



***EMANUEL  
SWEDENBORG***

***HEAVEN  
AND ITS  
WONDERS  
AND HELL***



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**Emanuel Swedenborg**

# **Heaven and its Wonders and Hell**

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## **2. I. THE GOD OF HEAVEN IS THE LORD**

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First of all it must be known who the God of heaven is, since upon that all the other things depend. Throughout all heaven no other than the Lord alone is acknowledged as the God of heaven. There it is said, as He Himself taught,

That He is one with the Father; that the Father is in Him, and He in the Father; that he who sees Him sees the Father; and that everything that is holy goes forth from Him (John 10:30, 35; 14:9-11; 16:13-15).

I have often talked with angels on this subject, and they have invariably declared that in heaven they are unable to divide the Divine into three, because they know and perceive that the Divine is One and this One is in the Lord. They also said that those of the church who come from this world having an idea of three Divine beings cannot be admitted into heaven, since their thought wanders from one Divine being to another; and it is not allowable there to think three and say one.{1} Because in heaven everyone speaks from his thought, since speech there is the immediate product of the thought, or the thought speaking. Consequently, those in this world who have divided the Divine into three, and have adopted a different idea of each, and have not made that idea one and centered it in the Lord, cannot be received into heaven, because in heaven there is a sharing of all thoughts, and therefore if any one



came thinking three and saying one, he would be at once found out and rejected. But let it be known that all those who have not separated what is true from what is good, or faith from love, accept in the other life, when they have been taught, the heavenly idea of the Lord, that He is the God of the universe. It is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

{Footnote 1} Christians were examined in the other life in regard to their idea of the one God and it was found that they held the idea of three Gods (n. 2329, 5256, 10736, 10738, 10821). A Divine trinity in the Lord is acknowledged in heaven (n. 14, 15, 1729, 2005, 5256, 9303).

3. Those within the church who have denied the Lord and have acknowledged the Father only, and have confirmed themselves in that belief, are not in heaven; and as they are unable to receive any influx from heaven, where the Lord alone is worshiped, they gradually lose the ability to think what is true about any subject whatever; and finally they become as if dumb, or they talk stupidly, and ramble about with their arms dangling and swinging as if weak in the joints. Again, those who, like the Socinians, have denied the Divinity of the Lord and have acknowledged His Humanity only, are likewise outside of heaven; they are brought forward a little towards the right and are let down into the deep, and are thus wholly separated from the rest that come from the Christian world. Finally, those who profess to believe in an invisible Divine, which they call the soul of the

universe [Ens universi], from which all things originated, and who reject all belief in the Lord, find out that they believe in no God; since this invisible Divine is to them a property of nature in her first principles, which cannot be an object of faith and love, because it is not an object of thought.{1} Such have their lot among those called Naturalists. It is otherwise with those born outside the church, who are called the heathen; these will be treated of hereafter.

{Footnote 1} A Divine that cannot be perceived by any idea cannot be received by faith (n. 4733, 5110, 5663, 6982, 6996, 7004, 7211, 9356, 9359, 9972, 10067, 10267).

4. Infants, who form a third part of heaven, are all initiated into the acknowledgment and belief that the Lord is their Father, and afterwards that He is the Lord of all, thus the God of heaven and earth. That children grow up in heaven and are perfected by means of knowledges, even to angelic intelligence and wisdom, will be seen in the following pages.

5. Those who are of the church cannot doubt that the Lord is the God of heaven, for He Himself taught,

That all things of the Father are His (Matt. 11:27; John 16:15; 17:2).

And that He hath all power in heaven and on earth (Matt. 28:18).

He says "in heaven and on earth," because He that rules heaven rules the earth also, for the one depends upon the other.{1} "Ruling heaven and earth" means to receive from

the Lord every good pertaining to love and every truth pertaining to faith, thus all intelligence and wisdom, and in consequence all happiness, in a word, eternal life. This also the Lord taught when He said:

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life (John 3:36).

Again:

I am the resurrection and the life; he that believeth on Me, though he die yet shall he live; and whosoever liveth and believeth on Me shall never die (John 11:26, 26).

And again:

I am the way, the truth, and the life (John 14:6).

{Footnote 1} The entire heaven is the Lord's (n. 2751, 7086). He has all power in the heavens and on the earths (n. 1607, 10089, 10827). As the Lord rules heaven He rules also all things that depend thereon, thus all things in the world (n. 2026, 2027, 4523, 4524). The Lord alone has power to remove the hells, to withhold from evil and hold in good, and thus to save (n. 10019).

6. There were certain spirits who while living in the world had professed to believe in the Father; but of the Lord they had the same idea as of any other man, and therefore did not believe Him to be the God of heaven. For this reason they were permitted to wander about and inquire wherever they wished whether there were any other heaven than the heaven of the Lord. They searched for several days, but nowhere found any. These were such as place the happiness

of heaven in glory and dominion; and as they were unable to get what they desired, and were told that heaven does not consist in such things, they became indignant, and wished for a heaven where they could lord it over others and be eminent in glory like that in the world.

## **7. II. IT IS THE DIVINE OF THE LORD THAT MAKES HEAVEN.**

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The angels taken collectively are called heaven, for they constitute heaven; and yet that which makes heaven in general and in particular is the Divine that goes forth from the Lord and flows into the angels and is received by them. And as the Divine that goes forth from the Lord is the good of love and the truth of faith, the angels are angels and are heaven in the measure in which they receive good and truth from the Lord.

8. Everyone in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but only from the Divine, thus from the Lord; also that good from himself is not good, and truth from himself is not truth, because these have in them no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven,

because the more are they in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom; and since all these go forth from the Divine of the Lord, and in these the angels have their heaven, it is clear that it is the Divine of the Lord, and not the angels from anything properly their own that makes heaven.{1} This is why heaven is called in the Word the "dwelling-place" of the Lord and "His throne," and those who are there are said to be in the Lord.{2} But in what manner the Divine goes forth from the Lord and fills heaven will be told in what follows.

{Footnote 1} The angels of heaven acknowledge all good to be from the Lord, and nothing from themselves, and the Lord dwells in them in His own and not in their own (n. 9338, 10125, 10151, 10157). Therefore in the Word by "angels" something of the Lord is meant (n. 1925, 2821, 3039, 4085, 8192, 10528). Furthermore, angels are called "gods" from the reception of the Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301). Again, all good that is good, and all truth that is truth, consequently all peace, love, charity, and faith, are from the Lord (n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904). Also all wisdom and intelligence (n. 109, 112, 121, 124).

{Footnote 2} Those who are in heaven are said to be in the Lord (n. 3637, 3638).

9. Angels from their wisdom go still further. They say that not only everything good and true is from the Lord, but everything of life as well. They confirm it by this, that nothing can spring from itself, but only from something prior

to itself; therefore all things spring from a First, which they call the very Being [Esse] of the life of all things. And in like manner all things continue to exist, for continuous existence is a ceaseless springing forth, and whatever is not continually held by means of intermediates in connection with the First instantly disperses and is wholly dissipated. They say also that there is but One Fountain of life, and that man's life is a rivulet therefrom, which if it did not unceasingly continue from its fountain would immediately flow away. [2] Again, they say that from this One Fountain of life, which is the Lord, nothing goes forth except Divine good and Divine truth, and that each one is affected by these in accordance with his reception of them, those who receive them in faith and life find heaven in them while those who reject them or stifle them change them into hell; for they change good into evil and truth into falsity, thus life into death. Again, that everything of life is from the Lord they confirm by this: that all things in the universe have relation to good and truth,-the life of man's will, which is the life of his love, to good; and the life of his understanding, which is the life of his faith, to truth; and since everything good and true comes from above it follows that everything of life must come from above. [3] This being the belief of the angels they refuse all thanks for the good they do, and are displeased and withdraw if any one attributes good to them. They wonder how any one can believe that he is wise from himself or does anything good from himself. Doing good for one's own sake they do not call good, because it is done from self. But doing good for the sake of good they call good

from the Divine; and this they say is the good that makes heaven, because this good is the Lord.{1}

{Footnote 1} Good from the Lord has the Lord inwardly in it, but good from one's own has not (n. 1802, 3951, 8480).

10. Such spirits as have confirmed themselves during their life in the world in the belief that the good they do and the truth they believe is from themselves, or is appropriated to them as their own (which is the belief of all who place merit in good actions and claim righteousness to themselves) are not received into heaven. Angels avoid them. They look upon them as stupid and as thieves; as stupid because they continually have themselves in view and not the Divine; and as thieves because they steal from the Lord what is His. These are averse to the belief of heaven, that it is the Divine of the Lord in the angels that makes heaven.

11. The Lord teaches that those that are in heaven and in the church are in the Lord and the Lord is in them, when He says:

Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing (John 15:4,5).

12. From all this it can now be seen that the Lord dwells in the angels of heaven in what is His own, and thus that the Lord is the all in all things of heaven; and this for the reason that good from the Lord is the Lord in angels, for what is from the Lord is the Lord; consequently heaven to the angels is good from the Lord, and not anything of their own.

### **13. III. IN HEAVEN THE DIVINE OF THE LORD IS LOVE TO HIM AND CHARITY TOWARDS THE NEIGHBOR.**

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The Divine that goes forth from the Lord is called in heaven Divine truth, for a reason that will presently appear. This Divine truth flows into heaven from the Lord from His Divine love. The Divine love and the Divine truth therefrom are related to each other as the fire of the sun and the light therefrom in the world, love resembling the fire of the sun and truth therefrom light from the sun. Moreover, by correspondence fire signifies love, and light truth going forth from love.{1} From this it is clear what the Divine truth that goes forth from the Lord's Divine love is-that in its essence it is Divine good joined to Divine truth, and being so conjoined it vivifies all things of heaven; just as in the world when the sun's heat is joined to light it makes all things of the earth fruitful, which takes place in spring and summer. It is otherwise when the heat is not joined with the light, that is, when the light is cold; then all things become torpid and lie



dead. With the angels this Divine good, which is compared to heat, is the good of love; and Divine truth, which is compared to light, is that through which and out of which good of love comes.

{Footnote 1} In the Word "fire" signifies heavenly love and infernal love (n. 934, 4906, 5215). "Holy and heavenly fire" signifies Divine love, and every affection that belongs to that love (n. 934, 6314, 6832). "Light" from fire signifies truth going forth from good of love; and light in heaven signifies Divine truth (n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684).

14. The Divine in heaven which makes heaven is love, because love is spiritual conjunction. It conjoins angels to the Lord and conjoins them to one another, so conjoining them that in the Lord's sight they are all as one. Moreover, love is the very being [esse] of everyone's life; consequently from love both angels and men have life. Everyone who reflects can know that the inmost vitality of man is from love, since he grows warm from the presence of love and cold from its absence, and when deprived of it he dies.{1} But it is to be remembered that the quality of his love is what determines the quality of each one's life.

{Footnote 1} Love is the fire of life, and life itself is actually therefrom (n. 4906, 5071, 6032, 6314).

15. In heaven there are two distinct loves, love to the Lord and love towards the neighbor, in the inmost or third heaven love to the Lord, in the second or middle heaven love towards the neighbor. They both go forth from the Lord,

and they both make heaven. How these two loves are distinct and how they are conjoined is seen in heaven in clear light, but in the world only obscurely. In heaven loving the Lord does not mean loving Him in respect to His person, but it means loving the good that is from Him; and to love good is to will and do good from love; and to love the neighbor does not mean loving a companion in respect to his person, but loving the truth that is from the Word; and to love truth is to will and do it. This makes clear that these two loves are distinct as good and truth are distinct, and that they are conjoined as good is conjoined with truth.{1} But this can scarcely be comprehended by men unless it is known what love is, what good is, and what the neighbor is. {2}

{Footnote 1} To love the Lord and the neighbor is to live according to the Lord's commandments (n. 10143, 10153, 10310, 10578, 10648).

{Footnote 2} To love the neighbor is not to love the person, but to love that in him from which he is what he is, that is, his truth and good (n. 5028. 10336). Those who love the person, and not that in him from which he is what he is, love evil and good alike (n. 3820). Charity is willing truths and being affected by truths for the sake of truths (n. 3876, 3877). Charity towards the neighbor is doing what is good, just, and right, in every work and in every function (n. 8120-8122).

16. I have repeatedly talked with angels about this matter. They were astonished, they said, that men of the church do not know that to love the Lord and to love the

neighbor is to love what is good and true, and to do this from the will, when they ought to know that one evinces love by willing and doing what another wishes, and it is this that brings reciprocal love and conjunction, and not loving another without doing what he wishes, which in itself is not loving; also that men should know that the good that goes forth from the Lord is a likeness of Him, since He is in it; and that those who make good and truth to belong to their life by willing them and doing them become likenesses of the Lord and are conjoined to Him. Willing is loving to do. That this is so the Lord teaches in the Word, saying,

He that hath My commandments and doeth them,  
he it is that loveth Me; and I will love him and will  
make My abode with him (John 14:21, 23).

And again:

If ye do My commandments ye shall abide in My  
love (John 15:10).

17. All experience in heaven attests that the Divine that goes forth from the Lord and that affects angels and makes heaven is love; for all who are in heaven are forms of love and charity, and appear in ineffable beauty, with love shining forth from their faces, and from their speech and from every particular of their life.{1} Moreover, there are spiritual spheres of life emanating from and surrounding every angel and every spirit, by which their quality in respect to the affections of their love is known, sometimes at a great distance. For with everyone these spheres flow forth from the life of his affection and consequent thought, or from the life of his love and consequent faith. The

spheres that go forth from angels are so full of love as to affect the inmosts of life of those who are with them. They have repeatedly been perceived by me and have thus affected me.{2} That it is love from which angels have their life is further evident from the fact that in the other life everyone turns himself in accordance with his love-those who are in love to the Lord and in love towards the neighbor turning themselves always to the Lord, while those who are in love of self turn themselves always away from the Lord. This is so, however their bodies may turn, since with those in the other life spaces conform to the states of their interiors, likewise quarters, which are not constant as they are in this world, but are determined in accordance with the direction of their faces. And yet it is not the angels that turn themselves to the Lord; but the Lord turns to Himself those that love to do the things that are from Him.{3} But more on this subject hereafter, where the quarters in the other life are treated of.

{Footnote 1} Angels are forms of love and charity (n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177).

{Footnote 2} A spiritual sphere, which is a sphere of the life, overflows and pours forth from every man, spirit, and angel, and encompasses them (n. 4464, 5179, 7454, 8630). It flows from the life of their affection and consequent thought (n. 2489, 4464, 6206).

{Footnote 3} Spirits and angels turn themselves constantly to their loves, and those in the heavens turn themselves constantly to the Lord (n. 10130, 10189, 10420, 10702). Quarters in the other life are to each one in accordance with the direction of his face, and are

thereby determined, otherwise than in the world (n. 10130, 10189, 10420, 10702).

18. The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom and happiness. For love is receptive of each and all things that are in harmony with it; it longs for them, seeks them, and drinks them in as it were spontaneously, for it desires unceasingly to be enriched and perfected by them.{1} This, too, man well knows, for with him love searches as it were the stores of his memory and draws forth all things that are in accord with itself, collecting and arranging them in and under itself-in itself that they may be its own, and under itself that they may be its servants; but other things not in accord with it it discards and expels. That there is present in love every capacity for receiving truths in harmony with itself, and a longing to conjoin them to itself, has been made clear also by the fact that some who were simple-minded in the world were taken up into heaven, and yet when they were with the angels they came into angelic wisdom and heavenly blessedness, and for the reason that they had loved what is good and true for its own sake, and had implanted it in their life, and had thereby become capacities for receiving heaven with all that is ineffable there. But those who are in love of self and of the world have no capacity for receiving what is good and true; they loathe and reject it, and at its first touch and entrance they flee and associate themselves with those in hell who are in loves like their own. There were spirits who had doubts about there being such capacities in heavenly

love, and who wished to know whether it were true; whereupon they were let into a state of heavenly love, whatever opposed being for the time removed, and were brought forward some distance, where there was an angelic heaven, and from it they talked with me, saying that they perceived a more interior happiness than they could possibly express in words, and they lamented greatly that they must return into their former state. Others also were taken up into heaven; and the higher or more interiorly they were exalted the more of intelligence and wisdom were they admitted into, such as enabled them to perceive what had before been incomprehensible to them. From this it is clear that the love that goes forth from the Lord is receptive of heaven and all things therein.

{Footnote 1} Innumerable things are contained in love, and love gathers to itself all things that are in harmony with it (n. 2500, 2572, 3078, 3189, 6323, 7490, 7750).

19. That love to the Lord and love towards the neighbor include in themselves all Divine truths is made evident by what the Lord Himself said of these two loves:

Thou shalt love thy God with all thy heart and with all thy soul. This is the greatest and first commandment. And the second, like unto it, is, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets (Matt. 22:37-40).

"The law and the prophets" are the whole Word, thus all Divine truth.

## **20. IV. HEAVEN IS DIVIDED INTO TWO KINGDOMS.**

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As there are infinite varieties in heaven, and no one society nor any one angel is exactly like any other,{1} there are in heaven general, specific, and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. Each of these will be treated of in what follows. The general division is said to be into kingdoms, because heaven is called "the kingdom of God."

{Footnote 1} There is infinite variety, and nowhere any thing the same as another (n. 7236, 9002). Also in the heavens there is infinite variety (n. 684, 690, 3744, 5598, 7236). Varieties in heaven are varieties of good (n. 3744, 4005, 7236, 7833, 7836, 9002). All societies in the heavens, and all angels in a society, are thereby distinguished from each other (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836). Nevertheless they are all made one by love from the Lord (n. 457, 3986).

21. There are angels that receive more interiorly the Divine that goes forth from the Lord, and others that receive it less interiorly; the former are called celestial angels, and the latter spiritual angels. Because of this difference heaven is divided into two kingdoms, one called the Celestial Kingdom, the other the Spiritual Kingdom.{1}

{Footnote 1} Heaven as a whole is divided into two kingdoms, a celestial kingdom and a spiritual kingdom (n. 3887, 4138). The angels of the celestial kingdom receive the Divine of the Lord in their voluntary part, thus more interiorly than the spiritual angels, who receive it in their intellectual part (n. 5113, 6367, 8521, 9936, 9995, 10124).

22. As the angels that constitute the celestial kingdom receive the Divine of the Lord more interiorly they are called interior and also higher angels; and for the same reason the heavens that they constitute are called interior and higher heavens.{1} They are called higher and lower, because these terms designate what is interior and what is exterior.  
{2}

{Footnote 1} The heavens that constitute the celestial kingdom are called higher while those that constitute the spiritual kingdom are called lower (n. 10068).

{Footnote 2} Interior things are portrayed by higher things, and higher things signify interior things (n. 2148, 3084, 4599, 5146, 8325).

23. The love in which those are, who are in the celestial kingdom is called celestial love, and the love in which those are who are in the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. And as all good pertains to love (for good to any one is what he loves) the good also of the other kingdom is called celestial, and the good of the other spiritual. Evidently, then, the two kingdoms are



distinguished from each other in the same way as good of love to the Lord is distinguished from good of love towards the neighbor.{1} And as the good of love to the Lord is an interior good, and that love is interior love, so the celestial angels are interior angels, and are called higher angels.

{Footnote 1} The good of the celestial kingdom is good of love to the Lord, and the good of the spiritual kingdom is good of charity towards the neighbor (n. 3691, 6435, 9468, 9680, 9683, 9780).

24. The celestial kingdom is called also the Lord's priestly kingdom, and in the Word "His dwelling-place;" while the spiritual kingdom is called His royal kingdom, and in the Word "His throne." And from the celestial Divine the Lord in the world was called "Jesus," while from the spiritual Divine He was called "Christ."

25. The angels in the Lord's celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him.{1} These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not.{2} They are such as are described in Jeremiah:

I will put my law in their mind, and will write it in their heart. They shall teach no more everyone his friend and everyone his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them (31:33, 34).

And they are called in Isaiah:

Taught of Jehovah (54:13).

That the "taught of Jehovah" are those who are taught by the Lord He

Himself teaches in John (6:45, 46).

{Footnote 1} The celestial angels immeasurably surpass in wisdom the spiritual angels (n. 2718, 9995). The nature of the distinction between celestial angels and spiritual angels (n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295).

{Footnote 2} The celestial angels do not reason about truths of faith, because they perceive them in themselves; but the spiritual angels reason about them whether they are true or not (n. 202, 337, 597, 607, 784, 1121, 1384, 1898, 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786).

26. It has been said that these angels have wisdom and glory above others for the reason that they have received and continue to receive Divine truths at once in their life. For as soon as they hear Divine truths, they will and do them, instead of storing them up in the memory and afterwards considering whether they are true. They know at once by influx from the Lord whether the truth they hear is true; for the Lord flows directly into man's willing, but

mediately through his willing into his thinking. Or what is the same, the Lord flows directly into good, but mediately through good into truth.{1} That is called good which belongs to the will and action therefrom, while that is called truth that belongs to the memory and to the thought therefrom. Moreover, every truth is turned into good and implanted in love as soon as it enters into the will; but so long as truth remains in the memory and in the thought therefrom it does not become good, nor does it live, nor is it appropriated to man, since man is a man from his will and understanding therefrom, and not from his understanding separated from his will.{2}

{Footnote 1} The Lord's influx is into good and through good into truth, and not the reverse; thus into the will and through that into the understanding, and not the reverse (n. 5482, 5649, 6027, 8685, 8701, 10153).

{Footnote 2} The will of man is the very being [esse] of his life, and the receptacle of the good of love, while his understanding is the outgo [existere] of his life therefrom, and the receptacle of the truth and good of faith (n. 3619, 5002, 9282). Thus the will's life is the chief life of man, and the life of the understanding goes forth therefrom (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110). Whatever is received by the will comes to be the life, and is appropriated to man (n. 3161, 9386, 9393). Man is a man from his will and his understanding therefrom (n. 8911, 9069, 9071, 10076, 10109, 10110). Moreover, everyone who wills and understands rightly is loved and valued by others, while he that understands rightly and does not will rightly is rejected and despised

(n. 8911, 10076). Also, after death man remains such as his will and his understanding therefrom have been, while the things that pertain to the understanding and not also to the will then vanish, because they are not in the man (n. 9069, 9071, 9282, 9386, 10153).

27. Because of this difference between the angels of the celestial kingdom and the angels of the spiritual kingdom they are not together, and have no interaction with each other. They are able to communicate only through intermediate angelic societies, which are called celestial-spiritual. Through these the celestial kingdom flows into the spiritual;{1} and from this it comes to pass that although heaven is divided into two kingdoms it nevertheless makes one. The Lord always provides such intermediate angels through whom there is communication and conjunction.

{Footnote 1} Between the two kingdoms there is communication and conjunction by means of angelic societies which are called celestial-spiritual (n. 4047, 6435, 8796, 8802). The influx of the Lord through the celestial kingdom into the spiritual (n. 3969, 6366).

28. As the angels of these two kingdoms will be fully treated of in what follows, particulars are here omitted.

## **29. V. THERE ARE THREE HEAVENS.**

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There are three heavens, entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. These have a like order and relation to each other as the highest part of man, or his head, the middle part, or body, and the lowest, or feet; or as the upper, the middle, and the lower stories of a house. In the same order is the Divine that goes forth and descends from the Lord; consequently heaven, from the necessity of order, is threefold.

30. The interiors of man, which belong to his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part; for when man was created all things of Divine order were brought together in him, so that he became Divine order in form, and consequently a heaven in miniature.{1} For this reason also man, as regards his interiors, has communication with the heavens and comes after death among the angels, either among those of the inmost, or of the middle, or of the outmost heaven, in accordance with his reception of Divine good and truth from the Lord during his life in the world.

{Footnote 1} All things of Divine order are brought together in man, and by creation man is Divine order in form (n. 3628, 4219, 4220, 4223, 4523, 4524, 5114, 5168, 6013, 6057, 6605, 6626, 9706, 10156, 10472). In man the internal man was formed after the image of heaven, and the external after the image of the world, and this is why man was called by the ancients a microcosm (n. 3628, 4523, 5115, 6013, 6057, 9279, 9706, 10156, 10472). Thus man is respect to his interiors

is by creation a heaven in least form after the image of the greatest; and such also man becomes when he has been created anew or regenerated by the Lord (n. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632).

31. The Divine that flows in from the Lord and is received in the third or inmost heaven is called celestial, and in consequence the angels there are called celestial angels; the Divine that flows in from the Lord and is received in the second or middle heaven is called spiritual, and in consequence the angels there are called spiritual angels; while the Divine that flows in from the Lord and is received in the outmost or first heaven is called natural; but as the natural of that heaven is not like the natural of the world, but has the spiritual and the celestial within it, that heaven is called the spiritual-natural and the celestial-natural, and in consequence the angels there are called spiritual-natural and celestial-natural.{1} Those who receive influx from the middle or second heaven, which is the spiritual heaven, are called spiritual-natural; and those who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural angels and the celestial-natural angels are distinct from each other; nevertheless they constitute one heaven, because they are in one degree.

{Footnote 1} There are three heavens, inmost, middle, and outmost, or third, second, and first (n. 684 9594, 10270). Goods therein also follow in triple order (n. 4938, 4939, 9992, 10005, 10017). The good of the inmost or