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## The First State of Man after Death

**491.** There are three states that man passes through after death before he enters either heaven or hell. The first state is the state of his exteriors, the second state the state of his interiors, and the third his state of preparation. These states man passes through in the world of spirits. There are some, however, that do not pass through them; but immediately after death are either taken up into heaven or cast into hell. Those that are immediately taken up into heaven are those that have been regenerated in the world and thereby prepared for heaven. Those that have been so regenerated and prepared that they need simply to cast off natural impurities with the body are at once taken up by the angels into heaven. I have seen them so taken up soon after the hour of death. On the other hand, those that have been inwardly wicked while maintaining an outward appearance of goodness, and have thus filled up the measure of their wickedness by artifices, using goodness as a means of deceiving—these are at once cast into hell. I have seen some such cast into hell immediately after death, one of the most deceitful with his head downward and feet upward, and others in other ways. There are some that immediately after death are cast into caverns and are thus separated from those that are in the world of spirits, and are taken out from these and put back again by turns. They are such as have dealt wickedly with the neighbor under civil pretenses. But all these are few in comparison with those that are retained in the world of spirits, and are there prepared in accordance with Divine order for heaven or for hell.

**492.** In regard to the first state, which is the state of the exteriors, it is that which man comes into immediately after death. Every man, as regards his spirit, has exteriors and interiors. The exteriors of the spirit are the means by which it adapts the man's body in the world, especially the face, speech, and movements, to fellowship with others; while the interiors of the spirit are what belong to its own will and consequent thought; and these are rarely manifested in face, speech, and movement. For man is accustomed from childhood to maintain a semblance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will, thereby living from habit a moral and civil life in externals, whatever he may be internally. As a result of this habit man scarcely knows what his interiors are, and gives little thought to them.

**493.** The first state of man after death resembles his state in the world, for he is then likewise in externals, having a like face, like speech, and a like disposition, thus a like moral and civil life; and in consequence he is made aware that he is not still in the world only by giving attention to what he encounters, and from his having been told by the angels when he was resuscitated that he had become a spirit (n. 450). Thus is one life continued into the other, and death is merely transition.

**494.** The state of man's spirit that immediately follows his life in the world being such, he is then recognized by his friends and by those he had known in the world; for this is something that spirits perceive not only from one's face and speech but also from the sphere of his life when they draw near. Whenever anyone in the other life thinks about another he brings his face before him in thought, and at the same time many things of his life; and when he does this the other becomes present, as if he had been sent for or called. This is so in the spiritual world because thoughts there are shared, and there is no such space there as in the natural world (see above, n. 191–199). So all, as soon as they enter the other life, are recognized by their friends, their relatives, and those in any

way known to them; and they talk with one another, and afterward associate in accordance with their friendships in the world. I have often heard that those that have come from the world were rejoiced at seeing their friends again, and that their friends in turn were rejoiced that they had come. Very commonly husband and wife come together and congratulate each other, and continue together, and this for a longer or shorter time according to their delight in living together in the world. But if they had not been united by a true marriage love, which is a conjunction of minds by heavenly love, after remaining together for a while they separate. Or if their minds had been discordant and were inwardly adverse, they break forth into open enmity, and sometimes into combat; nevertheless they are not separated until they enter the second state, which will be treated of presently.

**495.** As the life of spirits recently from the world is not unlike their life in the natural world, and as they know nothing about their state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing like things; and they become eager to know what heaven is, what hell is, and where they are. Therefore their friends tell them about the conditions of eternal life, and take them about to various places and into various companies, and sometimes into cities, and into gardens and parks, showing them chiefly such magnificent things as delight the externals in which they are. They are then brought in turn into those notions about the state of their soul after death, and about heaven and hell, that they had entertained in the life of the body, even until they feel indignant at their total ignorance of such things, and at the ignorance of the church also. Nearly all are anxious to know whether they will get to heaven. Most of them believe that they will, because of their having lived in the world a moral and civil life, never considering that the bad and the good live a like life outwardly, alike doing good to others, attending public worship, hearing

sermons, and praying; and wholly ignorant that external deeds and external acts of worship are of no avail, but only the internals from which the externals proceed. There is hardly one out of thousands who knows what internals are, and that it is in them that man must find heaven and the church. Still less is it known that outward acts are such as the intentions and thoughts are, and the love and faith in these from which they spring. And even when taught they fail to comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are those that go at this day from the Christian world into the other life.

496. Such, however, are explored by good spirits to discover what they are, and this in various ways; since in this the first state the evil equally with the good utter truths and do good acts, and for the reason mentioned above, that like the good they have lived morally in outward respects, since they have lived under governments, and subject to laws, and have thereby acquired a reputation for justice and honesty, and have gained favor, and thus been raised to honors, and have acquired wealth. But evil spirits are distinguished from good spirits chiefly by this, that the evil give eager attention to whatever is said about external things, and but little attention to what is said about internal things, which are the truths and goods of the church and of heaven. These they listen to, but not with attention and joy. The two classes are also distinguished by their turning repeatedly in specific directions, and following, when left to themselves, the paths that lead in those directions. From such turning to certain quarters and going in certain ways it is known by what love they are led.

497. All spirits that arrive from the world are connected with some society in heaven or some society in hell, and yet only as regards their interiors; and so long as they are in exteriors their interiors are manifested to no one, for externals cover and conceal internals, especially in the case of those who are in interior evil. But afterwards, when they come into the second

state, their evils become manifest, because their interiors are then opened and their exteriors laid asleep.

**498.** This first state of man after death continues with some for days, with some for months, and with some for a year; but seldom with anyone beyond a year; for a shorter or longer time with each one according to the agreement or disagreement of his interiors with his exteriors. For with everyone the exteriors and interiors must make one and correspond. In the spiritual world no one is permitted to think and will in one way and speak and act in another. Everyone there must be an image of his own affection or his own love, and therefore such as he is inwardly such he must be outwardly; and for this reason a spirit's exteriors are first disclosed and reduced to order that they may serve the interiors as a corresponding plane.

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## The Second State of Man after Death

**499.** The second state of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought; while his exteriors, which he has been in during his first state, are laid asleep. Whoever gives any thought to man's life and speech and action can see that everyone has exteriors and interiors, that is, exterior and interior thoughts and intentions. This is shown by the fact that in civil life one thinks about others in accordance with what he has heard and learned of them by report or conversation; but he does not talk with them in accordance with his thought; and if they are evil he nevertheless treats them with civility. That this is so is seen especially in the case of pretenders and flatterers, who speak and act in one way and think and will in a wholly different way; also in the case of hypocrites, who talk about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor as if from faith and love, although in heart they believe otherwise and love themselves alone.

[2] All this makes clear that there are two kinds of thought, one exterior and the other interior; and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, since the interior is carefully prevented from flowing into the exterior and becoming manifest in any way. By creation man is so formed as to have his interior and exterior thought make one by correspondence; and these do make one in those that are in good, for such both think and speak what is good only. But in those that are in evil

interior and exterior thought do not make one, for such think what is evil and say what is good. With such there is an inversion of order, for good with them is on the outside and evil within; and in consequence evil has dominion over good, and subjects it to itself as a servant, that it may serve it as a means for gaining its ends, which are of the same nature as their love. With such an end contained in the good that they seek and do, their good is evidently not good, but is infected with evil, however good it may appear in outward form to those not acquainted with their interiors.

[3] It is not so with those that are in good. With such order is not inverted; but good from interior thought flows into exterior thought, and thus into word and act. Into this order man was created; and in heaven, and in the light of heaven, his interiors are in this order. And as the light of heaven is the Divine truth that goes forth from the Lord, and consequently is the Lord in heaven (n. 126–140), therefore such are led by the Lord. All this has been said to make known that every man has interior thought and exterior thought, and that these are distinct from each other. The term thought includes also the will, for thought is from the will, and thought apart from willing is impossible. All this makes clear what is meant by the state of man's exteriors and the state of his interiors.

**500.** When will and thought are mentioned will includes affection and love, and all the delight and pleasure that spring from affection and love, since all these relate to the will as to their subject; for what a man wills he loves and feels to be delightful or pleasurable; and on the other hand, what a man loves and feels to be delightful or pleasurable, that he wills. But by thought is then meant everything by which affection or love is confirmed, for thought is simply the will's form, or that whereby what is willed may appear in light. This form is made apparent through various rational analyses, which have their origin in the spiritual world and belong properly to the spirit of man.

**501.** Let it be understood that man is wholly such as his interiors are, and not such as his exteriors are separate from his interiors. This is because his interiors belong to his spirit, and the life of his spirit is the life of man, for from it his body lives; and because of this such as a man's interiors are such he continues to be to eternity. But as the exteriors pertain to the body they are separated after death, and those of them that adhere to the spirit are laid asleep, and serve purely as a plane for the interiors, as has been shown above in treating of the memory of man which continues after death. This makes evident what is man's own and what is not his own, namely, that with the evil man nothing that belongs to his exterior thought from which he speaks, or to the exterior will from which he acts, is his own, but only that which belongs to his interior thought and will.

**502.** When the first state, which is the state of the exteriors treated of in the preceding chapter, has been passed through, the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint. Into this state he unconsciously glides, just as when in the world he withdraws the thought nearest to his speech, that is, from which he speaks, toward his interior thought and abides in the latter. Therefore in this state of his interiors the man-spirit is in himself and in his very life; for to think freely from his own affection is the very life of man, and is himself.

**503.** In this state the spirit thinks from his very will, thus from his very affection, or from his very love; and thought and will then make one, and one in such a manner that he seems scarcely to think but only to will. It is nearly the same when he speaks, yet with the difference that he speaks with a kind of fear that the thoughts of the will may go forth naked, since by his social life in the world this has come to be a part of his will.

**504.** All men without exception are let into this state after death, because it is their spirit's own state. The former state is



such as the man was in regard to his spirit when in company; and that is not his own state. That this state, namely, the state of the exteriors into which man first comes after death (as shown in the preceding chapter) is not his own state, many things show, for example, that spirits not only think but also speak from their affection, since their speech is from their affection (as has been said and shown in the chapter on the speech of angels, n. 234–245). It was in this way that man had thought while in the world when he was thinking within himself, for at such times his thought was not from his bodily words, but he [mentally] saw the things, and in a minute of time saw more than he could afterwards utter in half an hour. Again that the state of the exteriors is not man's own state or the state of his spirit is evident from the fact that when he is in company in the world he speaks in accord with the laws of moral and civil life, and at such times interior thought rules the exterior thought, as one person rules another, to keep him from transgressing the limits of decorum and good manners. It is evident also from the fact that when a man thinks within himself, he thinks how he must speak and act in order to please and to secure friendship, good will, and favor, and this in extraneous ways, that is, otherwise than he would do if he acted in accordance with his own will. All this shows that the state of the interiors that the spirit is let into is his own state, and was his own state when he was living in the world as a man.

**505.** When the spirit is in the state of his interiors it becomes clearly evident what the man was in himself when he was in the world, for at such times he acts from what is his own. He that had been in the world interiorly in good then acts rationally and wisely, and even more wisely than in the world, because he is released from connection with the body, and thus from those earthly things that caused obscurity and interposed as it were a cloud. But he that was in evil in the world then acts foolishly and insanely, and even more insanely than in the world, because he is free and under no restraint. For while he lived in the world he was sane in outward appearance, since by means

of externals he made himself appear to be a rational man; but when he has been stripped of his externals his insanities are revealed. An evil man who in externals takes on the semblance of a good man may be likened to a vessel shining and polished on the outside and covered with a lid, within which filth of all kinds is hidden, in accordance with the Lord's saying:

Ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness (Matt. 23:27).

**506.** All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light. They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection. Heaven flows into their thoughts and affections with an interior blessedness and delight that they had previously had no knowledge of; for they have communication with the angels of heaven. They then acknowledge the Lord and worship him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above, n. 505); and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom. Thus, too, they withdraw from external sanctity and come into that internal sanctity in which worship itself truly consists. Such is the state of those that have lived a Christian life in accordance with the commandments in the Word.

[2] But the state of those that have lived an evil life in the world and who have had no conscience, and have in consequence denied the Divine, is the direct opposite of this. For everyone who lives an evil life, inwardly in himself denies the Divine, however much he may suppose when in external thought that he acknowledges the Lord and does not deny

him; for acknowledging the Divine and living an evil life are opposites. When such in the other life enter into the state of their interiors, and are heard speaking and seen acting, they appear foolish; for from their evil lusts they burst forth into all sorts of abominations, into contempt of others, ridicule and blasphemy, hatred and revenge; they plot intrigues, some with a cunning and malice that can scarcely be believed to be possible in any man. For they are then in a state of freedom to act in harmony with the thoughts of their will, since they are separated from the outward conditions that restrained and checked them in the world. In a word, they are deprived of their rationality, because their reason while they were in the world did not have its seat in their interiors, but in their exteriors; and yet they seemed to themselves to be wiser than others.

[3] This being their character, while in the second state they are let down by short intervals into the state of their exteriors, and into a recollection of their actions when they were in the state of their interiors; and some of them then feel ashamed, and confess that they have been insane; some do not feel ashamed; and some are angry because they are not permitted to remain permanently in the state of their exteriors. But these are shown what they would be if they were to continue in that state, namely, that they would attempt to accomplish in secret ways the same evil ends, and by semblances of goodness, honesty, and justice, would mislead the simple in heart and faith, and would utterly destroy themselves; for their exteriors would at length burn with the same fire as their interiors, and their whole life would be consumed.

**507.** When in this second state spirits become visibly just what they had been in themselves while in the world, what they then did and said secretly being now made manifest; for they are now restrained by no outward considerations, and therefore what they have said and done secretly they now say and endeavor to do openly, having no longer any fear of loss of reputation, such as they had in the world. They are also

brought into many states of their evils, that what they are may be evident to angels and good spirits. Thus are hidden things laid open and secret things uncovered, in accordance with the Lord's words:

There is nothing covered up that shall not be revealed, and hid that shall not be known. Whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner chambers shall be proclaimed on the housetops (Luke 12:2, 3).

I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment (Matt. 12:36).

**508.** The nature of the wicked in this state cannot be described in a few words, for each one is insane in accord with his own lusts, and these are various; therefore I will merely mention some special instances from which conclusions may be formed respecting the rest. Those that have loved themselves above everything, and in their occupations and employments have looked to their own honor, and have performed uses and found delight in them not for the use's sake but for the sake of reputation, that they might because of them be esteemed more worthy than others, and have thus been fascinated by their reputation for honor, are more stupid in this second state than others; for so far as one loves himself he is separated from heaven, and so far as he is separated from heaven he is separated from wisdom.

[2] But those that have not only been in self-love but have been crafty also, and have raised themselves to honors by means of crafty practices, affiliate themselves with the worst of spirits, and learn magic arts, which are abuses of Divine order, and by means of these they assail and infest all who do not honor them, laying snares, fomenting hatred, burning with revenge, and are eager to vent their rage on all who do not yield to them; and they rush into all these enormities so far as their fiendish companions favor them; and at length they meditate upon how they can climb up into heaven to destroy

it, or be worshiped there as gods. To such length does their madness carry them.

[3] Papists of this character are more insane than the rest, for they cherish the notion that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is Divine, and calling themselves Christ. This persuasion is such with them that wherever it flows in it disturbs the mind and induces darkness even to pain. Such are nearly the same in both the first and the second state; but in the second they are without rationality. Of their insanities and their lot after this state some particulars will be given in the treatise *Last Judgment and the Destruction of Babylon*.

[4] Those that have attributed creation to nature, and have therefore in heart if not with the lips denied the Divine, and thus all things of the church and of heaven, affiliate with their like in this second state, and call everyone a god who excels in craftiness, worshiping him even with Divine honors. I have seen such in an assembly adoring a magician, debating about nature, and behaving like fools, as if they were beasts under a human form, while among them there were some who in the world had been in stations of dignity, and some who had been esteemed learned and wise. So with others in other states.

[5] From these few instances it may be inferred what those are who have the interiors of their minds closed heavenwards, as is the case with all who have received no influx out of heaven through acknowledgment of the Divine and a life of faith. Everyone can judge from himself how he would act if, being such, he were left free to act with no fear of the law and no fear in regard to his life, and with no outward restraints, such as fear of injury to one's reputation or of loss of honor and gain and consequent pleasures.

[6] Nevertheless, the insanity of such is restrained by the Lord that it may not rush beyond the limits of use; for even such spirits perform some use. In them good spirits see what

evil is and its nature, and what man is when he is not led by the Lord. Another of their uses is their collecting together evil spirits like themselves and separating them from the good; and another, that the truths and goods that the evil had outwardly professed and feigned are taken away from them, and they are brought into the evils of their life and the falsities of their evil, and are thus prepared for hell.

[7] For no one enters hell until he is in his own evil and the falsities of evil, since no one is permitted there to have a divided mind, that is, to think and speak one thing and to will another. Every evil spirit there must think what is false from evil, and speak from the falsity of evil, in both respects from the will, thus from his own essential love and its delight and pleasure, in the same way that he thought while in the world when he was in his spirit, that is, in the same way as he thought in himself when he thought from interior affection. The reason is that the will is the man himself, and not the thought except so far as it partakes of the will, the will being the very nature itself or disposition of the man. Therefore man's being let into his will is being let into his nature or disposition, and likewise into his life; for by his life man puts on a nature; and after death he continues to be such as the nature is that he has acquired by his life in the world; and with the evil this nature can no longer be amended and changed by means of the thought or by the understanding of truth.

**509.** When evil spirits are in this second state, as they rush into evils of every kind they are subjected to frequent and grievous punishments. In the world of spirits there are many kinds of punishment; and there is no regard for person, whether one had been in the world a king or a servant. Every evil carries its punishment with it, the two making one; therefore whoever is in evil is also in the punishment of evil. And yet no one in the other world suffers punishment on account of the evils that he had done in this world, but only on account of the evils that he then does; although it amounts to the same and is the same thing whether it be said that men

suffer punishment on account of their evils in the world or that they suffer punishment on account of the evils they do in the other life, since everyone after death returns into his own life and thus into like evils; and the man continues the same as he had been in the life of the body (n. 470–484). Men are punished for the reason that the fear of punishment is the sole means of subduing evils in this state. Exhortation is no longer of any avail, neither is instruction or fear of the law and of the loss of reputation, since everyone then acts from his nature; and that nature can be restrained and broken only by punishments. But good spirits, although they had done evils in the world, are never punished, because their evils do not return. Moreover, I have learned that the evils they did were of a different kind or nature, not being done purposely in opposition to the truth, or from any other badness of heart than that which they received by inheritance from their parents, and that they were borne into this by a blind delight when they were in externals separate from internals.

**510.** Everyone goes to his own society in which his spirit had been in the world; for every man, as regards his spirit, is conjoined to some society, either infernal or heavenly, the evil man to an infernal society and the good man to a heavenly society, and to that society he is brought after death (see n. 438). The spirit is led to his society gradually, and at length enters it. When an evil spirit is in the state of his interiors he is turned by degrees toward his own society, and at length, before that state is ended, directly to it; and when that state is ended he himself casts himself into the hell where those are who are like himself. This act of casting down appears to the sight like one falling headlong with the head downwards and the feet upwards. The cause of this appearance is that the spirit himself is in an inverted order, having loved infernal things and rejected heavenly things. In this second state some evil spirits enter the hells and come out again by turns; but these do not appear to fall headlong as those do that are fully vastated. Moreover, the society itself in which they had been as regards their spirit while in the world is shown to them when they are

in the state of their exteriors, that they may thus learn that even while in the life of the body they were in hell, although not in the same state as those that are in hell itself, but in the same state as those who are in the world of spirits. Of this state, as compared with those that are in hell, more will be said hereafter.

**511.** In this second state the separation of evil spirits from good spirits takes place. For in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he has been brought into his interiors and left to his own nature or will. The separation of evil spirits from good spirits is effected by various means; in general by their being taken about to those societies with which in their first state they had communication by means of their good thoughts and affections, thus to those societies that they had induced to believe by outward appearances that they were not evil. Usually they are led about through a wide circle, and everywhere what they really are is made manifest to good spirits. At the sight of them the good spirits turn away; and at the same time the evil spirits who are being led about turn their faces away from the good toward that quarter where their infernal society is, into which they are about to come. Other methods of separation, which are many, will not now be mentioned.



## 53

The Third State of Man after Death,  
Which Is a State of Instruction  
for Those Who Enter Heaven

**512.** The third state of man after death, that is, of his spirit, is a state of instruction. This state is for those who enter heaven and become angels. It is not for those who enter hell, because such are incapable of being taught, and therefore their second state is also their third, ending in this, that they are wholly turned to their own love, thus to that infernal society which is in a like love. When this has been done they will and think from that love; and as that love is infernal they will nothing but what is evil and think nothing but what is false; and in such thinking and willing they find their delights, because these belong to their love; and in consequence of this they reject everything good and true which they had previously adopted as serviceable to their love as means.

[2] Good spirits, on the other hand, are led from the second state into the third, which is the state of their preparation for heaven by means of instruction. For one can be prepared for heaven only by means of knowledges of good and truth, that is, only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity are, which are their opposites, only by being taught. One can learn in the world what civil and moral good and truth are, which are called justice and honesty, because there are civil laws in the world that teach what is just, and there is association with others whereby man learns to live in accordance with moral laws, all of which have relation to what is honest and right. But

spiritual good and truth are learned from heaven, not from the world. They can be learned from the Word and from the doctrine of the church that is drawn from the Word; and yet unless man in respect to his interiors which belong to his mind is in heaven, spiritual good and truth cannot flow into his life; and man is in heaven when he both acknowledges the Divine and acts justly and honestly for the reason that he ought so to act because it is commanded in the Word. This is living justly and honestly for the sake of the Divine, and not for the sake of self and the world, as ends.

[3] But no one can so act until he has been taught, for example, that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved supremely, and the neighbor as oneself, and that what is taught in the Word ought to be believed because the Word is Divine. Without a knowledge and acknowledgment of these things man is unable to think spiritually; and if he has no thought about them he does not will them; for what a man does not know he cannot think, and what he does not think he cannot will. So it is when man wills these things that heaven flows into his life, that is, the Lord through heaven, for the Lord flows into the will and through the will into the thought, and through both into the life, and the whole life of man is from these. All this makes clear that spiritual good and truth are learned not from the world but from heaven, and that one can be prepared for heaven only by means of instruction.

[4] Moreover, so far as the Lord flows into the life of anyone he instructs him, for so far he kindles the will with the love of knowing truths and enlightens the thought to know them; and so far as this is done the interiors of man are opened and heaven is implanted in them; and furthermore, what is Divine and heavenly flows into the honest things pertaining to moral life and into the just things pertaining to civil life in man, and makes them spiritual, since man then does these things from the Divine, which is doing them for the sake of the Divine. For the things honest and just pertaining to moral and civil life

which a man does from that source are the essential effects of spiritual life; and the effect derives its all from the effecting cause, since such as the cause is such is the effect.

**513.** Instruction is given by the angels of many societies, especially those in the northern and southern quarters, because those angelic societies are in intelligence and wisdom from a knowledge of good and truth. The places of instruction are toward the north and are various, arranged and distinguished according to the kinds and varieties of heavenly goods, that all and each may be instructed there according to their disposition and ability to receive; the places extending round about to a great distance. The good spirits who are to be instructed are brought by the Lord to these places when they have completed their second state in the world of spirits, and yet not all; for there are some that have been instructed in the world, and have been prepared there by the Lord for heaven, and these are taken up into heaven by another way—some immediately after death, some after a short stay with good spirits, where the grosser things of their thoughts and affections which they had contracted from honors and riches in the world are removed, and in that way they are purified. Some first endure vastations, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely. These are such as had confirmed themselves in falsities and yet had led good lives, for when falsities have been confirmed they inhere with much force, and until they have been dispersed truths cannot be seen, and thus cannot be accepted. But vastations and how they are effected have been treated of in *Arcana Coelestia*, from which the notes below have been collected.<sup>278</sup>

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278. Vastations are effected in the other life, that is, those that pass into the other life from the world are vastated (n. 698, 7122, 7474, 9763). The well-disposed are vastated in respect to falsities, while the evil are vastated in respect to truths (n. 7474, 7541, 7542). The well-disposed undergo vastations that they also may be divested of what pertains to the earth and the world, which they had contracted while living in the world (n. 7186, 9763).

**514.** All who are in places of instruction dwell apart; for each one is connected in regard to his interiors with that society of heaven which he is about to enter; thus as the societies of heaven are arranged in accord with the heavenly form (see above, n. 200–212), so are the places there where instruction is given; and for this reason when those places are viewed from heaven something like a heaven in a smaller form is seen. They are spread out in length from east to west, and in breadth from south to north; but the breadth appears to be less than the length. The arrangement in general is as follows. In front are

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Also that evils and falsities may be removed, and thus there may be room for the influx of goods and truths out of heaven from the Lord, and ability to accept these (n. 7122, 9330). Elevation into heaven is impossible until such things have been removed, because they obstruct heavenly things and are not in harmony with them (n. 6928, 7122, 7186, 7541, 7542, 9763).

Those who are to be raised up into heaven are thus prepared for it (n. 4728, 7090).

It is dangerous to come into heaven before being prepared (n. 537, 538).

The state of enlightenment and the joy of those who come out of vastation and are raised up into heaven, and their reception there (n. 2699, 2701, 2704). The region where those vastations are effected is called the lower earth (n. 4728, 7090).

That region is under the soles of the feet surrounded by the hells; its nature described (n. 4940–4951, 7090); from experience (n. 699). What the hells are which more than others infest and vastate (n. 7317, 7502, 7545). Those that have infested and vastated the well-disposed are afterwards afraid of them, shun them, and turn away from them (n. 7768). These infestations and vastations are effected in different ways in accordance with the adhesion of evils and falsities, and they continue in accordance with their quality and quantity (n. 1106–1113). Some are quite willing to be vastated (n. 1107). Some are vastated by fears (n. 4942). Some by being infested with the evils they have done in the world, and with the falsities they have thought in the world, from which they have anxieties and pangs of conscience (n. 1106). Some by spiritual captivity, which is ignorance of truth and interception of truth, combined with a longing to know truths (n. 1109, 2694). Some by sleep; some by a middle state between wakefulness and sleep (n. 1108). Those that have placed merit in works seem to themselves to be cutting wood (n. 1110). Others in other ways, with great variety (n. 699).

those who died in childhood and have been brought up in heaven to the age of early youth; these after passing the state of their infancy with those having charge of them, are brought hither by the Lord and instructed. Behind these are the places where those are taught who died in adult age, and who in the world had an affection for truth derived from good of life. Again, behind these are those who in the world were connected with the Mohammedan religion, and lived a moral life and acknowledged one Divine, and the Lord as the very Prophet. When these withdraw from Mohammed, because he can give them no help, they approach the Lord and worship him and acknowledge his Divinity, and they are then instructed in the Christian religion. Behind these more to the north are the places of instruction of various heathen nations who in the world have lived a good life in conformity with their religion, and have thereby acquired a kind of conscience, and have done what is just and right not so much from a regard to the laws of their government, as from a regard to the laws of religion, which they believed ought to be sacredly observed, and in no way violated by their doings. When these have been taught they are all easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but is visible under a human form. These in number exceed all the rest, and the best of them are from Africa.

**515.** But all are not taught in the same way, nor by the same societies of heaven. Those that have been brought up from childhood in heaven, not having imbibed falsities from the falsities of religion or defiled their spiritual life with the dregs pertaining to honors and riches in the world, receive instruction from the angels of the interior heavens; while those that have died in adult age receive instruction mainly from angels of the lowest heaven, because these angels are better suited to them than the angels of the interior heavens, who are in interior wisdom which is not yet acceptable to them. But the Mohammedans receive instruction from angels who had been previously in the same religion and had been converted to Christianity. The heathen, too, are taught by their angels.

516. All teaching there is from doctrine drawn from the Word, and not from the Word apart from doctrine. Christians are taught from heavenly doctrine, which is in entire agreement with the internal sense of the Word. All others, as the Mohammedans and heathen, are taught from doctrines suited to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by means of moral life in harmony with the good tenets of their religion from which they had derived their life in the world.

517. Instruction in the heavens differs from instruction on earth in that knowledges are not committed to memory, but to life; for the memory of spirits is in their life, for they receive and imbibe everything that is in harmony with their life, and do not receive, still less imbibe, what is not in harmony with it; for spirits are affections, and are therefore in a human form that is similar to their affections.

[2] Being such they are constantly animated by an affection for truth that looks to the uses of life; for the Lord provides for everyone's loving the uses suited to his genius; and that love is exalted by the hope of becoming an angel. And as all the uses of heaven have relation to the general use, which is the good of the Lord's kingdom, which in heaven is the fatherland, and as all special and particular uses are to be valued in proportion as they more closely and fully have regard to that general use, so all of these special and particular uses, which are innumerable, are good and heavenly; therefore in everyone an affection for truth is so conjoined with an affection for use that the two make one; and thereby truth is so implanted in use that the truths they acquire are truths of use. In this way are angelic spirits taught and prepared for heaven.

[3] An affection for truth that is suited to the use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of uses which in the spiritual world are exhibited in a thousand ways, and with such delights and pleasures that they permeate the spirit from the

interiors of its mind to the exteriors of its body, and thus affect the whole; and in consequence the spirit becomes as it were his use; and therefore when he comes into his society, into which he is initiated by instruction, he is in his life by being in his use.<sup>279</sup> From all this it is clear that knowledges, which are external truths, do not bring anyone into heaven; but the life itself, which is a life of uses implanted by means of knowledges.

**518.** There were some spirits who had convinced themselves, by thinking about it in the world, that they would go to heaven and be received before others because of their learning and their great knowledge of the Word and of the doctrines of their churches, believing that they were wise in consequence, and were such as are meant by those of whom it is said that:

They shall shine as the brightness of the firmament, and as the stars (Dan. 12:3).

But these were examined to see whether their knowledges resided in the memory or in the life. Such of them as had a genuine affection of truth, that is, who had uses separated from what pertains to the body and the world as their end, which are essentially spiritual uses—these, when they had been instructed, were received into heaven; and it was then given them to know what it is that shines in heaven, namely, Divine truth (which is the light of heaven) in use, which is a plane that

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279. Every good has both its delight and its quality from uses and in accordance with uses; therefore such as the good is such the use is (n. 3049, 4984, 7038).

Angelic life consists in the goods of love and charity, thus in performing uses (n. 454).

The Lord, and therefore the angels, has regard to nothing in man but ends which are uses (n. 1317, 1645, 5854). The kingdom of the Lord is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038). Serving the lord is performing uses (n. 7038).

What man is, such are his uses (n. 1568, 3570, 4054, 6571, 6935, 6938, 10284).

receives the rays of that light and turns them into various splendors. But those in whom knowledges resided merely in the memory, and who had acquired therefrom an ability to reason about truths and to prove what they had already accepted as principles, seeing such principles, after they had confirmed them, as truths, although they were falsities—these, as they were in no heavenly light, and yet were in a belief derived from the conceit that usually adheres to such intelligence that they were more learned than others, and would for that reason enter heaven and be served by the angels, in order that they might be withdrawn from their delusive faith, were taken up to the first or outmost heaven to be introduced into an angelic society. But at the very threshold their eyes began to be darkened by the inflowing of the light of heaven, and their understanding to be disturbed, and at length they began to gasp as if at the point of death; and as soon as they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. They were therefore cast down, and afterwards were taught that knowledges do not make an angel, but the life itself, which is gained by means of knowledges, for knowledges regarded in themselves are outside of heaven; but life acquired by means of knowledges is within heaven.

**519.** When spirits have been prepared for heaven by instruction in the places above described, which is effected in a short time on account of their being in spiritual ideas that comprehend many particulars together, they are clothed with angelic garments, which are mostly glowing white as if made of fine linen; and they are thus brought to the way that leads upwards toward heaven, and are delivered there to angel guards, and afterwards are received by other angels and introduced into societies and into many blessednesses there. After this each one is led by the Lord into his own society, which is also effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but are known to the Lord alone. When they come to their own society their interiors are opened; and as these are in



conformity with the interiors of the angels who are in that society they are immediately recognized and received with joy.

**520.** To this I will add a memorable fact respecting the ways that lead from these places to heaven, by which the newly arrived angels are introduced. There are eight ways, two from each place of instruction, one going up in an eastern direction, the other toward the west. Those that enter the Lord's celestial kingdom are introduced by the eastern way, while those that enter the spiritual kingdom are introduced by the western way. The four ways that lead to the Lord's celestial kingdom appear adorned with olive trees and fruit trees of various kinds; but those that lead to the Lord's spiritual kingdom appear adorned with vines and laurels. This is from correspondence, because vines and laurels correspond to affection for truth and its uses, while olives and fruits correspond to affection for good and its uses.