he performs are for the sake of his own honor and glory, which to him are the only uses; his end in serving others is that he may himself be served, honored, and permitted to rule; he seeks dignities not for the sake of the good offices he may render to his country and the church, but that he may gain eminence and glory and thereby the delight of his heart. [3] Moreover this love of dominion continues with everyone after his life in the world. Those that have ruled from love towards the neighbor are entrusted with authority in the heavens; but then it is not they who rule, but the uses which they love; and when uses rule the Lord rules. But those who have ruled while in the world are in hell, and are there vile slaves. I have seen those who had power in the world, but who exercised dominion from love of self, cast out among the most vile, and some among those who are in excrementitious places.

565. But in respect to the love of the world: it is a love opposed to heavenly love in a less degree than love of self, because the evils hidden within it are lesser evils. The love of the world consists in one's desiring to secure to himself, by any kind of artifice, the wealth of others, and in setting his heart upon riches, and permitting the world to draw him and lead him away from spiritual love, which is love towards the neighbor, and thus from heaven and from the Divine. But this love is manifold. There is a love of wealth for the sake of being exalted to

honors, when these alone are loved. There is a love of honors and dignities with a view to the increase of wealth. There is a love of wealth for the sake of various uses that give delight in the world. There is a love of wealth merely for the sake of wealth, which is a miserly love; and so on. The end for the sake of which wealth is sought is called its use; and it is the end or use that gives to love its quality; for the love is such as is the end in view, and all other things merely serve it as means.